

THE SAINTS' HERALD.

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WHAT OCULISTS SAY ABOUT DEFECTIVE EYES.

"ABOUT forty per cent of the people need to wear glasses nowadays," said a New York optician to a *Mail and Express* reporter. "But not all these people wear them. Four people in ten have some trouble with their eyes. It may be nearsightedness, it may be simply weakness, it may be an inequality between the eyes; but whatever it is, there is a way to help it with glasses.

"A great many people have trouble with their eyes and do not know what it is; they attribute it to overwork of the eye sometimes, and sometimes lay it to headache or neuralgia, while it is merely the protest of a defective eye, that has been forced by will power to work beyond its strength, or to keep up with the other eye.

"But people are learning now to take care of their eyes, and resort to artificial aid more promptly than previous generations did. A proof of it is the number of young people and little children who are wearing glasses. This does not at all indicate that the race is growing degenerate, but simply that it is learning to take care of itself, and these children in glasses will grow up to have better vision, that will also last them longer for it.

"It often happens, too, that chil-

dren's eyes are cured of imperfections by glasses worn at an early age. The lens enables the eye to work normally, and a fault in formation sometimes is entirely remedied by it, and the child in later years is able to dispense with glasses altogether."

According to the statement of a Chicago optician, as many as nine out of every ten persons have something wrong with their eyes. Black eyes and brown eyes and blue eyes are all afflicted to about the same degree, unless it be that blue eyes are troubled with nearsightedness a little more frequently than those of darker hue.

The troubles commonest with children and young people are myopia or nearsightedness and hyperopia or farsightedness, and the latter predominates. But many are farsighted who are not conscious of it, and hence the trouble is seemingly less common than nearsightedness, which is made apparent by the person so afflicted endeavoring to overcome the defect of vision by holding the object close to the eye.

HOW DEFECTS MAY ARISE.

The *Chicago Journal* says that nearsightedness and farsightedness result from the improper focusing of the object by the lens of the eye on the optic nerve. The focal point falls before or back of the nerve center, and thus by an additional lens the defect of the lens of the eye is corrected. Sometimes but one of the eyes is defective, and again they are impaired in different degrees, and in either case a pair of spectacles in which the lenses are of the same power will not remove, but may increase the trouble.

By far the commonest defect of the eye is what is known as astigmatism, which, properly speaking, is the irregular curvature of the cornea or "watch crystal" portion of the eye. This defect may exist independently or be combined with other troubles.

Astigmatism may be of a vertical or horizontal form—that is, the eye may be perfectly rounded from top to bottom, but irregularly formed from side

to side. To such an eye a perpendicular line would appear uniformly clear and distinct, while a horizontal line would look otherwise. By pasting black strips of paper representing the spokes of a wheel on a white surface and viewing them from varying distances, with either eye and both eyes at a time, anyone can learn something of the condition of his or her eyes. As a matter of course, oculists all have various charts for determining defects of the eyes.

NATURAL IMPAIRMENT OF SIGHT.

The natural impairment of vision by age usually begins at forty or forty-five. Any unusual trouble with the eyes during youth may cause the decay of sight to set in earlier, but ordinarily the impairment is uniformly regular, and the age of the person is the chief guide in the selection of proper spectacles.

The marvelous stories of "second sight" are misleading. What is known as "second sight" is the result of a change in the form of the eye by which the defect which caused nearsightedness or farsightedness is corrected and the sight thereby improved. But the second sight is not the regaining of a lost power, but means the coming into the fuller possession of a function that in earlier years existed in an impaired condition. This is why persons who have been accustomed to wearing spectacles sometimes lay them aside in advanced years or old age.

It is probable that the sands of the seashore will be numbered and the leaves of the trees correctly counted about as soon as will be ascertained the number of cases of headache caused by nerve irritation arising from defects of vision. The stomach has had to endure a world of bitter medicine to remove troubles for which the eyes were wholly to blame. But it is easier to swallow any concoction that may be handy than it is to make an exhaustive study of the optic nerves and their remarkable influence on the health of the whole system. It is easier and cheaper to snuff camphor

or smelling salts than it is to be examined for a pair of spectacles.

CURING "CROSS EYES."

Strabismus or "cross eyes" are now safely and almost painlessly corrected. The desired result may be obtained by the wearing of proper spectacles in early youth, but if the evil is not then corrected, an operation, later on, will be necessary.

The removal of a "cataract" from the eye is one of the most delicate operations performed by the oculist. A cataract is formed by the lens of the eye becoming opaque so as to appear grayish or otherwise, when it shuts out the light from the optic nerve. The oculist of to-day cuts into the ball of the eye and removes the darkened lens, and the optician supplies the defect by artificial lenses that make good the sight.

The demand for glass eyes is increasing as the character and quality of the eyes improve. Unsightly eyeballs are now removed in part, leaving enough of the muscles to rotate the glass shell that is placed over them. Where the work is properly done the possessor of the glass eye can move it about with all the naturalness of a real optic, and in many cases it is very difficult to tell the manufactured article from the genuine.

All the wild stories about substituting rabbits' eyes for human eyes, or the statements to the effect that oculists can take eyes from their sockets, wipe them on a coarse towel and restore them unimpaired to the happy patient, are all moonshine, and any one who is called upon to listen to any such tales is perfectly justified if, under such circumstances, he should wink the other eye.—*Scientific American*.

SOLVED THE PROBLEM.

Miss Strongmind.—"Pardon me, but if I am not mistaken, you are one of the poor, underpaid working girls whom our Emancipation Society tried to benefit—or at least you were two years ago?"

Fair stranger.—"That is true."

"Then our society has evidently not been without influence, for you look very prosperous now."

"I have everything I want and never was so happy in my life."

"Thank heaven! You must have solved the Women Problem."

"I have."

"Glorious! Tell me how you managed."

"I married a nice young man."—*New York Weekly*.

ESSENTIALS IN A HEALTHFUL HOME.

THE site for a house should receive careful attention of the tenant, purchaser, or of one proposing to build. A good site may mean life and happiness, and a bad one disease, suffering, and death.

First.—It should be dry. Avoid, as you would death, a damp location. In a town or city carefully ascertain whether or not it is on "made ground." Avoid it. Avoid ground underlaid with clay, for it will always be damp.

Second.—Elevated on a hillside or gentle knoll, never in a hollow. The hillside is warmer and drier than the hollow.

Third.—Not close to a swamp or slow river, milldam or land which is overflowed a portion of the year, nor in such a place that the prevailing winds will bring to the house pestilence from a milldam, etc.

Fourth.—In as good a neighborhood as possible, away from factories, saloons, etc., and near schools and churches.

Fifth.—In a village or town build on as large a lot as possible, thus securing air and sunlight. Build back from the street, thus avoiding the dust of the dry season and the curious gaze of every passer. Secure a yard in which trees and plants will furnish both exercise and health.

Sixth.—In the country build back from the highway, giving an abundance of room for trees and shrubbery about the house. Do not select a place where your family will be isolated from all social intercourse, so necessary to the health of mind and body.

For the aspect, let the house be so placed that it will receive the most sunlight and fresh air, especially from the summer winds. Avoid, even if offered rent free, a damp, dark house, with no chance of the free air of heaven to sweep through it. If the house is only one room deep, it does well to face it to the south or southwest; but if it is two rooms deep, those on the north side never receive any sunlight, and are apt to be damp. For a double house it is best to face it to the east. Then the morning sun will warm up the front and the afternoon sun the rear of the house, and thus all the rooms will be bathed in light and warmth. The living rooms should always be warmed by the

morning sun. This hint is worth a great deal as a health matter. For when the sun cannot enter, the doctor must enter. If the cold winds from the north and west are severe in the winter, they may be broken by a cluster of evergreen trees planted on those sides. In country places a good aspect should be secured without reference to facing the house square with the street.—*Pacific Health Journal*.

HE'D HAD NO SHOW.

Joe Beall 'ud set upon a keg
Down to the groc'ry store, an' throw
One leg right over t'other leg

An' swear he'd never had no show.

"O, no," said Joe,

"Hain't hed no show."

Then shift his quid to t'other jaw,
An' chaw, an' chaw, an' chaw, an' chaw.

He said he got no start in life,
Didn't get no money from his dad,
The washin' took in by his wife
Earned all the funds he ever had,

"O, no," said Joe,

"Hain't hed no show."

An' then he'd look up at the clock
An' talk, an' talk, an' talk, an' talk.

"I've waited twenty year—let's see—
Yes, twenty-four, an' never struck,
Although I've sot roun' patiently,
The fust tarnation streak er luck.

"O, no," said Joe,

"Hain't hed no show."

Then stuck like mucilage to the spot,
An' sot, an' sot, an' sot, an' sot.

"I've come down regerler ever' day
For twenty years to Piper's store:
I've been here in a patient way,
Say, hain't I, Piper?" Piper swore,

"I tell ye, Joe,

Yer hain't no show:

Yer too dern patient"—the hull raft
Just luffed, an' luffed, an' luffed, an' luffed.

—S. W. Foss, in *Yankee Blade*.

VACCINATED LAND.

Impoverished land is now "vaccinated" on the Continent of Europe. It is generally known that land is enriched by planting it occasionally with a leguminous crop like clover or lucerne, the roots of which absorb more nitrogen than they take from the ground. Where the nitrogen came from was the problem. Messrs. Hellriegell and Willfarth have discovered that the absorption is due to minute organisms, a sort of disease in the roots, which, when the supply of nitrogen in the soil begins to fail, appear as an excrescence, draw nitrogen from the air, and so enrich the soil again. Experiments have been made in France and Germany to hasten the growth of the disease by sprinkling the fields with soil in which tuberculous crops have been grown or with water in which they have been steeped. In Prussia a field was sown with lupins; one part of it was then treated in the ordinary way, the other inoculated from an old lupin crop; the yield in the latter part was five and a half times as great as in the other.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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The Saints' Herald.

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LAMONI, IOWA, JAN. 2, 1895.

A SAD CASE.

THE following from the *Nauvoo Rustler*, for December 18, 1894, is a moral landmark that may call to mind an allusion of a Nauvoo journal to the solicitude of Joseph Smith for the morals of Nauvoo, to which solicitude the said journal objected, as Nauvoo could take care of its inebriates and the saloons that helped to make them. We have known Nauvoo when it had fifteen thousand inhabitants, under "Mormon" rule, and not a saloon, or other place where liquor was sold, to the time it had less than fifteen hundred inhabitants and twelve saloons, and while solicitous for the welfare of the old town, it was only the solicitude that any man should feel and be exercised by for the common good of his fellow men everywhere; and especially those places where he has dwelt, or now makes his home.

SHOULD BE DONE IN NAUVOO.

The saloonkeepers of Canton are furnished a list of confirmed drunkards by the authorities to whom they are not allowed to sell liquors. It is raising a great "howl" from that class of drinking men who are not willing to be classed as "confirmed drunkards." The *Register* says there are men in that city who have not drawn a sober breath in five years who would feel insulted as characterized thusly. The order is a good one and the wives and mothers and sisters who are the principal sufferers, and who are responsible for its promulgation, can feel now that an effort will be made to some extent at last to right the wrongs that have been inflicted upon them. It is hoped that those who have been put down as habitual or confirmed drunkards will be brought to their senses and be made to realize that the hands that are being raised against them in this matter are the hands of their friends and not the hands of those who would persecute and oppress them."

The same should be done in Nauvoo. There are many of the above class in our city, and it were better that such fellows were not sold any intoxicants, and in the long run the saloonkeepers would be better off.

It would seem that Nauvoo with its

municipal license system is not exempt from the usual consequences of habitual dram drinking—the crop of confirmed drunkards.

The respectability of the city of Canton, alarmed at last, now essays to control the appetites of those whose nickels and dimes have paid the saloonkeepers' licenses; thence built the sidewalks, helped to fill the city prison, paid the police, furnished the town trustees cases of want and misery to look after, paid the town officers' salaries, and in far too many instances spoiled the intellects of fine citizens and pauperized their families; and at the same time to cut off the saloonkeepers' income. Can such a thing be done? Query?

And Nauvoo, also needs such restraining influences; a public notice to be served on the keepers of the saloons, public drinking places, that John Jones, James James, George George, and William Williams, and others, honorable men of the town are confirmed drunkards, and must not be permitted to buy and drink liquors of the men whom the town has received money from and licensed to sell. This is to say, that after the saloonkeeper has succeeded by the help of the town authorities in making men to be drunkards, then the appetite must not be gratified—excellent municipal logic. But will it be effectual?

Once there was a good woman who lived in such a town as Nauvoo. Her husband was one of the brightest minded men that ever come to the place. He was a lawyer, born and raised in the State of Maine, and from there to the great West to build a home and make a fortune. He married a western girl for a wife, a sober, virtuous, industrious woman. He grew apace with the town, and became one of the convivial heroes of the place, a good practitioner with a good practice. Any office in the town he wanted he could get, a "hail fellow; well met" for everyone. The time came when, if he was wanted, week day or Sunday, he was to be found at a saloon with roystering

boon companions. He went once to the State Legislature, so well was he liked. But fortune never came, or if it did, it was absorbed. The appetite for strong drink fostered, fastened upon him; and by and by, he was a confirmed drunkard. His wife deprived of his just support, tried to restrain him; gave notice to those whose drink bills had impoverished her family, and finally sued the drunkard makers—but, strange to relate, boon companions, everyday keepers of his company, respectable, and non-respectable citizens, went into the court, and with consciences seared by the drink habit and its cursed sophistry, swore that they never saw him drink and pay for drink, or drunken, and so the poor wife went out of court, a victim to the rum habit and its advocates and sustainers; and finally followed a worn out, broken down, shattered, gray-haired, and palsied man to a drunkard's grave. And still in the same town there are men who have in the same way become the slaves of the tipping shop—and the public and the saloons must be warned that their manhood is gone and they must no longer be trusted to maintain their standing in society as good citizens. And Nauvoo too has them. An object lesson for the Saints, surely.

APPEALS FOR AID.

PUBLIC appeals through the *HERALD*, by individuals, branches, or societies, in which a request for specific aid for individual necessities; or for help to build church buildings for local use, are seldom of any practicable value to those who make them. Personal appeals in letters setting forth trouble and disaster as the cause for making such appeals, may and do excite pity, and sometimes a desire to help with some; but the persons making such appeals are unknown to the readers, with very few exceptions; hence, whether the aid asked for would be worthily bestowed or not, is not known, and so only a very few care to respond. And, so frequent calls,

and so many, blunt the sense of pity, as it is impracticable for the average reader of the HERALD to respond to all, or to a majority of the calls, no matter how imperative the necessity of the one who seeks it may be.

Requests for help to build local churches published in the HERALD from time to time, from different places, fall without effect, as a rule, for the same reason.

The Board of Publication instructed the editor to decline to publish appeals of the kind, and this may account for the exception that has from time to time appeared in the HERALD.

The appeal from Pleasant Grove, Utah, for aid to help build the chapel there, was made an exception to the rule because of the peculiar conditions of the case. The HERALD readers will therefore understand why the exception is made. There are many who will feel the necessity for the building at Pleasant Grove, because of their having been in Utah and deprived of a suitable place in which to hold public worship, and be interested there for that reason.

QUESTIONS AND ANSWERS.

QUES. If a member of the church steals and the offense is known to the world and Saints, is it the duty of the branch officers to labor with the accused and demand that he come before the church and make confession? or are they justified in letting the matter alone, giving as the reason that it is the duty of the party from whom the goods were taken to prefer charges?

Ans.—The Doctrine and Covenants, section 42, requires that such an offender shall be dealt with, and if he will not repent, he shall be cast out. The duty of the branch officers is to see that such an offender be labored with and reclaimed if he can be.

Paragraph 22 of the same section requires that such an offender shall be delivered up to the law of the land if he will not make proper acknowledgement and restitution by church labor.

Q.—Are the branch officers justified in giving the sacrament to a sister that is married to, and living with, a man to whom baptism has been refused on the ground that he had another wife living from whom he had not been divorced?

A.—No. Such an offender is liable to prosecution before the courts of the land. But the officers should be sure of their ground in every alleged

case of the kind, and know that the evidence of guilt is good.

Q.—If the facts in such a case are that the man has another wife living from whom he has no divorce, is the woman worthy of membership in the church in his name?

A.—No. In case the first wife has married before the man and last wife were married, the case is altered and she should be allowed to remain; or in case the whole affair occurred while the parties were out of the church, then the church cannot insist on a separation.

Q.—If it comes to the knowledge of the branch officers that a brother has two wives living from whom he has no divorce, are they justified in reporting him as in good standing?

A.—No.

Q.—What steps should be taken in such case?

A.—Proper inquiry should be made to ascertain the facts in the case; and if the parties are really living in disregard of the law of the land, and will not repent and do what is right and proper, the officers of the branch should report the facts to the proper officers of the law of the land; first using every justifiable effort under the law of the church to have the wrongdoing rectified.

We dislike to answer questions that have, or may have personal application, and it must be understood that these answers are not the decisions of a judge, nor the basis of an accusation or charge against a supposed offender.

Q.—Is it right for an elder to leave an appointment or bring a series of meetings to an abrupt close in order that he may run to some other part of the district, where he may have heard there was to be some baptizing, in order to get to do the baptizing, when there are plenty of good local men to attend to it, or even run over into an adjoining district for said purpose, where some regular conference appointee was holding a series of meetings, or perhaps a conference of that district?

A.—Such a course might not be criminal, or directly contrary to law, but would subject the one doing it to the charge of being unduly anxious to secure prominence in doing work that could be done by others at less trouble and expense. No elder should leave his appointments for any merely selfish end, or for any trivial reason.

Q.—Would it be right for an elder as he is traveling about and gets acquainted and finds some nearly ready to unite with the church to privately request them to wait until he comes again or to send for him when they get

ready, there being good local men handy, or to request Saints at different places to privately solicit baptisms, marriages, funeral sermons etc., for one?

A.—The same reply made to the preceding question might be made to this. Such course would inevitably give rise to the thought that such an elder was too solicitous for prominence in such affairs, and would hurt his influence with many. The Saints as a rule do not like the exhibition of selfishness. However, we know of no specific clause of the law forbidding such.

Q.—In a branch where the presiding elder is the only officer in the branch, is it not his privilege and duty to visit the branch from time to time as wisdom may direct?—D. C. 17: 10.

A.—Decidedly it is both the privilege and duty of such presiding elder to visit the members, and do for them all he can to keep them in the paths of duty and virtue and faithful to church relationship.

THEOLOGICAL SCHOOLS NOT EFFECTIVE.

GRANTED that churches have the right to build colleges and educate men for the ministry, there are some good grounds for the belief that Rev. Dr. McConnell, of Philadelphia, was right when he said to the Episcopal Congress lately held in Boston, as appears in the *Literary Digest* for December 8, 1894. It is reported that he said that

He had three objections to urge against the present system of education for the ministry in the Protestant Episcopal Church, any one of which, if it could be maintained, would be nothing less than fatal. These were, that it does not secure the right men, that it does not train them effectively, and that it is altogether too costly.

To which may be added 1 Corinth-26: 29.

BRO. H. H. ROBINSON, of Independence, Missouri, laboring in New York and Pennsylvania, wrote from East Pharsalia December 16, 1894. He had been laboring at East Pharsalia for a time; and was to meet Rev. F. J. Jones, of the M. E. Church, in debate to begin December 26 present year. The propositions are as follows:—

Resolved that (a) the Book of Mormon is of divine origin. (b) The Doctrine and Covenants is of divine origin. (c) The constitution and authority of the Church of Latter Day Saints are of divine origin and entitled to

the confidence and respect of all Christian people as the only true Church of Jesus Christ on earth.

Bro. Robinson to affirm.

Resolved that the M. E. Church is a branch of the true Church of Jesus Christ.
(b) That its tenets and ordinances are valid.
(c) That its consistent members are candidates for eternal life.

Rev. Jones to affirm.

FROM the North Attleborough, Massachusetts, Evening *Chronicle*, for December 14, we learn that Brn. G. H. Hilliard and F. M. Sheehy were at Plainville, and preached in the chapel the evening of the 13th. Of his sermon for that evening the *Chronicle* says:—

Elder Hilliard's sermon last night was from Hebrews 2: 6, "What is man that thou art mindful of him and the Son of man that thou visitest him?" He ably showed the powers of man and causes for a visitation from God to man.

EXTRACTS FROM LETTERS.

MR. L. L. BOOTH, Vernon, Fremont county, Idaho, the 10th ult.:—

I wish some of the elders could come amongst us. Most of the people are Brighamites, but not strenuously so; some few, but not many; some Methodists, Baptists, etc.; a few nonsectarian. I believe there is a fair opening at least; a good speaker would do much good. Rooms can be had for the asking I am sure, not only here but at the county seat as well. President Ricks and some of his tools would meet whoever attempted to speak, but rest assured no harm would come to the speaker, as there are too many opposed to the other faction of Latter Day Saints. Should an elder come amongst us properly endowed, I wish to receive baptism so soon as is practicable. The river up here is always open; never freezes over. Send some one prepared to stay, if possible.

Bro. William Gibson writes from San Bernardino, California, December 20:—

The work is moving on in Southern California. There have been more added to the church since last conference than for some years before. Sixteen to the San Bernardino branch. I have baptized ten; two more are ready when I can get around to it. I am holding meeting in San Bernardino county where I can open new places; and in the hospital once a month. All is going well in the San Bernardino branch. Peace prevails and good meetings are being held

Bro. J. E. F. Smith writes from Higginsville, Missouri:—

The Saints have very generously responded to my appeal for literature, for which the Lord will bless them. They have sent several hundred papers, so that the supply at present is greater than the demand. In this place the old papers are as good as the new,

and they have done a work already that cannot be undone, only by the unfaithfulness of the Saints who live here in the future. The people here like the *Herald* and *Ensign* very much.

Of the late discussion held at Eagle Grove, Iowa, Bro. J. F. McDowell lately wrote:—

The discussion here with Rev. A. J. Eychaner, of the "Church of God," closes this evening after a nine evenings session upon the questions of setting up of the kingdom and the sleep of the dead. The Lord has blessed, the presence of his Spirit being recognized by the Saints, and points gained receiving the approval of the audience quite emphatically. Attorney Pillsbury, Mayor of the city, served as chairman. He is one of Iowa's leading lawyers. Congratulations have been extended by himself and others upon deportment of disputants. Will send items later.

Sr. Christina Rasmussen, Weston, Iowa, December 20:—

Bro. Anderson has been laboring in our branch and I trust we will heed his many good instructions. Some outsiders attended our meetings and I believe much good has been accomplished. As I find many of the Saints make the excuse that they cannot get time to read the *Herald*, I will tell you of a little instruction that was given me in a dream when I was careless. I saw the *Herald* held up by an invisible hand, and my sewing at the bottom, and it began to move upward on the page till it covered the whole page. Then I heard a voice saying to me, "You must not let your sewing take up all your time; you must take time to read your *Herald*. From that time I have done so and I have felt blessed in doing it. I should like to have Bro. Blair or some one who can write an article on the early rise of the Reorganization, Bro. Joseph's call, etc. Many of the Saints are inquiring about it and there are few who are in possession of the desired information.

Bro. H. Sparling, Burnham, Missouri, the 25th:—

The work is on the move in this part; letters every day say, "Why don't you come and preach for us?" I would like to see every place have a preacher but there are eleven counties and only three preachers. Bro. B. A. Atwell and Son Harry came to our assistance. We thank them for help. Elder Wedlock of the local ministry is doing all he can; and so is Elder C. M. Bootman. Though aged, his zeal is strong. He baptized two on the 16th. I leave for Vera Cruz, John's Mills, and other points.

Bro. J. W. Gilbert, Papeete, Tahiti, October 31:—

Our division conference is over, which we think was a successful one. Bro. Devore's health being poorly, he desired that I should come to Papeete to meet the Evanelia and the new missionaries, he and Sr. Devore remaining in the Tuomotus. I arrived in Papeete a few days ago, but the Evanelia had not arrived, nor has it yet arrived; but the mail ship came in Sunday with the news

that she would leave America about the 8th or 9th of October, so I do not look for it until about November 10 or 12. Yet vessels often come down in fifteen to twenty days, and small ones at that. I mean small vessels. The work is moving along nicely here, and, so far as I can tell, the natives are coming up higher, and are learning the necessity of moral rectitude as well as theory and doctrine. They seem to be greatly pleased to have us talk to them in their own tongue. I have not got the tongue yet, but I preach to them anyway; and when I am blessed to a good degree, I preach with nearly as much ease as in my own tongue. Since last writing to the *Herald* I have baptized six. I am considerably encouraged now to what I was some time ago. For a long time I was not satisfied with my own work and progress, and I began to think that if I could not do better than that, I had better give up the field. So I made a different move. I began to humble myself down in fasting and prayer to get more help from on high, and have kept it up every week since; and from that time my work has been marked with success. And it is the only period in which I have been any ways near satisfied with the results of my labors. I can tell you I have been tried here. Converging circumstances have brought to bear a heavy pressure against me in this mission, and my experience has proven the blessing which was given upon my head to be true and faithful. The warning to "watch the pathway of your feet," and to "beware of seducing spirits from whatsoever source they may come," have proven to be pertinent. Also, "be faithful, and you shall have every qualification necessary to make your work a success," has proven true, or at least is in process of being proven true. God is able to give me yet one blessing more that I desire, and then I would be perfectly content to stay and labor in this mission. Since writing the above I have baptized eight more; three last Sunday, five to-day. This is the 11th of November and no Evanelia yet. My eyes are nearly sore looking for it.

Bro. H. Hart, Broughton, Kansas, the 24th:—

I preached in the Goshen branch on the 23d. Good house full of listeners. Think we are making fair progress. Times very hard.

J. M. Stubbart, Octavia, Nebraska, the 17th:—

Prospects not as bright here as I could wish. If a more energetic elder could labor here, I would be glad to see him. Business and family cares have hindered me. Expect to resume operations after the holidays.

EDITORIAL ITEMS.

BRO. C. A. PARKIN, writing from San Francisco, December 17. The Saints at Santa Rosa had two new additions by baptism and a spiritual feast at confirmation, followed by like experiences rich in manifestations of God's power and love, and in admonition and promise. Bro. Parkin and others rejoice to know their labors have been

accepted. He exhorts to faithful performance of duty.

Mr. F. A. Pattee of the *Land of Sunshine*, published at Los Angeles, Southern California, has again put us under obligations by sending us that monthly for June to December, inclusive. It is a descriptive journal devoted to the advancement of Southern California, profusely illustrated with the finest engravings, of scenery, places, buildings, and fruits and flowers that are found there. It is only one dollar per year and every number is a gem.

Sr. Margarette Hicks, Deep Creek, Washington, writes of manifestations that have given her comfort and confirmed her faith. Bro. H. L. Holt was doing good work in that region of country.

Bro. Joseph Ward was at Rogersville, Missouri, on Christmas day, holding a discussion with one Elder Cowan. Bro. J. P. Benson reports the result as favorable so far. The people were being reached by the truth.

Bro. William Dowker, Bayport, Michigan, an elder, has been visiting the branch membership in the absence of a priest and has been blessed and seen others blessed because of such efforts to feed the flock. He has also been trying to introduce the HERALD and other church publications in the families of the Saints. Bro. J. A. Grant was helping by preaching. The work was onward. Bro. D. expected to resume field labor after the holidays.

Letters from Bro. William H. Kelley, Temple, Ohio, state that the home of Bro. Gomer T. Griffiths is quarantined on account of two of his children having the scarlet fever. This will explain Bro. Griffiths' not writing to his correspondents. The fever has been quite bad at Kirtland and vicinity this fall and winter.

Bro. S. W. L. Tomlinson, writing from Exeter, Ontario, gives evidences of having success in his efforts. He baptized two and organized a Sunday school at Riverview, and moving on to another point baptized another and organized another school. He enjoyed the hospitality of Saints and the kindnesses of friends.

Bro. G. M. L. Whitman reports continued advancement being made at Omaha. Ten have been added by

baptism; others are near. Whatever in the past has been a hindrance the Saints are seeking to correct.

Bro. T. E. Thompson, Beeler, Kansas, writes of labor done in that field by Bro. J. M. Brown, already reported. Bro. G. E. Deuel had also held a series of meetings in the branch. Traveling ministers are asked to do likewise. He requests some experienced minister to write a tract or article on "the judgment."

Bro. F. C. Smith, of the Michigan force, baptized three at Empire City, December 21, and seven on the 23d. He was feeling well, and would be at East Jordan, with the Saints at that place.

Bro. T. C. Kelley wrote us from near Chattanooga, Tennessee, and sent us a copy of the daily *Times* of that city, for December 3, into which he succeeded in getting a very fair notice of the position, faith, and belief of the church. It is quite an able article.

Six have been baptized into the church at Leon, county seat of Decatur county, Iowa, the results of labors done there of late by Brn. J. R. Lambert and others.

Bro. M. H. Bond was at Jeannette, Pennsylvania, December 21, preaching to small audiences, with some greatly interested, however. He reports the branch at Pittsburg as booming. His health is not just what seems necessary to his comfort, but spiritually he has been unusually blessed of late.

THAT CURATIVE COLD BATH.

People who have nervous prostration, headaches, the blues, or dyspepsia, who take cold easily, who are subject to irritability, who lead sedentary lives, who need their wits about them all the time, and who are not making the progress they desire, should get addicted to the cold bath habit. It is not only cleansing, but curative, stimulating, encouraging, and invigorating. It is brain-brightening, nerve soothing, blood-quickening, and the best treatment ever taken for the complexion, digestion, and disposition.

Col. Ingersoll once called upon the Rev. Phillips Brooks, and the great preacher received him at once, although he had declined to see many distinguished preachers. "Why have you shown me this marked distinction?" inquired the Colonel. "The reason is simple," replied Dr. Brooks; "If those preachers die I'll be sure to meet them again in heaven; whereas, had you gone away and died I should never have met you again. I thought I had better take no chances."

Mothers' Home Column.

EDITED BY FRANCES.

"Gladness true that shall abide
When the mirth of Christmastide
Has passed away—
Quiet pleasures, sweet content,
Countless blessings Heaven sent,"
Is our wish for you always.

ON THE THRESHOLD.

A FRIEND who has greatly helped us in our work upon the church publications during the past year writes us recently: "I love this work, and during the year I have felt that God has greatly blessed me in many ways, and I trust that the coming year will have yet other blessings in store for me. Of course I know that every work has its disappointments, and I have felt that so few seemed to care to help, and how strange it is! But it is still more surprising that some should regard the work as of small moment. This discouragement I have felt at times very deeply, but afterthought brings to me the feeling, cheering indeed, that if God be pleased with our efforts—if he approves, it matters little how they may appear unto others. It must be they do not yet comprehend the work to be done that a people can be prepared by understanding the truths pertaining to both this life and the life to come."

How fully we appreciate and understand this feeling of discouragement, and to-day as we stand upon the threshold of a new year, looking over the past with many an unspoken regret for our failures, and earnest prayers for strength to overcome in the future, there is borne in upon us the thought that loving encouragement is what the world most needs. God's word is full of it and he is repeating it to us in a thousand different ways. Every morning his mercies are new. Every evening he places around us the encompassing arms of his protecting love. The returning verdure of spring invites us to remember the life which lies beyond and into which shall never enter the frosts and snows of this.

Let us not forget, however, that man is human and craves human sympathy. And while toward God his aspirations may go out until he can truly say with the Psalmist, "As the heart panteth after the water brooks, so panteth my soul after thee, O God," yet the Lord himself has ordained that love should be given out just as freely to our fellow man as to him, hence the demand which exists in the heart for it.

A word of encouragement may seem a small matter, but it is not. Remember *it never is small when the heart is behind it*; but if the power to add to the word of encouragement the act which would help to lift the burden weighing down our brother, our sister, or any fellow traveler to eternity, is withheld when it is in our power to do that act, then indeed the words are vain and are only an empty sound.

There are many things to which our eyes need to be opened as we stand upon the threshold of the new year. But among them all perhaps none are more needful than this that we speak the kind word and do the acts of

kindness which it is in our power to do. To us—to many—they may seem small indeed, but never mind the seeming. The power to multiply belongs to our God and we can trust him.

No word of this is spoken on our own behalf, for we have always felt that the encouragement received by us was far in excess of our deserts, and if hours of despondency come they are temptations to be resisted, and if ever indulged in are a sin; but all around our pathways are the weary, disheartened, struggling ones of earth, staggering under burdens too heavy to be borne. Let us put our shoulder to the wheel and help these and forget not our missionaries toiling in foreign lands, neither those laboring in our midst, but as we have opportunity let us do good unto all men.

HAVE YOU AN HOUR TO GIVE?

At the opening of the new year the Home Column asks this question of its readers: If you have will you give it to the church? Just one hour if you have no more, but as many more as your heart prompts you to lay upon the altar.

You have never yet put forth an effort in behalf of our magazine, *Autumn Leaves*? If you answer, "Yes, I have," then we say to you, "Don't be weary, in well-doing." Above all, don't let this be the time when your efforts slacken or you fail altogether to exert them. It is a time of trial to the poor and to many who heretofore have been in comparatively comfortable circumstances. During the two past years many who have from the first sustained the magazine have been compelled to discontinue it though they were very sorry to do so. With another year the pressure of the present hard times may lighten, and in the meantime there are those in the church who could afford to subscribe for one or more extra copies to be sent to friends. They may need reminding of this, however. Will you do it? Will you see how many one-dollar bills you can gather up from those who already take the *Herald* to send in payment of one year's subscription to the *Leaves*, and also from those who can afford it for themselves?

If you answer that you never have put forth an effort to help extend its circulation, then we ask, will you not? Remember that it is now a church work; that it takes a place in church literature not occupied by any other church publication, and that it has a claim upon you for every bit of encouragement you are able to give, not only by supporting it financially, but also sustaining it by literary contributions. Will you do this? God has give to each man and woman as it has pleased him, and to you who have the ability to help in sustaining the magazine with contributions from your pen, we put the question, Will you?

Don't read and then rise up to forget this request, we beg of you; but consider it, make it a subject of prayer, that in this direction you may do your whole duty.

Not long since the question was asked of an active worker in the church, "Is *Autumn Leaves* worthy of being sustained and published?"

"Yes, most decidedly!" was the prompt answer. "It would be a positive loss to deprive the church of the splendid matter that it offers from month to month."

Every subscriber to the *HERALD* can now obtain the magazine for \$1 a year by paying for both in advance. Is there a subscriber to the *HERALD* who can afford to miss this opportunity?

Dear Sisters:—Having become very much interested in your talks with regard to rearing children, may I give my opinion on a few points?

Example, dear mothers, is the thing. How quickly the child, especially the little girl, will notice her mamma's position at the table. If it is rather dignified and mannerly, with careful handling of dishes and graceful dishing of food, how this grows on that child, how soon you will see her imitating mamma. If on the other hand it is careless and lounging we notice the same in the child. If mamma powders her face it won't be long until we find the little tot in the flour chest or any other substance that will answer the same purpose. If we bake bread, prepare washing for Monday, clean rooms, and black stoves on Sunday, and stay at home instead of going to church, when our little girl becomes a woman she will do the same. There will be no system about her work. It will not do. Being connected with school work for twelve years besides training schools and kindergarten work, I found the only way was to rise early in the morning, have certain things to do on certain days, get my work systematized. I find I can do the same in my home; in fact, housework is much easier systematized than school work, and how my children watch every move I make; and as I heard one say yesterday:—

"Is this the day for mamma to tell us about the great musician who had so many warts on his face and he was proud of them?"

"No," said the other, "that will be next Tuesday, but to-day we will hear about the man who made such a rash promise and was so sorry about it."

Now, for instance, in telling small children such stories as Jephtha and his rash vow, I do not give the name of the man, at first, and things they cannot understand. These things come later on when the story is repeated, and these stories are repeated very often and discussed from first to last, but each time something new is added. I begin by asking if they ever thought how wrong it is to make a promise before having time to think about it. That we should think before we speak, and to make a promise and not keep it is very bad, etc. Then the story of Jephtha is told in its simplest form, being careful to use words in their proper places as regards laws of language.

One thing I think above all others, if there is ever a time when father or mother should have unpleasant words, children should not hear them. Our boy, when he becomes a man, will treat his wife with respect and will be thoughtful and kind because father was. Our girl will be much more careful about hurting her husband's feelings because she

never heard mamma bring up unpleasant subjects. Practice what we preach and we get our child's confidence.

To be careful about spending money is another. If mamma spends money needlessly when it would make some poor child so comfortable, so will our child. Keep book accounts, teach children to do the same, and that a receipt must always be given when a standing account is paid, and if our children do go astray while under the parental roof the day will come when they will be careful and honest because the example in childhood they cannot forget. No mother can keep house cheerfully unless she reads her *Herald* through every time it comes.

MADALENE MARIE.

PERSIA, Iowa.

Dear Sisters:—The Home Column is cheering and a great help to those who have little ones to care for. The instructions are good, but can we all follow the advice given therein? It is easy for those who have only one or two (and such are plenty), but with a large family one is not able to do so much for them or teach them as much as one with only one or two, and those, as Sister Wight says, so far apart that they are hardly any trouble to care for. I often wonder what reward we can expect in the kingdom of God if we do not fill the place appointed to us here on earth. It is but little that we do otherwise. Of course it is a great work to raise a family of little children, but what makes home more happy and pleasant?

Some few years ago I did not see things as I do now. I used to think it was all right to have one or two and no more, and I felt somewhat troubled, and prayed to God about it. One night I had a dream, and it was very plain to me then. I dreamed I was climbing a hill with a baby in my arms, which was hard work. On reaching the top of the hill I came to an office with a window looking towards the east. It was open and a man who I knew to be the Lord was at the window, and each one paused at the window as she passed. Each one with babies passed to the west, and those without any came down the hill which I had gone up. When I reached the window I too stopped and the Lord said to me, "You shall have many children, and they shall rise up to be a blessing to you."

These words cheered me, and I too passed on through a turnstile out onto a broad, level plain where I could see all was clear and level before me, and so I awoke. It has never troubled me since as regards my duty. As I saw in my dream, those who had none were going down the hill where I had gone up, and where you do not find children you do not find happiness and comfort. There is always something missing there to make up true happiness of home. All mothers should read that helpful book, Tokology.

Dear sisters, we have many trials to bear if we would live and do right, but God is ever ready and willing to bless and help us to bear our trials. I have had many, for which I feel thankful, for it has taught me many a good lesson, and I am glad he has counted me

worthy to bear these trials. I have gone to him in secret prayer in the hour of trial and my heart was made glad.

This is a glorious work and I know it is of God. I have had many testimonies of it. When I first joined this church I had no evidence of its truthfulness, only I knew it was as Christ taught it when he was on earth. I never read one of the church books or papers until after I joined the church. Then I felt enlightened, and so I read, and the more I read the more I loved the work, and I have never felt tired of it yet. I still have a desire to run to the end of the race and do my duty while I live. I have found and still find the greatest comfort in secret prayer to God. My prayers have been answered many times; and in marvelous ways more than I ever expected, so I know he is a hearer and answerer of prayer. I hope you will remember me in your prayers that I may be worthy of eternal life in the kingdom of our Father.

THIRZA CHAPMAN.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JANUARY.

"Ye receive the Spirit through prayer."—Doc. and Cov. 63: 16.

Thursday, Jan. 3.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verses.—1 Timothy 2: 8-10.

Thursday, Jan. 10.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Titus 2: 1-6.

Thursday, Jan. 17.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—2 Timothy 2: 24, 25.

Thursday, Jan. 24.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Jeremiah 23: 3, 4.

Thursday, Jan. 31.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Isaiah 62: 8-12.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sister Mary Gard requests your faith and prayers that she may be restored to health, and live to take care of her two little ones if it be God's will.

The Protestant Episcopal Society of Reformation has been started in New York City with the avowed purpose of opposing advanced ritualistic practices.

Whether or not life is worth living, all depends upon the liver.

Original Poetry.

LONGING.

BY ELBERT A. SMITH.

I would that I might lay aside
This weary care, this strife of thought,
And on thine own good time abide,
O, thou who hast my ransom brought.

I would that I might feel once more
My spirit full, and light, and free,
With strong limbs run thine ark before
And bring an olive branch to thee.

I would that I might make again
My life a glory as of old,
And weave the strands unseen of men,
That bloom from umber into gold.

I would that I might tear away
The snares that cunning men have set,
And help the fallen, day by day,
Break through the meshes of the net.

I would that I might come and sing
My heart's sweet music to thine own;
O thou whom I have crownèd King
The longing of my life hast known.

I would that I might keep unblamed
My soul, that in the stilly night,
When thou shalt look at me, unshamed
I may not tremble in thy sight.

That when at last I stand alone,
My years' worn garments cast away,
Thy hand shall robe me, and thine own
Sweet voice shall bid me come and stay.

Letter Department.

BEELER, Kan., Dec. 17.

Editors Herald:—I have been laboring in Ness and Lane counties the last six weeks, and have found good help in Brn. Thompson, Sawyer, and Ebert; all good helpers in the ministry. I held a protracted series forty miles east of Beeler. Bro. Ebert conducted the singing service to good advantage. There was a good interest, and friends were made to the cause. We went to the Stone settlement. No Saints there, but many friendly to the cause. We stopped with Mr. Stone, a prosperous farmer, who was a schoolmate of Bro. G. H. Hilliard, of the Bishopric. Mr. and Mrs. Stone said their door would always be open for any of the elders. We had a good audience and the best of order, and unusual liberty. The Lord must have a people there.

Have been holding meetings of late at the Richland schoolhouse, near Brn. Sawyer and Lunn's, but have been storm-bound for nearly a week. Preached twice yesteday; will close meetings here to-night. The Saints are anxious for me to stop and labor in this vicinity all winter, but my family is calling me home. This is a beautiful prairie country, thinly populated, adapted well for stock raising. The people can well boast of never having had a failure since the country has been settled. Buffalo grass is the staple product, the only production adapted to the climate without irrigation, and all those

utilizing it with herds of cattle are prospering. Many of the settlers have made a grand mistake in trying to raise wheat, but are now beginning to learn the adaptability of the climate, and ere long these broad prairies, now comparatively vacant, will be spotted with herds of cattle that will add greatly to the prosperity of the country. The few Saints in this locality are good, upright citizens, which speaks well for the cause.

J. M. BROWN.

BOOMER, Iowa, Dec. 17.

Editors Herald:—At the request of Sr. Emma Elizabeth Gittins, who is afflicted with a chronic disease, I write to ask for her an earnest interest in the prayers of all Saints, realizing that the fervent, faithful prayer of the righteous availeth much. I administered to her the healing ordinance last evening. Let us remember the divine injunction, "Pray for one another," and remember our sister in connection with all the afflicted in the household of faith.

During the last week I preached in Crescent, and came here to preach on Saturday night; but storm prevented. I preached in the Parrish and Mackland schoolhouses yesterday. Hope some good was accomplished.

The Saints here and in Crescent love the work. Will all the Saints please remember our sister in their prayers.

Yours fraternally,

C. DERRY.

FAIRBANK, Iowa, Dec. 17.

Editors Herald:—I baptized one more at Powersville, Floyd county; a young lady school-teacher of good report. I organized a branch there, "the Powersville branch," with Bro. Frank Horn president, Sr. Myrtle Harvey clerk. The branch consists of fifteen members, alive in the work, both spiritually and temporally. They always remember that an elder can't ride free on the cars no more than they, and therefore provide for him. So also did the Brush Creek Saints. But when I came to Waterloo on my way here I was met by Bro. James Goodrich, delegate from Grove Hill branch, who took me into a clothing store and in behalf of the branch made me a present of a thirty-dollar fur overcoat. O, how it made my soul swell with gratitude to my heavenly Father and to his Saints for the kindness shown to me! It makes me rejoice to know God blesses me in my ministry and that my labors are appreciated by the Saints. God bless them for their kindness; and may he enable me always to labor and live that I may never forfeit the esteem they have shown.

Yesterday I baptized three more here; the young lady I spoke of in my last, two young men; one a graduate of the Waterloo Commercial College, who, if he proves faithful, will make a noble defender of the gospel of Christ. Notwithstanding the inclemency of the weather there was a large crowd at the water, and a very large congregation to the confirmation. When we consider that two years ago they were going to tar and feather me in this town, how changed it is now! Yet

some are still very prejudiced, so I cannot get any of the churches, but had to use a hall. There are some more here who are very near the kingdom.

May the time soon come when God's will will be done on earth as it is done in heaven. May Zion prosper. I have been told that one of the hireling shepherds warned his flock faithfully last night not to go to hear every new preacher who comes along with new doctrine of revelation and spiritualism to lead the people astray, that those were led astray yesterday by them. You see they don't do like Paul, tell them to "Prove all things; hold fast that which is good."

J. S. ROTH.

SCANDIA, Kan., Dec. 18.

Editors Herald:—After our preaching at Minneapolis, also six miles south of the town, we met for the consideration of the organization of a branch. The branch, of nineteen members, was organized, the Solomon Valley branch, with Elder Henry Resch president, Bro. Frank Resch secretary. Bro. W. Evans was chosen and ordained priest, and Bro. Frank Resch was chosen and ordained a teacher for the branch. Some others will unite with the branch as soon as they can obtain letters. After the organization, the time was profitably made use of in prayer and testimony, the Spirit bearing witness of our acceptance.

On the evening of the 17th I met with the Saints at this place for a similar purpose, and after doing all we could for the time being, we proceeded and organized a branch with fourteen members, Bro. M. Reynolds president, Sr. Lillie Bonner secretary. Several others will unite as soon as they obtain certificates. I will tell the ministry that there are inviting places to preach in this vicinity at several points; but I cannot further occupy now, owing to "Christmas preparations."

J. T. DAVIS.

NORWALK, Conn., Dec. 17.

Editors Herald:—I am in this old historic town, founded ere the blue law days, when the sanctity of the Sabbath would not permit even the kissing of one's child, or traveling, cooking victuals, the making of beds, sweeping of houses, cutting hair, or shaving. Remembrance of those days has long since lost its power over the minds of the good people of these parts till you would not know but what you were in some other part of the United States, so far as observing the Sabbath is concerned.

I came here on the 14th and found Bro. William Hobson, an energetic, wide-awake worker, doing what he could to let the light of God's truth shine; carefully wielding his influence to bring the work before the people. With him I visited Bro. Buttery, who enlisted some four months ago. He is wielding a good influence in the Sunday school, having a class of boys, teaching them the gospel as best he can. He wife is near, so are others. Bro. Hobson and I spent the 15th scattering tracts through the village, advertising our meetings in the schoolhouse,

as the brother had not been able to get an answer from the committee for use of the "Union chapel." I attended their Sunday school yesterday and at the close made a statement which brought a large audience to hear. Some of the people are indignant that I am not permitted to preach in the chapel. The refusal will prove beneficial to the work, I think.

On the 18th I visited Bro. and Sr. Stone, of New Canaan. His health is very poor, and he is losing his mental powers. He asked to be remembered by the Saints in their prayers. To-night I preach in Silver Mines, then return and deliver two more sermons, thence to Brooklyn for Sunday. Bro. Kent was with the Brooklyn Saints last Sabbath. He returns to Philadelphia this week. They think Bro. K. is the one, and I am pleased to hear my brethren praised. May success attend their efforts. We have an extra effort in mind for Brooklyn, which we hope to reach after the first of the year, if all goes well. May truth prevail.

A. H. PARSONS.

FLORA VISTA, N. M., Dec. 12.

Editors Herald:—Bro. Henry C. Smith, that noble and worthy ambassador of God, paid us a short visit, delivering eight astounding discourses to fair and more than attentive audiences, removing a vast amount of prejudice, again establishing an earnest desire in many honest hearts to seek after the truth; in some who had almost banished all hopes of finding it. Many remarked that they had learned many useful things that were beyond their ability to appraise in value. One was baptized, while others are convinced and investigating. The good seed has been well planted, in good ground, and already is sprouting, and it is our intention to strive to keep it well irrigated that its maturity may be hastened with a bountiful yield.

On the 8th Bro. Smith bade all adieu, leaving many of the warmest of friends and no enemies, all regretting to see him go so soon, the writer taking him fifteen miles on his journey, leaving him by the wayside, trusting that kind Providence will provide for his comforts and a safe and pleasant journey to his next field, praying that his efforts may meet with equally as good results elsewhere, and that demand and reward will warrant a speedy return. Bro. R. H. Wight intends a continuation of preaching here.

E. N. BEACH.

LEBECK, Mo., Dec. 17.

Editors Herald:—Again the people of El Dorado Springs are treated to the melodious sound of the "fog horn" of Clark Braden. He began lecturing on "infidelity" the evening of the 13th inst. It seems that the correspondence between Braden and Co. and Bro. I. N. White, relative to a debate at El Dorado, had not just suited Mr. Braden, so he runs in and gets the preachers of the various churches of El Dorado to meet and send an address to the Latter Day Saints Church demanding that certain terms be complied with, in connection with the debate.

We were waited upon by a committee bearing the important document, but we kindly informed them that Elder White was conducting the arrangements. What their future conduct may be is yet to be seen. Will write further soon. In bonds,

C. R. DUNCAN.

EAST PHARSALIA, N. Y., Dec. 16.

Editors Herald:—I have assisted Bro. Parsons some in his work, preaching in Bank, Maryland, Hornerstown, New Jersey, and Brooklyn, New York, with good interest. Brn. Parsons and Kent are doing good work, and should be continued in that field. I have visited the Saints in Eastern Pennsylvania, and find the work improving. The Saints are receiving more of the good Spirit, and are making friends for the cause as well as being confirmed in the work themselves. My brother at Meshoppen was shown in a dream that the Book of Mormon was true and that Joseph Smith was a true prophet of the Lord. He has given up the use of tobacco and is rejoicing in the restored gospel. God has planted the work here, and, we think, to stay. Bro. Henry Smith baptized five here last June, some of the best people of the place, and they are alive in the work. Through their efforts I am to meet Rev. F. J. Jones, of the M. E. Church, in debate, the 26th of this month and continue about two weeks if all goes well. Prejudice runs high, but we hope to remove some of it before we are through. I expected to have reached St. Marys, Pennsylvania, before this, but have been detained on account of the debate, as it will last till the first of the new year, and perhaps longer. My permits will have to be renewed so I can't tell what points I will make next. Regards to all Saints and friends.

H. H. ROBINSON.

HIGGINSVILLE, Mo., Dec. 13.

Editors Herald:—I came here a year ago to dig coal. I found only one man who had heard of the doctrine, but he did not believe, although friendly to the cause. I soon tried to tell the glad news of the restored gospel; but few would listen, and with little interest. Nevertheless, from that day until this I have been sowing the seed, endeavoring to establish righteousness here, not being afraid to have the reproach of Christ upon me. To my surprise the miners nominated me for justice of the peace. I was not elected, but this proved that the poor here respect me for attending to my Father's business.

Bro. J. H. Wells spent a few days with us last summer and preached several times, doing good work. I feel like continuing in the good cause, and that victory is perching on our banner. Our nearest neighbor says he believes the doctrine. I distribute all the church books and papers I can get my hands on. I also go from house to house, leaving papers and speaking encouraging words; and the people show their friendship by reading, and by listening to every word with interest, asking me to return. We make friends to the cause almost every week. I wish I could spend more time bringing souls

to Christ. I have lived in Kansas City, Denver, and other places, but never saw people thirsting for truth as here. The Spirit of truth is working with us. We hope to have an elder here in time. There is not much financial encouragement in a little town where the people make a living from a seventeen-inch vein of coal. But a good many of the people are glad to get bread and butter without meat. I believe they are the poor to whom the gospel was to be preached. Whatever good we do let us give the glory to our Father. If elders or Saints pass this way, please call and see us.

J. E. F. SMITH.

WOODEND, Vic., Nov. 20.

Editors Herald:—After long delay, the deputation was introduced to the Minister of Education by Mr. Downward, member of the Legislative Assembly, on the 14th inst. I am pleased to report that our visit was not in vain. The minister stated that upon examination of our publications he was prepared to say that the prevailing misapprehension concerning our church had been removed from his mind. He said further that if we had entertained any fear that the department intended to interfere with the religious liberty of members of our church who were teachers, he wished at once to remove that apprehension from our minds. Our people would be treated with the same consideration as other churches.

Bro. Leyland was one of their best teachers; had been in the service over twenty years, and his character was above reproach. The restriction, temporarily imposed by his predecessor in office, would be removed. The department did not consider that speaking privately to friends and giving or lending tracts and books was violating the school law, provided it is done out of school hours and with discretion and care. The department would not tolerate active, aggressive proselyting. He did not think Bro. Leyland had committed any real offense.

As usual, the plain facts were not sensational enough for the reporter, and the evening *Herald* of Melbourne presented it under the caption, "Extremes meet; A Bachelor Minister, and Latter Day Saints." In the report following, the deputation is referred to as "the gentlemen prepared to accommodate two or more wives." The reader was left to infer that we wished the privilege of teaching our tenets in the state schools. A correction was immediately written and sent in by myself, which they honored by publishing and calling attention to the letter in another column, with these words: "It appears that Latter Day Saints are not necessarily polygamous. A letter on the subject in this evening's *Herald*." That part of the letter explaining our position on religious instruction in state schools was omitted, however. The letter was similar in matter to many others under like circumstances, so will not burden your space with it.

The mischief resultant from the perversion extends to many country papers, who will be more ready to quote the mistake than the correction. One, the *Kyneton Guardian*,

near Woodend, has announced that we have asked permission to teach our tenets in the state schools, but was refused. Have sent in a correction to this which I hope will appear this week.

I learn that a real Mormon elder from Utah has been operating in South Melbourne. Bro. McIntosh was on the "still hunt" for him Sunday, and intended to cause him uneasiness of mind when he found him.

It was gratifying to find evidences of a change of sentiment toward our faith, in and around the Hastings branch, lately. The Band of Hope, composed of old and young, invited me twice to make a short address on temperance. They pressed me into service with a clarinet at a concert, and asked me to pronounce the benediction at a lime-light lecture. The leader, a Church of England "lay-reader," thanked me warmly and said: "I shall not forget you." Nine years ago some of these same people were muttering threats against the Saints, and Bro. Burton in particular. Hastings Saints should be grateful for this change of feeling, and renew their diligence, trusting calmly in Him who is at the helm.

Australians usually look with horror on the "big" wrecks and disasters in America; but several have occurred at home lately. A passenger steamer lately ran ashore on New Zealand coast, and became a total wreck besides losing one hundred and forty lives; yet the captain was "confident of his course" up to the moment of striking on the rocks. About the same time two passenger trains collided at Sydney, causing the death of thirteen, and forty wounded. The record of crime is also "big." Within four months there have been five murders in Melbourne alone. And now, in order to raise funds to complete St. Patrick Cathedral in Melbourne, an immense "fair" is being held. Dancing, racing, and other competitive amusements are on the bill, not to forget a lottery prize of twenty-five hundred dollars at a shilling (twenty-five cents) per chance. That is surely a "big" enough gambling game for a church to indulge in. Can America produce a "bigger"? The fair is under the management of Archbishop Carr.

I shall try to do what little public and fire-side preaching I can in this vicinity within the next month.

GOMER WELLS.

GERMANTOWN, Neb., Dec. 24.

Editors Herald:—When I last wrote you I was holding forth at the Lane schoolhouse, four miles west of Agnew, Lancaster county, Nebraska. The interest seemed to increase from the start and we continued the meetings for three weeks, and some are believing our report. We divided one week ago; Bro. Self came over here, and commenced at the Oak Grove schoolhouse, and held four meetings, and then we exchanged; I came here and held three meetings. Had a good hearing; the last two meetings had crowded houses. Several present of the Baptist order, of the H. S. type. Bro. Self will continue at the Lane schoolhouse as long as the interest will justify.

Faternally,

J. W. WALDSMITH.

EAST DENNIS, Mass., Dec. 18.

Editors Herald:—My last letter was from Stillwater, Rhode Island. From there I went to Cranston and Fiskville, in company with Bro. Blanchard, holding meetings at both places. Saturday, October 27, went to Fall River, to attend district conference. Business meetings were a little spicy, but we got along after a fashion. The prayer meetings were spiritual, and I think the conference resulted in good to all. I remained in Fall River over Tuesday night, to visit the Religio Society, and enjoyed the session. Before going to the Religio a number of the Saints, myself being one of the number, went down to the dock, to see the palatial steamer *Priscilla*, finished but a short time ago, at a cost of half a million of dollars. She is four hundred and forty feet over all. To attempt to describe the steamer would be folly, as she must be seen to be appreciated. We can only say the half was never told.

Saturday, November 3, found me in the city of Haverhill, where I was entertained by Bro. William Frost. I held several meetings remaining over two Sundays. Bro. Frost is doing what he can, holding meetings every Sunday in a neat little hall; is also superintendent of the Sunday school; being assisted by Mr. George York, a young man much interested in the work. Others of the brethren and sisters are doing what they can. Sunday night I took a peep at the Boston Saints. Found Bro. Sheehy in town; Bro. Gunsolley did the preaching.

Met with the Providence Saints on Wednesday evening, at Cranston on Sunday morning, and in Providence at night. Remained in the vicinity of Providence until November 27, then went to Stillwater and held two meetings at the house of Mr. Hopkins, whose house he says is always open for meetings. Thanksgiving found me trying to do justice to a good dinner at Bro. Fenner's, prepared by Sr. Basset, who is young and bright at eighty-four, and does the work for a family of three. Friday I took a quiet tramp in a snowstorm, and filled an appointment at Fiskville. Sunday preached in Providence. Wednesday, December 5, I was called to preach the funeral sermon of Mr. Joseph Waterman, of Johnston, Rhode Island. Quite a number attended, and I trust good was done. Friday I boarded a train and soon was whirling along toward the great cape of Massachusetts, where turkeys of a peculiar pattern are said to be served occasionally, although I have not been served that way myself; for of all places that I have ever been, east or west, Cape Cod is the place for a hungry man, and if he can't be satisfied here he never will. I arrived at South Dennis and took the historic coach for East Dennis. I was carried quite a ways past my destination, and had the pleasure of walking back, besides paying extra. In the evening I talked to the Saints and friends. Saturday night I preached in Brewster, and Sunday in Dennisport. Returning to East Dennis in the evening, I obtained the hall at North Dennis and preached there Tuesday night. The weather was very stormy and prevented many from coming out, but we felt well and appointed services for Sunday

as the hall was engaged other nights in the week. On Wednesday and Thursday preached at Sr. Teresa Sears' to a small but appreciative audience. Friday, at Brewster again, and Saturday at Sr. A. W. Chace's where I have been kindly entertained as well as at Mrs. Teresa and Nettie Sears', the two last mentioned being daughters of Bro. Wellington Bearse, a noble man and a faithful elder who has gone to his reward, or is resting in the paradise of God until the resurrection. On Sunday morning we held a prayer meeting, in which the Holy Spirit was present in a marked degree, preached in North Dennis in afternoon and evening to good audiences; and to-night (Tuesday) I am to break the bread of life there again. We have labored under some difficulties here, but feel thankful it is well as it is. With the missionary spirit still burning,

Yours, as ever,

GEO. W. ROBLEY.

MANTI, Utah, Dec. 21.

Editors Herald:—I have labored in this and Sevier counties for a few weeks past, having preached here and at Richfield, Elsinore, Brooklyn, Glenwood, and Redmond. At the latter place the Bishop, H. Rasmussen, told Bro. L. P. Hansen, of this place, that he would furnish me a house and make an appointment for me if I would notify him beforehand of my coming. This I did, and when I arrived there last Wednesday evening found he had been true to his word. I make special mention of this because it is the most liberal act that I so far have met with in this mission. There was a goodly number in attendance, the Bishop himself being present. I asked him to open the meeting by prayer, but he preferred to take no part whatever. I would have stayed and preached oftener, but found the house was engaged.

I had very good attention at Glenwood, where Bishop Bell also treated me respectfully; but there too I could only obtain the house for one night. At the other places the attendance was small; but a few friends to the cause are found now and then, and some whom I trust may receive the truth.

Bro. L. P. Hansen conveyed me with team from here to Salina, and Bro. Clawson from there to Richfield, and on my return Bro. H. Lorensen took me to Redmond and otherwise assisted me in a way to indicate his love for the cause. For all such help to the missionary may the Lord reward.

I cannot report great prospects for the work in this mission. The people seem to be wedded to their idols, and, as a rule, care not to investigate. They think that if after all they have gone through and sacrificed they be mistaken, it is no use to seek further. I am satisfied that if ever any considerable number of these people be converted from their errors it must be by God's interposition in some way to them more effectual than by the preaching of the word. Polygamy is believed in the same as formerly, and practiced too, though perhaps at the present time no new marriages of that kind are contracted. I can see a marked contrast in some respects in the people since I first labored in this part

of the country, now almost twelve years ago. At that time, when I first came into this valley, I stirred up, as it were, a hornet's nest. Men were ready to fight for their cause almost everywhere; but their experience together with the late instruction from their Presidency has taught them that to let us severely alone is for their cause the best policy. In another regard time has wrought a remarkable change. The men who were my most bitter opponents have disappeared. One of them, a Mr. Jacob Jacobsen, who was among their ablest young men I have met with, died suddenly while in the temple here in Manti, a few years ago. Another, Peter Lauritzen, who was my most bitter opponent and who insulted me most shamefully, is no more. He was attacked by a vicious bull and gored to death a few years ago. Cyrus H. Wheelock with whom I had a debate at Mount Pleasant has also passed away. He died last fall with a cancer in his throat, being literally starved to death, as he for a long time was in a condition to receive no nourishment whatever: so I was informed. I do not mean to say that these evils came upon these men because of their opposition to me and the cause I represented; for I do not know. I only write of the facts as I find them; and while I do not wish to rejoice in the misfortunes of others, I have cause to feel grateful to God whose preserving care has been over me. One of my then opposers is still here, a man by the name of Aaron Hardy, with whom I had a debate at Moroni. He is still among the living, but he has since then served three terms in the penitentiary for the practice of polygamy. I found him quite a changed being now. At that time, after his miserable failure in debate, he became so that he would not speak respectfully to me, but when I now met him he hailed me as a friend not seen for many years. Truly I cherish no ill will to any of the people here, but some of them seem to think we are their worst enemies. It seems hard to think that it is so, when we are laboring to do them good. But when we think of the Master's reward from those whom he came to save, we have reason to be content and labor on, committing all to the hands of the Lord.

Yours for truth,

H. N. HANSEN.

LEIGHTON, Iowa, Dec. 20.

Editors Herald:—Bro Fred A. Smith and I came to this place from Des Moines, December 1, and began a series of meetings on the evening of the 2d in the Christian church, holding fifteen meetings. Bro. Fred had to do the work, as the writer was laid up with a severe cold settling in his eyes. The Lord was with us; Bro. Fred had wonderful liberty. The people seeing the great contrast between his preaching and that of their ministers were seemingly taken by storm, and each night the house was well filled with eager listeners. The speaker gave them the written word without any apologies whatever. The Christian people here have treated us royally, making up the greater part of our

audiences, inviting us out to meals, chatting friendly, and even defending us against the attacks of members of other denominations.

The skeptics of the *burg* have also taken a great interest in our meetings, to the surprise of many who have failed to get them to attend their services. Many are the wars of words they are waging against the other denominations, using our powder. One, a Mr. Barnes, a merchant of the place, known as a rank infidel, attended our meetings regularly, excepting possibly the first night or two, and talks our side freely in his store, and has urged opposers out to hear what we had to say before judging us. He also urged his clerks to attend, one night closing his store, dismissing the crowd, that all might go. We have baptized none; nevertheless we can't help believing that several are convinced, but they haven't the moral courage to break the ice and come out. At the close of the last service the general talk was, "Am sorry you are going to quit;" "Come again;" "God bless you;" "Hope we will meet again," etc.

With the exception of two sermons preached here by Bro. Fred last August, this is all the preaching ever done at this point by our people. We have six noble Saints living three miles south of town, who are living their religion at home and abroad, and their influence is felt wherever they are known. Would to God this was the case wherever Saints are living!

Sr. S. E. Laughlin (a sister of Elder J. F. McDowell) with her two sons, have given us a splendid home during our stay in these parts. May God bless them in store and in spirit, for they surely deserve it. We will probably spend Christmas here, and meantime hold a number of meetings at Evans and Oskaloosa, five and ten miles east; then probably work our way westward.

F. M. WELD.

VIOLONA, Ark., Dec. 18.

Editors Herald:—This leaves me well and trying to get the everlasting gospel before the people that never heard it. I left Texas the 2d of this month for Faulkner county, Arkansas, arriving at Otto the 5th, and commenced meetings the 7th at Ingleside for the Saints, where we have a branch of about thirty-six members. I organized them the 28th of September. Others seem to be near the kingdom.

I came to Violona this morning to open up to-night, and will continue to labor in these parts mostly for the Saints at Ingleside until Christmas. I expect to start back to Texas the 26th in order to meet a Missionary Baptist in debate the 9th of January, at Lydia, Red River county, Texas. The debate involves the questions of the Book of Mormon and Doctrine and Covenants, the Reorganized Church, and the Baptist Church.

I do not know how long it will last. The time will be agreed on hereafter. My opponent, C. H. Worby, is an attorney and debated with A. J. Cato years ago and with Heman C. Smith at Manchester in 1882. I presume Brn. Cato and Smith will remember him. He is the first man I ever went to

school to. I heard him tell one of his brother Baptist preachers that Jeff—that is, I—was a good boy, but had gotten off on the wrong track. I told him in reply to prove it to me, then would be time enough for assertions. This will be my eleventh debate, and I never heard an argument against this marvelous work that would stand the test. I am thankful for a theology that will bear investigation. Pray for me.

J. D. ERWIN.

MIDDLETOWN, Ohio, Dec. 18.

Editors Herald:—On November 30, Bro. R. B. Jones, president of the Middletown branch, conveyed me to Seven Mile, where Bro. A. L. Yingling resides, whom I had promised a series of meetings while homeward bound. We held eighteen services with variable weather and conditions. Like that G. H. H. arm of the Bishopric, we set sail regardless of weather. Never in fourteen years did I see such variations in an audience, without at some time what might be called a full house. We had men only, then ladies only, or nearly so, in quite a fair number. About all would be supplanted by a new set, and so on.

William H. Kelley had preached once there some years ago, and then L. W. Powell had spoken several times during last year. Who knows but they got the people in such a fix?

Bro. Yingling having paid during this year, if I remember aright, about three hundred dollars in tithing, I was of the opinion that his family's interest should have demand at least upon the preacher for what Bro. Roth would call "the minimum dose" (he says twenty to forty sermons). Contrary, too, to those who pay in prosperity, Bro. Yingling had done so when adversity had dealt seriously with him; but 'twas duty, and that is the line he decides on. So mid hope and fear, and yet in faith, we toiled on, chiefly in the interest of Ives and Edna, two excellent daughters of Bro. and Sr. Yingling; they two having been alone in the faith at Seven Mile for years. How we three rejoiced, as interest began, and then intensified with the girls, under forbidding conditions. But O, the joy when like brave soldiers of the cross they donned the gospel armor, notwithstanding the inveiglements and surrounding conditions. I was never happier over the baptism of two, and that because such fine points of *decision* were asserted under what to many would be *crushing* conditions.

The baptism and confirmation were fraught with peace and comfort. The girls having seen four admitted into the Methodist Church from the platform of probation (where does that come from?) to full membership, and the preacher, Rev. Hamilton, reading twice only that part of the service pertaining to *finance*, and taking pains to lecture all present a little on money, I trust realized fully ere this writing the wide difference between the gospel and a sham.

The expense of the meeting first and last (I judge about fifteen dollars) Bro. Yingling cheerfully bore alone, beside having remembered the preacher's necessities. He also

had a dollar to be forwarded to Mr. H. B. Jordan, recently burned out. Two weeks while fraught with anxiety, at times sore, at the general attitude of the people and their bearing, were never surpassed by the pleasurable atmosphere of the home where we dwelt, Grandma's pleasant cheerful way, and Ruth's juvenilities in variety adding their full share. May the sunshine of gospel peace yet find entrance and radiate from grandma's mind and heart. The preacher was reluctant to depart; 'twas hard to say good-bye. In memory's retrospect I shall often linger there and return when possible. A brief call was made at Middletown, and away to Highland county next.

In bonds,

R. ETZENHOUSER.

TURKEY, Ohio, Dec. 18.

Editors Herald:—I love this work. God knows my heart's desires, though I come with stammering words. God has seen fit to take my husband home to the spirit world and I am left a poor cripple with only one foot to tread through this cold world alone; though I cannot weep as those who have no hope. God had chosen him and he tried to honor the calling. I feel that if I can live faithful to the end I can clasp glad hands where parting will come no more; and all will be joy instead of blinding tears.

Dear Saints, let us each strive to honor the work in which we have started, and the blessed Master will come to our rescue if we trust him. How often the text comes to me: "Let me die the death of the righteous, and let my last end be like his."—Numbers 23: 10. Pray for me, dear Saints, that I may live faithful to the end and receive a crown of life, an inheritance in the celestial kingdom of God.

Your sister,

C. WEST.

MAYSVILLE, Mo., Dec. 17.

Editors Herald:—I have just filed for record deed to lot on which our new church will stand, three miles east of this city, on a very beautiful spot; it can be seen for miles around. We have been preaching every night for a week and quarrying out rock for exercise during the day; four teams hauling rock today for the foundation. Everybody anxious for the church to be built; four hundred dollars subscribed, besides free labor almost sufficient to erect the building.

The interest in the preaching is increasing daily; house crowded each night; prospects are very encouraging indeed. The donors for this church are rejoicing in the fact that it shall be free for all denominations when not occupied by us.

T. W. CHATBURN.

Minnesota grows every year 45,000,000 bushels of wheat, 48,000,000 of oats, 22,000,000 of corn, and produces 472,000,000 feet of lumber and 180,000,000 shingles.

The Church of England is to have a college at Jerusalem. Bishop Blyth has received the firman from Constantinople sanctioning the erection of the proposed college.

Original Articles.

CUNNING CRAFTINESS.

As a people we are accused of imposing upon the credulous of mortality. We send you the following taken from an issue of the *Herald-Presbyter*, a "Presbyterian family paper," published at Cincinnati, Ohio, May 8, 1894. The formula is by Rev. D. L. Lander. It was published at his request, and is intended as an offset to "this continual harping upon the scripturalness of immersion" by "Baptists and Campbellites."

But we have sufficient warrant in the Bible for our mode, (sprinkling,) and we ought to make use of it.

The candidates may kneel or sit while the following questions are asked:—

Do you unfeignedly repent of all your past sins, and renounce the world, the flesh, and the Devil, and all their evil works and lusts, so that you will no longer follow or be led by them?

Do you heartily believe and profess the Christian's faith, taking God to be your Father, his Son to be your Savior, his Spirit to be your sanctifier, his word to be your guide, his people to be your people?

Do you dedicate your soul and body, your time, talents, and possessions, to the Lord, freely, deliberately, and forever?

Do you promise subjection in the Lord to the constituted authorities of this church, and to walk in brotherly love with the brethren?

(These being answered in the affirmative, the minister will say:—

"Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" (Acts 10: 47.)

(An elder presenting the font [a bowl?] will say:—

"See, here is water." (Acts 8: 36.)

(The minister will say:—

"And now, why tarriest thou? Arise, and be baptized, wash away thy sins, calling on the name of the Lord." (Acts 22: 16.)

(Candidates arise, and the minister continues:—

"Then will I sprinkle clean water upon you, and ye shall be clean." (Ezek. 36: 25.)

"I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

This is a specimen of "the sleight of men, and cunning craftiness whereby they lie in wait to deceive." The reverend says he has "no thought of a copyright; any brother is at liberty to use it *in toto*, or amend it to suit himself." He says:—

I have used it with good results in my own ministry.

When we consider the audacity of the daring, the imbecility of incon-

gruity found expressed in the above, is it not *more* than passing strange that these same "doctors of divinity" will, everywhere, charge upon the Latter Day Saint Church the practice of deception in matters of religion among the people, when nothing, approaching even the shadow of such a delusive fraud as herein shown, is entertained by us; much less seeking to palm off anything as a God-ordained and sanctioned method not clearly and forcibly stated in God's word?

We send for publication, thinking it well the elders have it in their possession.

Respectfully,
J. F. McDOWELL.

December, 1894.

SYNOPSIS OF SERMON BY ELDER E. L. KELLEY

At Downey Reunion, California, 1894.

You will find my text this morning in the eleventh chapter of Mark, beginning with the twentieth verse. You all remember how the disciples passing along saw the fig tree which was cursed dried up from the roots, and how Peter called it to remembrance saying, "Master, behold, the fig tree which thou cursedst is withered away," and Christ answered, "Have faith in God."

Christ tried constantly to instil faith in his disciples, but their faith was very weak; and while on the Western Continent he said that the lack of faith on the Eastern Continent prevented them from receiving the counsels, messages, and blessings they ought to have received. Many, like spoiled children, cry for the things they ought not to have, not being willing to exercise faith in God. Christ tried to instil, to inspire more faith in God. We cannot always attain perfection by putting confidence in a man of God, and if he fails should we lose our faith in God? Have we not sufficient confidence in God to obey his will because of faith?

After having obeyed the gospel, put off the old man, and put on the new state, what shall we do to establish the kingdom of the Lord? If we read Christ's instructions to his disciples in the Sermon on the Mount we find that he told them to *do*. Many pray for a new coat when they have just received one from the Lord. Many after receiving the baptism of the Holy Spirit ask for more blessings, instead of undertaking to *do* something for the Lord. They want to receive all the time instead of doing. We should be lively stones, workers, doers of the word. The elders have to perform the same laws the laymembers observe, none are exempt, not even the President. Some say, Wait,

Father, till I have saved five hundred dollars, bought a home for my family, for my duty is to my family, and then I will go. What is the best way to take care of my family? Let me have faith in God, and if I do his will he will take care of me and mine. God's laws are material as well as spiritual, and he will take care of us both materially and spiritually. The disciples were told to give alms and then to pray. Some pray a month or two for a blessing instead of doing. We should go and do, then pray, and show by our works that we are worthy. When a child learns to walk he must first make an effort; so must the children of Christ's kingdom. We will gain a little strength and by putting forth fresh efforts finally reach the stature of men and women.

God's Holy Spirit working in our hearts will not only show us what to do, but direct us how to do it. God will use us for his service, just as soon as we are prepared, and would use us much sooner, only we are so faulty. Let us have faith in all trials and darkness that God will direct his work aright, and it is only a little while till we shall reach the other side. God does not require different things from his children; all are treated alike, though tried in various ways to develop their characters, that they may be able to minister to the poor and sympathize with the sorrowful. The elders need the same wise and loving trials that their characters also may be strengthened and developed.

Some think it is not necessary for them to do anything in the church, like the man who said that the Latter Day Saints Church was the best one he was ever in, for it had only cost him 25 cents in three years. He did not understand till he was shown that by giving freely the kingdom of God could be advanced. After that he gave over two hundred dollars in one year. Other churches say that ours is the right way of giving, but their churches would never be sustained if they adopted our method. If a person gives to be seen of man, he receives his reward here; and on the other hand, if he gives of the fulness of his heart, God will reward him.

When the young man came to Jesus asking, "What shall I do to inherit eternal life?" did he tell him to be baptized? No, he had something to *do* first: "Sell all that thou hast, and distribute unto the poor." He was to return what did not belong to him. He was very sorrowful for it was something to *do*.

Christ came to fulfill all righteousness, for he said, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." So must we obey all the laws of God's kingdom; and this law of giving was before Moses' time, for Abraham gave to Melchisedek, who was greater than he. The law was enforced away back there and even before. Each individual must render an account for himself, and if he obeys the law his conscience will stand acquitted before the bar of God. If

we do God's will, he will never forsake us, if on the Lord's business, he will direct us. If we have faith, he will guide and direct all our paths.

NOTES ON BRADEN-SCOTT DEBATE.—No. 2.

BY ELDER S. W. L. SCOTT.

MR. BRADEN'S exegesis of "the more excellent way" was somewhat amusing. Appearing before the audience with blackboard, and written upon it as follows, was his translation and idea:—

But *covet* earnestly the best gifts; and yet show I unto you a more excellent way [than the *exercise* of these best gifts].

I immediately drew the attention of the people to the craftiness of the interpretation. That Mr. Braden would make them think that the word "covet" of Paul referred to Braden's word "exercise." His theory *enjoins* the "coveting" the seeking for, the asking, and really admitted the receiving of all the spiritual gifts, but absolutely forbids the "exercise" of them after getting them. Of what use is it, Mr. Braden, to so sacrifice for them and obtain, but never exercise them? Are they like Christ and God to your church, silent partners? We never had occasion to look at the blackboard any more.

What a scholarly presentation! Pray tell me what philological relation does the word "exercise," sustain to the word "covet," that will with any degree of consistency harmonize with the demands and provisions of the entire Christian system? But suppose we abide by Mr. Braden's interpretation forbidding the "coveting" and "exercise" of all even the "very best gifts,"—in what a hopeless, starless, rayless, and cheerless condition have our frail barks cast anchor. Let us ask Paul with reference to his writing that letter down to Rome:—

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.—Rom. 6: 23.

Here is the chief jewel in the Christian's crown—eternal life, by way of preëminence, *the* gift of God—the "*best*"—the *greatest* gift of God, but Mr. Braden's interpretation says we *cannot* covet or exercise even the "very best" gifts. Mr. Braden did not want to see this, but we stopped long enough for the audience to take a good look at him.

With reference to the baptism of the Holy Spirit, Mr. Braden was pushed into the position of appropriating to his church the unmodified statement:—

Whosoever believeth that Jesus is the Christ, is born of God.—1 John 5: 1.

1. We informed him of our gladness of this position for it virtually conceded all that I had been contending for that evening—that there are *two* baptisms in the Church of Christ; whereas he had argued only *one*, and that of *water*. Now, then, he had helped me out by his quotation and argument in admitting *two*, one of which baptisms, was in the act of *belief*, the second baptism a burial in water! Verily, a genius and a flint that wont strike fire is no better than a piece of punk wood.

2. I asked Mr. Braden if he accepted that statement of 1 John 5:1 face value—in an unmodified sense—would he admire the company he was in. Calling his attention to James 2: 19 I read:—

Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

Are they born of God? Moreover, Mr. Braden and the “father” of those Jesus addressed eighteen hundred years ago (John 8: 44), were not alone, for we read:—

He ran and worshiped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. . . . And he asked him, what is thy name? And he answered, saying, my name is Legion: for we are many.—Mark 5: 6-9.

A legion born of God!

3. I asked Mr. Braden what is the necessity of water baptism as administered by his church and without which no one could be identified with it, if people who thus “believed” were “born of God”? But he made no reply. I then addressed myself to the audience in the following terms: “Mr. Braden’s theory has people ‘born of God’ in the act of belief prior to water baptism—they are recognized of God, but can’t get into the Campbellite fellowship. They are ‘born of the Spirit’ for ‘God is Spirit’—are sinless, are pure, are justified, are saved, are good enough for God, angels, and heaven; but not good enough for the Campbellite Church till water is administered in the rite

of baptism.” The ripple of laugh-waves that surged through the audience caused Mr. Braden to look down his nose.

4. Mr. Braden was asked if he would accept of two more Scriptural citations of like import unmodified, namely:—

Every spirit that confesseth that Jesus Christ is come in the flesh is of God.—1 John 4: 2.

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.—Rom. 10: 9.

The former texts are not to be considered less modified than the latter. If the latter text be taken apart from its modifiers, then repentance and baptism for the remission of sins are out of the question. And if the text-in-chief, relied upon by him, is to be considered apart from its connections, then a holy, moral, upright life is not a necessity in order to the favor and salvation of God.

On the question of “signs following the believer,” my opponent confined every word of the commission, that involved the idea of miraculous powers, to the eleven apostles alone; and by a strained grammatical analysis exhibited less knowledge of the laws of language than a ten year old schoolboy.

Go ye [eleven] into all the world, and preach the gospel to every creature. He that believeth [that refers to anyone] and is baptized shall be saved; but he that believeth not [anyone] shall be damned. And these signs shall follow them [the eleven] that believe; in my name shall they [the eleven] cast out devils; they [the eleven] shall speak with new tongues; they [the eleven] shall take up serpents, and if they [the eleven] drink any deadly thing, it shall not hurt them [the eleven]; they [the eleven] shall lay hands on the sick, and they [the eleven] shall recover.—Mark 16: 15-18.

The above is, verbatim, Mr. Braden’s “fixing” of the great commission, given by the Lord just previous to his departure into glory. In rebuttal of the foregoing position, we offered the following: In considering a statement or letter, three items will be observed as eminently essential to a correct elucidation of the subject involved, 1. Who is the speaker? 2. To whom is he speaking? 3. Of what is he speaking? In this case Mark is the speaker, and he is quoting the utterances of Jesus. It is Mark who says in verses 14-17:—

Afterward he [Jesus] appeared unto the

eleven as they sat at meat . . . And he [Jesus] said unto them [the eleven], go ye [eleven, second person denotes the person addressed] into all the world, and preach the gospel to every creature. He [generic term, he who, or anyone who] that believeth [of every creature] and is baptized shall be saved, but he [generic term, he who, or anyone who] that believeth not shall be damned. And these signs shall follow them that believe [of every creature].

Now Mark says in these statements that Jesus is the speaker, the apostles are the ones spoken to, and “them that believe,” of “every creature,” “in all the world,” are the persons spoken of. With this idea, please consider another rule applicable to universal language: “A pronoun must agree with the antecedent in gender, person, and number.” See Harvey, Holbrook, Brown, Swinton, *et al.* We now move upon the main battle ground, and on this line open fire.

In my name shall they [third person denoting the person spoken of, not YOU, second person, the ones addressed, but they, the believer,] cast out devils; they [the believer, third person, not you, second person] shall speak with new tongues; they [the believer, third person, not you, second person] shall take up serpents; and if they [the believer, third person, not you, second person] drink any deadly thing it shall not hurt them [the believers, third person, not you, second person]; they [the believers, third person, not you, second person] shall lay hands on the sick and they [the sick, third person, not you, second person] shall recover.

This is all a quotation from Jesus, by Mark. Mr. Braden tried hard to establish the “them” of verse 17 to be the antecedent of the “them” in verse 19, but at a single glance, anyone can see that Mark drops the quotation of Jesus made to the eleven and of all believers, at and with verse 18, and takes up the relation of facts in verse 19 and proceeds to tell the reader just what followed the commission direct to the apostles and the promises to those who in all the world believe the gospel involved therein. Suffice it to say Mr. Braden thought it wise to abandon Mark 16.

He demanded a sign. He clamorously contended for one. He had previously denounced the system we teach as an “abominable fraud,” “a wicked, lying imposture,” and a “damnable delusion.” But the next evening in his unholy effort to force a “sign” to the front, he said, “If you Latter Day Saints will show a sign, we Campbellites will believe and be Mormons right away.” Taking ad-

vantage of the opportunity in my next speech, I put the question direct: "If we will produce a sign, you will all be Mormons right away, will you? *Will you; speak out, anyone.*" Braden replied, "Yes, sir;" then all over the audience, "Yes, sir," "I will," "Me too," "Here's one."

"All right, have you not denounced the system as 'a wicked, lying fraud'? 'A damnable delusion'? And now, then, 'working a miracle' or showing a 'sign' will cause you to embrace 'a lying fraud' and 'a damnable delusion'! Sirs, I would not value your faith the price of a single mill." It will be a cold day when Mr. Braden and the Campbellites at South Scott fall into this trap again.

But in the debate there, Mr. Braden learned that "it was hard for him to kick against the doctrinal goads," and never made the brisk assault upon doctrine at Knox that he did at the former point. But one thing he will have unlimited time in showing, and that is, through what process of ledgerdemain would "a consummate fraud," "a wicked lie," have to pass, in order to cast off the law of its nature and change to untarnished truth. The facts still remain, and the *inspired* words are still in the Bible,—

Our gospel came not to you in *word only*, but in *power* and in the *Holy Ghost*, and in *much assurance*.—1 Thess. 1:5.

Mr. Braden hurled his battered lance at John 20:30, 31. He endeavored to prove thereby that Jesus wrought miracles to produce faith, but the text will not, and did not sustain him in the endeavor. The text reads as follows:—

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written that ye *might believe* that Jesus is the Christ, the Son of God.

His attention was drawn to the fact that instead of miracles being *wrought* to produce faith, "these are *written*" to produce faith. Faith is a consequent of testimony, and the above statement is the testimony of one of those for whom Jesus prayed,

Neither pray I for these alone, but for them also which shall believe on me through their word.—John 17:20.

As a result of this written testimony or word, faith is begotten. While we are willing to admit that belief followed the performance of some miracles, we want chapter and verse

containing the fact of God ordaining miracles to produce that belief. And it would require some pains to definitely ascertain just what degree of faith dwelt in the minds of those of whom it is asserted believed on him after the miracle, previous to its manifestation; for in John 2:22 it is recorded:—

When therefore he was risen from the dead, his disciples remembered that he had said this unto them, and they believed the Scriptures and the *word* which Jesus had said.

Would Mr. Braden infer that these disciples of Christ were infidels, prior to this wondrous miracle? or that they were disciples, believers, all along, and this manifestation of divine power simply confirmed them, *increased* their faith, and established them? We incline to the latter.

In the investigation of the second proposition, during which the claims to divinity of the record of Joseph was submitted to the people, one thing was conspicuously noticeable, that is, the Spalding Romance was as silent and mute as a sepulcher!

Not a drum was heard, nor a funeral note.

Whether it was because of the two books having been held up to the audience by myself in the opening, or Mr. Braden's reformation (for he is old enough) and conviction, we will not affirm; but he confined his criticisms to the internal, the supposed inconsistencies, the linguistic incongruities, the grammatical punctilios, and the mathematical accomplishments. The affirmative evidence, drawn from the prophetic and monumental, was never touched by this annihilator, and in his estimation, went down into the basket of rejected matter. As for instance, the patriarchal prophecy of 1689 B. C. foreshadowing the development "into a *multitude* in the *midst* of the earth" (Gen. 48:16) of the two chosen lads. When we located ourselves in the sacred region where the Spirit of the Most High gently descended upon and regathered and rekindled the forces of good old Jacob's life, and hurriedly threw the equator around and divided the earth into two equal parts, then following that meridian running down between Alexandria and Cairo to the "great circle," and from that point, traveling 180° east (half of the equator's length) or 180° west sets us down in the

southern regions of North America and the northern parts of South America approximately, as the "midst of the earth;" here in "the utmost bounds of the everlasting hills," with arms made strong by the hand of the mighty God of Jacob, was Israel's name and Jehovah's glory to shine along the ages and be perpetuated in the millions of posterity whose bounds were set here, in the day the "Most High divided to the nations their inheritances;" and, moreover, when it was shown that the work intended to be done of God, through these two boys, Ephraim and Manasseh (Deut. 33:13-17) was never done on the Eastern Continent, but that they *were* to be used as "the horns [power] of unicorns," in the great "restitution," or "dispensation of the fullness of times," to gather in *one* all things in Christ, or "push the people together to the *end* of the earth," these thoughts fell weightily into the minds of the people, but Mr. Braden was totally oblivious. It is a Scriptural fact, that the posterity of Joseph while dwelling in Palestine were rebellious, following after other gods,—"Ephraim is joined to his idols,"—and failed to receive, at that time, and in that place the choice blessings of heaven" or "the precious things of heaven." (Deut. 33:13.) But at a subsequent time and in "the midst of the earth" they did receive the "word of God," the Holy Spirit, the administration of angels, the gospel of Christ, as the choice, "precious things of heaven," and to this the "stick of Joseph in the hand of Ephraim," and the "great things of my Law" written therein, abundantly bear witness. They were to have an abundance of revelations, and *written* ones too, for the Lord says:—

But the word of the Lord was unto them, [Ephraim] precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little.—Isa. 28:13.

Again:—

I have *written* to him [Ephraim] the great things of my law, but they were counted as a strange thing.—Hosea 8:12.

We might say the Book of Mormon is yet considered a strange thing as well as the "work," immediately following its revelation. (Isa. 29:14.)

Mr. Braden was puzzled with the plain case of an illustration: Should he reside in Middleton, Indiana, and

I should write him a letter, (Middleton being his permanent address,) should I direct the letter to Rome in Italy? Well, then, if God should write the great letters of his law to Ephraim, he being "in the midst of the earth," "to the utmost bounds of the everlasting hills," "over the wall," "over the sea," would he not direct these laws to the land of America? He would do so in order to reach Ephraim with "line upon line, precept upon precept," and the "precious things of heaven;" and the Book of Mormon is evidence that the God of Abraham was controlling the postal service, and mail matter on the celestial-terrestrial route was never missent! This was truly amazing, but Mr. Braden, with all his boasted erudition, could not render it ineffectual.

Mr. Braden tried to make it appear that the "sticks" mentioned by Ezekiel 37: 16 were the same as the "rods" (Numbers 17) possessed by each tribe of Israel, and were "scepters" of authority. But the learned do not agree with him. Young's Analytical Concordance informs us that the Hebrew word translated "rod" in Numbers 17 is nowhere translated "scepter"—does not mean "scepter" at all. There was a "rod" for each tribe, and it did not refer to the scepter of rule at all. The Hebrew word translated "stick," in Ezekiel is not translated "scepter." Here are two sticks which the Lord directs Ezekiel to write upon "for all the house of Israel," and their union was to be followed by the "restoration" of Israel to their homestead as two nations nevermore. But,

Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.—Ezek. 37: 21, 22.

Mr. Braden attempted to apply this prophecy to the period between the return of Judah from the Babylonian captivity about 536 B. C. (K. J.) and the overthrow of the Romans A. D. 70. But Luke 21: 24 was a millstone around the neck of his application, together with the fact that the tribe of Judah represents but about one

twelfth part of "all the house of Israel," which was to return, after the revelation and union of the "two sticks." And when the following "sure word of prophecy" was tongued and grooved into the fabric of future work,

Neither will I cause men to bear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God.—Ezek. 36: 15,

Mr. Braden collapsed. He thought to sustain his position by reference to the tense of the language used in verse 21 of chapter 37: "Whither they *be* gone;" but the following quotation in connection with facts, seemed satisfactory:—

(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.—Rom. 4: 17.

The fact also of the ancient writing on parchment, and rolling the same on "sticks," was strenuously denied, but in so doing the testimony of eminent scholars and divines, who have forgotten more than Mr. Braden ever knew, was flatly contradicted; as for instance:—

"Stick," a piece of wood for writing upon, as illustrated in Ezekiel 37: 16, 20, the use of which was a frequent practice for primitive nations.—McClintock's and Strong's Encyclopædia, Article Stick.

Also:—

A roll or book in ancient times consisted of a single strip of paper or parchment, which was usually kept rolled upon a stick, and was unrolled when a person wished to read it.—Smith's Bible Dictionary p. 566, Peloubet Edition.

And still more; speaking of the days of Josiah and the writings of those times:—

The king being impatient to know the contents, the scribe begins to read immediately; and as the books of the times were written upon long scrolls and rolled upon a stick, the latter part of Deuteronomy would come first in course.—History of the Holy Bible, by John Kitto, D. D., F. S. A., p. 403. (Foot-note.)

When these statements were presented, Mr. Braden had business with some little "use of language" in the Book of Mormon. Mr. Braden asserted that there were thousands of blunders and mistakes in the original edition of the Book of Mormon, but when we insisted that he produce some affecting doctrine, theory, or sentiment, he failed to do it. He

failed to produce even *one*. There may be epics in men's brains just as there are oaks in acorns, but the tree and the bark must come out before we can measure them.

The Book of Mormon was objected to because the word "immortal" is used therein before Christ. But who said the word "immortal" was used? Words are the vehicles which convey ideas as their passengers. They are signs of ideas and if the idea of immortality was had before Christ, it does not necessarily imply that they had the same vehicle or word we use to convey it. A black man may be a passenger in the chariot of old Pharaoh, then he may be a passenger in an English coach, but it is the same passenger in a different vehicle; he may then get aboard the "lightning express," of America, but he is the same passenger in a still different conveyance.

That the idea of immortality was entertained by the ancient people of God before the advent of Christ is very evident from the following:—

Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead.—Acts 26: 22, 23.

Does the resurrection of the dead involve the idea of immortality? Let us see:—

Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.—1 Peter 1: 10, 11.

Here the idea that attaches to the atoning work of Christ, including three degrees of "glory," and the stupendous work of the world's redemption, is stated to have been revealed to those of primeval times:—

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.—2 Peter 1: 21.

WORTH KNOWING.—A spoon in a glass filled with hot water prevents the breaking of the glass, because the metal easily absorbs a large part of the heat.

The South produced \$86,607,692 worth of lumber in 1890. To make this output 5,784 mills were operated and 71,650 hands employed. The product in 1880 was worth \$38,116,000. It more than doubled in ten years.

Conference Minutes.

EASTERN MAINE.

Conference convened at Jonesport on December 8, 1894. U. W. Greene was chosen to preside, with J. C. Foss to assist; Frank L. Kelley was chosen district clerk. Minutes of last conference read and approved. Ministry reporting: Elders J. C. Foss, S. O. Foss, U. W. Greene; Priests F. Kelley, J. S. Walker; Teacher J. N. Ames; Deacons U. M. Kelley, C. Hinckley, J. J. McKeown. Branch reports: Olive 87, Indian River 41. Reunion committee was empowered to settle financial matters with the Massachusetts district, also to fix time and place of holding the reunion. Voted the following named sisters serve as a committee to raise funds for the purchase of a tent: A. S. Kelley, Eliza Walker, A. E. Pray, M. H. Look, Mabel Foss, Elmira Farnsworth, Mrs. Ezra Ackley, Mrs. Alexander Mattatal, Hannah Beal. Bro. S. O. Foss was chosen district president. J. C. Foss, U. W. Greene, and W. H. Kelley were appointed delegates to General Conference. Bro. J. S. Walker was ordained an elder. J. N. Ames was ordained a priest. Voted that Bro. Emery Foss be recommended to the missionary in charge for reinstatement to the office of elder. Voted that Brn. S. O. Foss, J. N. Ames, and Frank L. Kelley be recommended to the missionary in charge to labor in the active ministry. Time and place of holding next conference was left with district president. A vote of thanks was extended to the Saints and friends of Jonesport for their kind entertainment. Vote of thanks was also tendered the choir for the excellent music furnished. Adjourned.

Sunday School Associations.

FAR WEST.

Convention met with the German Stewartsville branch on December 7, 1894; T. W. Chatburn district superintendent, S. C. Flanders secretary pro tem. Sunday School reports: Enrollment: Kingston 45, Zion's Star 60, Pleasant Grove 40, Stewartsville 40, German 49, Wakenda 54, Mt. Pleasant 37. Bible reading by A. W. Head, sixteenth Psalm. Address of welcome by T. H. Hinderks. Reports of the several Sunday schools read and approved. Treasurer reported on hand \$5.74. Short talks were made by J. M. Terry on the best method of teaching; Sr. M. Peterson, preparation of the lesson; W. A. Head, Sunday school work a grand one; I. N. Roberts, the good old story of the gospel. A committee of three was appointed to draft a programme for the next convention, T. W. Chatburn, C. P. Faul, and J. M. Terry. A very interesting and instructive programme was rendered in the evening; the very best ever held in the Far West district; it was grand. A vote of thanks was returned to the German branch for the splendid entertainment given. Adjourned to meet at St. Joseph, Missouri, on the 9th of March.

Miscellaneous Department.

SPECIAL CONFERENCE.

To the Saints in Florida, Greeting:—After consultation with several of the brethren I have concluded to call a special conference for Florida district. I therefore, hereby announce that there will be a special conference for Florida district convene at Coldwater, Florida, at two p. m., Friday, February 1, 1895, and will probably continue until the Sunday night following. The purpose of this conference is to reorganize and "set in order" the district. As you are aware, there has been no conference held in this district for a long time, and none of the branches are in working order. I hope every member of the church in the district will take an active interest in this conference, for you all certainly desire to see a better order of things obtain. Allow me, then, to urge that every one of you make special effort to so arrange your business that you can be present promptly at the beginning and remain until the close. Do not think you are not needed. *Every one* of you is needed, not only a part, but all of the time. So come, and come praying that the spirit of wisdom and power may rule in our assembly; and that success and peace may attend us. Either Bro. Turpen or myself, and possibly both, will be in attendance. I have the honor to subscribe myself,

Your colaborer in the vineyard of the Lord,
HEMAN C. SMITH,
In charge of Southern mission.

AN APPEAL TO THE SAINTS.

Dear Saints:—We once more appeal to you for assistance to complete our church. By a great sacrifice of time and means we have the walls nearly ready for the roof, which we expect to have on as soon as we have the material on the ground, except the shingles, and when the roof is on our funds will be exhausted; and unless we get some help we will have to gaze at a vacant church without doors or windows, and think as the monkey did when he could just all but reach the basket of apples, "So near and yet so far." But being anxious to keep right at it until we get it ready to be dedicated, we write this appeal to the Saints. So far the burden of buying the lot, furnishing the material for the walls and for the roof, paying the masons and tending them, and to put the roof on, will be borne by a few of us, all poor men who have large families of mostly small children. Owing to the hard times this makes it very hard for us. But inasmuch as this is a day of sacrifice, we have sacrificed to accomplish this work; and had times been good we could and would have built our house without any outside assistance. But as it is we will have to let our house stand unfinished until we are able to finish it, unless the Saints come to our assistance.

Now, dear Saints, think that if two hundred of you who read this will send us fifty cents each (and there will certainly be that many who will read this that could send us that much each), then we could finish our

house and have the good of it right away in place of having to feast our eyes on its vacant walls. Those thus contributing would hardly miss so small an amount. We appeal especially to branch presidents and ask them to present it to their branches and collect what they can and send to us, and should we receive more than we need to finish our church by using the strictest economy, we will turn it over to the Bishop for the good of the church in general. Every person's name and the amount he contributes will be published in the *Herald* when our building is finished.

Our undertaking this building has been by the earnest request of nearly every elder that has been here on a mission, and it is what we very much need here, as we haven't any suitable place to meet in. But we still hold regular meetings and Sunday school and the Saints as a general thing are alive to the work, though some are a little slothful.

Now, dear brethren and sisters, will you come to our assistance in this hour of need? We are living out here where there is not only a hard struggle against visible and tangible foes, but there is a strong spiritual and unseen foe who contests strongly every forward step that the glorious gospel of God's dear Son takes. The very heavens seem encased in brass, so to speak, as I have heard many of the elders say, and many is the one who has left here with a far sadder heart than he came with. If anyone wants to know how it is to live here as an apostate just refer to the Autobiography of Elder Glaud Roger in the *Autumn Leaves* of a year or so back. Of course it is not as bad now, but we have had similar trials to those that he passed through and we still have many trials and hardships that our eastern brethren and sisters do not know. When we have asked the leading men of the church about moving away their advice, one and all, has been to stay. That we were doing as much good here as an elder could do, and were doing missionary work as much as an elder. It is therefore with confidence that we appeal to the Saints, knowing their generous and charitable disposition and inasmuch as the Lord in a recent revelation has advised the Saints to give more diligent heed to the ministry that their calling may be honored and more peace, and love, and harmony prevail amongst the Saints, and inasmuch as we are acting under the directions and advice of accredited servants, (for it was under the management of Bro. Joseph Luff that the agreement was made whereby the lot was bought and the building is the result of his labors while here, and the Bishop admonished us to not encumber our house with a debt,) and as we desire to follow his advice, and have exhausted our means, and as we are not selfish and look upon all Saints as having an equal interest in advancing this glorious work, therefore we are willing to share with them the expense of this building and the blessings to be bestowed by our heavenly Father for so doing. Therefore, dear brethren and sisters, come to our assistance, please. We especially appeal to those who have advised and urged us to undertake it. All the outside help that we have so far received is as follows: Bro. John Grimmett, Lander

Wyoming, \$5; two other brethren of the same place whose names I have not, \$3 each; Bro. and Sr. Thomas Gammon, Provo, \$5; Bro. S. A. Wannenberg, Provo, \$3.70; Elder H. N. Hansen, Weston, Iowa, \$5; Sr. H. N. Hansen, Weston, Iowa, \$2; Bro. John A. Hansen, Weston, Iowa, \$1; A sister from Illinois, \$1.50; Bro. and Sr. D. F. Nicholson, Lamoni, \$5; to all of whom we extend our heartfelt and sincere thanks for their liberal donations. Who will be the next to assist us?

Address all letters to the undersigned.
Your brother in the gospel,
H. B. STERRETT.

PLEASANT GROVE, Utah Co., Utah,
November 29, 1894.

NOTICES.

The following motion was passed upon by the London district conference held at St. Thomas, Ontario, October 27-29. It was sent with the rest of the conference minutes to the *Glad Tidings* for publication. All the minutes excepting this motion were published in the *Glad Tidings*. Circumstances which the editor, Bro. Hardy, could not hinder compelled him to leave out the motion. Therefore by the advice of the district president I send it for publication in the *Saints' Herald*. Here is the motion:—

"Be it resolved that we as a conference exonerate Bro. J. H. Lake from all that appeared against him in the *Glad Tidings* of September 1, 1894, written by E. K. Evans."

MAGGIE CAMPBELL, sec.

December 17, 1894.

BORN.

DARRIN.—To Wm. G. and Ozeta M. Darrin, at Hamburg, Iowa: January 5, 1888, a son, and named Wm. A.; December 14, 1892, a son, and named Edgar M.; June 27, 1894, a daughter and named Viola M. G. All were blessed December 10, 1894, by N. L. Mortimore and S. P. Beckstead.

HEGWOOD.—To Bro. William and Sr. Mary Hegwood, near Piper City, Illinois, April 7, 1894, a daughter, and named Gladys Leora. Blessed November 29, 1894, by Elders F. G. Pitt and S. M. Rogers.

MARRIED.

MATHER—COOPER.—At the home of Bro. I. N. W. Cooper, in Fayette township, Decatur county, Iowa, December 22, President Joseph Smith officiating, Mr. Joseph Mather and Sr. Anna May Cooper. After the ceremony and an early dinner the happy couple started on a tour to Canada, the former home of the groom. They will return and make Lamoni their home.

DIED.

WEST.—Owen, son of Joseph B. and Elizabeth West, was born April 15, 1852; baptized into the Church of Jesus Christ February 8, 1887, by Elder L. R. Devore; died November 6, 1894. He was an elder, and president of the Highland branch. He was forward in every good work, and his absence from the prayer and testimony meeting was an unusual occurrence. During his last illness his thoughts were of the church. Several times during his latest moments he bore a strong testimony of his spiritual con-

dition, saying that he was ready to go, and asking his friends to be prepared to go when called. A wife, one brother, two sisters, numerous relations, and a host of friends mourn. Funeral sermon was preached by Bro. A. B. Kirkendall, from Numbers 23: 10.

HEGWOOD.—At his home near Piper City, Illinois, November 28, 1894, Bro. William H. Hegwood. Bro. William was born in Peoria county, Illinois, October 3, 1861. Was married to Miss Mary Epperson, in July, 1883. He united with the church January 1, 1891, and always stood in defense of the glorious gospel of the Son of God. He was highly respected by all. He was kind-hearted and good-natured. He found a warm spot in the hearts of us all. Was a kind, loving, and affectionate husband and father. He leaves a loving wife, two children, and a large circle of relatives and friends to mourn their loss. Funeral sermon by Elder F. G. Pitt at the house November 29, 1894, to a large, attentive audience of mourners and friends.

COFFEE.—Dora E., daughter of Joel and Isabel Coffee, was born August 6, 1878, in Washington township, Grundy county, Missouri; died December 7, 1894, at the home of her parents near Spickardsville, Missouri. Sr. Dora was baptized August 1, 1894, by J. T. Kinnaman, and lived a devoted Christian life from that time until death, loved and respected by all who knew her, which was manifested by the very large attendance at her funeral. She was gentle and kind in her life, obedient to her parents, and loving and patient with her brothers and sisters; strong in faith, and left a testimony with her parents that will never be forgotten. While engaged in secret devotion a light came down from heaven and completely enveloped her and she was given to know it was from heaven, and told her parents while death was upon her, she would go to that bright home.

HAWLEY.—At the home of her Son Gideon, near Defiance, Shelby county, Iowa, December 24, 1894, at 6:30 a. m., Grandma Hawley quietly and peacefully took her departure for the paradise of God. Her maiden name was Sarah Schrader, and she was born in Knox county, Tennessee, June 3, 1800. She was married to Mr. Pierce Hawley July 4, 1822, and they lived happily together for thirty-six years, when Bro. Hawley died. Of this union ten children were born; seven sons and three daughters, five of whom are still living. Grandma Hawley remained a widow thirty-six years, always cherishing her first love. She was baptized into Christ in Will county, Illinois, March, 1835, by Elder Morris Phelps, and renewed her covenant by baptism in Shelby county, Iowa, July 16, 1861, Elder John A. McIntosh officiating. Sr. Hawley was injured by a fall July 23, 1894, but suffered little or no pain after she was administered to by President W. W. Blair and others. She went to sleep on Friday, December 21, and continued to sleep until her spirit took its departure for its place of rest. She was a faithful witness of the godly, virtuous, and loving deportment of the Palmyra Seer toward his family and all others who were at his home during the

time she worked for the family at Nauvoo, Illinois. Was this why she was permitted to remain with her family so many years? Funeral services were conducted at the Saints' chapel, Galland's Grove, Iowa, December 25, by Elder C. E. Butterworth, assisted by Elder John Pett. After the discourse which was preached from the words, "Let me die the death of the righteous," Bro. John Hawley spoke feelingly for a few moments, of the loyalty of his mother to the truth during the persecution of the church at Far West and subsequent to that time. Her remains were borne by three great-grandsons and three great-granddaughters, and nicely laid to rest in the Holcomb cemetery to await the resurrection of the just.

AGAN.—At Allegan, Michigan, November 3, 1894, Bro. Ira Agan, aged 75 years and 3 months. He was born at Brunswick, New York; was baptized and confirmed November 14, 1842, at Utica, New York, by James Blakeslee; was ordained a priest July 12, 1862, by Walter Ostrander, in Berrien county, Michigan. In 1842 he was married at Utica, New York, to Harriet A. Atwell, of Herkimer county, by James Blakeslee. To them were born twelve children, two sons and ten daughters. His widow and seven daughters survive him. Bro. Agan was a faithful Saint, both in his duties to God and to his fellow men. Though poor in this world's goods he was rich in faith and in those fruits and graces that should adorn the lives of all of God's people. He rests in the paradise of God, after a life of much toil and privation. His last illness was of a year's duration, and he suffered much during that period. Many Saints about Fox River, Plano, and Sandwich will remember Bro. and Sr. Agan; and she deserves to still be remembered in their petitions, for she is aged and feeble, as well as being distant from all society of the Saints. The funeral sermon was preached by Mr. Martin, Congregational minister.

MOLYNEAUX.—At his home, St. Louis, Missouri, January 15, 1890, William, eldest son of Bro. John Molyneaux. Deceased was a dutiful son, affectionate brother, exemplary husband, a loving father, and though not a member of the church, he was ever ready to assist its advancement in every way within his power, and his close adherence to the golden rule set a good example to many professed Christians.

When sorrowing o'er his grave we bend,
Which covers all that was our friend,
Forgive, dear Lord, the tears we shed,
For thou didst weep o'er Laz'rus dead.

At a meeting of the *Chronicle* carriers, January 16, 1890, the following resolutions were adopted: "Whereas, Almighty God, in his infinite wisdom, has seen fit to remove from our midst into his kingdom, our loved friend and coworker, William Molyneaux, therefore, be it resolved that in his death we feel that the world has lost an honest man, society one of its most valued members, and we a friend whose place in our hearts will not be filled. Resolved that a copy of these resolutions be signed by his associates in business and sent to his widow and children."

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

O'Hayes, Jr. 1895

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**A NOTABLE SCIENTIFIC DE-
 FENSE OF RELIGION.**

THE old subject of the relations between science and religion is taken up from a somewhat new standpoint by Prof. A. Jay Du Bois, of the Yale Scientific School. As the utterance of a scientific man of acknowledged reputation, his article in the *Century*, December, merits especial attention. He takes as his text the sarcastic assertion of Huxley that modern Christianity is laying aside "every inconvenient matter of fact in Christian history," while continuing "to pay divine honors to the residue," and that the logical conclusion is "faith no longer in contact with fact of any kind." This assertion, Professor Du Bois thinks, rests upon an assumption that religion is based solely upon certain records, and must stand or fall with them and their scholastic interpretation. Professor Du Bois then points out that "the only basis upon which any religion can stand, or has a right to stand, is at bottom identical with that upon which science rests; viz., the basis of universal experience, the testimony of universal consciousness, the result of daily verification." This basis, he thinks, science cannot ignore, and it must be considered before Professor Huxley's conclusion can be accepted, for it is a basis that lies outside of the Scriptures. "We do not accept it," he adds, "because of the Scriptures; we believe

the Scriptures because of it. They are the record of a fact, but they are not the fact." The Professor then proceeds in the following strain, similar to that pursued by him in a notable article published several years ago in the same magazine on the subject of immorality. He says:—

"It is admitted as an undoubted fact of science that the universe is so constructed that any change of position or arrangement of any of its parts must affect the entire system. This is indeed but a statement of the law of gravitation itself. If the motion or position of so much as a single particle of matter is changed, the motion and position of every atom in the universe must be thereby affected. Every one will admit this as one of the most certain conclusions of science.

"It is also an admitted fact that within our bodies matter itself is subject to mind—moves and is moved according to the dictates of mind. But since it is already admitted that to change the motion or position of even a single atom of matter must affect the entire universe, we are at once obliged to admit as a necessary conclusion, on the basis of the most certain facts of science itself, that *the entire universe is so constructed that mind not only can, but actually does, affect its every part.* The action of human volition is thus a force in the universe. A complete survey of the universe must deal with this force.

"But everywhere in nature we observe motions that are not due to human volition. What can we say of such? Evidently we can only legitimately conclude, in harmony with what we already know, and in terms of the rest of our knowledge, that since some of the phenomena we observe are beyond doubt due to mind, and since such mind action affects the entire universe, thereby proving that the universe is of such a nature that throughout its whole extent mind can and does affect it, therefore, *all* the action and motions we observe, whether due to human volition or not, must

likewise be referred by us to the action of mind. This is the only conclusion in terms of the rest of our knowledge that we can frame. It is the direct conclusion from admitted facts.

"We arrive, then, directly from admitted facts, at the conclusion that *the universe in all its parts is the visible manifestation to us of underlying mind, and hence all interpretation by us of the phenomena of nature should be guided by the assumption of underlying purpose.*"

Professor Du Bois then points out, that in the light of this view of the universe, "uniform action" is but the necessary result of unchanging purpose acting under unchanging conditions. But as conditions continually change, and can never be duplicated, uniformity is never absolute. Hence the possibility of miracle, which "is simply the unique result of unique conditions." He continues:—

"Once admit the possibility of unique conditions, and science must admit the certainty of unique results.

"What we call 'natural law' is thus the result of purpose acting under duplicated conditions. What we call 'miracle' can only be the result of that same purpose acting in view of unique conditions.

"In this view we need not go to the Bible for miracles. We find them in the history of the earth and man. The beginning of life, the origin of consciousness—these are the well-established miracles of science. As the unique result of unique conditions they are miraculous, and yet they are strictly natural.

"Again, our view alone fills the gap between mind and matter, which is otherwise impassable to science. In the light of our conclusion, 'persistence of force' resolves itself into existence of mind. We start with mind in nature, with purpose back of force. We are compelled to start thus, as the necessary conclusion from admitted facts.

"The same also holds true as to the introduction of life and consciousness. No life without antecedent life, no consciousness without antecedent

consciousness, no mind without antecedent mind, become necessary conclusions.

"This view is admitted by Herbert Spencer when he says that the universe implies an infinite and eternal energy from which all things proceed. . . .

"In the light of our conclusion the standing quarrel between religion and evolution disappears from sight. A sentence disposes of it. It is no longer a question between divine foresight and divine interposition. There is seen to be no 'interposition' possible. It is a question simply of divine method. . . .

"Such is the view of the universe to which we are directly conducted by admitted facts of science. It is a universe of purpose governed by mind. It is not a wreck drifting hither and thither, and the sport of chance. It is framed in wisdom, instinct with purpose, headed toward a port—and the hand of a Pilot is at the helm."

After discussing, in the light of this conclusion, the past history of the earth and the purposes for which man was placed in it, Professor Du Bois points out that "the end of the whole mighty process" is: "for the race, continued progress in spiritual attainment and moral advancement; for the individual, self-struggle, self-mastery, self-conduct in obedience to law—not compelled but voluntary obedience—conscious coöperation, with the promise of continuance of such coöperation sanctioned by reason, justice, love, hope, and faith."

"But man cannot attain this end alone. He is handicapped by nature—by heredity. Here religion gives its aid, substituting a spiritual environment for the physical environment which has become a hindrance, now that progress is to be chiefly spiritual. This, he thinks, is the real mission and message of religion to man under all garbs of doctrine and by whatever books proclaimed.

"Religion in this sense [he concludes] can no more be attacked by invalidating portions of the Scriptures than science can be impugned by invalidating portions of the synthetic philosophy—not so much so, for the latter is a chain of reasoning where flaws may well exist; the former rests on the basis of a simple statement of fact, which invites and challenges universal test.

"Religion, then, challenges scientific recognition upon the very grounds of scientific demonstration, as the verification by daily experience of a fact of daily life—the verification of the spiritual in human life and action, even as science itself is the verification of the spiritual in nature. The fact of gravitation rests upon no firmer basis. . . .

"Thus we see that faith, instead of being 'no longer in contact with fact of any kind,' is daily coming into line with the known facts of nature and man. But however conflicting and diverse the views of theology, back of all lies the solid fact of human experience. This is the basis of religion—the *verification of the spiritual in life*. Doctrines of theology, like theories of science, have their day, and give place to better, but the basis of both is the same. Faith is thus not a dream; it is not merely the substance of things hoped for: it is the evidence of things unseen."—*Literary Digest*.

POLITICS AS A CAREER.

W. D. McCrackan, A. M., one of the ablest of contemporary writers upon the principles and institutions of representative government, and the author of several valuable works on the development, history, and workings of the Swiss Democracy, contributes a thoughtful and forcible paper to the January *Arena* on "Politics as a Career." Among the encouraging conclusions reached by this lifelong student of every form of democracy, ancient and modern, is that no honest man can enter political life in America to-day except as a reformer, and that as a reformer he will be treated with scorn and contumely and have little or no influence. As a means of making and executing laws our politics have reached the lowest stage to which they may safely go; although things may drift on for many years to come without any dire or final catastrophe. As a game, politics in this country could not well be improved. There is more uncertainty, gamble, and scramble with us in one election contest than all the effete monarchies put together can show in a whole year. The reforms needed in our political machinery to make government by and for the people possible are direct legislation by means of the initiative and referendum and proportional representation that will leave no body of voters practically disfranchised, as under existing gerrymander rule.

A German Evangelical Deaconess Hospital was dedicated at Jerusalem July 3. The edifice with the lot cost three hundred thousand francs. It has accommodations for fifty or sixty patients. The sick of any religion or nationality are to be admitted.

Nineveh was fifteen miles by nine, the walls one hundred feet high, and thick enough for three chariots to drive abreast.

CORBETT'S ADVICE TO WOMEN.

Mr. James J. Corbett, whose physical achievements entitle him to consideration when he speaks of exercise and training, tells what he thinks women ought to do to attain health and beauty. He has not too high an opinion of the development of modern women, and he compares them with the women of Greece and Rome, greatly to the advantage of those ancient dames.

A cold dip is the first feature of Mr. Corbett's regimen for women. He admits that it may require some courage on a morning in winter, but he intimates that after a few trials women will become wedded to the practice. It will waken and invigorate them as nothing else can; it will clear their skin and strengthen their muscles, the great champion says.

After the cold dip he recommends some simple exercise with one-pound dumbbells to bring the muscles of the upper part of the body into action, loosen the sinews, reduce superfluous flesh, and develop muscular tissues. Then a rub down with a Turkish towel follows and the body is prepared for its day's work. Mr. Corbett also recommends hot water drank some time before breakfast or hot tea. Coffee bears the weight of his disapproval.

Mr. Corbett believes thoroughly in lawn tennis, but he does not believe at all in the way women act after they have been playing. They should not stand around, often in draughts, the great man says, and run the risk of taking cold, but they should speed at once to their rooms and take a sponge bath, followed by a vigorous rubbing down. A cold bath, he thinks, should end the day.

ANCIENT RELICS FROM COPTOS.

Kuft is the ancient Coptos. It is four hundred red miles from Cairo and a hundred and ten miles from the Red Sea. It is believed by Egyptologists that the descendants of the Kings of the twelfth dynasty established themselves at Coptos and thus kept up communication with other countries by means of the Red Sea. Dr. Flinders Petrie has been at work at Coptos and has discovered there many objects of historical importance. It is even believed that Coptos was the place whence came the Egyptian families of Kings. Under the ruins of a Ptolemaic temple statues have been found with figures of elephants and ostriches. Dr. Petrie writes: "The whole evidence, internal and external, points to these colossi and the carvings on them being long anterior to the rise of historical monuments." The date of these relics is supposed to be somewhat earlier than B. C. 5,000.

The north coast of Egypt has been guarded by a lighthouse since 300 B. C., when Ptolemy Philadelphus, a Greek King of Egypt, and one of the successors of Alexander the Great, built the so-called Pharos of Alexandria. This was a lofty tower placed at the entrance of the harbor, with a great fire blazing on its summit during the night.

The cross-mark instead of a signature did not originate in ignorance. It was always appended to signatures in medieval times as an attestation of good faith.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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Lamoni, Iowa, January 9, 1895.

No. 2.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.

LAMONI, IOWA, JAN. 9, 1895.

"THREE DAYS AND THREE NIGHTS."

WE are asked how the prediction of the Savior found in Matthew 12: 40 is to be understood.

For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth.

This is the text of stumbling. We may not remove it, nor even satisfy any; but to us it is quite sufficient to know what the preponderance of scriptural evidence may be on the point.

In the relation of the Prophet Jonah's attempt to avoid fulfilling the mission to Nineveh, given him of God, chapter one closes with the statement:—

And Jonas was in the belly of the fish three days and three nights.—Jonah 1: 17.

The prediction, or statement found in Matthew 12: 40 is substantially this, that in the same manner that Jonas was three days in the belly of the fish, so was Jesus in the heart of the earth, or in the grave, the tomb.

There is no better method of getting an understanding of a question of this sort than to take correlative texts of Scripture and from a consensus of their meaning determine what is the most likely rendition of the one an understanding of which is sought.

In the one under consideration, the Scribes and Pharisees demanded a sign of the Savior. In his answer he virtually told them that the historical fact of Jonas being cast overboard from the ship into the sea, and then being caught by a fish and his life by that means saved, he being thrown up on the land by the fish, was a sufficient sign to them if they were honest in their intentions. But in like way would the Son of man, meaning himself, lie in the grave.

Following history, the Savior after

he had been with his disciples for some time began to explain unto them what was to occur in regard to himself; the following being found in Matthew 16: 21.

And from that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised the third day.

In his sermon of instructions to his disciples, occurring in Matthew 20: 18, 19, he said to them:—

Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

Mark relates the statement thus:—

And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.—Mark 8: 31.

In the ninth chapter the same writer, Mark, gives it in this way:—

For he taught his disciples and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.—Mark 9: 31.

Again Mark 10: 34, after reciting the instruction about going to Jerusalem Jesus says:—

And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.

Luke, the most learned of the four evangelists whose writings we have, after reciting that thrilling episode in which Peter by the evidence of the Holy Ghost declared Jesus to be the Christ, states:—

And he straitly charged them, and commanded them to tell no man that thing; saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.—Luke 9: 22.

Further on:—

Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to

death; and the third day he shall rise again.—Luke 18: 31-33.

The same historian relating the story of the resurrection of Jesus, states that the angels who stood near the entrance to the empty sepulcher said to those who sought the risen Savior:—

He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.—Luke 24: 6, 7.

Jesus at the time he went up from Capernaum to Jerusalem and drove the money changers out of the temple, was beset by the Jews who asked him a sign, in the sense of an authorization of his act, and he gave them this answer:—

Destroy this temple, and in three days I will raise it up.—John 2: 19.

And when the Jews, surprised at his answer, questioned how he would raise again in three days what it took forty-six years to build, did not understand that he

Spake of the temple of his body.—John 2: 21.

From what is here given, it is very clear that Jesus himself understood this his own prediction, as recorded in Matthew 12: 40, would be fulfilled by him if he rose or was raised from the dead on the third day after his burial.

Every one of the writers, Matthew, Mark, and Luke, every time the subject is named, puts the rising in the third day; except the single instance of Mark 8: 31, in which it is given thus, "After three days." This, Mark himself corrects in 9: 31, and 10: 34, where he states it, "And the *third day* he shall rise again;" agreeing with Matthew 20: 19, and the other texts given in Matthew, Mark, and Luke.

The angels refer to it as a fulfilled statement in Luke 24: 7, after the resurrection of Jesus: "And the *third day* rise again."

Paul, acquainted with all the ways, customs, and laws of the Jews, one of the ablest of the New Testament writers, if not the ablest, wrote to the

Corinthians of the same event, the rising of Jesus, and says of it:—

And that he was buried, and that he rose again the third day according to the Scriptures.—1 Cor. 15: 4.

Jesus, after his resurrection, appeared unto Cleopas and his companion on the way to Emmaus, opened the Scriptures to their understanding, as appears in Luke's account, chapter 24, verse 27; after which he walked into the presence of the eleven disciples and others at Jerusalem; and eating with them.

Then opened he their understanding, that they might understand the Scriptures. And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day.—Luke 24: 45, 46.

It would seem to be sufficient for us that Matthew, Mark, and Luke, acquainted with the circumstances of the death and resurrection of Jesus, and who must have known what the Scriptures were that referred to the life and mission of Jesus Christ, hold that Jesus rose on the third day after his burial, and that this fulfilled those Scriptures.

If any further confirmation is needed there is the statement of the angels at the sepulcher, and the declaration of Jesus himself to his disciples after his resurrection. Of what avail is the cavilling of anyone over the prediction in Matthew 12: 40, in the face of such testimony as we have here presented and so much of it.

In direct harmony with all the foregoing is the fact that among the Jews the current day was the evening and the morning; that is to say, the day was reckoned from the foregoing night inclusive. Thus anything occurring on one day the time of which was to run three days, would terminate on the third day from that day, both the first and the last day being included in the three days; no matter how late in the hours of the first day the occurrence began, or how early in the last, or third day it concluded. In the "Comprehensive Commentary," edition of 1887, page 123, the comment on Matthew 12: 40 is:—

Three days and three nights. It is a received rule among the Jews, that a part of the day is put for the whole; so that whatsoever is done in any part of the day, is properly said to be done that day. . . . 1 Kings 2: 29. When eight days were accomplished for the circumcision of the child, etc. . . . Yet the day of his birth and of his circumcision were two of these eight days. . . . Since, then, our Savior

was in the grave all Friday night and Saturday; seeing he was in the grave all Saturday night, and part of the morning of the day following, . . . he may, according to the Hebrew computation, be truly said to have been "three days and three nights in the heart of the earth."—Whitby in Scott.

Three days and three nights. The very same quantity of time, which is here termed three days and three nights, and which in reality was only one whole day, a part of two others, and two whole nights is termed *three days and three nights* in the book of Esther: "Go, neither eat nor drink THREE DAYS, NIGHT OR DAY," etc., chap. 4: 16. Afterward it follows, chap. 5: 1: On the THIRD DAY, Esther stood in the inner court of the king's house. This, as Lightfoot amply shows, was very common among the Jewish writers.—Dr. A. Clarke.

Matthew states that the rising of Jesus occurred on the morning of the first day of the week. Matthew 28. Mark states that it was on the first day of the week. Mark 16. And Luke so states also. Luke 24. It was the *third day* from his crucifixion and burial. This would make it on Friday that he was crucified. This Friday would be counted from Thursday evening until Friday evening; Saturday would be counted from Friday evening until Saturday evening, and Sunday, on the first day of the week, from Saturday evening until Sunday evening, making the three days. It is perfectly safe to conclude that the actors in the great scenes related by the four evangelists, were acquainted with the prophecies concerning the Messiah; and that Jesus himself knew how to fulfill his own prediction; and that the term of time covered by him in the grave, must have been similar, or identical with the period in which Jonas lay in the belly of the fish. And if the Jewish method of computing time, as given in the commentary quoted from, is correctly stated, there is no reason whatever to conclude that Jonas was in the belly of the fish seventy-two hours, three whole days, but that he was cast into the sea, as it were, at some hour on Monday, and was released from his imprisonment by the fish at some hour on the Wednesday following; or some other days of the week to correspond.

To insist that Jonas lay in the belly of the fish three whole days of twenty-four hours each, the full complement of three whole days and nights, and that Matthew 12: 40 must be construed in a similar way, is to insist that Jesus was crucified on

Wednesday, and lay in the grave all day Thursday, all day Friday, and all day Saturday; for as he was raised Sunday morning, counting backward, to Saturday morning, one day; to Friday morning, two days; and to Thursday morning, three days, which, according to Jewish computation, would be five days; a part of Wednesday and a part of Sunday included.

We are of the opinion that the exercise of our best reason would indicate that the preponderance of evidence should settle the matter, with the straightforward inquirer; and as we have already seen that preponderance of evidence is to the effect that Jesus was crucified on Friday, was laid in the grave the same day, that he lay in the grave until Sunday morning and then rose, using part of Friday, all of Friday night, all of Saturday and Saturday night and a part of Sunday, making the three days according to the then custom of computing time; which it is evident from the Scriptures, the disciples, and the Savior himself understood.

There is no sort of use for anybody to worry and fret, brain or heart, in endeavoring to fathom or work out questions like the one under consideration in this article, upon statements like the one from which the question is stated; upon modern technical methods; for no man can do it. He may speculate in regard to it, pile up computations until the brain is bewildered, and be brought back to the original proposition by the querulous, "But the text says 'three days and three nights;' how are you going to reconcile it?"

We have given what we believe to be the correct explanation of the text, with its correlatives; and are fully satisfied to be content with the belief that Jesus knew what was necessary to fulfill his own prediction; how long Jonas was in the belly of the fish; how long he would have to let his body lie in the grave; how and when to raise it up to make the prediction and the fulfillment agree; and that the historians knew, as did Jesus, when the resurrection of Jesus took place that the prediction had been fulfilled. We believe it to be the part of wisdom to accept the Scriptures as they are, and be satisfied to say as the Apostle Paul wrote:—

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the *third day* according to the Scriptures.—1 Cor. 15: 3, 4.

THE LAW SUPREME.

LAW, whether human or divine, has for its object the preservation of the peace and safety of society. Speaking of the latter, the apostle says:—

The law is not made for a righteous man, but for the lawless and disobedient, etc.

There is still found sufficient of the first Adam within the church to make written law a necessity and to the supremacy of that law we all virtually bow when entering into the body. Our respect for the law grows in proportion as its operation secures for us the enjoyment of our liberty while in righteous pursuit of what the church holds out as an inducement to us.

No good man or woman can long respect either the law or the church, if they shall be found so flexible in character as to become a cover or a shelter for sin. Even the transgressor, who has a spark of manly principles left within him, though his pride suffer under the penalties imposed, will in his heart admire the law that makes no distinctions in his own favor. Discipline and not vengeance is the law's intent, and by that discipline alone is the credit of the church maintained and its claims vindicated, when iniquity is discovered. Should the law prove so flexible as to accommodate itself to the proclivities of one who lapses from virtue, it thereby extends an equal encouragement to all who may wish for like advantage. It cannot be otherwise than arbitrary without sacrificing the dignity of the body.

Love for a sinner does not imply sanction of his sin. The mission of Jesus was to "save his people from [not in] their sins." Hence the processes within the church must aim at a separation of sin from the sinner, else there is no guarantee of final redemption. In this connection the will of the subject must be consecrated, for salvation is impossible to any man whose will has not been reconciled to the will of God. The will of God is revealed in the law, and a consecration of human will thereto, implies a willingness that that law shall be exe-

cuted until it shall have consummated its disciplinary work within us and left us without blame before its author, having separated us from our sin. The good-will and peace designed through Christ can only prevail where absolute consent is accorded to his law in all its details. He who is unwilling to yield unreservedly to that need not expect peace and has no claim for safety or protection against the ills that follow a violation of the same law by others.

If we all should live at once and forever by the love principle which found complete illustration in Christ, there would be no evil to suppress and no discipline to enforce; but unfortunately we have not all attained to that altitude of holiness, hence are under the necessity of occasionally making appeal to the law that has been designed for the protection of the church and of its members one against another. Where that law obtains universal consent, as to its spirit and letter, adjustment of irregularities and suppression of evil are matters within the realm of possibility. Where the divinity of that law is not consented unto, the objector should seek another church and a superior or more flexible law.

For the righteous execution of the law the elders are held under a divine obligation. In January, 1831, they were commanded to go to the Ohio to receive the law (see Sec. 38: 7, D. and C.) and it was told them that it would be given to preserve the church without spot and blameless—a righteous people. After they had gathered according to command, they were told (see Sec. 41: 1, 2) that by the law about to be given they would know how to govern God's church and have all things right before him. The charge is very forceful,

Ye shall see that my law is kept.

Also that he who kept not that law was not Christ's disciple and should be cast out from among them. Still more expressive and terrible are the preceding words:—

Ye that hear me not will I curse, that have professed my name with the heaviest of all cursings.

What then is the law which was prefaced in its giving, by such startling words of warning and exhortation? Read carefully the revelation that follows, in section 42, and it will

be seen that theft, lying, murder, polygamy, evil speaking, covetousness, and all manner of iniquity are to be proceeded against and the guilty ones cast out, unless repenting. It is further exacted that the transgressor shall be turned over to the law of the land, thus helping to protect the dignity of the laws of the land and maintain the peace and good order of society. Those who repent are provided for in mercy, but how are they to be known?

In the Book of Mormon, page 195, paragraph 16, we have the following words of Christ to Alma, relating to the church:—

Whosoever transgresseth against me, him shall ye judge according to the sins which he has committed: and if he *confess his sins* before thee and me, and *repenteth in the sincerity of his heart*, him shall ye forgive and I will forgive him also.

In section 58 and paragraph 9 of the Book of Doctrine and Covenants we have explained how we shall determine the genuineness of a man's repentance, thus:—

By this ye may know if a man repenteth of his sins. Behold, he will confess them and forsake them.

This is manifestly true, for if a brother or sister loves the church better than his or her own disposition to sin, the evidence of that fact will be seen in the humility with which confession of the sin is made and reform is inaugurated. A general and indefinite admission of possible failure does not comply with this requirement. We have sometimes heard Saints who had been convicted of wrongdoing, when called upon to make restitution, rise and admit the *possibility* of having made mistakes as they were not perfect. They have stated that if they had offended they wished to be forgiven. In some instances the idea of mercy of the church has led to an acceptance of such statement as though it was a compliance with the law. We have wondered at such times whether or not the author of the law had not been ignored in the effort to keep an evader of its requirements within the church. We have also been led to fear that nothing had been gained by the one so retained, for invariably at such times the words of the proverb would rise before us:—

He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy.—Prov. 28: 13.

True humility and genuine repentance seek no evasion; but frankly confess the wrong done and ask help to avoid its repetition. No Saint ever thinks less of another because he has frankly confessed his wrong. It is an acknowledgment that he has fallen below the standard he hoped to occupy. It is an announcement that beneath that standard he does not wish to remain. It is an exhibition of nobleness that instantly enlists the sympathy, the prayers, and coöperation of all. Every member of the household of faith feels him or herself called upon to rally for the support and restoration of such a one. Evasions, on the other hand, beget distrust as to the sincerity of the repentance professed, and sometimes even provoke disgust.

In Matthew 6: 14, 15 we are told by the Master to forgive all men or God will not forgive us. In Doctrine and Covenants we are informed of Christ, that the greater sin remains with him who will not forgive an erring brother. (See sec. 64, par. 2.) It is also there enjoined that we forgive all men and leave God to forgive whom he will. In the same paragraph the Lord promises to forgive all who "confess their sins and ask forgiveness," who have not sinned unto death. But it will be well that we note the remainder of the words in the same paragraph. Here they are:—

And he that repenteth not of his sins and confesseth them not, then ye shall bring him before the church, and do with him as the Scriptures saith unto you, either by commandment or by revelation. And this ye shall do that God might be glorified, *not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the low, that ye may not offend him who is your Law-giver.* Verily I say, for this cause ye shall do these things.

From this it is clear that while the word exacts forgiveness of us as individuals it nevertheless demands that the law be honored and fully executed. We may forgive as individuals, but we cannot forgive for the body. The church requires confession of the sins committed, in evidence of sorrow and repentance, and that, too, regardless of who the offender may be. To ignore this rule or modify it for the sake of persons will be, as we once heard an elder say in preaching, "to attempt to bring God down to man,

rather than man up to God." It will not result in good either to the individual or the body.

When the Master was once approached by bystanders and notified that his mother and brethren stood without desiring to see him, he replied thus:—

Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

He thus intimated that those who obeyed his Father's will were nearer to him than his own earthly kin. It was a lesson from which we gather the thought, that we should honor the divine law, even though it should operate as against those nearest in the flesh. It was harmonious with the thought that he who loved father and mother more than him was not worthy of him. Our love for him is shown by our respect for his law.

In the Inspired Translation we are favored with an explanation of the words:—

Wherefore if thy hand or foot offend thee, cut it off and cast it from thee; for it is better for thee to enter into life halt or maimed rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out and cast it from thee; it is better for thee to enter into life with one eye rather than having two eyes to be cast into hell fire.—Matt. 18: 7, 8.

The explanation referred to is given in the following verse and reads as follows:—

And a man's hand is his friend, and his foot, also; and a man's eye, are they of his own household.

Apply this individually or to the collective body and the principle still holds the same. It is ours to obey, maintain, and enforce the law without regard to the fact that our dearest friends may be separated from us or be condemned thereby. Truly the lines are closely drawn; but it is better that the church and the divine law be honored, even at the loss of valued associates, than that both the church and the violator of its laws should perish together.

It is always better, perhaps, to err on the side of mercy where we are in doubt; but where the cases are clear and the law is plain in its bearing thereon, our first allegiance is to the law. We should be as charitable

as the spirit of the law indicates; but we should remember that unto us has been delivered the charge, "Ye shall see that my law is kept." To save the transgressor, if legally possible, should be our motto; but we are not required to sacrifice the good name of the church in our efforts in that direction. Extremes are to be avoided in every instance, and the golden rule should be in the minds of the law executors.

Whatsoever ye would that men should do unto you do ye even so unto them.

None should desire other than the triumph of right, the vindication of the body, and the salvation of the offender if possible.

EXTRACTS FROM LETTERS.

A LETTER from Bro. C. J. Spurlock, Rogersville, Missouri, December 31, reports thus of the Ward-Cowan debate:—

The discussion between Bro. Joseph Ward and Rev. G. J. Cowan, of the Christian Church, closed on the 28th. Not only Saints but most all present said Rev. Cowan's arguments were overthrown. He (Cowan) challenged Bro. Ward to a discussion of the Book of Mormon, which was accepted, to begin next Wednesday.

Bro. E. F. Shupe, Denver, Colorado, December 22:—

Two were baptized on the 16th by Bro. McConley, in the baptistry of the First Baptist Church. We were quite surprised to get the use of one of the most prominent churches of the city for the purpose. We are indebted to Sr. M. E. Jamison for the above favor. We have the promise of the baptistry any time we may need it. The Baptist congregation also baptized four at the same time. We noticed quite a difference in the baptismal ceremony. Bro. McConley said: "Having been commissioned of Jesus Christ," etc. The Baptist minister did not inform us whether he had any commission or not, and we doubt very much if he had *any*. One of our converts was asked in the dressing room to what church she belonged prior to this baptism. She replied, "To the Baptist Church," and was leaving it to join the Latter Day Saints. I guess some queer thoughts arose in their minds. We had a very pleasant time indeed; the Spirit was present in the confirmation. The Sunday school will give an entertainment on Christmas eve. The sisters have been serving merchants' dinner in the Charles Block, Fifteenth and Curtis, this week, to increase the building fund; were not as successful as we had hoped.

Bro. C. J. Hunt, Ayrshire, Iowa, December 29:—

Have been holding meetings near Curlew of late. Will hold forth near here for a time. Calls come from many places, "Come and preach for us."

EDITORIAL ITEMS.

BRO. T. W. WILLIAMS, of Council Bluffs, has many requests to visit different localities outside of his field; and as he cannot accede to them, he desires all to understand that his place of labor is Council Bluffs and vicinity, and he must be excused from accepting the invitations, as he cannot do so consistently. Bro. Williams says: "Gladly would I respond to every call if I could, but it is impossible."

Bro. S. Reed, writing from Chesterfield, Tennessee, the 24th ult., reports growth being made in that portion of the field, though much and determined opposition in the form of mob violence had been aroused against Bro. C. F. Snow's efforts. Bro. Seaton, T. C. Kelley, Hilliard, Thomas, Scott, and others had done good work. Missionary Baptists had challenged Bro. Snow and, failing to meet him in discussion, some had tried to drive him from the country. As a result the people rallied to his support and the truth was planted to remain, at several new places. We are obliged to omit Bro. Reed's letter because of its length.

Bro. W. S. Taylor, Sherwin Junction, Kansas, requests aid from the ministry who traverse that field. Saints are united and would like to get the word before the people.

The North Attleboro, Massachusetts, *Evening Chronicle* commends by special mention the Christmas exercises at the Saints' chapel, also the helpful work of the sisters at the local prayer union. Bro. A. B. Pierce, who sends clippings, wishes to notify the traveling ministry that meetings have been resumed at Attleboro weekly on Wednesday evenings, also on Sundays at Foxboro; and requests those passing to and from Boston to stop and aid, notifying him at North Attleboro; or Mr. Allen, at Foxboro.

A letter from Bro. James Caffall, dated at Stafford, England, December 21, 1894, states that he had been at Hanley, Staffordshire, where he spent two weeks, preaching ten sermons. He would remain at Stafford over Sunday, December 23, and then go on to London, thence to Wales. He adds: "My health is good, but I long to see sunny days, as so often seen in America. But it is fog and rain, rain and fog; oh! so dreary, so dull!"

Sr. N. V. Pearson renews a request made for missionary labor to be performed at Haman, Texas, where she distributes the printed word.

Bro. Albert Haws was at home, Oakland, California, December 31; obliged to return there because of a severe attack of pneumonia and partial paralysis. The goodness of the Lord and the kind care of friends while in the field had enabled him to recover sufficiently to reach home, where he was slowly improving. He asks prayers for his recovery. He desires to resume labor as soon as possible.

Letters are received from Bro. Charles Hicks, Hicks, Michigan; and Bro. B. Chapman, Persia, Iowa. The latter relates a manifestation that gave him personal comfort.

Labouchere says he is enabled to state on most excellent authority that for some time after Mr. Gladstone's resignation he was bent upon taking holy orders, and it was with a view to that step that he announced his intention of retiring from the House of Commons at the dissolution. If Mr. Gladstone's health remains good, and if his eyesight is not further impaired, it is quite likely that he will be a candidate for ordination.

Mothers' Home Column.

EDITED BY FRANCES.

The night is mother of the day,
The winter of the spring,
And ever upon old decay
The greenest mosses cling.
Behind the cloud the starlight lurks,
Through showers the sunbeams fall,
For God, who loveth all his works,
Has left his hope with all!—Whittier.

HELPING HAND.

SYNOPSIS OF READING, CHAPTER TWENTY-ONE. HINTS ON CHILD-TRAINING.

NEVER PUNISH A CHILD IN ANGER.

It is always wrong to punish a child in anger. However much a child may need punishing the parent ought never to administer the punishment while angry. Yet, probably nine tenths of all the punishing of children by parents is done in anger. This is one of the wrongs suffered by children through the wrongdoing of their parents.

Punishment is a judicial act, calling for a fair considering of every side of the case in hand. Anger unfits one to exercise the judicial faculty. No person is competent to judge fairly when angry. The impulse of an angry man may be in the right direction, and the punishment he would inflict may be a fitting one; but again the punishment may be one that is not merited. He is not in a frame of mind to decide what is wise to be done. It is his duty to wait until he can view the case dispassionately. No worthy judge decides a case without examining evidence on both sides; and no parent acts

worthily who jumps to punish a child while in an angry mood.

Many a child's conduct gives strong provocation to anger, especially to quick tempered parents. Then when punishment seems merited, and while the parent is angry, the temptation is to punish the child; but that temptation ought not to be yielded to, or if yielded to it is not without sin. Punishment may be needed but to be sure to have it a just punishment, and to have the child recognize it as being just, it must be well considered, and must be administered in a manner to show that it is not the outcome of passionate impulse.

A parent ought to administer no punishment at any time, which he would not administer when he was cool, and calm, and deliberate, and after he had had a full and free talk on the subject with the child, in the child's best frame of mind. What punishment is fitting can be better decided after looking at the matter from the standpoint of fuller deliberation.

One father spoke for many parents when he said, "If I must never punish my boy when angry, then I should hardly ever punish him at all. It is when I am thoroughly exasperated with him that I feel like taking hold of him smartly. If I should leave it over night, I would sleep off all my feeling in the matter and he would escape punishment. The punishment is the result of the parent's passion and not of his sense of justice; and the child knows this whether the parent does or not.

How many boxings, and shakings, and slappings, and sentences of doom are now received by children which would never be given if the parents waited until free from anger and entirely calm before deciding whether to or not. It is not easy for a parent always to control himself in his anger so as to refrain from acting on the impulse which his anger gives, but he who has not control of himself is the last person in the world to attempt the control of others. A parent ought to gain perfect control over himself before he judges and gives the sentence in his child's case of evil doing.

Instant action is often a necessity in controlling a child's conduct, whether the parent be calm or excited, but it is action in the line of protection or preservation, not of punishment. A child may be in the act of bringing disaster upon himself or another, or of destroying property. Prompt action is called for. A rap on the fingers or a clutch at the child's arm may be the surest means of preventing disaster. But this is the action of the peacekeeper rather than of the minister of justice. For the moment the parent fills the place of policeman rather than that of judge. The question of punishment is yet to be considered, and ought to be delayed until the parent's mind is free from anger. Hot indignation may, on an occasion, be proper for a parent to exhibit. In a few cases of outrageous and shocking misconduct an explosion may be wanted. But this is apart from questions of punishment as punishment.

A child knows when punishment is administered in anger and when in a purely judicial frame of mind, and he estimates accordingly

the punishment and the one who administers it. Years ago in a city mission school with a wild set of boys, it was often necessary to use force to hold them in check, but even at such times the teachers were swayed by love and the boys knew that it was so. But, at one time the young superintendent's name was rudely linked in ridicule with that of a lady teacher, and, as he took hold of the boy thus offending, he showed that he had lost his self-control. The boy, surprised, exclaimed reproachfully, "Trumbull, you're mad; and that's wicked." The lesson which that superintendent there learned could be learned to advantage by all who have children to deal with. His power over those rough boys was a moral power and depended on his retaining power over himself. If they could succeed in getting him angry he was a failure and they knew it.

A child is readier to perceive the justice of a punishment given only in love; and he is not tempted to resent passion with passion. A child came to her father, on his return home, telling him that she had done a thing for which he said that he must punish her if she did it. He expressed sincere regret for it. "But you said that you would punish me for it, papa." "Yes, my dear child, and I must keep my word," was his answer. He drew her lovingly to him and told her just why he must punish her. In tearful trust she looked up and said, "You don't like to punish me, do you, papa?" "Indeed I don't, my darling," he said earnestly. "It hurts you more than it does me,—doesn't it, papa?" she asked, as if more troubled for him than for herself. "Indeed it does, my darling child," was his loving reply. And under these circumstances the punishment caused no chafing between the two, but brought gain to both, as no punishment given in anger can ever bring.

As a rule, a child ought not to be punished except for an offense for which he knew at the time of committing it that he was deserving of punishment. If a child understands when he does a wrong that he is to expect a certain punishment for it, there is little danger that he will feel wronged if he receives that punishment.

Both parent and child are injured by punishment given by the parent when angry. Yielding to the temptation to give way to anger against a child is a harm to the parent. Knowing that his parent has done wrong harms the child. This he knows without teaching, while he can be taught to know when he deserves punishment. A child ought never to be punished except with a view to the child's good. And to this end a parent must religiously refrain from punishing while angry. C. B. S.

OWEN'S HILL, Tennessee.

Dear Sisters:—This beautiful Sabbath evening I shall endeavor to drop a few thoughts for the perusal of those who, like myself, have not the privilege of meeting with those of like faith. To-day (the second Sunday) has been our regular day of meeting for years, but the interest in our little branch has gotten so poor with Saints and others also, and the church is needing some repairs,

too, that the brethren thought best to discontinue preaching until spring. When I look back upon the past and realize the many grand blessings and privileges I have enjoyed with the Saints and friends at our humble little church, and to think that now we meet no more till spring (which means never to some of us), my heart is sad; for to me Saints' meetings, though few in number, are more pleasure than the grandest assemblies of earth. Christ said, "In the world ye shall have tribulation," "but in me . . . peace;" and, dear Saints, I have found it even so. I sometimes think if it was not for the blessed hope of happiness in the world to come I would most surely fall by the way-side, for I long ago found that there are no lasting pleasures on this earth. Life is but sorrow and disappointment from day to day. But though all our friends forsake us, yet there is One who is even near in every time of need if we will only try to trust him in faith. I don't see how anyone who has obeyed the gospel and received a knowledge of the same can go back to a cold, friendless world for pleasures. I know not what I may do in the future, for there are many temptations along my pathway, but I hope I may be able to overcome to the end, and I shall ever pray for the erring ones that they may be brought back to the fold of Christ and be saved with the righteous of earth.

ADA.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. LOU CARPENTER, of DeKalb, Illinois, desires your faith and prayers in her behalf, as she is upon a bed of affliction, that if it is God's will he may restore her to health and that she may be spared to her family.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JANUARY.

"Ye receive the Spirit through prayer."—Doc. and Cov. 63: 16.

Thursday, Jan. 10.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Titus 2: 1-6.

Thursday, Jan. 17.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—2 Timothy 2: 24, 25.

Thursday, Jan. 24.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Jeremiah 23: 3, 4.

Thursday, Jan. 31.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Isaiah 62: 8-12.

The Egyptians bestowed great labor on their tombs and little on their homes. They regarded the latter as mere temporary abodes, but the former they looked on as eternal habitations.

Letter Department.

MINNEAPOLIS, Kan., Dec. 25.

Editors Herald:—I was ordained to the office of priest February 26, 1893, and preached my first sermon in this neighborhood March 19, and continued preaching every two weeks, distributing tracts and loaning the various books published by the church, until in April, 1894, when several expressed themselves as satisfied and said they were ready for baptism if an elder could be secured to attend to the confirmation at the same time.

I wrote Bro. R. L. Ware, presiding elder of the district, to hold himself in readiness to accompany me home from our quarterly conference convened at Blue Rapids, May 18, 1894. He did as requested, and preached a few sermons, when opportunity was given those that desired to obey. Thirteen were baptized by the writer in the Solomon River May 27, and confirmed by Bro. Ware, and the sacrament administered in the afternoon, in the presence of a full house. Preaching was continued by Bro. Ware, and on June 4 six more were baptized by the writer, and confirmed by Bro. Ware. Meetings then closed, Bro. Ware going to other appointments, the good will and prayers of the Saints accompanying him, with invitations to come again, which he promised to do.

The above proceedings raised the ire of his majesty, the enemy, and the question of old might be asked, "Why do the heathen rage, and the people imagine a vain thing?" For behold, there were all kinds of stories rife in a few days. But we moved quietly on, preached every two weeks, and organized a Sunday school and weekly prayer meetings, administered the sacrament once a month, and thus the work moved on.

In September Bro. R. W. Davis and S. C. Andes passed through and preached timely sermons, which encouraged and strengthened the Saints, endearing themselves to the household of faith. We continued on in the usual way until in November, when Bro. J. T. Davis was solicited to come and hold meetings in Minneapolis, which he promised to do. In the meantime I had written to the *Herald* and *Ensign* for Voice of Warnings, tracts, and papers for distribution, and the supplies came in due time, for which the brethren have our thanks.

Bro. Davis arrived December 5, and filled an appointment that evening that had been well advertised, preaching to an audience of about thirty, besides the Saints that went from here. The second evening there were five or six present, and the third evening we had the room all to ourselves, so we dismissed *sine die*. But in advertising the meetings we had distributed some tracts and epitomes, which caused some inquiry to be made afterward, and may be the means of giving us a better hearing in the future. There were two revivals, and several entertainments in progress at the time of our meetings, which militated against us. After closing meetings in town Bro. Davis preached several sermons to the saints and others here, which were well received and have set some to

thinking, reading, and investigating. He also organized the Saints into a branch while here, and gave us good counsel and encouragement; and when the time came for his departure he had gained the love and respect of the Saints, also of some not of us, and took leave with cordial invitations to come again.

Yours for the cause,

HENRY RESCH.

ROGERSVILLE, Mo., Dec. 27.

Editors Herald:—I came here last Sunday night to meet Rev. Cowan in discussion. We commenced the battle for truth, and since Christmas eve have been occupying with house well filled each day, notwithstanding the snowy weather. We are discussing church propositions. We closed our affirmation yesterday.

I find Rev. Cowan a much nicer man in discussion than I expected, though he boils over at times and says some hard things about the Saints; but I treat him so well that he soon cools down again. But he is to commence his affirmation this morning and I predict that he will get in a stew when he is driven to the wall, and then I fear he will not be such a nice man as he was in first proposition. The Saints are rejoicing; they say they are proud of their name. No telling when or where this discussion will end. Rev. Cowan says he has come to stay a dry month. The good Master has stood by me thus far, and I can truly say, to him be all the glory both now and forever. Amen.

Your colaborer,

JOSEPH WARD.

FOUNTAIN GREEN, Ill., Dec. 31.

Editors Herald:—I read in the *Herald*, December 19, a call to raise funds to put up a monument at Haun's Mills. Now would it not be better to put that in the Bishop's hands to send more elders into the field to preach the gospel to the living who are dying for the bread of life to be broken to them, and who have never heard the true gospel preached? Don't I read in nearly every letter from the elders, "Send us more help;" "we have more calls than we can fill;" and to pray the Lord of the harvest to send more laborers into the field; for the harvest is great, and the elders are few, and the calls come from every direction?

That money won't do the dead any good. I do believe that it would be wicked to spend money on a monument for the dead who have lain in graves over fifty years when there are so many calls for help. The Lord knows where they lie, and they will come forth when Gabriel sounds his trumpet, without a monument. I know of some who were slain for their religion, and because they believed the gospel and in these last days preached it to the people. No stone marks their resting place, neither do I want one; for I do believe they will come forth in the morning of the first resurrection; and there I hope to meet them.

And now, brethren and sisters, I say, and those I have talked with, put that money into the hands of the Bishop to send more elders into the fields and to help their

families to live while they are gone. That money used right might be the means of saving many souls and giving the elders a better chance to fill more calls, because they would be more in the fields. If I had the means I would give it freely to spread the glad tidings, but I have none. I have written this under the impression that it will do good; and I could not rest till I did write. When I read the good news in the *Herald* I feel to thank the Lord that we live in these days when the gospel is preached in its purity.

Your sister in the gospel,

CATHARINE SALISBURY.

PRAIRIE DU CHIEN, Wis., Dec. 26.

Editors Herald:—In company with my wife I came here to spend the holidays. My wife is about again. She was sick seven weeks with the typhoid fever. I have preached but one sermon since we were married, October 17, as she took the fever soon after arriving here and is just able to be around again. Am anxious to get to work, for calls come from all sides.

My proposed discussion with Elder J. L. Gardner, of the Christian Adventists, is still on. We are trying to bring things to a focus through the county papers. Though I have not been able to do any preaching, I have kept my pen busy whenever opportunity offered. Have been having a written discussion with an M. E. minister. Some of the Saints at Bratville have joined the M. E's. The work is new at that place and we have scarcely proven to the people there that we are a separate people from the Utah faction. When we held a reunion there last year we left a favorable impression and agreed to meet there again this fall but by some means the conference went back on what it had previously agreed, which has caused a lack of confidence all over that section, and not alone among the outsiders. At other places the work is onward. In bonds,

J. W. PETERSON.

LAMONI, Iowa, Dec. 28.

Editors Herald:—I left Antonito, Colorado, December 21, enroute for Flora Vista, New Mexico, etc., and after cutting all the curves, angles, and triangles in the letters of the alphabet and climbing to the height of 10,015 feet, our narrow gauge iron pony landed us in the thriving little city of Durango, one hundred and seventy-one miles from Antonito; and, to say the least, our ride was a pleasant one and full of interest, considering the wonders of nature and the achievements of humanity.

Durango is said to have a population of several thousand inhabitants; it has two large smelters, and is the trading point for much of the territory south of it for at least one hundred miles. I now left the railroad for my point fifty miles south, down the Las Animas (lost soul) River. The route crossed an Indian reservation fifteen miles, and then comes the line of New Mexico. Indians, ponies, donkeys, sheep, goats, and jack rabbits are the only part of animal nature worthy of mention. After crossing a succession of low hills covered with scrub cedars, one enters

the head, the improved part of the valley, that appears to be about two miles wide by seventeen long, dotted with farms and comfortable improvements. At the head, with a commanding view of the entire valley, stands the domicile of Elder R. H. Wight, uncle to Bro. Heman C. Smith. I found him truly founded on a rock. He has chiseled into a sandstone ledge and planted the four corners of his building upon it, while the rocks on two sides tower above the dwelling, the face of them cut and carved in curious forms by the action of the elements. Here Uncle Samuel honors the brother by intrusting him with the United States mail. The name of this post of honor is Cedar Hill, thirty-one miles from Durango.

After being kindly entertained over night I resumed my journey down the valley. This tract of land is capable of supporting a thickly settled population, being very productive wherever water can be turned onto it; grain of nearly all kinds, also apples, peaches, pears, plums, and grapes, seem to be at home. The elevation is about 5,000 feet and the trade winds protect it from extreme heat or cold.

Coal of excellent quality is found by drifting into the bluffs on the west side of the valley, also timber on the foothills for fencing and fuel. Gypsum is also found here, and answers in place of lime. It was my privilege to visit the ruins of an ancient people situated nearly in the center of this portion of the valley near a little town called Aztec. This building at a distance has the appearance of a block of earth, and covers perhaps two acres of ground, but is so far demolished that it more fitly resembles a mass of debris. Walls of stone however project above the dirt in some places, and through irregular shaped holes in these walls I made a descent. The building is three stories in height at least, the walls being laid up and faced with a fine quality of sandstone; the rooms were from eight to sixteen feet in dimensions, square, round, and triangular in shape, and from seven to ten feet high. The timbers for the floors to rest on were cedar logs, about eight inches through, with splints and barks of the same kind of wood for floors. The timbers were perfectly sound notwithstanding the many, many years since the structure was formed. It is said that there is no timber in the country like it, and no stone of the kind used less than fourteen miles from the ruins. The principal building material now in use in this valley is adobe (sun-dried brick), and it answers a good purpose indeed. It is said to be very healthy here, especially for those suffering from pulmonary troubles.

Flora Vista is simply a name for a post office, and here Bro. E. N. Beach keeps a country store, and here is the schoolhouse where I was expected to sound the gospel trump. The people seem quite willing to listen, and I tried to bless their hearts with the pleasant story of eternal life, having good liberty and the very best of attention for eight or ten discourses; people coming from one to fifteen miles to hear. The local papers eulogized my efforts and think them of "no little advantage to our creed." Quite a good

many of the listeners seemed honest in expressing their convictions that "This is the truth indeed." Several spoke to me about entering the fold, but I discouraged haste in the matter, advising the most serious reflection and the study of the word that their convictions might be well supported and their faith well grounded. Elder R. H. Wight was also to continue regular services here and would respond to all lawful demands made upon him by the interested ones. Allow me to say that Bro. Wight has been relieved from the cloud and burden that have obscured his mental pathway, and is now rejoicing in the sunshine of liberty and is determined to unfurl the gospel banner as far as opportunity offers. He is highly respected by the people of this country, so far as I could learn: is a man with capabilities suited to positions of honor and a respectful support by the church or state. I am satisfied that this brother should be placed in the harvest field and sustained in his efforts by the body.

Bro. E. N. Beach is also a faithful worker and furnishes his customers with not only the elements and luxuries of physical life, but also places in their reach the introduction to spiritual life. Has been instrumental in calling to this field the worthy brother, James Caffall, whose words of truth have taken root, and only needed watering that the truth might send forth the tree with its fruits.

On the 7th of December I tried to redeem the stream passing through this valley from the fearful cognomen given it, by baptizing in its waters. I was now ready to start for Gallup, which is only about one hundred and fifty miles by survey, but by rail about six hundred miles away. I passed through a desolate, unsettled region nearly the entire distance. Gallup is about eighteen miles from the line of Arizona; is a mining town of about two thousand inhabitants; is surrounded with cliff mountains covered with low, scrub cedars, otherwise a barren desert, no water being available for irrigating purposes. The elevation being from seven to eight thousand feet makes it too cold for fruits, even if water was had. Here I found a little body of Saints numbering six. The town was soon notified of meetings to be held, but alas! a fire broke out in the business center and soon destroyed over \$50,000 worth of property; a storm of rain and snow also set in; and fire and mud combined so paralyzed the minds of the people that it was impossible to get a hearing, and after five or six efforts it was mutually thought best to postpone the effort indefinitely.

Brn. Farley and Baily of this town are faithful, zealous workers, are highly respected by their neighbors, and are doing a good work in advertising the claims of the gospel to their surroundings. Bro. Isaac Bailey has a half interest in a coal mine here that bids fair to pay well, and these brethren believe in the law of tithing, and I was assured that as soon as circumstances would admit the Lord would receive his demands to the favor of the church. I was now ready to start for home, as my railroad permits had nearly expired, with no voucher for their renewal. These brethren responded nobly to

the wants of ye lone missionary, and with many others of like faith and works will occupy a tender place in my affections.

And now, if any of our good Saints feel to deprecate so expensive and short a mission, please permit a request or two from the writer; viz.: First, do not censure those encouraging the effort, for it was a personal offering by the writer, expecting the mission to sustain itself. Second, do not reproach the Bishop, for nothing has been received as yet from the church treasury, the mission being prosecuted on the "single tax" principle; but if you wish to enjoy the social felicity of those saved in *celestial glory* through the effort made, then please do not find fault with those *chosen of God*, and intrusted with the prosecution of his work, but *labor faithfully* to hold up their hands and *relieve* them of the embarrassments now troubling them, and do not compare dollars and cents in value with souls redeemed.

HENRY C. SMITH.

CREIGHTON, Mo., Dec. 22.

Editors Herald:—I have closed a protracted effort at the Smoky Row schoolhouse, a place where our faith had never been preached before. I preached there every Sunday in November; in all nineteen sermons were delivered to congregations varying from seven to one hundred; but the average was about thirty-five or forty. Prejudice is rather high, but I believe has fallen considerably. I felt well in preaching; had the very best of attention, except one night. Some are investigating. I distributed the tracts Bro. Dancer sent me to eager callers. I believe much good has been done. To God belongs the praise and glory.

I loaned my Book of Mormon to a man who only a few weeks before had joined the Baptist Church, who acknowledged before six or eight people that the Bible was on our side. Others are investigating. One man said he had waited twenty-five years to hear just such a sermon as I preached on "Authority." Brethren, I am never so happy as when I am at the work constantly, and I pray that a way may be opened that I may forever go into the vineyard and devote all my time to this glorious work.

In bonds,

PHILEMON PEMENT.

SYDNEY, N. S. W., Nov. 26.

Editors Herald:—Brn. Butterworth and Kaler are about returning from Nambucca by way of Camden Haven, Tuncurry, and Manning River, to conference, to be held in Sydney at the commencement of the new year. It is a great pity the church has not a good talented speaker in Sydney, a city containing four hundred thousand souls. I am of the opinion that if we had such an elder here much good would be done.

The Adventists had a reunion held here and had seventy tents on the ground with representative men from all the Colonies, and some from America, Mr. and Mrs. White. Their reunion lasted three weeks. They passed a resolution to hold one alternately every year in the Colonies. The next will be held in Western Australia. There were

seventeen baptized. They appear to be fast increasing in number. If we had a man like Elder Forscutt, who was sent to Tahiti Islands, I think much good would be done.

The Saints in Sydney are alive to have a church building of their own. They have already collected over ten pounds towards purchasing the ground to build one on, and Bro. John Wright, of Tuncurry, will give ten pounds worth of timber; so I hope we shall succeed in having a place to worship God in of our own. Renting halls to preach in runs away with a great deal of money. It won't cost much to have a wooden building of about forty feet by twenty-five, as it will cost but little to build it. Bro. Seeburg, my son, and self, will do all the woodwork free of cost. So I hope God will help our endeavors in the near future to have it built, as we are saving all the means we can to that end.

Your brother,

RICHARD ELLIS.

BEEVILLE, Texas, Dec. 16.

Editors Herald:—From the drouthy, dusty regions of the West, and through the busy streets of towns and cities, and over the jostling broad ways, I have elbowed my way through the busy crowds of men and women who are rushing heedlessly down the broad way, not stopping to notice the straight gate and narrow way, careful and troubled about many things, not choosing the one thing needful, the which all men should be securing to themselves, and more to be valued than the riches of this world,—that of eternal life. When I look beyond and see the beckoning hand of the Master, who says, "Follow me;" "I am the way," I find myself seated comfortably at my home, reflecting upon the scenes of life and wondering that while the way is so plain that the way-faring man though a fool need not err therein, the world is still rushing heedlessly on; and I wonder, too, what kind of a scourge it will take from the hand of the Almighty to cause the people to pause and look to see the awful gulf into which they are heedlessly plunging. The warning voice is daily in storm, fire, water, and blood; yet the world will heed it not; and what troubles me still more is that I quite often find Saints—members of the Church of God—who seem almost as careless as the world. It does seem to me that after we have heeded the warning voice of the Master, so far as faith, repentance, and baptism are enjoined; and then, claiming as we do, that we have the promise of the Spirit to guide us into all truth; and we then understand him to say that he is "the way, the truth, and the life;"—that we as Saints of God do not more seriously consider our approaching fate. And as we have entered in at the straight gate and become the way-faring man, that we will not walk carelessly any longer, but assume a more steady, firm, upright attitude,—a walk that will convince the world that our lights have not gone out; that seeing our good works they will fall down and worship, saying that of a truth God is with us.

When I read Ephesians 4: 18-20, I see the condition of the world as they are

drifting down the broad way; then Paul turns to the church and tells them, "But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus."

Have we had the Spirit of Christ in our walks and conversations? Have we not let our lights go out? Have we had that light to accompany our pathway that will guide us into all truth, that will renew us in our minds and keeps us thoughtful, guarded, and watchful in all our thoughts, words, and deeds? Remember that while all may be hidden from the eye of man, yet the all-seeing eye of Him who sits upon a great white throne looks penetratingly into the innermost recesses of our hearts, and he it is who has promised to reward us for good or for evil. Then let us read from the twenty-second verse to the ending of the chapter, and learn how necessary it is for us to practice that teaching while the elders are away among strangers trying to place before the people the everlasting gospel as it has been restored to earth; and as the angel has flown and the hour of God's judgment has come, warning them to seek first the kingdom of God and his righteousness, let us also remember that over yonder we have a kingdom or church organized after the order of God. (Eph. 4: 11; 1 Cor. 12: 28; etc.) How necessary it is for us to keep the house clean, swept and garnished, that when the elders return, should they bring fruits of labor, they could point them with pride and say, "There is the house we have been telling you about." Then the elders could return time after time with the greatest of confidence as they both go and come.

While I am glad and rejoice in my very soul that this is the case in a great many branches, yet it is with a blush on my cheek that I must say it is not in every branch. Then, O how long will it be until we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ! Not, I shall say, until we learn to heed the injunctions of the Savior and live by every word that proceedeth from the mouth of God. Yes, it is written, "Man . . . shall live by every word that proceedeth out of the mouth of God;" and this is what we promised to do when we sought and found the kingdom of God. And further, as it is written in another translation, we surely started in to help build up the kingdom of God and establish his righteousness.

Brethren, I once entered into a covenant with my God, while standing upon the bank of the Medina River, about or a little over six years ago; that if he would forgive all my former transgressions through obedience to the ordinances of baptism I would serve him to the best of my ability, and the grace given me. Since that time I do not claim that I have not been rebellious at any time, but I do think I am safe in claiming that I have from time to time canceled my debts with him; and that although it has been my lot to sometimes be troubled with a thorn in the flesh, his grace has been sufficient, and I am yet fully determined to carry this gospel of the kingdom just as far as my feeble limbs will

take me, and proclaim the glad tidings of the restoration of it so long as my feeble voice can be heard, and never lose an opportunity of wielding the pen in its defense. And in all this I thank God for a noble helpmeet, who has ever been willing to make any sacrifice for the cause of Zion and the spread of truth. She and our daughter, Sr. Sophia Ferguson, have not been idle nor thought it derogatory to them to help in the good work, but have ever dared to face the finger of scorn; and while I have been absent they have endeavored to do a good work at home. Sr. Hattie Minear, our eldest daughter, and the first of the family to embrace the gospel, has ever since been a faithful and persistent defender of the work.

Of my work this year, I have only to say that I have been constantly in the field; and while I can say that I have had good success in getting a hearing in many places where the gospel according to our claims has never before been preached, I am sorry to say a very few have been persuaded to obey. Of late I have been very much encouraged, and will here mention some places wherein we are warmly invited to hold meetings and offered good homes while we do so. This is outside of any membership. Mr. S. H. Davenport, Willow City, Texas, has recently asked me to have it published that his house is open to the reception of any of our elders; and I will say that he and his good lady are fully competent and will make it pleasant for them should they be pleased in coming that way to stop with them. Then Mr. J. R. Cabenes, late of Jasper county, Missouri, and his family, are located at Blanco, Blanco county, Texas. He is a warm friend and invites us to stop with him. Mr. Lackey, one mile below Ingram on the Guadalupe River, Kerr county, Texas; Mr. Lewis Nelson, seven miles above Ingram. This man is a son of the Nelson that was associated in the Missouri troubles of 1833 to 1836. There are other places, and quite a number, where we have been well treated, but not authorized to invite others.

Hope the time may come when I can repeat my travels in the northwest, in company with more competent and efficient material than myself. As for the membership in this district, while I could and do wish the condition was far ahead of what we conceive it to be, my heart swells with gratitude to God that it is no worse than it is. There are quite a number who are Saints indeed and striving with all their might against the powers of Satan.

In hope of eternal life,

L. L. WIGHT.

DENNISPORT, Mass., Dec. 29.

Editors Herald:—I am still in the faith and at work. The weather is very bad here now. It has been fine since I came to this district until lately. I have visited Boston, Providence, Plainville, Sheldonville, Little Compton, Fall River, New Bedford, and Dennisport since coming; and I go Monday to Brockton, then to Plymouth; and expect then to leave this district and go by Brooklyn and Philadelphia. I had intended to go down into Maine, but the weather is so bad I could

do but little there; so unless I am especially directed shall not go now.

I find quite a number of excellent Saints in this district, but some are very careless, and do not realize their own condition. In some places jealousy and division have seriously injured the work, and are still retarding its progress. It does seem strange that men whom we believe love the work, and are intelligent, will allow the enemy to use them in sowing the seeds of discord and division. It is very strange that we cannot make allowance for the imperfections of others, while we are so very imperfect ourselves. I pray God to help his children to lay aside their own likes or dislikes and work together harmoniously for the building up of his kingdom.

I spent Christmas Day in Fall River. The Sunday school there had a tree for the children, with very appropriate exercises. Many presents were distributed, and among the rest one to the writer, consisting of a letter from the brethren and sisters containing four dollars and fifteen cents, for which I herewith extend thanks to all.

I have been well received everywhere I have been, and the Saints generally seem to understand the law, although some have not complied with it. The hard times have been seriously felt here, this being a manufacturing country; strikes, and mills closing, being the cause. I trust all Saints may see the necessity of putting themselves in harmony with God's law, so they may have claim on him for his blessing and protection in those troublous times. I will try and write again when I get through in this field. Praying that God may bless all departments of his work, and every effort put forth by his children to establish truth and build up his kingdom on earth, to this end I hope to remain,

Your colaborer,

G. H. HILLIARD.

BIRDSEYE, Ind., Dec. 29.

Editors Herald:—In company with my brother, Charles Barmore, I attended Thanksgiving services at Kibbie, Illinois. We met Brn. Henson and Slover and assisted them in a series of meetings which had resulted in three baptisms by December 8, the date of our departure with Bro. Slover. We came to Beall, Indiana, and held a funeral service on Sunday, the 9th. On Tuesday night, the 11th, preached in the Washington branch. The interest and attendance were fair. The death of Bro. J. T. King, branch president, has left the Saints there in a forlorn condition; but I think Bro. Solomon Rayl, by the encouragement of the Saints and the Spirit's aid and comfort, will be able to revive the work and prevent the branch from languishing. There are some good members among them, but Jesus Christ's parable in Matthew 13: 47, 48 has been demonstrated here as elsewhere.

We began services in the Plainville branch on the 13th. No accessions were made, but I am satisfied some good was done. Interest was manifested by those without and within as an average-sized and attentive audience greeted us for nine successive evenings, also

on Sunday the 16th. December 22; at Oakland City, where I stopped, while my brother went on home. I staid near there until the 24th. I met Bro. I. P. Baggerly, who was tarrying a short time while homeward bound, with Mr. James Edwards, who, with his wife, is a friend to the work, but as yet without the fold.

While at Plainville, Brother Charlie and I attended church at the M. E. chapel. A Methodist evangelist was conducting a revival, and when we entered he and the local pastor were talking about how to excite the people and create a sensation. The pastor urged the preaching of the doctrine of justification, the evangelist that of holiness. The latter remarked; "We must have holiness." I saw it was either holiness or hell with me. At this juncture he shrugged his shoulders and with a grin of self-satisfaction repeatedly said: "I got it," "I got it." In the meantime the pastor had become partially convinced and with an acquiescent sigh, "just anything to get the people saved." What a contrast between this and the teachings of Paul and Peter in Romans 1: 16 and 2 Peter 2: 2. Presently the time came for preaching. He read for a basis Christ's sermon on the mount, and placing his thumbs in his pockets talked of holiness again. In his estimation Christ placed special stress upon three things; namely, holiness, hell, and heaven; the inference from which is, get holiness, keep out of hell, and gain heaven. To his mind the work of salvation was instantaneous, as it was but one step from total depravity to holiness. At the close of the service he took care to tell the people his discourse was not original, it was not his, but Jesus Christ's. Nevertheless, Jesus said nothing about total depravity, neither did he approbate any of the sophistry of those who teach "for doctrines the commandments of men." God's word, contrasted with such as the above, is like towering mountains with diminutive mole-hills.

Saints, thank God for the restoration of the blessed, glorious gospel of Christ. Christmas day; at home where I shall remain awhile and then assist Bro. V. D. Baggerly in doing some necessary work. A trip to New Harmony will be necessary ere our district conference of February 2. There are several new places where I have been that I desire to revisit, but some things in the New Harmony branch need attention, and it is just as essential to hold old forts as to take new ones.

The missionary in charge, by assigning the elders their work in different parts of the district, has succeeded in extending the field of labor. His plan has worked well, though I have not acted in harmony with it as I should. The effort in missionary work to depart from the old, time-beaten track from Wirt to Lily Dale by Scottsville and Marietta has been crowned with success. Bro. George Jenkins once had a dream in which the work in this part of the harvest field was represented by a field of oats; in some places the seed had never reached, while in others the oats were too thick to thrive. It is the case everywhere. May God speed the work until

the seed is everywhere thoroughly sown and returns realized. In bonds,

ALMA C. BARMORE.

Original Articles.

NOTES ON BRADEN-SCOTT DEBATE.—No. 3.

BY ELDER S. W. L. SCOTT.

WHO shall say that when that *idea* is translated into the English language from the "sealed book" of ancient Israelitish America that the word "immortal" will not intelligently and properly impress and express it? The same, to my mind, is true of all like words. Omitting the translation of the same ideas, from the book of the Brahmin religion, by the same words, as the work of the learned, we pass on to notice two or three criticisms which are considered as sweltering ones. Mr. Braden had a list of objections hung up to the wall and immediately back of the pulpit, over his moderator's head. From among the list we select a few. First, the words of Alma, recorded on page 286, Book of Mormon, reasoning with a skeptic to convince him of the existence of the great First Cause, deduces an argument from the harmony and revolutions of the universe, as follows:—

The Scriptures are laid before thee, yea, and all things denote there is a God; yea, even the earth, and all things that are upon the face of it, yea, and its motion; yea, and also all the planets which move in their regular form, doth witness that there is a Supreme Creator.

From this Mr. Braden inferred that the Copernican system of astronomy was known to the Israelites on the American continent. He adds:—

And it is a modern discovery.

Just here, his moderator posted him in a whisper,

The Copernican system is about three hundred years old, as to discovery.

We thought the Holy Spirit was as wise six hundred years B. C., or 6,000 B. C. for that matter, as it was in the fifteenth century of the Christian era. But we took occasion to inform him that Plato went to school in Egypt and taught that the earth was a globe and, "its motion the artificer of day and night;" and that according to Berosus, Abraham was

Skilled in the knowledge of the heavens.

It was only seventy-four years B. C. when Alma made the statement. It

was only six years B. C. when Helaman said,

It is the earth that moveth.

That Galileo was not the first to teach the Copernican philosophy, the following is in point:—

The ancients discovered the rotundity of the earth, and the difference of local time, and of the hour of the day between places of different longitude; knew the causes and laws of eclipses, and constructed tables which give the motion of sun, moon, and stars, and the annual motion of the earth. The annual revolution of the sun was mapped out and divided into twelve signs known as the zodiac; was preserved in the Almagest, of Ptolemy; a work which remained authority for sixteen hundred years.—Johnson's Universal Ency.

You see, the Nephite learning came from Egypt, and is in harmony with it. And this objection falls harmless, and I turned to Mr. Braden's moderator and told him he had misinformed his champion, and to make one more effort. The question of the manufacture of glass, as the Book of Mormon records its use, came up, with other objections, to be noticed; but a quotation from Smith's Bible Dictionary and the following extract settled it:—

The origin of glass dates back less than three thousand years before the Christian era. All modern authorities unite in the statement that it was known to the Egyptians many centuries before our era. Such was the skill of the Egyptians in glassmaking that they counterfeited the amethyst and other precious stones worn as ornaments. Glass was used by the Egyptians even for making coffins. They employed it for drinking vessels and mosaic work, figures of deities, and sacred emblems, in which they attained excellent workmanship and surprising brilliancy.—Hist. Great Inventions, F. B. Wilkie, M. A.

Strange, not a criticism will stand the test of even modern research and discovery. Once more we approach one of those crushing and withering (?) objections that display profound scholarship! Samuel's prophecy of the first coming of Christ, his suffering and agony recorded on page 147 of the Book of Mormon. The damning statement is,

For behold, blood cometh from every pore.

"There," say our opponents, "is the circulation of the blood mentioned hundreds of years before the Christian era. Harvey discovered the circulatory system in 1619." I was really surprised, dazed, at Mr. Braden, and simply told him to consider what a spectacle he would make of himself should he be called up before a corps of physicians or professors of physiology and required to

describe the circulation of the blood and he would proceed to describe a "capillary congestion." The people began to lose confidence in Mr. Braden's ability as a scholar when this came out like a thunder peal. Mr. Harvey makes the discovery in 1619. Did God know anything about the "venous" and "arterial" systems of circulation previous to that time? Our opponents argued that he did not. Now, let us see if the prophets on the Eastern Continent knew of the manner Christ was to suffer when in the garden.

And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.—Luke 22: 44.

And said unto them, Thus it is written, and thus it behooved Christ to suffer.—Luke 24: 46.

Then he said unto them, O fools, and slow of heart to believe all things the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory.—Luke 24: 25, 26.

What was the manner of this suffering or its intensity? So intense that "great drops of blood" exuded from the "pores." What was it that was written of this agony?

Thus it behooved Christ to suffer.

Who will now say that the prophets did not understand the outward effect of this agony by the "Spirit of Christ which was in them" on the Eastern Continent? And if on the Eastern, why not Samuel by the same Spirit, on the "land shadowing with wings?"

Mr. Braden tried the strength of his erudition on Isaiah chapter 29. That the vision referred to in the eleventh verse "was the vision of the prophet." But the prophet emphatically says:—

But the vision of all is become unto you as the words of a book that is sealed.

He also tried to apply the entire prophecy to Jerusalem or the Jews, but Isaiah applies it to "the multitude of all the nations" that should fight against the Jews or Jerusalem. (Verse 7.) And Luke 21: 24 records Jesus as denominating the nations engaging in this opposition, "Gentiles." Moreover, this prophecy of Isaiah was to be accomplished in the day when creeds were to be the popularized standard of religious conduct and their framers unwilling to leave man free with the pinions of his genius untied by ecclesiastical red tape. And the work outlined in this

prophecy was to register itself above that; for at the time

Their fear toward me is taught by the precept of men.

Again, it was to receive accomplishment after John's day, and at a time when the temperance cause would be popular.

They are drunken, but not with wine, they stagger, but not with strong drink.

The revelator's inspired vision rested on the same mass of conglomerate, meaningless, senseless, formal, spiritual drowsiness and stupefaction. "The spirit of *deep sleep*" has locked the nations in. (Rev. 17: 3, 6; 18: 3; 14: 18.) This great poisonous "vine," grew upon the soil adapted to its culture, carefully watched and nurtured by zealous friends, developed with ominous rapidity, fertilized by darkness, superstition, and abomination, until its far-reaching branches, lengthening age by age, threw their shadows all over the world; its roots struck deep and widespreading into the earth. The parent trunk sent forth its supports, and the odors of its blossomings lulled to sleep the vigilance and conscience of the "inhabitants of the whole earth." It was at the time the religionists of the age were inhaling this miasmatic and apostasy-charged atmosphere, that the heavens break the midnight state of intoxication and the earth bursts beneath them, that the revelation of the "marvelous work and a wonder," was to apply. It is the mission of the grand movement here predicted to tear up old formulas by the roots, and scatter to the winds the fetters which have bound the human mind in ruts and channels. The chariot wheels of its divine warfare conducted in peace, and holy power, and light, break down old barriers; and the thunder and "trumpet" blow of its battles summon from the deepest recesses of the heart its best and purest feelings and emotions.

Mr. Braden was given to understand that the time or age for this work to strike the earth is definitely fixed, by the same God who fixed "the bounds" of man's "habitation," and the times when, he should "seek the Lord" (Acts 17: 26, 27); that verse 10, and Isaiah 29: 17-24 were index fingers on the great "guide board," along the prophetic highway; that the prophetic chapter almost entirely

passed into the current of the world's history. The restoration of "the house of Israel" since 1853, and the resurrection from the dead of their land since 1846-47 is so universally regarded as a prelude of some great event by the general masses (though to us is an interlude), that we revert for a moment. First, during the first forty years after Jesus uttered the prediction (Luke 21: 24), over eleven hundred thousand Jews came to a miserable death in Jerusalem by famine, pestilence, or the sword. Nor were their sufferings confined to Jerusalem; for wherever a Jew could be found he was treated with contempt, his sufferings made general and intense. The Roman sword and fire did their awful work of death. Famine reigned in the city with such rigor that mothers cooked their children and ate them. Devastation reigned. Added to that, Josephus says that ninety-seven thousand were taken prisoners and sold, until the markets were literally glutted. Herzog's Encyclopedia says:—

Truly the history of the world knows no greater catastrophe than the death struggle of the Jewish nation with the Roman powers.

History states that in A. D. 116 where a great number had been carried captive in all North Africa, troubles with the Romans broke out and did not end until multitudes of the Jews were put to death. And still later, in A. D. 135, another bloody struggle broke out with the Romans in which five hundred and eighty thousand were put to death. But brevity forbids that I should follow the Jews farther in their calamity, except to state that under pagan Rome their lot was hard, while under papal Rome it has been harder. In A. D. 1290 they were expelled from England, and were not allowed to return for about four hundred years. In 1395 they were expelled from France. In 1492 they were expelled from Spain, by Ferdinand and Isabella, under circumstances of atrocious cruelty, which will ever cover the names of Ferdinand and Isabella with inextinguishable infamy. (Kellogg, p. 28.) Slaughtered by war and otherwise by the million, they were reduced in numbers from eight millions to two and one half millions and held in no more respect than the most unappreciable beast of the field, made to pay in France the

same toll when crossing a bridge or passing a gate that would have to be paid for a donkey to pass the same place. But the tables have been turned. The French government has been made to take off its hat and make a low bow to the Hebrew bankers. In 1290 the Jews were expelled from England but history says:—

The first act in the modern emancipation of the Jews was the enfranchisement of the Jews in England in 1753.—Kellogg p. 160.

It is further stated that

where the victories of the French began, Jews once more were accounted men.—Kellogg p. 141.

In the year 1755 Moses Mendelssohn, a student of great culture and almost boundless influence over his people, published the first of his writings, which prepared his people for the great change that was about to dawn upon them. In 1784 Louis XVI. of France abolished the "body tax," which reduced the Jews as far as possible to the level of beasts. In 1787 Frederick William of Prussia repealed many of the oppressive laws against the Jews. In 1788 Louis XVI. appointed a royal commission to remodel on principles of justice all laws concerning the Jews. When the French revolution arose the emancipation of the Jews in France became complete, and as it spread over Europe there went with it everywhere the proclamation of liberty to the Jews. (Kellogg, p. 198.)

In 1805 Alexander I. of Russia revoked the edict by which the Jews had been excluded from the dominion of the Czar. In 1809 Baden, in 1813 Prussia, also Denmark, followed the other states of Europe. We might carry this train of thought into a volume of pages, but I believe, reader, that you can see the great hand of God stretching out (Isaiah 29) all over the century. Ah, the prophet-bards of Israel are about to take down their harps from the weeping willows and intone their sweeping hallelujahs of jubilee and thanksgiving because of release from bondage and woe! Reader, Isaiah predicted that "a little while" after the record of Joseph should come forth to be united with that of Judah, that Jacob's face should lose its paleness consequent on "transgression" and "captivity." (Isa. 29: 22; Ezra 9: 6, 7.)

The Jewish Rabbi of London, in a sermon, 1851, said:—

We are happily emerging from the darkness into which transgression, persecution of unparalleled intensity and duration had banished us. Our domestic social, and political life is assuming a brightness which we feel assured will become more and more cheering.—Hand of God in Hist., Hollis Reader.

The little leaven working in the Gentile dough begins to crack open the casings, and the prayers of holy prophets on bended knees and with tear-dimpled cheeks, of centuries ago, are blooming in the "golden censer" "before God;" are being answered on earth.

Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days as in the generations of old.—Isa. 51: 9.

No marvel that Prof. Gratz, an eminent Jewish historian, should break out,

Can a nation be born in a day? or can a nation be born again? Yet in one nation a new birth appears.

He adds:—

Such a miracle deserves the closest attention of every man.

And Mendelssohn,

At the beginning of this period my nation was kept at such distance from all culture that one might think the impossibility of any improvement, and yet she arose with such marvelous quickness out of her abasement as if she had a prophetic calling unto her. Arise, arise, shake off the dust; loose the bands of thy chain, O captive daughter!—Kellogg, Reader.

He whose word is "forever settled in heaven" says that this wonderful transformation was to be preceded "a little while" by the establishment of "a marvelous work and a wonder" that should effectually throttle the "creeds" and nullify "the wisdom of the wise." And though moving along in the majesty of the power of God, Mr. Braden won't open his eyes to see it. We told Mr. B. that his efforts to overthrow it had all proven futile; and that the identical points at which his unholy and unjust warfare had been waged were populous with genuine, whole-souled, honorable, pure, and dignified Latter Day Saints, who from the lofty heights were looking down on him and his efforts with pity and contempt; that his colossal bulwarks of slander, vituperation, and obloquy, were no more durable barriers against the invincible and onward march of the cause than are the babe's sand heaps to stay the tides of the mighty Atlantic; that the cause of

Christ stands to-day with brow uplifted facing a magnificent future. With loins girt for the race, with unfettered hands and fountains of unmeasured light, it stands as the representative of God.

With what precision, then, does the record of Joseph join hands with the prophecy before us:—

Wherefore the Lord God will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel, unto those who are of the house of Israel. Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance: and they shall be brought out of obscurity, and out of darkness: and they shall know that the Lord is their Savior and their Redeemer, the mighty one of Israel. . . . And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord.—Book of Mormon, p. 50.

And the multitude of all the nations that fight against Ariel [people of Israel], . . . that distress her, shall be as the dream of a night vision.—Isa. 29: 7.

Are they not a unit in their testimony? And as the Israelites are now gathering home, may we not look for an answer in Hebrew?

Again, the New Testament was the standard for eighteen hundred years before the Book of Mormon was translated and given to the world, and the Book of Mormon is right in coming out and maintaining it now.

And the angel spake unto me, saying, These last records which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb.—1 Nephi 3: 43. (See also 3: 26.)

Is there not strength in their united testimony? Can it be condemned, then, by the rule,

He that abideth in the doctrine of Christ, he hath both the Father and the Son?

Does it not harmonize with,

Every spirit that confesseth that Jesus Christ is come in the flesh is of God?

Mr. Braden asserted that thirteen chapters of the book of Isaiah were copied into the Book of Mormon "word for word," with King James' imperfections; notwithstanding the book claims that the people possessed not only the writings of Isaiah, but also the writings of the prophets, and the law, down to the third chapter of Jeremiah. We demanded to have a committee appointed, composed of parties selected by both speakers or both moderators, to examine into the matter, but Mr. Braden would not and

did not agree. It is simply false, and that may be the reason he failed. But how will we satisfy him? If the Book of Mormon is in harmony with the Bible in teaching, in doctrine, and in sentiment, it is stolen from the Bible; if it differs any in phraseology, but contains the same thought as the Bible, it is plagiarized; if it contain some words that our opponent thinks are not as old as the ancient originals, why, it originated in the brain of Solomon Spalding, or the "one brain" as his language appeared. It reminds us of Lorenzo Dow's perplexity when considering "predestination,"

You shall and you shan't,
You will and you won't,
You can and you can't;
You'll be damned if you do,
You'll be damned if you don't.

You are gone, any way you turn; so the Book of Mormon is a fraud any way we fix it!

But once more on the question of "agreement." Ezekiel was commanded to write upon one stick:—

For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick.

From this it is evident that not only the sacred writings of the inspired prophets of Joseph's tribe, as by Manasseh, were to come forth and unite, but the records of the residue of the ten tribes must come to light and be joined with the writings of Judah.

Thou fool, that shall say, A Bible, we have got a Bible, and we need no more Bible . . . Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above, and in the earth beneath; and I bring forth my word, unto the children of men, yea, even upon all the nations of the earth? Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also. And I do this that I may prove unto many, that I am the same yesterday, to-day, and forever; and that I speak forth my words according to mine own pleasure.—2 Nephi 12: 7.

Is not this a striking harmony? The two books join hands; they are one in describing these things, and can we longer wonder that this

chimes in so beautifully with Isaiah 29 to cause those "that murmur," to "learn doctrine"?

The great God is represented in the above to be "no respecter of persons," the same as he taught the Apostle Peter (Acts 10:35). That he designs or "wills" their salvation wherever they sojourn and in every age. There being no other name under heaven nor among men through whom this salvation is given save the name of Christ (Acts 4:12), is it unreasonable, or incompatible with the character of the impartial and unchangeable God, to "reveal" that name not only to those who dwelt upon this American soil in the ages far gone by, but in "every nation"? Is it unreasonable that such a revelation of the name of Jesus to them should be written? Is it unreasonable that such words should be preserved?

The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever.—Ps. 12: 6, 7.

Is it unreasonable to believe that such a revelation or "words" should be brought to light? In the great "restitution" is it unreasonable to believe that the records of all nations will burst out of the labyrinth of obscurity, when we consider the teaching of Jesus that "nothing is secret that shall not be made manifest; neither anything hid that shall not be known and come abroad."—Luke 8: 17?

The solution is rendered easy. These considerations take the Book of Mormon so far out of the reach of the Presbyterian brain of Spalding, or any other brain, aside from inspiration, that it is wonderful how any person could so conclude, after examination. These words, then, were to come abroad at the time fixed by divinity; viz., the restoration of the land of Palestine and of the Jews, or a "little while" before. Please look at that land for the last eighteen hundred years through the tubes of history.

Eighteen centuries of war, ruin, and neglect, have passed over it. Its valleys have been cropped for ages without the least attempt at fertilization. Its terraced walls have been allowed to crumble, and its soil has washed down its ravines, leaving the hill-sides rocky and sterile. Its trees have been cut down and never replaced. Its fields have been desolate. Its structures pillaged and all

its improvements ruthlessly destroyed. A land of ruins without man or beast. Everywhere on plain or mountain, in rocky desert, or on beetling cliff, the spoiler's hand has rested."—McClintock and Strong's Ency., Art. Palestine.

Quite different from the condition it was in when God through Moses sought to lead the children of Israel to it "as a land flowing with milk and honey." (Ex. 4: 8. See also Lev. 20: 24; Deut. 6: 3; 8: 7; 11: 11, 12; Josh. 5: 6.)

Is it not yet a very little while, and Lebanon shall be turned into a fruitful field?

Now look at the land through this:—

A. D. 1868. The Jews have been returning to the Holy Land for some time, and are increasing, going to their beloved Canaan from many parts of Europe, Asia, and Africa. . . . I have seen much good country in Europe and America, but none to compare with Palestine. Its fruitfulness is uncommon.—Louis Van Buren. (Traveler to Jerusalem.)

Again:—

Everywhere, from Dan to Beersheba, I saw evidences of Jewish return and the renewed energy and activity of the Jewish race. As a people the Jews are flocking back to the land of their forefathers in great numbers and from all parts of Europe. In Jerusalem and its neighborhood particularly, every plot of ground for sale is eagerly bought by them.—Correspondent of the London Times, 1875.

The products of the soil range from peas, beans, wheat, and barley to grapes, figs, olives, and apricots. Lemons, oranges, dates, and melons are abundant. Average annual rainfall at Jerusalem is sixty inches. (Our own Atlantic seaboard is only forty-five inches. Pacific, same climate as Palestine only twenty-five.)—Herzog's Ency., Art Palestine.

As regards the industrial arts, souvenirs for the pilgrims, rosaries, carved work in olive wood, and mother of pearl are produced at Jerusalem and exported.—Brit. Ency., Art. Pal.

Truly the "withered fig tree" of Jewish nationality begins to bud and bloom. The clouds remove from off the eastern horizon. Ah, Israel, thy land has been invaded by one who is changing thy service from the slow swinging censer of ancient and eastern into the quick healing measure of modern resolve!

One more little criticism, and we will conclude notes. The manufacture of "brass" came up for a share of the polishing in the furnace of Mr. Braden's criticism. It, too, is a modern development:—

The ancients knew nothing of its manufacture. Where the Bible speaks of "brass," it is a mistranslation. It means copper.

Well, could not the Book of Mor-

mon writers *manufacture* and use the *same* material the Bible writers used? Could it not be called by the same name in their language which when translated into English would express our idea of brass, the same as the translation of the Bible from the Hebrew into English gave the translators the idea of brass, and they so put it?

But notice whether the ancients knew nothing of brass and its manufacture.

"Brass," an important alloy consisting of copper and zinc. The proportion in which the two metals are combined differ considerably in different kinds of brass. It is *malleable* and *ductile* so that it can be easily *rolled into thin sheets*, or hammered into any desired shape. *This alloy was known to the ancients and was made by them*, before they had any knowledge of the metal zinc *as such*. It was well known by Strabo, who describes the mode of manufacture from the zinkiferous ore (calamin) and calls the alloy, "orichalc." Again, brass was certainly made long before anything definite had been learned in regard to the metal zinc, and it is not at all unlikely the same was the case with bronze and one of its constituents, tin.—Century Dictionary.

Now, friendly *Herald*, we have hastily jotted you a few notes on the recent conflict, and if they should do some warrior the good they did me, I shall be satisfied. The objections to our faith are frivolous. They vanish before examination and facts like mists before the rising dawn; like the shadows nursed under the brow of the mountain in the empire of night fade away before the king of day, so do the objections to the Book of Mormon fade before the rays of truth.

Respectfully, etc.,

S. W. L. SCOTT.

COLDWATER, Michigan, December 5, 1894.

Conference Minutes.

WESTERN WALES.

The conference was held at the Saints' chapel, Llanelly, October 27 and 28; J. H. Edwards president, S. J. Gibbs secretary. The following named elders reported: J. H. Edwards, J. R. Gibbs, G. Davies, and A. Edwards. The Bishop's agent reported: Received since last conference 19s. 3d.; in hand since last conference 19s. 1d.; paid out £1. 10s.; in hand 8s. 4d. Arthur and Adolphus Edwards were appointed auditing committee for the Bishop's agent's account. Arthur Edwards gave a report of the proceeds of the tea given in aid of the chapel fund. Branch reports: Llanelly 35; 1 died. Pontycaetes 8. Morrision 18; 3 removed. Sunday, at 10:30 a. m., J. H. Edwards gave a short address. Preaching in Welsh by Gwilym Davies and in English by Lot Bishop.

Resolved:—

1. That we consider the Aaronic Priesthood eligible to vote and voice in our district conferences and equal to the higher priesthood in doing business for the district.

2. That we bind each branch in the district to send a return of all members in good standing, and recommend each member to subscribe 3d. per quarter, such subscriptions and returns to be sent quarterly to the district secretary.

3. That we choose a district treasurer.

4. That we pay the railway fares of all elders and priests when sent to preach if district funds permit.

5. That D. Williams be appointed district treasurer.

6. That J. H. Edwards be reelected district president and S. J. Gibbs be reelected district secretary for the ensuing term.

7. That we uphold in our faith and prayers the First Presidency; the Quorum of the Twelve; James Caffall as missionary in charge of the European mission; Adolphus Edwards as missionary in Wales, together with all the traveling elders in England and Wales; the district officers, presidents of branches, elders, priests, teachers, deacons, and members.

Six p. m., preaching by J. R. Gibbs in Welsh and Adolphus Edwards in English. Conference adjourned to meet at the call of the president.

ST. LOUIS.

Conference convened in St. Louis, Missouri, December 29, 1894, at eight p. m.; C. H. Jones president, J. G. Smith clerk. Branch reports: St. Louis 280, 7 baptized; Belleville 59, Cheltenham 37; the other branches failed to report. Elders C. H. Jones, R. Archibald, J. E. Betts, Sen., W. Jaques, J. G. Smith, and Teacher J. C. Hitchcock reported. The committee appointed to correspond with the brethren of the Southeastern Illinois district in regard to holding a Saints' reunion in the fall of 1895 reported progress; also a letter was read from Bro. J. D. Stead, of Xenia, Illinois, recommending Sailor Springs, Illinois, as a suitable place for a reunion. The report was received and the committee continued. The committee in the Whearso branch case recommended that the conference instruct and demand of the Whearso branch that the names of the five scattered members whom they have illegally dropped be restored to their records. This report was received, the recommendation adopted, the committee discharged, and the clerk was instructed to notify the Whearso branch of this action. The tent committee reported having received to date, December 29, 1894, \$122.26; paid out to date \$126.85; balance due the committee \$4.59. R. J. Crawford and W. A. Anderson, committee. The report was approved and the committee continued. Bishop's agent's report: October 1, 1894, balance cash \$8.89; received \$871.86; sent Bishop E. L. Kelley \$700; paid out otherwise \$65.35; December 30, 1894, balance cash \$115.40. N. N. Cooke agent. This report was audited and found correct. Preaching by Elders R. Archibald and C. H. Jones. Adjourned to meet in St. Louis, Missouri,

Saturday evening, March 23, 1895, at eight o'clock, in the meetinghouse, 2518 Elliott avenue, and on Sunday, March 24, 1895.

MOBILE.

Conference convened at Saints' chapel, Bluff Creek, Jackson county, Mississippi, December 8, 1894, at 10:30 a. m.; Heman C. Smith was chosen to preside. F. P. Scarcliff secretary pro tem. Some very instructive remarks were made by the president. Ministry reporting: Elders G. T. Chute, F. P. Scarcliff, and S. Cochran; Priest James S. Faulk; Teacher William DuPriest. Branch reports: Theodore 24; Three Rivers referred back for correction; Bluff Creek 58, gain 7; Pascagoula 21; Perseverance 108. Bishop's agent, F. P. Scarcliff, reported: Balance on hand at last report \$13.40; received since \$37.85; paid out \$26.70, balance due church \$24.55. Resolved that we appoint a committee of three to solicit subscriptions for a gospel tent. G. T. Chute, F. P. Scarcliff, and T. W. Smith were appointed as said committee. Officers of the district were sustained till next conference. Preaching by Heman C. Smith and F. P. Scarcliff. Adjourned to meet at Three Rivers branch, Mississippi, Saturday before second Sunday in March, 1895, at 10:30 a. m.

Sunday School Associations.

CONVENTION NOTICES.

Programme of Des Moines district convention to be held at Perry, Iowa, February 8, 1895: Music; song 63, Winnowed Songs; prayer; song 74; welcome by D. M. Rudd; introductory remarks, district superintendent. The entire day to be devoted to the Sabbath school work. Subject, What good has been experienced in Sabbath school work? to be discussed by Sr. Springer, Bro. McCoy, and others. Programme for the evening: Song 186, Winnowed Songs; invocation, D. M. Rudd; welcome, Adaline Doss; recitations, Alma Robinson, Nellie Morgan, Joey Newland, and Ada Robinson; duet, Willie Morgan and Bessie Newland; song by infant class; recitations, Jessie and Blanche Doss; recitation and tableau, Lillie Batchelder and Adaline Doss; recitations, Nicholas Robinson and Ralph Johnson; song by school, 134 Winnowed Songs; recitations, Ethel Canon, Mary Bouton, and Ida Morgan; song, Adaline Doss; recitations, Belle Moses, Mytle Harding, and Lillie Batchelder. Programme open for all who wish to take part. Exercises concluded with a tableau and song 68 from Winnowed Songs.

WM. JOHNSON,
SR. C. DOSS,
SR. EMMA BATCHELDER, } Com.

The report of the Mission to Lepers states that in India alone there are 100,000 lepers; in Japan, 200,000; and in China probably 300,000. Cheering results have followed the spiritual ministry carried on in its numerous hospitals.

The Nawab of Rampur, India, paid two hundred and fifty thousand dollars for occasional visits of an English army surgeon during a period of three months.

Miscellaneous Department.

APPOINTMENT OF BISHOP'S AGENT FOR DISTRICT OF NEVADA.

The Saints of the district of Nevada will please take notice that Bro. D. I. Jones, the former Bishop's agent for said district of the Reorganized Church, has resigned the agency on account of moving out of said district, and upon recommendation of the agent and Bro. Hawkins, president of said district, Bro. David R. Jones, of Sheridan, Douglas county, Nevada, has been appointed Bishop's agent and is duly authorized to act in behalf of the said Reorganized Church as such. Please remember the address of Bro. David R. Jones and aid him as it is possible so to do, in his work.

The thanks of the Bishopric are hereby extended to Bro. D. I. Jones for his faithful and wise service as agent of said district, and we trust he may be able to continue in service for the Master's cause in his new residence. In behalf of the Bishopric,

E. L. KELLEY,

Presiding Bishop.

LAMONI, Iowa, January 2, 1895.

BISHOP'S AGENT'S NOTICE.

To whom it may concern:—As times are very close as to money matters in this part of the Lord's vineyard in consequence of the protracted drouth of last season, and in order that the gospel may be preached and the poor cared for, it behooves each and every Latter Day Saint to do what he can possibly do in the way of contributing to the church fund to relieve the distressed and care for the families of the active ministry. I hope that missionaries and branch presidents of this the Southern district of Nebraska will see to it that all who can will so contribute by way of tithes or offerings; and if they know of any of our members who are in distress, to be prompt in reporting the same to me, so that we may be able to look after them in proper time.

Respectfully,

J. W. WALDSMITH,

Bishop's Agent.

NEBRASKA CITY, Nebraska,
December 31, 1894.

NOTICES.

We hereby give notice, by order of the Second Quorum of Teachers, that we shall present a resolution at the April conference of 1895 to amend the Rules of Representation by inserting therein as follows:—

Resolved, that all teachers are, ex officio, entitled to voice and vote in General Conference.

N. W. SMITH, Pres.

A. K. ANDERSON.

D. D. YOUNG.

To the Elders of the Eastern Michigan District:—There has been neglect by some of the ministry in reporting some of the marriages in this district, and it has caused Bro. Stebbins and the writer a considerable loss of time and expense in trying to rectify the same, which could be avoided by a little care on their part. Also branch clerks will please make their reports as plain as possible, for sometimes a name or date by not being plain

will be put on district record one way and at headquarters another, which in after years may cause considerable trouble.

Respectfully, your brother in Christ,

A. E. HICKS, Sec.

BUEL, Michigan, Dec. 26, 1894.

RESPONSE TO COMMITTEE ON SUNDAY SCHOOL SONG BOOK.

Editors Herald:—On reading from Bro. F. G. Pitt, chairman of committee, in last issue, complaining of the slow progress of the work intrusted in the hands of the committee on Sunday school song book, it made me feel somewhat sad, as I am one interested in this feature of the work and anxious to see it pushed to completion. This thought moved me to respond to Bro. Pitt's call on all lovers of music, urging them to devote some of their time on winter evenings for this work.

The proper question should be applied to all concerned in this matter, Why is it that the contributions are so few in proportion to what they should be? Is it because the gifted talent in our church is slothful, or not interested? Are those able willing to devote some of their time and talent to our Sunday school song book? These are questions of vital importance, especially to our church musicians.

I don't wish to directly answer why it is, or what is the cause, or reason the committee has not received larger contributions for the book. I will, however, venture to answer and give my reason for it; and probably other musicians have the same reasons, hence my answer will apply to other composers of music.

It is impossible to build a house without the proper material. The carpenter who contracts to build a house will first wait till the material is brought on the location; he then goes to work and builds. The same rule can be applied to the musician as the carpenter; the composer of music cannot compose without the material—the words; hence, like the carpenter, is waiting for the material—the words. When the words or hymns are furnished him, he goes to work and composes music to them.

The writer has written to the committee on song book long ago for hymns or words adapted to our faith, and the answer comes back, "We have none to send you." I am at a loss to know who is to be blamed, whether the committee or the poets of our church, in not sending original hymns suitable to our faith. I am forced to the conclusion, however, that the main cause of the slow progress of the Sunday school song book should be rested mostly on the poets, and not on the musicians, as stated by Bro. Pitt. What has become of our poets? The musicians are on a strike for want of material—poetry. This is the musicians' demand, and when it is furnished they will go to work with all their might.

I wish to state before I close, a promise made by one of our most noted and able missionaries. He promised faithfully to send the writer some original hymns for the song book. I happened to meet him in his travels, and heard him preach a powerful sermon on the priesthood. This brother will remember

his promise when he reads this. Let us all work in connection with the music committee. Its members urge all musicians to come to the rescue, and states that some of our best musicians have not been heard from. Let us have a system to work by.

How many poets are willing to furnish the committee with original hymns, adapted to our faith? Let us show our faith by our works. If all the poets and musicians go to work in harmony with the music committee, then Bro. Pitt will not have cause to complain and urge the coöperation of the gifted talent of the church from time to time. Hoping the few thoughts presented will be received in the same spirit as written and intended by the writer; and further promising to devote some of my leisure time with yours for the completion of our Sunday school song book,

A WORKER.

BEVIER, Missouri, Dec. 31, 1894.

FIFTH QUORUM OF ELDERS.

The year 1894 has just left us. As we start on 1895 let us use every opportunity to preach that presents itself; and if none presents itself, then make one. See the many calls on every hand; honest souls starving for heaven's truth. Let us keep pace with and help the rapid spread of light. About the 1st of March I will send you blanks to report your work for the conference year. If you have changed your address and have not notified me of it please do so at once, so that the blanks may reach you. If you fail to receive a blank report, send items anyway. My permanent address is Courts, Montana.

J. H. WELLS, Pres.

CONFERENCE NOTICES.

Conference for the Eastern Iowa district will convene at ten a. m., Saturday, March 2, 1895, with the Fulton branch, Jackson county, Iowa. We hope every branch in the district will send in a full report of the branch, also every officer of the district, so that a complete report can be sent to the Church Secretary. Send all reports to John Heide, Fulton, Jackson county, Iowa. The trains will be met at Maquoketa on Friday, the 1st. All come on early train who possibly can. Those coming from the north come on the early freight to Center Junction on Thursday, then go to Bro. W. B. Thomas' till the Friday morning train leaves for Maquoketa. All come who can. Bring God's Spirit and the love for his cause with you, then we will be blessed. The Sunday school officers will send in their programme.

J. S. ROTH, Pres.

Decatur district conference will convene at Lamoni, Iowa, Saturday and Sunday, February 9 and 10, 1895, at ten a. m. All branch presidents are requested to have their branch reports made out on regular blanks and sent to Bro. E. L. Page or myself at Lamoni, no later than February 5, if practicable. Eleven branches of the twelve in this district reported to last October conference, but we want the twelve to report this time. As it is our yearly business conference when district officers will be elected, and delegates for the

General Conference, come, Saints, every one of you that can, and assume your share of the responsibility that attaches to you in these gatherings. Live Saints who love this work do their duty and then they can with confidence trust our Father that he will guide his work to a glorious triumph. All the ministry should have written reports, and those who live at a distance and cannot bring them should not forget that it will only take a two-cent stamp to send their report. Are there any in our district that have not that much interest?

WILLIAM ANDERSON, Pres.
E. L. PAGE, Sec.

January 5, 1895.

The Northern Wisconsin district conference will convene at Valley Junction, Monroe county, Wisconsin, February 2 and 3, 1895. Everybody is cordially invited to attend. We hope to have a report from each branch of the district. Officials who cannot come, please send your reports to J. T. Hackett, or to the president. Come and let us have a good time.

A. L. WHITEAKER, Pres.

VALLEY JUNCTION, Wisconsin,
December 26, 1894.

Conference of the Northern Nebraska district will meet at the Latter Day Saints' church, Fremont, Nebraska, January 25, 1895, at 7:30 p. m. Good speakers are expected to be present and a good turn-out is requested from the members of the district.

G. M. L. WHITMAN, Pres.
JAMES HUFF, Sec.

January 3, 1895.

BORN.

HUDSON.—To Bro. O. and Sr. L. Hudson, of Sterling, Colorado, December 16, 1894, a boy. Blessed by Elder George E. McConley, December 22, 1894.

MARRIED.

DIEHL—DEWITT.—At Belmont, Nebraska, July 1, 1894, Frank R. Diehl to Mary D. Dewitt, D. W. Shirk officiating.

STEVENSON—NATION.—At the residence of James Boulden, Belmont, Nebraska, December 25, 1894, Charles F. Stevenson to Gracie O. Nation, D. W. Shirk officiating.

DIED.

CAMPBELL.—Herman, son of Elder Duncan and Sr. Lida H. Campbell, was born September 29, 1885, at Pleasanton, Decatur county, Iowa, and died at the same place, of inflammatory rheumatism December 29, 1894. The funeral services were conducted at the home by Elder A. W. Moffet, and the interment took place in the family burying ground.

TWITCHELL.—Jasper H. Twitchell was born in Meigs county, Ohio, September 1, 1820; was baptized in Monterey county, California, September 7, 1873, by Elder J. R. Cook, confirmed by Elder C. W. Wandel; was ordained to the office of priest September 21, 1873, by Elder C. W. Wandel; died October 26, 1894, near San Juan, California, where he had lived for thirty years. He was a man well respected in the community in which he lived, and the funeral was attended by a large concourse of friends, not of the church. The funeral services were held in the Congregational church, which was well

filled. Funeral sermon by Elder C. W. Hawkins; subject, Resurrection and eternal judgment.

LEWIS.—Maggie, daughter of Bro. Joseph R. and Sr. Susana Lewis, died at her home, Kansas City, Missouri, November 17, 1894. She was born January 30, 1890. She was sick but a short time and her loss is mourned by many. Funeral service by William Lewis, of St. Joseph, and A. Allen.

KOEHLER.—Grace Sophie, daughter of Bro. George and Sr. Julia Koehler, died at her home, Kansas City, Missouri, December 12, 1894, aged 4 years, 2 months, 3 days. She was sick but four days. She was the youngest of ten children; loved by all who knew her. Funeral service by Arthur Allen.

ROTH.—Monday at two p. m. occurred the funeral of Elsie Grace, daughter of Mr. and Mrs. Clinton Roth, aged 15 months. She was a bright, promising little girl, the pride of the home, the joy of their hearts. A large company of neighbors and friends were present to extend sympathy and help. The services were conducted by Rev. Mr. Kight from their home and the body of little Grace was laid to rest.—*Grinnell Herald*, December 4, 1894.

She was the grandchild of Elder J. S. Roth.

BURNS.—At Machias, Maine, November 24, 1894, Bro. John W. Burns, of gunshot wound received the night of October 17. Bro. Burns was born in Manchester, England, in 1852; in 1870 he came to Machias where he married, and has since resided. As a business man his integrity and jovial disposition won for him a host of friends all over Washington county. The shock was terrible which his family and friends sustained, when this news reached them that, while walking the town road that beautiful moonlight night, through the carelessness of a man *he had been mistaken for a bear, and shot*. He was alone on the road nearly two hours before help arrived. Bleeding freely, growing numb with cold, he prepared to die; but weeks of suffering were before him ere the death angel came. When he knew that the end was near he said, "Is it possible that God is taking me home?" His thoughts were of the wife and seven little ones left behind. In 1886 he was baptized by Elder F. M. Sheehy and lived an exemplary life. Bro. Burns was a Master Mason, and was buried by the order. Sermon by Elder U. W. Greene.

BLODGETT.—Myrtle May, daughter of Bro. Hyrum L. and Sr. Doria A. Blodgett, was born May 1, 1891, and died December 28, 1894. Funeral services from the Christian chapel, Edgar neighborhood, by Reverend Evans, of the Baptist Church. Interment in the Edgar cemetery.

COOK.—Alice A. Cook was born at Sutton, Canada, November 17, 1841, and died December 21, 1894, at her home near Marathon, Iowa. She was married to Harris Cook, October 22, 1864. There were born to their happy union seven children, six girls and one boy, all of whom survive her. Sr. Cook was baptized in 1867 by Joseph Smith at Plano, Illinois, and remained firm in the faith. She passed peacefully away to the life beyond after an illness of two weeks. The sister was a cheer-

ful and dutiful wife, a loving and affectionate mother, joyous in prosperity and hopeful in adversity. Funeral was conducted at her home, December 22, by Elders C. J. Hunt and Edmund Ford. The family have the sympathy of Saints and friends.

MANSFIELD.—At Jonesport, Maine, November 26, 1894, Mr. E. A. Mansfield, after an illness of about five years. He was born in Portland in 1817, was married to Miss Lois Sawyer in 1836. Nine children were born to them. He was one of the principal business men of the town for over fifty years. Of excellent moral habits, sympathetic with those in distress, the companion and councilor of his own children till he lost the power of speech. He is greatly missed by all. One beautiful feature of this family was that during those years of suffering his children and grandchildren watched by his side every night; with their own hands ministering to his every need. A believer in the gospel. Funeral in the Congregational church in the presence of many friends. Sermon by Elder U. W. Greene.

MILLER.—At Blenheim, Kent county, Ontario, December 18, 1894, Sr. Mary Miller, aged 75 years, 7 months, and 27 days. Funeral services were conducted in the Saints' church, Elder J. H. Tyrrell in charge; sermon by Elder S. Brown, after which the remains were interred in Evergreen cemetery to await the resurrection of the just. A goodly number of friends and neighbors turned out to pay their last tribute of respect to her. She was born in Derryoghill, Tyrone county, Ireland. Her maiden name was Mary Dilley. She was married to Thomas Miller December 3, 1840, and with her husband emigrated to this country in 1842, and settled in the township of Seneca, Haldimand county, and endured many of the hardships common to frontier life. They moved from there to West Tilbury, and from there to this locality in 1868 or 1869, and since 1883 have resided in the town of Blenheim. Nearly two years ago she had a paralytic stroke which left her almost helpless, and a little over one year ago a second one, and on the morning of the 18th a third and fatal one. She was a member of the Church of England a number of years, but when she heard the true gospel preached by Brn. J. H. Lake and Joseph S. Snively she obeyed it. She was baptized October 31, 1871, at Buckhorn, Ontario, by J. H. Lake, and confirmed by Joseph S. Snively, and was always a faithful attendant at church as long as she was able to go, and died strong in the faith. She reared to womanhood and manhood three daughters and two sons, and leaves a husband, two daughters, and one son to mourn. She was a faithful wife, a kind mother, and a devoted Christian woman.

BELL.—George, son of Mr. A. C. and Sr. Bell, died December 26, 1894, aged 18 years, 4 months, and 16 days. He was afflicted from childhood, and as he grew older his affections for home and his parents increased. He was confined to his bed six days at his last sickness, when death released him from his sufferings. At his request Elder William Johnson preached his funeral sermon from Hebrews 2: 1-6.

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 42.

Lamoni, Iowa, January 16, 1895.

3.

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INTELLIGENCE OF MICROSCOPIC ORGANISMS.

In the infancy of the race, as with races still in their infancy, we find all human motives and sentiments attributed to the whole animal creation; even trees and plants are credited with consciousness; and now apparently we are coming again to the same point. Some scientists are beginning to ascribe will, consciousness, choice,—in fact, all the attributes of mind,—to the microscopic organisms of some of which it is hard to say whether they belong to the animal or vegetable kingdom. The subject is treated by A. Pettit in an article in the *Revue Encyclopedique*, September 15. He says:—

“Although the microscope does not enable us to detect, in microorganisms, the least rudiment of organization, the study of their biology forces us to admit the existence of a directive principle, an obscure consciousness: The simplest types of animal life afford evidences of a complex mentality, such as at first sight appears wholly incompatible with the simplicity of their physical structure. Their rapid and incessant movements are not ascribable to chance. In the presence of varied conditions they exercise choice with astonishing precision. An ingenious German physiologist, M. Engelmann, has afforded

us a very admirable proof of the exercise of will by these animalcules. Like all organized beings, bacteria require oxygen. Under ordinary circumstances, this is in sufficient supply in the ambient medium in which they float, but when the supply is restricted, the bacteria are not slow to move to points in communication with the exterior, where oxygen is abundant. The experiment may be varied by placing the same microbes in contact with green algæ, which disengage oxygen on exposure to light. In this case also the animalcules group themselves around the points of disengagement of the gas. If the light is obscured, the microbes abandon the grains of chlorophyl which no longer give off oxygen. This is not the only observed fact in this connection. M. Bolbiani, who has devoted the greater part of his life to the study of the lower animals, observed that in a silkworm disease (febrine) the pathogenic bacteria disposed themselves around the fragments of leaf in the intestines of their host because, where these are decomposed, oxygen is given off in the greatest abundance; the interest of these facts is not merely speculative, it is quite possible that it may afford a clew to the origin and nature of certain germ diseases. In the blood, the microbes group themselves around the corpuscles, for their function is to carry oxygen to different parts of the body. . . . The bacteria are equally capable of appreciating the different colors of the spectrum. They invariably place themselves on the parts illuminated by the red and the violet.

“With the amœba we pass to a higher stage in the series of being; the structure is not a whit more perfected. The gelatinous mass of protoplasm which constitutes the animal is microscopic, and shows no sign of differentiation, but it is capable of putting out filaments called pseudopodes, and of going in quest of food; moreover, it is capable of distinguishing between nutritive and inert substances. At the same time that it incloses the former in the tissue of its

pseudopods, where it is rapidly digested, it rejects the others. In his quest of food the amoeba goes straight for certain substances with a precision so remarkable that it looks as if the creature were furnished with a membrane, so fine as to be invisible, which affords indications of everything in its proximity. . . .

“The infusoria consist of a small protoplasmic mass prettily designed, often elegant. They are covered with a great number of movable hairs, which enable them to perform their curious evolutions in the water. There is nothing more wonderful than the organization of these microzoa. Notwithstanding their insignificant size, they attain an organic perfection not surpassed by even the highest animals. They possess a mouth, the rudiments of an alimentary canal, eyes, and even offensive arms. If the admirable perfection of these muscles excites our attention, their perpetual activity deserves it still more. Infusoria are never at rest. Their life is a symbol of perpetual motion. They do not even repose at night as plants do. . . . At the moment of reproduction, one species of infusoria (the *Stentor*) splits into two parts, forming two new individuals of which it is impossible to say which is parent and which is offspring. The separation is very gradual; for a time the connection is very slender, but the two individuals move in such perfect unison as to suggest something akin to a common nervous system.

“Infusoria in general are quite capable of selecting their food. Those which live fixed lives, and these are the minority, have to content themselves with a selection from what comes their way. Those which are free show a well-developed taste, and are continually on the hunt for its gratification. M. Maupas has very successfully devoted himself to the study of these creatures. He has found the hunting species in possession of most redoubtable weapons: a portion of the body is covered with a considerable number of darts, probably venomous, which they are able to

discharge at will upon the enemy or their prey. The victim when shot is at once arrested in its course, but not immediately rendered motionless. The hunter turns and returns slowly to the place as if surveying his victim. The absence of organs of sense frequently hinders him from recovering his prey, in which case he at once proceeds on a fresh hunt. Incessant activity is necessary to the gratification of his imperious appetite.

"One of these redoubtable hunters (*Didinium nasutum*) merits special notice. It is an infusorian, shaped like a barrel, rounded at the bottom, the top end level, with a horn rising from its center, and furnished with slender but solid darts. It devotes itself entirely to the quest of one species of infusoria which lives ordinarily in company with the numerous other animalcules. The didinium swims about capriciously until one of his chosen victims comes within range, when the observer is surprised to see the beating of its ciliary appendages cease; the prey lies inanimate, pierced by the fatal darts of the Didinium. The latter approaches rapidly, projects its horn, fixes it upon his prey, which it incloses, distending the mouth into an enormous funnel. In some cases it appears that some of these animalcules unite their forces for a joint assault upon larger game. The little flagellates, the Bodos, invariably feed on infusoria (*Colopodes*) a hundred times as large as themselves, uniting in troops of forty or fifty for the attack."—*Translated for The Literary Digest.*

ZION'S RELIGIO LITERARY SOCIETY PROGRAM.

Senior religious department; J. F. McDowell, superintendent, Magnolia, Iowa.

February 10-16.

Roll call. (Respond by selection from Psalm 37.) Prayer (by a member). Hymn 415, Saints' Harp. Lesson, Mark 14: 32-39. Organ Voluntary. (A good selection.) Poem: "The crucifixion." Whittier. Song 421, Saints' Harp. Essay: "Gethsemane." Ten minutes. Solo or duet. Paper: "Calvary, its historic tragedy." Eight minutes. Instrumental music. Reading: Drummond's Addresses, pages 218-223. Poem: "Transplanted." Afterglow, page 177. Song 433, Saints' Harp. Dismissal.

February 10-16.

Junior religious department; David J. Krahl, superintendent, No. 216-218 North Fourth street, St. Joseph, Mo.

Hymn, Saints' Harp 61. Prayer. Paper. Hymn, Saints' Harp 741. Study, five pages

"Book of Mormon Lectures," beginning with page 6. "Resolve," "Poems of Passion." Reading, Book of Mormon, Alma 16: 22-24. Hymn, "My faith looks up to thee." "Nothing will die," Tennyson. Essay, "Life." "Longing," *Herald* of January 2, 1895, page 6. Essay, "Death." "There is no death," Lord Lytton. Hymn, "God be with you till we meet again." Dismissal.

February 17-23.

Senior historical department; F. M. Sheehy, superintendent, 2948 Washington street, Boston, Massachusetts.

Opening song. Music. Short papers on the following topics relating to the Aztecs: 1. Their judicial system; 2. Laws and revenues; 3. Sacerdotal order; 4. Mythology; 5. Military institutions; 6. Human sacrifices; 7. Chronology; 8. Astronomy; 9. Agriculture; 10. Mechanical arts; 11. Domestic manners; 12. Geographical outline of the Aztec Empire at the time of the landing of the Spaniards under Cortes. Report of critic. Business. Dismissal.

February 17-23.

Junior historical department; Etta M. Hitchcock, superintendent, 4342 Vista avenue, St. Louis, Missouri.

Hymn. Invocation. Song. Roll call. Recitation, Psalm 23. Address, three minutes, "The Judges of Israel," president. Duet. Essay, "Deborah and Barak." See fourth and fifth chapters of Judges. Hymn. Business. Dismissal.

February 24-March 2.

Senior temperance department; G. H. Gates, superintendent, No. 9 Pierce street, Providence, Rhode Island.

Instrumental selection. Hymn. Invocation. Scripture reading, Proverbs 21: 1-20. Vocal selection. Recitation. Essay, "Lovers of pleasure more than lovers of God." Instrumental selection. Reading. Paper, "The advantages of harmless recreation." Vocal solo. Roll call, response. Reading. General discussion, "What proportion of time should be devoted to recreation or amusement?" Critic's report. Business. Dismissal.

February 24-March 2.

Junior temperance department; R. B. Trowbridge, superintendent, Parsons, Kansas.

Hymn. Scriptural reading, Luke nineteenth chapter. Prayer. Instrumental music. Two essays, "The intemperate use of our time." Roll call. Recitation. Music, vocal. Debate: "Resolved that much of the misery and suffering of humanity is caused by the use of patent medicines and nostrums." A better way, James 5: 14. Song by society. Dismissal.

March 3-9.

Senior literary department; Dora Young, superintendent, Dow City, Iowa.

Music, instrumental. Prayer. Hymn, congregation. Reading, Psalm 103. Paper, "The literature of the future." Roll call, response from Holmes. Talk, the life of O. W. Holmes. Music, boy quartet. Paper, "Is medicine a science?" Discussion on the last-named paper. Music, solo. Report of critic. Dismissal.

March 3-9.

Junior literary department; Jessie Cave, superintendent, Lamoni, Iowa.

Song. Prayer. Song. Recitation. Essay, "The paths of duty." Solo. Paper, "Neces-

sity of diligence." Remarks by vice president. Instrumental music. General talk, "Whither are we drifting as a society?" Roll call. Response, quotations. Song. Dismissal.

BELLAMY ON HUMAN LOVE.

Jesus Christ did not come to teach any new or special doctrine as to the family relation, nor yet to lay fresh emphasis on the old one, writes Edward Bellamy in the January *Ladies' Home Journal*. There was no need that he should. Nature taught men to love their children. Christ came to preach not the love of kindred, but of humanity. He came not to teach men to love the children of their own bodies, but the children of God's Spirit, their brothers by virtue of the breath of the one Father in their nostrils, their fellow men. So far was Christ from seeking to lay an added emphasis on the duty of family devotion that again and again by example and by precept he warns us not to permit the ties of the lesser family to interfere with our duty and devotion to the greater family of mankind. That gentle reminder of the boy to the doting mother as to the superior importance of the great Father's business even to a mother's claims, gave the note of his subsequent teachings on this matter. Always Christ was seeking to call men out of the narrow paradise of selfish loves and interests, and make them realize the larger ties and greater duties that were theirs as sons, not of men, but of man, as brothers, not of this man or that man, but of all men. What perversion of the meaning of Christmas could then be more curiously complete than the consecration of the day to a family feast with curtains drawn against the world without?

There hangs upon my study wall a picture—a copy of an old print of the nineteenth century—representing just such a family feast on Christmas Day, save that the curtains not being closely drawn permit to be seen two beggar children, with gaunt and pallid faces, standing without, covered with the falling snow as they peer in with longing, hungry eyes at the festival. It is a picture that tells the whole story and typifies the age.

The January *Review of Reviews*, in its "Progress of the World" (editorial) department, discusses present problems in public health administration, municipal reform in the United States, the movement for deep waterways from the great lakes to the Atlantic Ocean, the Nicaragua Canal question, the proposed arbitration of the boundary dispute between Venezuela and Great Britain, the payment by our government of damages to Canadian seal poachers, the prospects of civil service reform, the demand for a bank-note currency, the change in the Canadian Premiership, the disposition of English visitors to instruct Americans, and the recent action of the American Federation of Labor; among foreign topics receiving treatment in this department are the Armenian question, the war in China, the approaching Parliamentary contest in Great Britain, the London School Board election, South African affairs, the French in Madagascar, and the death of the Princess Bismark.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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No. 3.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.

LAMONI, IOWA, JAN. 16, 1895.

THE LORD'S PRAYER.

IN the October number of the *Contemporary Review*, Mr. A. N. Jannaris, a Greek scholar, who has devoted his life to the study of his native language, declares that the translation of the Lord's Prayer, as printed in the authorized English version, is not correct. He discusses the subject very learnedly, and indicates with much elaboration of detail, wherein the translation differs from the original recorded in St. Matthew. The appended doxology, as is well known, is spurious. Leaving that out of consideration, and supplying the appropriate diction to give effect to the translation, the prayer would, under his treatment, read somewhat as follows:—

"Our Father, which art in heaven, hallowed be thy name; thy dominion come; thy (fixed) purpose be done; as in heaven, so on earth. Give us this day our mere (or simple) bread, and forgive us our debts, as we forgive our debtor's their's; and let us not fall into a tempter's snare, but deliver us from the evil one."

This translation avoids the words "lead us not into temptation," which have been productive of so much discussion, and which set in the teeth of the words occurring in the epistle of James, "Let no man say when he is tempted, I am tempted by God." Altogether the article furnishes quite an addition to biblical literature, but the discovery of so many alleged errors in the translation of such a brief but important connection, does not encourage renewed confidence in the literary accuracy of the remainder of the work.

Bro. G. J. Waller, of Honolulu, Hawaii, sent us the foregoing clipping, which has also appeared in a late issue of the *Literary Digest*. In the Inspired Translation by Joseph Smith we have these renderings of the Lord's prayer:—

And suffer us not to be led into temptation but deliver us from evil.—Matt. 6: 14.

And let us not be led into temptation; but deliver us from evil.—Luke 11: 4.

The reader will note the harmony between the translation of Mr. Jannaris and that of the Seer, Joseph Smith, and the superiority of both to King James'. The Palmyra Seer produced his translation about sixty

years ago. Learned men, Biblical scholars and critics, have made re-translations and corrections in later years that have confirmed the correctness of some renderings of the Inspired Version, though their translations as a whole bear no general comparison with the translation made by inspiration through Mr. Smith, in moral, historical, and doctrinal consistency. It bears internal evidence of divine inspiration in its production.

FACTS AND FIGURES OF 1894.

THE *Chicago Tribune* statistician presents the following summary of happenings for the year 1894. It is worthy of some study.

As accurately as can be estimated 6,804 lives have been lost upon the ocean, 77 upon inland waters, 3,648 by railroads, 25,071 by disasters abroad, 7,716 by disasters at home. Adding to these 82,570 by battle and 179,910 by pestilence makes a total of 305,790.

The number of legal executions in 1894 was 132, as compared with 126 in 1893, and 107 in 1892.

The total number of persons who have committed suicide in the United States during 1894, as reported by mail and telegraph is 4,912, as compared with 4,436 in 1893, 3,860 in 1892, 3,331 in 1891, 2,640 in 1890, and 2,224 in 1889. The total is considerably larger than of any of the last twelve years. Of this number 3,876 were males, 1,036 females. Physicians still head the list, as compared with professional men, forty-five of them having taken their lives as compared with seven ministers. The causes of suicide were as follows:—

Despondency.....	1,999	Ill health.....	270
Unknown.....	1,310	Domestic infelicity....	241
Insane.....	457	Disappointed love.....	232
Liquor.....	281	Business losses.....	122

In these cases of self-murder 1,729 poisoned themselves, 1,504 shot themselves, 720 hanged themselves, 373 drowned themselves, 347 cut their throats, 83 threw themselves in front of trains, 72 stabbed themselves, 51 threw themselves from roofs and windows, 24 set themselves afire, 5 starved themselves, and 4 blew themselves up with dynamite. The novel feature in this horrible business is that in 1894 poison took the place of the pistol for the first time as the agency of self-murder.

The record of dishonesty continues to be appalling. Embezzlers, defaulters, swindlers, and bank wreckers have succeeded in stealing \$25,234,112 of other people's money, as compared with \$19,929,692 last year. This is an average of about \$2,100,846 per month.

Out of 629 cases reported forty-four stole

over \$50,000, thirty-seven over \$100,000, four over \$500,000, and four over \$1,000,000.

The summary of defalcations by years from 1878 to 1894 is as follows:—

1878.....	\$ 2,784,000	1888.....	\$ 2,240,000
1879.....	2,754,000	1889.....	8,600,000
1880-'81.....	4,888,000	1890.....	8,622,956
1882.....	2,900,000	1891.....	19,720,249
1883.....	2,350,000	1892.....	8,837,547
1884.....	22,154,000	1893.....	19,929,692
1885.....	3,475,000	1894.....	25,234,112
1886.....	3,780,000		
1887.....	4,550,000	Total.....	\$143,809,801

As an offset to the black record of rascality we give the white record of the generous bestowal of money upon churches, colleges, charitable institutions, museums, art galleries, libraries, etc. amounting to \$19,697,116, as compared with \$33,319,866 last year.

EXPLANATION OF SCRIPTURE.

PLEASE explain Isaiah 38: 18 and Mark 9: 42, 43.

The texts, found in Mark 9: 42, 43 are sufficiently explained, as we think, in the Holy Scriptures (Inspired Translation), to which it would be unnecessary for us to attempt to add.

Isaiah 38: 18, is a part of what Hezekiah, king of Judah, wrote after the reprieve granted of God to him and prolonging his life for a term of fifteen years. His words in this text evidently refer to his body, which would have been consigned to the grave but for the signal goodness of God to him. It is quite true that the grave, the place where men's bodies are deposited, "cannot praise" God; and that death, the separation of the body and spirit, cannot celebrate the glory, fame, honor, or greatness of God. It is equally true that the bodies of men, that part of them that goes to the pit or grave, cannot hope for the truth of God. It was Hezekiah, the living man, that had hope in God's truth outside of the grave; but if he had been cut off when Isaiah said to him,

Set thy house in order: for thou shalt die, and not live (Isa. 38: 1),

the years of his probation would have failed; and whether he was wise or foolish in so thinking, he evidently believed that had he then been taken he would have suffered infinite loss, and have lost what he hoped by reason of the fifteen years of prolonged

probation to securely gain. This is expressed in the words,

I shall go softly all my years in the bitterness of my soul.

PROGRESS.

A LITTLE while ago, Rev. David Swing was preaching at the Central Church, Chicago, with a large congregation and glowing prospects, as such things go. But Prof. Swing was taken by death from his work, and after a few trials, Rev. Hillis who had been preaching at Evanston, was called and took Rev. Swing's vacant pulpit, expressly stipulating, however, that he would not try to lead his congregation into Presbyterianism, the church to which he belonged, and from the pulpit of which he came to Chicago to follow in the theological footsteps of Prof. David Swing. It could not be expected that so noted an arrangement as this would pass without some comment from coreligionists, who might, or might not agree with the ways and manners of it. The first we have seen is from Rev. Dr. Hiram W. Thomas, of the People's Church, also of Chicago. His comment came in the course of a sermon, preached in McVicker's theater, the theater of occupation of the People's Church. It is of interest to all who are keeping an eye to the changes and developments in religious affairs in the world; and the conflict now being waged by Dr. Thomas, himself not long since a "Methodist of the Methodists," and others like him to smooth the wrinkles out of theology, and make it easy for unbelieving minds to get to heaven, without the bonds of doctrine. Here is what the Rev. Doctor said, as reported in *Chicago Record*.

Dr. Hiram W. Thomas yesterday morning awakened his congregation to enthusiasm when he preached the liberal doctrine of nonorthodoxy. It is rare that Dr. Thomas' congregation breaks out into applause, but that which followed his arraignment of some of the members of the Presbyterian assembly yesterday was both hearty and spontaneous.

It was near the close of his liberal and hopeful New Year's sermon. The preacher was speaking of the great men who had died during 1894. Among them he chanced to name Prof. David Swing. The mere mention seemed to awaken certain bitter memories, and he began to attack narrow-minded theologians. He said:—

"Great as was Professor Swing and liberal and hopeful as was his doctrine, it yet did not meet with the approbation of the pres-

bytery, but the great work of Prof. Swing will live without the approbation of Dr. Herrick Johnson and of the presbytery."

INDORSED THESE WORDS WITH APPLAUSE.

He had scarcely concluded his sentence when applause which was as loud and hearty as it was spontaneous broke out from all parts of McVicker's theater. Dr. Thomas continued his arraignment of the presbytery.

"Then, at that memorable meeting at which Dr. Hillis of Evanston was allowed to take charge of the late Prof. Swing's church, Dr. Herrick Johnson said that he regretted the presbytery, with all its theology, could not satisfy the people of Chicago, and that through the channels of that church did not come an equal opportunity for Dr. Hillis. The fault is not with the quantity; it is with the quality. This is a sanitary age. Some people are becoming a little careful what goes into their minds as they are as to what goes into their stomachs."

At these words of the preacher there was another short outbreak of applause.

"Another regret of Dr. Johnson was that from his condition Dr. Hillis, in his new church, would be shut off from preaching sectarianism. I never preach sectarianism. The new preacher of Central Church can preach the love of God and man without preaching sectarianism. And Dr. Johnson thought that before they could consent to Dr. Hillis' appointment the basis of Central Church should be made one of evangelization; and that means the fall of man, original sin, eternal punishment, infant baptism.

"Is it any wonder that such a theology can't satisfy the demands of the people of Chicago? Orthodoxy is an anachronism. It's out of time. We here can sympathize with one part of the pathetic speech of Dr. Johnson—that Presbyterian orthodoxy cannot satisfy. Our regret is that the theology has not kept up with the growth of the world, and that independent churches are not our choice but our necessity. They are a result of reason and conscience in religion."

THE PROGRESS OF THE WORLD.

Dr. Thomas' sermon yesterday morning dealt mostly with the new year and a resumé of the achievements of the last year and of the last century. During the course of his remarks he said:—

"The years always move one way. The years of man move from childhood to youth and to manhood, and finally to death and what may be beyond. Very often we would gladly stay the hand of time to prolong the more happy hours. And yet we would not go back if we could. We would not give up the wealth of experience for the sake of the rose and the dimple in the cheek. Never sing that imaginary song, "Turn Backward, O Time, and Make Me a Child again." One lesson is being emphasized now. There is something lying back of and beyond our western civilization which is worthy of study. There must be something in the religions that were old before Christ was born. A returned missionary once told me that his bishop would not allow him to tell the exact condition of affairs in the heathen countries, for fear that

it would influence the collections. We believe that something in the western civilization would help the eastern civilization. With the close of this year the western civilization believes that the eastern man is no longer to be regarded as a poor Heathen. It would be a heavenly gift if some of their missionaries would come over here. The time will come when missionaries will go over there, not to break into their religions as if they were no religions, but to teach them a little of ours.

THE PROGRESS OF THEOLOGY.

"Each year now brings us toward the close of the greatest century of time. This is the more impressive, as with the study of this time we see in it all a growth of humanity, of the thinking as an elevation of the feeling, as a divinization of the whole life of man. The old theology has had to give way before the new; the six-day world has given way before geology, and the belief that this world was made, is and is being kept up like a machine has given way before evolution. A higher criticism has come in and read the Bible and given us a new Old Testament, a new and progressive literature.

"I say to you that never a century on earth rose with so many powerful agents in the field as we see at the close of this century. Never before opened a year so full of promise as will the year 1895. There never was such a year as 1894, and greater will be 1895. Never so many workers in so many fields. Never were the foundations of the useful and the true so firmly laid beneath the feet of man, and never his grasp on nature so wonderful. We are beginning to see why nations live and die: we are getting hold of the great truth of mind and spirit.

THE TROUBLE WITH OLD RELIGIONS.

"Is it possible for any awakened mind to be satisfied with the old answers of religion? They are too small; they go down before the reasoning of this great age. The fact is before us in another light. This century closes with a wonderful growth everywhere and in everything except religion. Everywhere else truth and reason is free and unmuzzled. Science is not only free; it rests upon its own foundation and authority. In religion, only, is the truth bound and an effort made to keep it bound to the creeds of the past. I tell you that the lesson of the year is that religion ought to be made free. Let it ask no authority but the authority of truth. Put it on this basis and we can face the world of things and of books. Do that and there will be no longer a cry for theology."

The promise made by Dr. Hillis in taking charge of the congregation left without a pastor by the death of Prof. Swing, that he would not seek to lead them to Presbyterianism, was a singular one. By some it will be considered strong, by others weak. It is in effect one of two things; either a confession that there is really nothing in Presbyterianism of sufficient value in itself to be worth the while to seek after and accept, or that Meth-

odism, the doctrine of the Baptists, Congregationalism, or any other "ism," or an entire absence of either or all of them is just as good, and as likely to save men with the salvation promised in Christ; and this last may be correct. But, if it is, then there is but one step further to go, and that is to discard the Christ idea in religion entirely, and contend that every man, and all men, may be saved without allegiance to any form of worship, and without belief, either formulated or without precept, every man being a law unto himself. This would relieve the Central Church, and the People's Church, as well as all the so-called orthodox, or evangelical churches, against the creeds of which Dr. Thomas wages such smooth though insistent warfare.

Of the two antagonists to true Christianity, the rule of Christ's word in religion, the smooth apologist who seeks to evade strict interpretation by recourse to the "higher criticism," is more to be feared than the outspoken disbeliever. The attitude of Dr. Hillis who takes charge of a promiscuous congregation of all sorts of religious and nonreligious worshipers, the sharp criticism of Dr. H. W. Thomas, upon the methods of Dr. Herrick Johnson and Prof. Patton, in eulogizing Prof. Swing, may hurt Presbyterianism, but they must and will hurt other denominational religions as well. The blow that is aimed at one will be sure to hit all.

WORLD NOTES.

CZAR NICHOLAS of Russia is said to have run his pen through the "religious belief" column of the list of military officials presented to him for promotion at the opening of the New Year, remarking that a man's religious convictions were matters of no interest to him in that connection.

The United States Bureau of Labor will make an exhaustive investigation of the effect of improved machinery or the industrial world, with special reference to its effects on labor.

The Roman Catholic Archbishop of Boston has issued a letter to all the churches of that archdiocese, forbidding all Catholics from joining the Odd Fellows, Knights of Pythias, or Sons of Temperance; and admonishing those already members thereof to

withdraw, on pain of denial of the sacraments. The order is made because of instructions from Rome to the Apostolic Delegate. Two thousand people at Tacoma, Washington, members of various societies, met and protested against the order.

A CORRESPONDENT of a Chicago newspaper writing from Battle Creek, the central city of the Adventists in Michigan, under the lead of Ellen G. White, gives the following vivid description of the annual giving festival, held on New Year's day:—

The big platform on which the altar sits was cleared when the speaker had finished his discourse and the congregation was informed that the donations could be laid on the platform. Contributions that followed were never equaled in the history of the church and probably never in the history of any church. Those who had money gave it. Those who had not the ready cash did not falter, but gave what they had in the shape of personal property. It mattered not what was given. It neither mattered to the donor how great the sacrifice was or what tender memories lingered around the article to be contributed. Old family relics were offered up on the altar by these people, who love far more the cause which they preach than any tie of home. Old men gave their coats and watches. Women gave their rings, girls their brooches, and boys their bicycles. The donations consisted of nearly everything in the shape of personal property that you can imagine. Almost everything that could be sold for money was placed on the altar. The contributions of money were large and the donations ranged from five dollars up.

When the giving had ceased and the immense crowd had filed out of the tabernacle the altar which held the gifts looked more like the back room of a second hand store than the platform from which the gospel was preached. It is estimated that the gifts of last night will exceed in value thirty-five thousand dollars. The personal property that was donated will be sold and the proceeds devoted to sending out printed matter telling of the Sabbath. Beside the donations of last night toward the church these people give one tenth of what they earn each week toward the support of the church. They never tire of giving for the church or some worthy charitable purpose.

BRO. C. G. LEWIS, of East Jordan, sent us a slip cut from some paper, which is a digest of a sermon preached by Rev. J. Matthews, on Future of the Jew. It is so good we give it to the HERALD readers:—

Rev. J. Matthews told his Baptist brethren this morning in a formal paper what he thinks of the claims of the Jews upon modern Christians. The first great fact is that we

are indebted to the Jews for the first Democratic-Republican government of history. The Jews, unlike all other peoples, started as a full-fledged nation with fully organized government and a moral law as perfect as God himself. There was no monarchy, no oligarchy, no aristocracy, but republicanism. Their progress was a degeneracy from these early conditions.

Secondly we have received from the Jews the word of God, even the gospel itself. Jesus was a Jew, born king of the Jews. Salvation is of them; the first apostles were Jews; the first Christians were Jews.

Thirdly, they are made of God a peculiar people, appointed of God for a special glory.

Fourth, their wonderful preservation in the light of their ancient persecutions entitles them to respect. Egypt, Assyria, Babylonia, and all their old persecutors have disappeared, and they remain.

Again, in the purpose of God, these people have a future. It is a mistake to think that all the divine promises concerning them were conditional; some were absolute. These promises made to Abraham must be carried out irrespective of what Jew or Gentile may do. Look at six facts: (1) The clannishness of the Jews; (2) their care and love for their own land; (3) it is a land for which nobody else cares for; (4) there are single families among them who are rich enough to buy the whole of the promised land; (5) their separateness in blood from all other peoples; (6) their two thousand years' wandering because the fullness of the Gentiles has not yet come in. God has not ceased to have an interest in them; neither ought we. He doubted not that God entertains marvelous purposes for the world through these people.

Most of the brethren fell in with the paper, and spoke kindly of the Jewish people. Rev. Dr. Conley thought the Anglo-Saxon race are the lost ten tribes. The Lord will literally return to earth to complete his kingdom, and then the Anglo-Saxons will, in part at least, return to Palestine. The Jews will then look upon the Lord whom they pierced.

Rev. Dr. Welton said that God's purpose concerning this world centers in this people. It is a mistake to suppose that this world will ever come to an end. Prophecy does not call for an ending of this world; only for a termination of the present age of the world. God's purpose for the world is unlimited.

GIBBONS HITS AT COL. INGER-SOLL.

BALTIMORE, Md., Jan. 7.—The cathedral was crowded in every part Sunday, it having been known Cardinal Gibbons would preach, and many who heard the sermon agreed that his Eminence must have had in his mind the eloquent Col. Robert G. Ingersoll. The text was from Isaiah: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." The Cardinal said:—

It is fashionable as well as profitable to cast odium as well as ridicule on Christianity and on the Scriptures, which are the basis of the Christian religion. A man of limited capacity but of fluency of speech and shafts of wit may propose objections and difficulties in a

half hour which may take a learned man a month to answer. I would ask you, my brethren, to have three answers ready in your mind when you are confronted by any difficulties against Christianity. 1. Ten thousand difficulties do not destroy a single fact of revelation. 2. The Christian religion has been in possession for 2,000 years and has been cherished by the wisest and best of men in every age and country, and it is stronger to-day than it was ever before. 3. All of the civilizations of the past and all existing civilizations to-day worthy of the name have been based on the doctrinal and moral principles of the Bible. It is time enough to surrender our Christianity when some better system is brought forward to supplant it. The Christian religion not only gave man a sublime idea of his Creator but gave him also a rational idea about himself; it gave not only light to his understanding but peace as well to his heart. It brought him that peace of God which surpasseth all understanding. The Christian religion has now, as it ever had, a message for the capitalist and workman. It admonishes the employer to compensate the laborer by fair and just wages, and, what is more, to bestow upon him kind and considerate treatment, and to keep in view the golden maxim of Christ, "Whatsoever you would that men should do to you do ye to them."—*Chicago Tribune.*

EXTRACTS FROM LETTERS.

BRO. W. WATERMAN of Lamoni, hands us the following letter for HERALD, as indicative of the good spirit prevailing at Keb, Iowa, and the influence the work has there:—

It is nigh unto two years since by the authority of God you came this way preaching Jesus Christ and the things pertaining to the kingdom. I find that after almost two years it does not grow monotonous but rather more attractive. Lizzie and I and the little one took a trip to England last summer. We left here June 9 and got home again August 22. We were eight days on the water going and five coming back. We were at your old place, London, but did not see much of it; we were at Waterloo and St. Pancreas Stations. When we got back to Keb the baby was sick. She grew worse. We had a doctor from Ottumwa, but she got no better, and we gave up in despair; but I sent for the elder, Father Watkins and E. B. Morgan. They came, and Mary Wood said: "Neither the elders, nor anyone else could do that child any good, for she was dying." But they administered to her, and we telephoned to Ottumwa that we did not need the doctor. We quit giving medicine. After the elders had gone, I asked Lizzie what she thought about it now, and she said, "I believe she is going to live," and I said, "So do I." "According to our faith" so was it unto us; for the little one began to get better right away. Brother, she was so near death that if I said she was *dead* I would not miss it far. Lizzie and I were sleeping, Mary woke us up; she said that it was all over, the baby was dying. But she is alive

to-day, and Mary has nothing to say. "To God be all the glory." The older persons around here are healthy, but a great many little ones are down.

Those who have plenty may read with profit the following letter from a brother in Kanona, Decatur county, Kansas:—

We are sorry to tell you of our deplorable condition. We have raised nothing for two years. We would be glad to pay our tithing and help carry on the good work. We rejoice when reading the church papers to see what progress the church has made the last year, but feel sorry we cannot help on the good work. Hope the time will come when we will have some way of getting a few dimes that we don't have to use to keep soul and body together. We will pay for the *Autumn Leaves* as soon as we can, but it is impossible now. Would be glad to take it but rather you would stop it for the present. Will send one dollar to apply on the *Herald*. We praise God that we have such able defenders of truth that error has to give way before it. This is the last dollar, and don't know where the next is coming from, but trust there will be some way provided.

Bro. J. S. Parrish, Kirtland, Ohio, January 6:—

Elder W. H. Kelley departed east on the 2d inst., for his field of labor. Elder J. H. Lake is to go soon, he says; probably the 8th. Elder G. T. Griffiths, however, will be confined home for some time. I am on the way to Wheeling, where I shall make headquarters to labor in that region in new places mostly. If any scattered Saints thereabouts would like a visit they may address me at at No. 4728 Jacob street. I am not, however, begging for opportunities. I have more of them in sight than I can improve at present; but shall be glad to do all I can to help the scattered flock. Our town does not look nice now, but in June it is a perfect fairyland, an Eden. I know of no spot which seems so nice to me, much as I love my native Iowa and Missouri. It has a bright future. Bad as scarlet fever and diphtheria were in surrounding towns only two families in and around Kirtland were troubled; in all four cases. I consider this remarkably good. Elder Bond says he will leave for Conneautville and neighborhood this week, so that all are busy; but then, when at home we are busy; and it is quite important, it appears to me, that Kirtland be well sustained. It is my private opinion that the general church has expected too much of the Kirtland Saints. They know what the circumstances are, and are striving. Of course they might do more, but who is it of whom that cannot be said?

Bro. G. L. Rathbun, East Pharsalia, New York, January 7:—

Elder H. H. Robinson was here last week and held a debate here with Rev. F. J. Jones. The best of feeling prevailed throughout. Mr. Jones is a gentleman. He declared in public and in private that he believed Bro. Robinson was a Christian, but thought the other churches were just as good as ours. I

hope we may see good from this effort. Bro. Robinson has left for Wellsville. May God be with him.

Bro. W. H. Kelley, writing from Kirtland, Jan. 7, says:—

Yesterday was a warm, foggy day here, and there was a heavy fall of rain. There was a respectable audience out at the evening service, however. Some of the brethren are reported as being sick. There is to be a business meeting this evening which will likely bring out the members. Bro. A. H. Parsons is expected here to-day and Bro. Hilliard to-morrow. Bro. H. H. Robinson has recently "done up" an M. E. preacher, a big one, according to report, up about East Pharsalia, and has returned home to recuperate and enjoy the boon of victory while watching for another liar to come out of his lair. The new year starts in fairly with us.

EDITORIAL ITEMS.

BRO. L. L. BOOTH, of Vernon, Idaho, requests the name of party who wrote to the HERALD from Mill City, Oregon, over the signature of W., letter published in issue of December 19. Bro. Booth also desires labor by some of the elders at Vernon. He says much good could be done. No church has yet been erected at St. Anthony, the county seat, but a hall or schoolhouse could be secured, and the work could be permanently established, he thinks.

Bro. F. and Sr. A. Leverton, of the Flint, Michigan, branch request the local and traveling ministry to remember that point as a promising field of labor. The few Saints there, like others similarly situated, are seeking to maintain the faith by unity of spirit and concert of action, in which good work the Lord acknowledges and encourages by blessing, and the promise of extending until they become larger in number, etc. They are laboring hopefully to that end.

Lamoni now has a Sunday mail service, and by hack to Bethany Junction, two and one half miles east, passenger connection with Sunday trains both north and south on the main line. Who shall say that Lamoni is out of the world so far when the Chicago morning papers may be had there at twelve noon of the same day of their publication, including the Sunday issue. Even this time is to be shortened; so says rumor.

Bro. Gomer T. Griffiths, of Kirtland, has lost three of his children by the visitation of scarlet fever, which

is raging in the region in a malignant form. He and his wife have the sympathy of the Saints in their bereavement.

Those who remitted for *Autumn Leaves* before the reduction in price was announced will be credited the amount overpaid on their *Leaves* subscription, as stated, and not on any other account. This is rendered necessary because of the system of keeping accounts at the office.

Bro. G. R. Wheeler invites ministerial attention to Belle Plaine, Sumner county, Kansas. He will meet the visiting laborer at the train, if notified.

The Manchester, Texas, branch has had some additions of late that strengthen it for good work; so wrote Bro. E. A. Erwin, the 5th inst. Brn. A. B. Moore and J. D. Erwin had labored there of late with good results following.

It may be that we were misled, or overrated the facts in stating that there had been much sickness in the region of Kirtland, Ohio, as referred to by Bro. W. H. Kelley; but the death of those of Bro. and Sr. Griffiths' children, and of the devoted young woman who helped Sr. Griffiths in caring for them, and the death of a child removed to Cleveland to escape the contagion are rather strong evidences that the disease was virulent in its attacks. We had no intention to mistake, or exaggerate to facts.

Bro. J. H. Wells, of Knobnoster, Missouri, was at Reese and Willow Creeks, and doing a good work. Bro. Wells is reported by some to be the best preacher that has yet represented the church in that region. May God bless him, and his shadow never grow less while his capacity and usefulness to the cause continue to enlarge.

Bro. William Hart, West Oakland, California, reports that branch doing well, with "good meetings."

EVANELIA SAFE.

By telegram from Bro. C. A. Parkin San Francisco, to Bishop E. L. Kelley, dated January 14, we learn that the Evanelia had arrived safe; telegram as follows:—

SAN FRANCISCO, Cal., Jan. 14.
E. L. KELLEY, Lamoni, Iowa:—
Evanelia arrived November 30, all safe; passenger sailors baptized.

C. A. PARKIN.

Original Poetry.

LOOK ON THE BRIGHT SIDE.

BY GEORGE W. ROBLEY.

Should we find in life's hard measure,
Nothing to us giving pleasure;
All the beauties of the daylight
Giving place to gloom of midnight.

And our loving hearts grow colder,
All the good within us molder,
Passions dark and fiercely striving,
All the brightness from us driving;

Think of Him who came to save us,
What he suffered, what he gave us;
His life, his all, his honor; dead,
The King of Glory sadly said;
"Eloi, Eloi, lama sabachani?"

Turn then from the dark and dreary,
Look then on the bright and cheery;
For temptations coming to us,
Should not from our duty lure us.

The darkest cloud that ever hung
Before the bright and glittering sun
Will soon pass by, and nature sweet
With power of song and music clear,
Make us shout through the glad new
year.

"Praise ye the Lord."

Mothers' Home Column.

EDITED BY FRANCES.

THE FUTURE.

A flower unblown; a book unread;
A tree with fruit unharvested;
A path untrod; a house whose rooms
Lack yet the heart's divine perfumes.

WORKERS IN ZION.

THIS morning upon sitting down to our table, among the first letters taken up was one containing this sentence: "I pray for and send my earnest greeting to all workers in Zion." It arrested and fixed our attention and we said, "It is too indefinite, for Zion has workers of different kinds."

We know that our correspondent meant those who were honestly working for the upbuilding of Zion in righteousness; but even that is too indefinite, for many are (we believe) honestly working to this end who are yet falling far short of it, because they are not working wisely. And just here the thought comes to us, Since God has promised to give wisdom to all and upbraideth none for asking, surely such have failed to ask or they are working outside of that unto which God has called them.

Yesterday, while sitting in the testimony meeting our attention was arrested by a little child who had slipped down from his mother's knees, and being attracted by the stone base which sustained the pillar upon which the floor of the upper part of the building rested, the little one with busy, cunning fingers was trying hard to pluck it up. How hopeless the task! It is equally hopeless, our heart responded, for man in his puny strength to overthrow the truth of God.

It is founded upon the rock of revelation and is a part of God himself, for that which he has said cannot fail. Why then concern ourselves? Why burden our hearts and minds with the work?

Why? Simply this: God has called upon his people to *work with him*. But while this is true he has not delegated to us his part of the work, but has commanded us to "Make straight paths for" our "feet lest that which is lame be turned out of the way."

In the life experience of every one there will come times when they will exclaim, "O, if I only knew what was right, knew just what I ought to do, how gladly I would do it!" but we believe such occasions will be rare in any ordinary life, and the only way in time of such perplexity is to walk in the best light we can get by faith and prayer. But while such a time may come, we know that hour by hour and day by day we have the privilege of walking in a straight and narrow way, lit by the lamp of God's word, filled by the oil of his Holy Spirit.

Upon the occasion referred to above the room was filled with worshipers, nearly all of whom were church members, and as testimony after testimony was given in quick succession, we thought, What power for good ought to go forth from this building when these hundreds go out to mingle with those who live in Lamoni, but are not here to day! Yes, *ought*, for this is our part of the work, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Is it done? Do we do it? We answer, No, all of us do not, for if we did there could not, there would not be in our midst the sin and wickedness which there is to-day. "It is not yours," said the voice of the Spirit, "to judge," and we answered, "No, Lord, and we thank thee it is not." But we cannot shut our eyes to that which we see nor close our ears to that which we hear, neither can we help being pained when we know that Christ has been "wounded in the house of" his "friends."

"I wrote to my father," said a friend of ours from a distant city, "that there was little chance to go astray in Lamoni, even if one wanted to, for there is little to tempt anyone."

"There you are wrong" we answered, "for human hearts are alike the world over, and you remember all the evil things which Christ warned us come out of the heart."

They are here in our midst, in the church and out of the church. Those who represent Lamoni as a model town make a grave mistake, and those who represent it as a town where rascality abounds and where men stand ready to pounce upon and fleece the poor and unwary Saints who come here are, we think, misrepresenting our town worse than those of the opposite belief. It is our firm conviction that in Lamoni is to be found a band of as honest, kind-hearted, spiritually minded Saints as ever lived in any age upon the earth. Among them are men, and women, too, who would scorn to do a mean or unkind thing, and who prove by their works from day to day the truth of the testimonies they bear on the Sabbath day. There are others not so

strong but who are yet honestly striving to reach higher ground and earnestly trying to obey the gospel law in as far as they understand it, and there may be some even among those called to be Saints (we do not know there are any such, but there may be) who are not honest and would take advantage of others. We are led to say so much as this, because we have lately been shown letters sent out from Lamoni, denouncing most bitterly a certain class of citizens here, and we knew that the writers were further from the line of truth and charity than the ones they denounced. We do not believe in robbery of any kind, but there is such a thing as robbing a man of that which is of more value to him than his money. There is such a thing as pronouncing harsh and unjust judgment without having understood the case sufficiently to justify us in passing judgment at all. There is also a representation of our town which is overdrawn upon the side of virtue, and yet another which is equally overdrawn upon the opposite side.

It comes to us with force, that what we most need is unity. If the Saints here were all united in heart, purpose, and spirit, there is no power for evil strong enough to stand before them. The weak would be shielded and strengthened, the wandering reclaimed, and the light of this branch would truly be as a city set on a hill.

Are you, dear reader, coming to Lamoni? Have you any thought of making your home here? If you have, let us in all sincerity assure you that you will find here those who are striving indeed and in truth to be "fellow workers with God," and you will also find those who are not striving, and yet others who are seeking most energetically to build up the kingdom of Satan.

Upon which side am I? is a question of far more importance to you than to discover upon which side your neighbor stands. If you are coming to labor with God, you will find company in Lamoni; if the opposite you will not go amiss for associates. This battle between the forces of truth and error, light and darkness, is to continue until the last enemy is subdued; and how much that might be hastened if we as a people were united the Spirit of God itself is from time to time striving to impress upon us. Perfection is not found upon earth, neither in individuals nor in communities, but we are called upon to "work out" our "own salvation with fear and trembling," without reference to our surroundings, whether they are good or bad.

BUFFALO, Iowa.

Dear Mothers and Sisters:—I have been in poor health a great deal the last year; but now, thanks to our Father in heaven, and the tender care of good children, I once more greet you with returning health. During those days of disquiet and unrest my mind was active and awake; and I thinking (you know we are thinking beings). I wondered and marveled at the wisdom of God in our creation, redemption, and preservation. And I gave thanks, too, that I lived in this age of the world when gospel light and truth are shining broadcast all around me. In the

language of the Book of Mormon I often exclaimed: "O, the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out!"

While the heated term lasted and during my indisposition, the *Herald*, *Autumn Leaves*, and *Ensign* came regularly, and were a great comfort to me. From these papers I learn of the gospel winning its way among the people and how the servants of God are received in their different fields of labor. I learn also of the various organizations for good among the Saints and I am glad.

O ye Daughters of Zion! be faithful, be humble; because humility well becomes Latter Day Saints; and especially does it adorn the female character. I would advise my dear sisters to seek for wisdom. O yes,

"Wisdom divine! Who tells the price,
Of wisdom's costly merchandise?"

Would that we could all say,

"Wisdom to silver we prefer,
And gold is dross compared to her."

A day or two since I was reading Bro. Joseph Smith's sermon which he preached at the Logan reunion. I think Joseph is like Paul; he says some things that weak minds cannot understand. But I will give it one more careful reading, then perhaps I can better comprehend. I know that I do not fully understand or comprehend the height and depth of this glorious latter-day work. But as far as I do, I glory in it, and rejoice that I ever obeyed it, in its elementary principles.

I realize that my letter is too long; but I desire to tell you before I close, that I gave Bro. Joseph's sermon a careful, thoughtful rereading, and I liked it—I enjoyed it. But perhaps I don't know—

"For, after all,
He's much like Paul."

Wishing all a pleasant and merry Christmas, I must say farewell.

Your sister in the covenant,
MARY RUBY.

WEBB CITY, Missouri.

Dear Sisters:—There has been much said about what kind of literature should be read. The Lord commanded the Prophet Joseph to read all good books. We are also commanded to search after knowledge and wisdom that will impart things to our understanding and will bring us nearer the kingdom and cause us to understand more perfectly the ways of our blessed Savior. If we gain a knowledge of evil what will it profit us? There is a very great responsibility resting upon each mother to care for the soul of her child as well as the bodily health. We should guard the mind of the child as carefully as we would the body from some contagious disease, that their minds do not become corrupt or poisoned with the vice and sin that are abroad in the land.

The first thing is to retain the confidence of your children, so if anyone offers them anything that will be to their hurt they will not be afraid to go to mother. Teach them to shun the very appearance of evil; for if the spiritual influence becomes corrupt it is then easy to yield to temptation, but if the conscience is kept clean it will always dictate

that which is good. The conscience should be kept the same as the sense of taste or smell, and it will not partake willingly of such things as are distasteful or unclean. If we have a conscience clear before God we need not fear partaking of such things as lying, stealing, cheating, and other sins of vice and disgrace. How necessary it is for mothers in Zion to implant the seeds of truth and uprightness in the minds of their children, and if they come in contact with sin they will have more courage to overcome. Do not be afraid to talk to them on delicate subjects, for there is a way to approach a child. Some you can trust when very young, while others must be older and have to be trained and approached in different ways. If they learn to confide in mother it will beget confidence in themselves. It makes children feel that they are trustworthy when they are not afraid to tell mother all their troubles. Think what full confidence the babe has in all mother does or says! If mothers would only set an example so the babes would grow up and retain the same confidence, and as they grow up teach them to trust in the Lord and gain that faith in God that will cause them always to put their trust and confidence in him, then should temptations surround their path in life and lead them astray, the seed is planted that will cause them to stop and reflect and turn to the Lord although they may be on the very brink of ruin. I do not believe the prayers offered by parents in behalf of their children are forgotten by our heavenly Father. I have felt they have been verified in my behalf, for when I was among strangers and my children small, without help or relation near, it has been a solace to my mind to think that the blessings of my parents would not leave me, and have said from the depths of my heart that the Lord had promised that he would not forsake my father's children. I know my parents never turned away anyone empty from their door, and this has been a great comfort to me in the dark hours of trouble and need.

O that we had the power to say something to awaken parents to a sense of their duty, those who do not realize what a great responsibility is resting upon those who have the little lambs of the fold to raise, and it becomes their duty to impart the seed in their minds which will spring up and grow unto life eternal, or the opposite, which is death. Only think how the fashion of this life fadeth away as the dew before the morning sun. If they possess beauty and can dress tastefully and are admired for their good appearance, yet if they lack the one thing most needful, the spiritual culture, they are in danger, and a mother's work has been neglected. The world is full of sin and vice, and are not the greatest evils practiced where there are fine clothes and fashion? If the vail was torn aside I fear there would be many a home shadowed in blackness. But there is one who can penetrate the vail and who knows the intent of the heart. O that we could adorn our children with those principles of love towards God, that we could arm them with faith, for without faith it is impossible to please God! O, that each child would first seek the king-

dom of heaven and its righteousness! Then all things needful would be added, if we live in harmony with the law of the Lord.

I hope I may have dropped some word that will aid some of the daughters in Zion and that we may all grow in grace and the knowledge of the Lord and learn to do our duty and set a good example before our children as well as those of the world. I feel that the Prayer Union and the Daughters of Zion have a great work before them and that many will receive help and strength by their aid and assistance. Sisters, do not become discouraged. We all have our trials; but let us lift up our heads and rejoice that we have begun this good work; that we are accounted worthy to lend a helping hand; and let us try to run with patience the race set before us, ever looking to him who has said there is not a sparrow falls to the ground without his notice, is the prayer and desire of your sister,

R. M. BRADLEY.

BORDEN, Indiana.

Dear Sisters:—I became a member of the church in 1870; was baptized by Bro. Blair, being among the first who united with the church in Southern Indiana, and can truly say that I never have regretted the step, although I have had many trials to endure, Satan tempting on every hand. At times I have felt my trials were more than I could bear; but the Lord has been with me and blessed me in many ways, for which I am thankful.

Bro. Short was with us a few weeks ago and preached several interesting sermons. Bro. Daniel was here also, but spoke only once. People seemed to be very well pleased with the sermons. I am sorry to hear of Bro. Short's misfortune. Hope he will soon be well again. We would like to have other elders call while passing; would also like to see Bro. Blair and hear his voice once more. My greatest desire is to see this work prosper, for I know it is the work of God.

Your sister,

SARAH A. GOSS.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

BRO. ALFRED GUINAND, of Atchison, Kansas, asks your faith and prayers in his behalf as he is sorely afflicted.

Brother and Sister Minton, of New Canton, Illinois, desire the faith and prayers of the Prayer Union that God may restore their little daughter to health.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JANUARY.

"Ye receive the Spirit through prayer."—Doc. and Cov. 68: 16.

Thursday, Jan. 17.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—2 Timothy 2: 24, 25.

Thursday, Jan. 24.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Jeremiah 23: 3, 4.

Thursday, Jan. 31.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Isaiah 62: 8-12.

Letter Department.

SARGENT, Mo., Jan. 5.

Editors Herald:—The writer and Bro. Sparling are at present at the pleasant home of Bro. and Sr. Savage. This is my first visit to these Saints, and I assure you I felt at home with them. They came from Nebraska. If more such Saints would like a home in this part of Missouri we would gladly welcome them. There are forty acres joining Bro. Savage that can be bought for fifty dollars, by writing to Bro. Savage.

I noticed Bro. Sparling eyeing the strawberry bed and making inquiries as to the time the berries ripened, no doubt calculating in his mind the proper time for his next visit.

On our way here we called at Bro. and Sr. Tucker's and found them as usual, glad to see the elders and to again have their names on the tithing list. Though he is a working man, they are doing nobly in that respect. A few more such and the work would move along much faster. At Bro. Tucker's we meet Bro. Harry Atwell, who will commence meeting to-night and if favorable continue as interest holds.

We are just from the field of battle with a Methodist preacher. He came into our part and commenced a regular tirade against us and challenged any of our men to debate. Hearing of Bro. Sparling being at home I wrote him and he came forthwith, although was suffering with sore eyes. The battle began in earnest and lasted not quite ten nights, and our opponent was completely driven to the wall. I never saw a man so completely taken down. He could not say another word on his affirmative. He then commenced to throw mud, but was called to order. Bro. Sparling then challenged him on church proposition; but he denied ever challenging and would not meet us further. One of his big brethren flew in a passion and for a few minutes I thought we would be devoured, as we were the only Saints present, and had bearded the lion in his den; but a few honest-hearted interfered and our lives were spared. I think we did some good, as I was asked for some reading matter.

I hope the Lord will bless our efforts to spread the truth. We expect to debate with a Lutheran in the near future. Bro. Sparling will go into Douglas, Ozark, Taney, Christian, Green, and Webster counties, then home for our conference at Sargent on the first Saturday in March. From here I shall return home feeling better for my visit. Wish I could spend all my time with such noble defenders of the faith. Shall try and arrange affairs so I can spend as much time as possible in the ministry.

Yours in bonds,

THOMAS HAMILTON.

PHOENIX, Ariz., Dec. 26.

Editors Herald:—Elders will find a welcome in the vicinity of Phoenix at the home of Bro. and Sr. Isaac and Ann Moore, as we have just moved to this, to us, lonely spot, from Southern California. Some of your readers may imagine how we feel, as we have just left the association of brethren and sisters in Christ and come here, not knowing whether there was a Saint in the Territory or not. We sincerely hope our elders will not forget this part of the Lord's vineyard, as we know of some who would receive baptism if opportunity was offered.

Brethren and sisters, pray for us that God's Spirit may ever be with us to guide in this time of loneliness and much tribulation.

Yours in Christ,

MRS. M. A. MOORE.

KINGSLEY, Iowa, Dec., 31.

Editors Herald:—From Maple Landing I came to Onawa and vicinity and labored with some success. At the former several were left almost persuaded. I look for an ingathering there. At Onawa the cause is moving steadily onward, four having been baptized of late, a Sunday school organized, and social services held. I began preaching there November 22. On the evening of the 23d I was meditating upon my labors and praying to know if I should continue when there appeared an open vision of a residence in the neighborhood, which I recognized; then followed the appearance of a stream of light resting in front of it. I felt that God was working with that family. It consists of husband, wife, and two small children. They had never heard our preaching before, and the wife had had her mind poisoned by false stories so that she was quite prejudiced. On the next evening, after the sermon, the man presented himself for baptism. This only exercised the prejudice of the wife and she tried to persuade him to change his mind; but he could not, for the Lord's Spirit was striving with him. I visited them, and ere I left the wife was quite well satisfied, and on Tuesday consented to be baptized. On Thursday I baptized them and Sr. Anna Vincent's two daughters, Florence and Pearl, after which they were confirmed and the children of this new brother and sister were blessed. So was completely fulfilled that shown in vision, and all within a week, to the wonderment of neighbors and friends. One thing done by this family of Saints is worthy of emulation by many older in the work of God. The family altar was erected before they were baptized, and now night and morning is shown forth the humble faith of two fervent seekers for the celestial glory.

I have met with much studied opposition within the last three weeks, but have not been called anything worse than "the Devil." I came to this place a week ago Saturday. Was called on Sunday to administer to Sr. Bennett, near Cherokee, where I remained till Wednesday morning, preaching each evening. Since then I have been preaching here, with but small audiences. Yesterday I tried to get the M. E. church, but was re-

fused by some of the trustees, the pastor, Rev. Carver, seeming more favorable than many others of like faith, but thought it would make contention to permit us the use of the church contrary to the wishes of all. He called the attention of his congregation to our appointments at the schoolhouse in the neighborhood.

J. F. MINTUN.

BROOKLYN, N. Y., Jan. 7.

Editors Herald:—Under heading of "Editorial Items," in January 2 number of *Herald*, you say: "The fever has been quite bad at Kirtland and vicinity this fall and winter." Now exactness should be the essential feature in giving news, and the editors have been misled in regard to Kirtland. The above statement is not correct. There has been but little or no sickness in Kirtland "this fall and winter" until quite recently, when scarlet fever was introduced there by parties from Cleveland, into the home of Bro. G. T. Griffiths, and in a very virulent form. Two of his children have died since and one other is past recovering from it. Miss Inez Makepeace, who volunteered to help care for the sick at Bro. Griffiths', is now prostrate with it. This is all except the two children sent from Cleveland to avoid the fever came down with it and were returned to that city, one of whom has since died. The mischief was done to the family of Bro. Griffiths before he was aware of the nature of the cause of their trouble. Otherwise and Kirtland has been exempt from any unusual sickness.

WILLIAM H. KELLEY.

SPOKANE, Wash., Dec. 27.

Editors Herald:—There is a little band of Saints here which is striving amid difficulties and storm to hold its head above water. We were made to rejoice a few weeks past by our dear brother, H. L. Holt, who slipped in upon us and spent some two weeks preaching and teaching the Saints; and as for myself and wife, I can say it was a feast of good things. He organized a branch, and we placed our worthy brother, W. T. Hicks, at the helm. Times are very dull, money is hard to get, and work is almost out of the question. We are looking for Bro. John Davis soon, who will be a most welcome visitor.

We were looking over the columns of the *Herald* of December 5, 1894, and our eyes fell upon the article, "Wise counsel." We found it in our opinion a masterpiece for Saints to heed. Would to Him who ruleth all things that there were more of the same kind spread abroad. If the Saints would think more of how best to spend their time for the advancement of Christ's cause, rather than how to have a good time at a game, let it be ball, checkers, or any other game, there would be more lasting good done that would brighten the future prospects of all who come in contact with them, and then our cause would grow; but alas! how different.

I read in the *Herald* of December 19, 1894, under the head of "Proper amusements and recreations," of harmless games. I have seen many games, but none were harmless to me; but they are all enticing and misleading, and if persisted in will lead us away from duty.

The word says: "Watch and pray, that ye enter not into temptation;" and is not the world looking on? Do they not note every step of a Saint? And as for a Saint being gloomy, why, if anyone on this earth should be merry it is the Latter Day Saint, having the restored gospel at his hand. The word says: "If any be merry, let him sing psalms;" and the poet says to "sing the song of Moses and the Lamb."

The writer referred to says: "The religion of Jesus Christ is one of hope and happiness." I agree with him in that, therefore I don't think we need any games to complete our happiness; for it is said: "Whatsoever is not of faith is sin;" and we also read that the children of Israel "ate and drank, and rose up to play;" and what came of it? "Ye shall know them by their fruits."—Christ. I will admit that bodily exercise is profitable, but checkers, dominoes, cards, and whist, are a very poor substitute for exercise; and it is written that we are to "abstain from every appearance of evil;" and to visit those places of resort is to lend one's influence in their favor. Some amusements are but decoys to lead us from duty we owe to Christ. Hoping we may all watch and pray so as to be able to enter in with the Master,

Yours in Christ,

J. MONROE HOOKER.

LAMONI, Iowa, Jan. 4.

Editors Herald:—Continuing at the Brown schoolhouse the interest of those in attendance increased, while the attendance somewhat diminished, due largely to the cold weather. The assistance of Brn. F. E. Cohrt and R. A. Ballantyne in opening and closing meetings was duly appreciated. Made some further effort at Moorhead, the branch officers duly assisting, and then moved farther down the Soldier, where a series of services were held at the Jones schoolhouse, Brn. Lane, G. Shearer, J. Dickey, C. Vredenburg, and M. Jensen assisted, the latter preaching twice, during which times the writer was called to Moorhead to join in wedlock R. A. Ballantyne and Mary Bartholomew, and George Bartholomew and Susan Henderson, all of the church, the latter being my niece.

At the above schoolhouse the attendance was so large that on different occasions many were standing. On the last night some returned home, the building being overcrowded on their arrival. Miss Minnie Peck, her mother a Catholic, and she christened in that faith, selected the hymns and presided at the organ, and had I have selected they would not have been more in harmony with the subjects. Staid one night at their place and was very hospitably entertained, with a pressing invitation to call whenever opportunity afforded. Stayed one night with a daughter of Mrs. Peck—now Mrs. A. Gamut—she having been christened in the Catholic Church and her husband blessed by the elders; and while we talked freely in exchanging views, there was not a particle of feeling, injurious to the most sensitive, manifested by either. In fact after an all-day's visit and very plain talk she told me that whenever I returned to that locality, to consider that place as a home—her

emphasis. One fact that pained me was that preceding me one of our elders had publicly berated other churches. What business have we to do such a thing? If C. Braden and others attack us, how quickly and warmly we resent it; should we not feel that others are just as sensitive and as much attached to their church as we to ours? The sooner we realize that attacking the faith of others is not preaching the gospel, and that we should extend to them the same courtesy we ask for ourselves, the better it will be for us and the progress of our work.

Leaving for Logan, a contrast was noted in the attendance, but the interest was very marked, and some prominent outsiders are since inquiring relative to a return. On to Woodbine, where for a week the Saints' church there was crowded night after night, and a very marked interest shown. From here also comes a desire for a return and completion of a good begun work. In all these places Saints and friends vied with each other in caring for me. In bonds,

J. W. WIGHT.

PROVO, Utah, Jan. 7.

Editors Herald:—I preached here yesterday in the Swedish Lutheran church. The attendance and attention were good. The minister kindly gave me the privilege contrary to the general rule of his church, saying that he wanted to be liberal. His kindness was appreciated all the more as in this mission one learns to value small favors. I am to speak in the county courthouse next Sunday if all goes well. As I try to scatter the seed here and there, I often wonder what the harvest will be. God only knows, but time may reveal. If faithful I can afford to wait.

H. N. HANSEN.

MARYVILLE, Mo., Dec. 31.

Editors Herald:—The new year brings with it the thought, What have I done the past year for the advancement of the cause of Christ, the lifting up of mankind to that standard, and how have I applied myself to the commands of God? As I look backward I see the path is crooked, but looking ahead I see the path is straight. The questions then arise, Will I be able to walk that straight path? Must I undertake the journey? Yes, by the grace of God.

In my lonely and melancholy hours I have oftentimes resorted to the perusal of the *Herald*, and can say that it has been a welcome visitor from the first. I attended the General Conference last spring, and such a feast I never partook of before nor since. I heard the blessed truth as it fell from the lips of the ministers of God, also great blessings promised, which to a great extent have been fulfilled before our eyes. I felt encouraged when I saw how determined all were to do the will of God.

I am now attending school in Maryville. We have a very nice school, but I would the day might be hastened when there will be a school erected by the Latter Day Saints, where purity may be more earnestly regarded as the king of society. In this town I find religion represented by nine different faiths,

all different from the pure and unadulterated religion of Jesus Christ as taught by Latter Day Saints. There is but one other of our faith here. I have fireside discussions with different individuals, one the Christian minister. He promised to read the Voice of Warning, also tracts. I had another with a cousin, a high churchman in the Presbyterian Church, at other times with schoolmates. The results I hope will be in accordance with the will of God. I attend church wholly at the Christian church. I am given opportunity to speak, which I do occasionally.

My intentions are to always do God's will to the best of my ability, and to stand in defense of his cause when he gives me strength. "The fear of the Lord is the beginning of wisdom," and as we continue to fear him we will grow in wisdom; therefore my prayer is that we all may come up higher in the fear and admonition of God. Let our resolve be that we will try to do better in the new year.

Your brother,
W. B. TORRANCE.

HUTCHINSON, Colo., Dec. 28.

Editors Herald:—I wish I had a more encouraging report for your columns that are constantly filled with so much good news to cheer the weary ones and give encouragement to those who may be disheartened through the pressure of hard times, and the scarcity of money, which seems to be lacking among the poor Latter Day Saints; but we hope and trust and pray that a change may soon come for the better, notwithstanding the dark clouds of poverty may be hovering around us, and we feel that God is able to burst those clouds asunder, and that they will flee away as the dew before the rising sun on a midsummer morning. The Lord has said that it is his business to provide for his Saints, therefore let us trust in him, let come what may, weal or woe. We must not lose confidence in God.

I have visited the eastern, southern, and western portions of this State this summer. I find much prejudice in the former places on account of the Utah Mormons; but notwithstanding all that has been written and said in regard to the difference between us and them, the people still persist that we are all the same. In one place in Mesa county called Plateau Valley, I held a series of meetings at a schoolhouse for seven nights, and notwithstanding the people were mostly Methodists, they turned out well and paid the best attention to what we had to say, and some of them said come again.

Bro. D. B. Tomlinson, of Fruita, took me to the former place, where we camped out over a week, he doing the cooking and I the preaching. We found a few families that had left Utah some years ago, and they received us very kindly, and believed all we said in regard to the Reorganized Church, and expressed themselves as being glad we came and found them. They liked the preaching so well; they said it sound'd like old times. I left and have sent them reading matter, and believe that when visited again some will be ready to join the church.

It was very cheering to hear the testimony of one old Sr. Deme, who lived in Nauvoo in the days of Joseph the Seer. She went to Utah in an early day and was acquainted with all the leading men of the Utah Church. She heard many of them say Young Joseph would be the man to lead the church. Her husband, now dead, was an elder in that church.

Prosecuting the missionary work in Colorado is something like a man clearing up and grubbing out a farm before he can get to plant the seed. So it is with us; we have to break down and clear away a great deal of rubbish (prejudice) from the minds of the people before we can get them ready to receive the gospel. So we have been trying to clear off some new ground and have had to do considerable pulverizing to get the soil in a fit condition to receive the seed. We hope what has been sown will be like that cast upon good ground, that it will spring up and bear much fruit to the glory of God.

I think the work of the Lord is onward in this State, notwithstanding we have not been blessed with so many additions as in some other States. We are trying to push the work ahead to the best of our ability under existing circumstances and we trust all will try to come up to the help of the Lord with their tithing and offerings as the Lord has blessed them, as the coffers of the church are now empty and need replenishing. I trust the Lord will crown the efforts of all with success.

Yours in hope,
JAMES KEMP.

COUNCIL BLUFFS, Iowa, Jan. 1.

Editors Herald:—I am greatly pleased with the *Herald*. I am glad to say that I have been greatly edified and strengthened by the good counsel and words of cheer and comfort it has afforded me. I am not yet a year old in this latter-day work, but it seems to me I have made more spiritual growth in that period of time than in any ten years of the thirty last past. I account for it upon this hypothesis; that like a plant, I must have light and heat to grow.

The doctrine I had been trying to derive spiritual life and growth from was lacking in the elements that promote rapid spiritual growth, having been taught to believe that God operated on the heart only by the word, it being "spirit" and "life," and that he manifested himself in no other way to enlighten the human mind. O, how I prayed for light during all these years, and my soul cried out to be led in the old paths! When at last I obeyed the gospel and hands were laid upon me, God in answer to my prayer so enlightened my mind and enlarged my understanding that I was surprised that I had not sooner come into this blessed relation with God's Spirit. It was like one passing from the cold and silent solitude of the arctic region to a land of eternal warmth, sunshine, and flowers. The Scriptures are no longer clothed in a dark and somber mystery, but, blessed be God, he now gives me the power to comprehend the truth and discern it spiritually. I only wish I had the power of tongue or pen to tell of the joy and peace it

has brought to my poor heart. I am no longer filled with doubts and fears, but have the assurance that this latter-day work is of God, and that all the combined power of men and devils shall not prevent its onward progress, until, like the little stone, it covers the earth with the glory of God.

In bonds of love,
J. S. STRAIN.

LAMONI, Iowa, Jan. 3.

Editors Herald:—Since my return from Western Iowa (about two and one half months ago) I have labored in the interests of the good cause whenever able. My special effort has been at Leon, our county capital, where the interest and prospect are better than heretofore. We have had much to contend against at that town, since the organization of the little branch. Now, thank God, the prospects are brighter.

In all, I spoke thirteen times at Leon, spending three Sundays and between two and three weeks time. On December 22 at 2:30 p. m., I had the pleasure of baptizing six persons, the youngest being a young man of nineteen, the oldest a man of sixty-six. Some doubts were entertained with reference to two of them—one in particular—on account of previous reputation. I felt troubled over the matter until the way out of the seeming difficulty was clearly and forcibly impressed on my mind. I stated my convictions to the president of the branch, who heartily approved of them and told me to carry them into effect as I saw fit. Accordingly, when preaching time came, I laid aside my subjects and at once proceeded to treat upon the obligation of membership in the Church of God, the marriage covenant as set forth in the Doctrine and Covenants, etc. At the close of this effort, in which I was signally blessed, and which did not consume more than thirty minutes time, I requested all who had presented themselves for baptism, and all who were willing to obey, to take the front seat. I also requested the members of the branch to remain with the candidates, after the dismissal of the meeting, stating that others could remain if they chose. I then spoke a few words to the candidates, reading Doctrine and Covenants 17:7:—

"And again by way of commandment to the church concerning the manner of baptism:—

"All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit Christ unto the remission of their sins, shall be received by baptism into his church."

I then called upon the candidates, if they were willing to honor this covenant as God should give them strength, to manifest it by rising to their feet, which they did. I then presented them to the branch, and they were passed upon individually by vote. All were unanimously accepted. The calm, melting influences of the Spirit of Him who is "meek

and lowly in heart" filled the room, and the Saints rejoiced.

The elders of the Christian Church were very kind to us, as they permitted us to use their baptistry free of charge. They also helped to get everything ready and make the occasion as pleasant as possible. They have our sincere thanks. Why can we not learn to avoid the two extremes of being too exclusive, or of compromising for the sake of unity when there is a principle at stake? These baptisms were not wholly due to the labors of Lambert, Scott, Stedman, and Thomas; Elder E. A. Davis in Southwestern Missouri, Elder Payne in Nebraska, the labors of other elders at Leon and Davis City, with the reading of tracts, papers, etc., all entered into the account. None should be discouraged, nor is there any real grounds for it, so long as they are doing the best they can to honor their calling in the church. The "model minister," as I view it, is the one who is the most diligent, wise, and humble in his ministrations. We must also be courageous, loyal to God and his truth, and full of that same kind of love which dwelt in the heart of the Master. The number of baptisms performed, or of supposed conversions made, does not determine the degree of merit possessed. Like Paul we should be willing to give the glory to God. Some of us have "planted," some "watered, but God gave the increase." I thought as I had just baptized a few it would be an opportune time for me to express these few thoughts, for, you know, we are so liable to be misunderstood. May the good work move on to victory, is my ardent desire.

Your brother,

J. R. LAMBERT.

DRAIN, Oregon, Jan. 3.

Editors Herald:—At last writing I was at Malheur Oregon. From there I went to Spokane, Washington, to settle some church affairs and do what preaching I could. I found a noble little band of Saints there, which I organized into a branch, the Spokane branch, the growth of which will depend on the efforts put forth by its members. I trust they will realize this and do all in their power to bring others into the fold with them. In company with Bro. W. T. Hicks I held meetings at Deep Creek, fifteen miles from Spokane, near Cheney, where we met and were cared for by Bro. Williams, formerly of Sweet Home, whose family is still alive in the work, manifesting the same in getting out appointments and doing all they could. In fact, the Saints in this mission have generally done all they could, not only in saying "God bless you," but in putting up coin to help one do so. Surely it is good for the world and the elders that the Saints are scattered. I find that Bro. John Davis is well thought of in these parts, many desiring his return. It is a pleasure to follow after men who leave such good impressions.

Washington is a cold, desolate, dreary country. Some may like it, but I don't admire their taste or their country. I know one sin I will not be punished for; that is,

coveting these people's property. It is not suited to a sensitive Californian. No, no; excuse me; I prefer it farther south; am somewhat of a tropical bird myself. Why, the sun hardly ever shines here! They get a kind of a reflection from California for a few hours, when it gives place to the cold, black night. Ough! One thing will result from a man being here; he will have a greater horror of the other prison house, which may tend to keep him out of it.

From Spokane I turned south, not reluctantly, going with Bro. Tripp to his home at Rockford, where the Presbyterian meeting-house was secured for three evenings, when we were very cleverly cheated out of it; but through the efforts of the editor of the town and others the band hall was secured, where we held three services, but found the hall too cold to continue. Good was certainly done there as time will prove. I hope it will be possible to follow up the opening there made. Then on to Bro. Story's, real Saints of long ago, whose hospitality I enjoyed over night, spending the evening at a brother's near by, where we had meeting; then on to Portland, where I met and enjoyed meeting Bro. and Sr. Bishop so well known to the Saints. The rains of Oregon have not washed the business out of him nor the goodness out of her, nor the fogs their generosity. Also met Sr. Springer and family, and Sr. Smith, an old-time Saint of Nova Scotia, whose son-in-law and daughter are near the kingdom. I do hope they will soon enter in and share its blessings. They are worthy. There is not much chance to do anything in Portland.

From Portland came on to Hudson, near Drain. Found a few real Saints who are not only in the faith, but are in the work. They talk, buy everything that the church publishes to loan and give away, pay tithing, and help the elders. What more could they do? Have held two meetings here; go this evening to another place some four miles distant, not a very desirable undertaking considering the condition of the roads, that cannot be described. Am billed to speak at Drain in the Methodist meetinghouse twice on Sunday. Some miracles being wrought in this mission. It is an unfavorable time to hold meetings in Oregon on account of weather and roads.

Considerable talk is being indulged in in these parts among Saints concerning the "Lamoni boom." The timely, wise, and lawful observations in recent issues of the *Herald* will no doubt have a wholesome effect upon many. Such remarks may not be gratifying to "land boomers," but were to me and to many others. Thank God, some are moved by a higher, grander motive than to make money.

Saints in these parts are lamenting the action of the Board in taking out of the *Herald* the "Items of Interest." I am of the opinion it was a mistake. The poor Saints feel it most, for the reason they are able to take but one paper, and hardly that; so they are obliged to do without the news of the world, or the *Herald*; and as that of the world is almost indispensable, or so considered, some will no doubt do without the *Herald*, be obliged to, or live in ignorance of the affairs of the world. — Out of consideration to the

poor the "Items" should have been continued. Many prized that part very highly, because they could get all the news of the world that concerned them, condensed. Of course to those living in cities taking "dailies" it was so much waste waper. It may favor them and help the *Patriot*, but be of no help to the poor Saints. It may be said that space is too limited. Let me suggest that some of those long "rigmaroles" in back of *Herald* called "Original Articles," that are seldom read or admired, be shortened a little, in mercy to the people.

Yours,

HIRAM L. HOLT.

GROVE HILL, Iowa, Jan. 10.

Editors Herald:—I am now preaching at a schoolhouse in Blackhawk county. The attendance is not very large, but we live in hopes of a better turnout before the close of this week; for the people in Dunkerton where Bro. J. S. Roth did some baptizing about two weeks ago, we understand will attend our meetings. Prejudice, that large monster, I fear is prevailing in the hearts of mankind here as in many other places.

I have been blessed with good liberty in my ministerial labor this winter, though my throat has troubled me considerably. Having been blessed by my heavenly Father, I am now free from any bronchial trouble, for which I am thankful, indeed.

We can say the work is onward in these parts, though it moves slowly. My traveling is done altogether with my horse and buggy; have not spent one cent for car fare this winter. There is more exposure attached to ministerial work done in this way during the winter season.

Having learned the financial condition of the church, I think it stands the ministerial force in hand to be as economical as possible; for we should be examples.

The Saints of this place will organize a Saints' Sabbath school on the 13th of this month. They all feel strong in the faith and have done what they could to help the church financially and God's servants with freewill offerings. Bro. J. S. Roth has done faithful work in these parts of late. May Zion prosper.

Your brother,

J. R. SUTTON.

SHENANDOAH, Iowa, Jan. 7.

Editors Herald:—Our work moves along slowly in this district. Our numbers increase gradually; four were baptized in Hamburg a few weeks ago by Bro. Frank Durfey. Bro. Heide did a week's work in that place, and your humble servant has preached from ten to fifteen sermons there this fall. A good interest is manifested both by Saints and friends.

There are some faithful souls who have stood by the work in that town and vicinity for years; and now thank the Lord, they see the fruits of their labors. Those who have lately taken hold have done nobly. May they continually do well is our prayer. Bro. Heide also preached in the hall in Riverton and had a fine audience every night for about a week, and we trust good was accomplished.

We are moving along in the line of duty, endeavoring to keep pace with this great work, and filling its demands as made upon us as best we can. I speak the same for the rest of my brethren. Bro. H. Bronson has helped us out in Shenandoah for a few Sundays past.

In hearing from my colaborers of the Nodaway district I find they are up to the mark, plodding along, striving to do the best they can. I think they are the right men in the right place.

The local brethren of that district are also coming up to the help of the Lord. The work moves somewhat slowly there, but we believe effectual work that will count for good in the near future has been done. They are a faithful band of Saints in Nodaway district. To my brethren and fellow laborers: Let us try to make a brighter and clearer record in this coming year than in the past.

May God bless his work and Saints and inspire all with renewed energy, fervent zeal with good works, stronger faith, and greater power, is my earnest prayer.

HENRY KEMP.

WELLSTON, Ohio, Jan. 8.

Editors Herald:—Bro. H. R. Harder and I are now engaged in holding a series of meetings at Fluhart's schoolhouse near this place. I began the work on the 3d inst., and was joined by Bro. Harder on the 5th. We are having fair attendance. Quite a work has been done here by Bro. A. W. Kriebel, president of our district. He is not engaged in the general ministry, but labors locally as circumstances permit. We find that he has already baptized twelve persons during the conference year. He works during the week at the coal mines, and on Sundays preaches to his fellow laborers and all who come to hear; and we observe that he has the confidence of all, both in the church and out. Through his efforts they have organized a Sunday school and are now using the *Gospel Quarterlies*.

On last Sunday we had the pleasure of seeing Bro. Kriebel baptize one more. I will continue here with Bro. Harder till the latter part of the week, and then go to Vale's Mills over next Sunday, and from there to Ritchie and Calhoun counties, West Virginia, where I will labor the remainder of the conference year, unless directed otherwise.

We were made sad to hear of the loss by death of the two little boys of Bro. G. T. Griffiths, our missionary in charge. May the Lord bless him and his family that they may bow to the inevitable, and have strength to survive this severe blow.

H. E. MOLER.

Some recent statistics of Mexico show that there are 7,200 schools within the republic. The land of Mexico is held in feudal tenure by about 7,000 families. Patents are issued to all who ask for them, and the government leaves the question of priority to be fought out in the courts.

This country has eighteen regularly incorporated cremation societies, and during ten years three thousand cremations have taken place.

Original Articles.

THE BOOK OF MORMON VINDICATED.—No. 1.

BY ELDER I. M. SMITH.

THE Book of Mormon was published in 1830, and, since then, perhaps has been the least understood by the masses, and the most glaringly misrepresented by its enemies, of any book in the English language. This is easily accounted for when we consider the nature and object of the book, in connection with the perversity of human nature as recorded in all the history of the past. The book purports to be an inspired record, and to have been brought forth and translated by direct inspiration of God. Not only does it claim divine inspiration, but its grand object, the main cause of its being sprung upon the world at this time, is to establish a truth; a truth of such great importance to the human family, and so destructive to the Devil's work upon the earth, as to make its promulgators and defenders the special objects of vile slander, intolerant persecution, and unrelenting hatred in all ages of the world.

Before telling you what particular truth I have reference to, I shall tell you, in as few words as possible, what the Book of Mormon is. The main body of the work is a history of a colony of Israelites who came out from Jerusalem about six hundred years before the coming of Christ. Their leader's name was Lehi, a descendant of Joseph who was sold into Egypt. After leaving Jerusalem the colony divided. Those who were wicked and rebellious followed Laman, the oldest son of Lehi; and the righteous followed Nephi, one of his younger sons; hence they were called Lamanites and Nephites. The Lamanites became idolatrous, while the Nephites worshiped the God of Israel. The Book of Mormon gives the history of this people, their wars and their contentions, their righteousness and their wickedness, their prosperity and their adversity, with the teaching of their prophets and leaders, down to four hundred years after the coming of Christ, making a consecutive history of them for one thousand years. It tells us that Christ came to this continent after his resurrection, showed

himself to the people, preached the gospel to them, and organized a church among them; that the church he organized here, the gospel he preached here, the ordinances he taught and practiced here, were the same as the church he organized, the gospel he preached, and the ordinances he taught and practiced on the Eastern Continent, at Jerusalem.

In addition to the history of this Israelite colony the book gives an account of another people who came from the tower of Babel at the time the Lord confounded the language of the people and scattered them abroad "upon all the face of the earth." This people were led by Jared and his brother, and were called Jaredites. They came to this continent under the direction of the Lord, rose to be a powerful people, were wonderfully blessed; both spiritually and temporally, turned from the Lord in their prosperity, and, when fully ripened in iniquity, were destroyed from off the land just before the landing of the Israelite colony. The Book of Mormon does not pretend to give those records in full. The Israelite or Nephite record was abridged by Mormon, one of the Nephite prophets. To this is added a brief synopsis of the Jaredite record by Moroni, the son of Mormon. The bulk of the work, however, was written by Mormon, which accounts for its being called "The Book of Mormon."

Some four hundred years after the coming of Christ, Moroni, the last of the Nephite prophets, being directed of the Lord, took those records and hid them in the earth, having been promised of the Lord that they should be brought forth in the last days, and translated by the gift and power of God. This promise has been marvelously fulfilled in the present century. Many have rejected the work without examining it, simply because of its marvelous nature, because of the peculiar strangeness which attaches to it. Such people should remember that "truth is stranger than fiction," and that the works of God are generally "counted as a strange thing" by the human family.

The Book of Mormon was brought forth, translated, and published to the world, by Joseph Smith, Jr. That he was divinely inspired for the accomplishment of this work will

surely appear to all who will lay aside their prejudice and, in the light of God's word and the signs of the times, make a critical examination of his claims and the work he did. From the history of Mr. Smith we learn that he was born December 23, 1805, in Sharon, Windsor county, Vermont; that in 1820 he lived with his father's family in Manchester, New York; that during this year he attended a religious revival and became very much interested in his soul's salvation; and that the question of questions which then and there confronted him was, "Which of all the churches is right?" He was a boy, without education, and only in his fifteenth year; but he clearly saw (what any boy of even ten years ought to be able to see) that it was impossible for all the churches, differing as they do in organization, in doctrine, in teaching, and in practice, to be right. He thought some *one* of them was right; but he was unable to decide which one it was. In his perplexity he was told to read the Bible. He did so and, among other things, he found this:—

If any of you lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him.—James 1: 5.

Was it wrong for him to read this? You say, no. Was it wrong for him to believe it? You say, no. Well, if he *reads* it and *believes* it, would it be wrong for him to *obey* it? Again you say, no. So say I; so says every Bible believer; and so he thought. He was seeking the kingdom of God, and was perplexed and in doubt as to which of the many ways presented for his consideration was the straight and narrow way: he really lacked wisdom. He *read* this scripture and *believed* it. You say he did right. He found that those who lack wisdom are commanded to ask of God, and, having *read* and *believed*, he felt that he should *obey*. He tells us that after he decided to ask God, he went to the woods, and, kneeling down, poured out to God the fervent prayer of his soul, asking the Lord to show unto him which of all the churches was right. All agree that in this there is nothing wrong, nothing unscriptural. But there is a promise, in connection with this command, to those who ask for wisdom; and that promise is, "and it shall be given him."

Now if this boy had gone back to his religious teachers and told them that this text was false, that he had asked God for wisdom and did not get it, they would have told him that he had not asked in faith, and that if he would only believe, God would hear and answer his prayer. Reader, haven't you heard the sinner encouraged in similar words time and again?

But this boy did not return with murmurs on his lips, and disappointment written on his countenance. When he returned he declared that while he was pleading with God for the coveted knowledge a "pillar of light," "above the brightness of the sun," descended from above and rested upon him; that he saw "two personages, whose brightness and glory defy all description," standing above him in the air; and in answer to the question, "Which of all the sects is right and which one shall I join?" he was told to "join none of them, for they are all wrong;" that "they teach for doctrine, the commandments of men; having a form of godliness; but denying the power thereof;" and that "their creeds were an abomination in his sight," that is, in God's sight.

This was too much for his religious instructors. The idea of the Lord telling a poor, ignorant boy that all the creeds and fine-spun theories of the scholastic divines of the nineteenth century are an abomination in the sight of God, was too much for their human pride to bear. To them it was blasphemy; and, like the self-righteous bigots who stoned Stephen, "they stopped their ears," and "with one accord" declared it was all of the Devil; that visions, spiritual manifestations (of this kind), and angelic ministrations, were all things of the past; and that God did not reveal himself in miraculous power now as he did in the days of Stephen, Paul, and John; thus confirming the truth of what Mr. Smith says the Lord told him in the vision; that is, that they have a "form of godliness," but deny "the power thereof."

On the night of September 21, 1823, Mr. Smith was visited by another heavenly messenger and of him he says:—

He called me by name, and said unto me that he was a messenger sent from the presence of God unto me, and that his name was

Moroni; that God had a work for me to do; and that my name should be had for good and for evil among all nations, and kindreds, and tongues, or that it should both good and evil spoken of among all people. He said there was a book deposited, written upon plates of gold, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fullness of the everlasting gospel was contained in it, as delivered by the Savior to the ancient inhabitants; also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted seers in ancient or former times; and that God had prepared them for the purpose of translating the book.

Without commenting on the foregoing, I shall ask the reader to examine it carefully, as it will be of help to him as he progresses with his investigation. But if any should feel that the appearance of Moroni, (a prophet who lived upon the earth fourteen centuries ago,) as an angel, is unscriptural, I would respectfully read this, concerning the angel that appeared to John upon the isle of Patmos:—

For I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.—Rev. 22: 9. (Also, Rev. 19: 10.)

These texts, in connection with the fact that Moses and Elias appeared unto Christ and those of his disciples on the mount, (Matt. 17: 1-8,) are sufficient to show that the claim here made is in harmony with the history of the past.

In 1827, the plates referred to above were delivered by the angel into the hands of Mr. Smith, who, with the Urim and Thummim and the help of the Spirit, proceed to translate them into the English language. The translation was completed in 1829, and, in 1830, it was published to the world as "The Book of Mormon."

I have given the foregoing outline of what the book purports to be, and of how it was brought to light, as briefly as I could consistent with clearness. Now I am prepared to tell you what grand truth the book was brought forth to establish, and, if you know nothing of this book only what you have heard from its enemies, you may prepare yourself for a surprise; for, as stated above, it has been the most glaringly misrepresented of any book in the English language, or in any other language. The book

is so plain and pointed in regard to its mission that I shall let it speak for itself. The preface to the book says it shall come forth

to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, manifesting himself unto all nations.

Again in speaking, prophetically, of the relation the Book of Mormon shall sustain to the Bible, it says:—

These last records which thou hast seen among the Gentiles shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the eternal Father, and the Savior of the world; and that all men must come unto him or they cannot be saved; and they must come according to the words which shall be established by the mouth of the Lamb.—B. M. p. 26.

The book referred to here as the "first records" is the Bible, more particularly the New Testament part of it; hence the "last records" (the Book of Mormon) are to establish the truth of the Bible, and make known to the people that they must obey the gospel, as taught in the Bible, or they cannot be saved; also that the Lamb of God is the Savior of the world.

Again it says:—

And for this cause I write unto you, that ye may know that ye must all stand before the judgment seat of Christ; . . . and also that ye may believe the gospel of Jesus Christ, which ye shall have among you; and also that the Jews, the covenant people of the Lord, shall have other witness besides him whom they saw and heard, that Jesus whom they slew was the very Christ, and the very God.—B. M. p. 487.

Again:—

Now these things are written unto the remnant of the house of Jacob; . . . and behold they shall go unto the unbelieving Jews; and for this intent shall they go: that they may be persuaded that Jesus is the Christ, the Son of the living God.—B. M. p. 490.

The grand truth, then, that the Book of Mormon was brought forth to establish is, that Jesus is the Christ, the Son of the living God, and the Savior of the world. Do you think it strange that a book of this kind, with such a grand mission, should be hated, despised, and misrepresented? Well, it is true; not only in this, but it is true of men also. Those who have accepted the Christ and contended for a full acceptance of

and compliance with his teaching have shared a similar fate in the past, and his followers are taught to expect the same in the future, as is witnessed by the following:—

By faith Moses, when he had come to years, refused to be called the son of Pharaoh's daughter; . . . esteeming the reproach of Christ greater riches than the treasures in Egypt.—Heb. 11:24-26.

Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers.—Acts 7:52.

And ye shall be hated of all men for my name's sake. . . . If they have called the master of the house Beelzebub, how much more shall they call them of his household.—Matthew 10:22, 25.

Yea, the time cometh that whosoever killeth you will think that he doeth God service.—John 16:2.

It is not necessary to multiply quotations. The foregoing are sufficient to show, that at least as far back as the days of Moses, people had to suffer reproach because of their faith in Christ; that he, when he came in the flesh, was slandered and misrepresented by his enemies, misunderstood by the masses, and finally crucified as a criminal; and that those those who were sent to tell the world that he was the Christ were told that they, in like manner, should be hated, spoken evil of *for his name's sake*, called Beelzebub, and even put to death by men who would think that they were doing God service. And Paul, after several years experiences in preaching Christ, says:—

Yea, and all that will live godly in Christ Jesus shall suffer persecution.—2 Timothy 3:12.

Please do not imagine that the world has grown so wonderfully good since those Scriptures were given that they have become untrue. No, that will not do, for the last quotation is a prophecy of that which shall be "in the last days." And the verse following the one quoted says:—

But evil men and seducers shall wax worse and worse, deceiving and being deceived.

Reader, do you believe the Bible? Do you believe the foregoing quotations from the New Testament? If you do, come, let us reason together. The Book of Mormon comes to us as an inspired record. Its avowed mission is to prove that Jesus is the Christ, and to convince both Jew and Gentile that they must come to him, and obey his gospel, or they cannot

be saved. It comes to us to confirm the truth of the Bible. In the Bible we have the testimony of God's children on the Eastern Continent, that Jesus is the Christ, and in the Book of Mormon we have the same testimony from his children on this continent; and, as the testimony of a second witness in court confirms and makes doubly strong the testimony of the first, when they agree, so the testimony of the Book of Mormon confirms and makes doubly strong the testimony of the Bible. Now, do you think that Satan would sit still and allow an inspired book to go to the world, on such a mission as this, without making a strong and persistent effort to destroy its influence for good? Would he not do all in his power, by slander and misrepresentation, to poison the minds of the people, prejudice them against it, and thus keep them from investigating and examining its claims? All this he has done, and is still doing. Bad as the Devil is, I believe he has never been accused of being lazy, nor of neglecting his business. He is represented as a "roaring lion" walking about "seeking whom he may devour." As to his servants, however much they may disregard the Bible as a whole, there is one saying of the Savior that they have incorporated into their creed and to which they adhere with strict fidelity, and that is,

Wist ye not that I must be about my Father's business?

And their father's business is described by the Savior in the following language:—

He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.—John 8:44.

It must be said for his servants that they have attended strictly to their "father's business," so far as the Book of Mormon is concerned. They have told the people that it "supplants the Bible;" that it is to "take the place of the Bible;" that it "supercedes the New Testament in the same sense that the New Testament supercedes the Old;" that it "teaches a new gospel;" "does away with the work of Christ;" "puts Joseph Smith in the place of Christ;" and many other lies, of a similar nature, too numerous to mention. Thousands of honest people have been deceived by

those falsehoods, and thus kept from reading the book for themselves, and also from hearing its claims presented by those who believe and know it to be true. Satan has left no stone unturned in his efforts to destroy this book, and the work connected with it. He has chosen men and women of all professions, and of all classes and shades of society, to carry on his nefarious work; but, as in the days of our Savior's ministry in the flesh, ministers of religion have been his special favorites. Don't be startled. Look to the history of the past, and learn wisdom. Remember that Cain was religious, and offered sacrifice to God; but his brother offered a different kind of sacrifice, and God accepted it, while Cain's offering was rejected. We all know the result. The false prophet, and man-made priests and teachers of Israel were the most bitter enemies with which the prophets of God had to contend, from Moses down to Christ. Was there any change, then? No. The Pharisees, Saducees, scribes, priests, high priests, D. D's., and LL. D's. were the most bitter, the most persistent and unrelenting, in hating, misrepresenting, and murdering both the Savior and his immediate followers. Those people were very religious, but, like Cain, when they saw that God had more respect for the offering of those who dared to worship different from them than he had for theirs, it was too much for their pride to bear. Human nature is the same now that it was then. The same class of people that murdered the Son of God—man-made priests and religious bigots have been the loudest in reviling, ridiculing, and misrepresenting the Book of Mormon. This, too, is in fulfillment of prophecy. Listen:—

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, . . . false accusers, incontinent, fierce, despisers of those that are good; . . . having a form of godliness but denying the power thereof. . . . Now as Jannes and Jambres withstood Moses, so do these also resist the truth.—2 Tim. 3: 1-8.

There are two points in this prophecy that I want to impress on the mind of the reader. The first is, it is to be "in the last days;" the second is, those "false accusers" who "resist the truth" and are "haters of those that are good," are to have "a

form of godliness but denying the power thereof." If you will go to those who are so bitter against the Book of Mormon and ask them, Is the power of God with his people on the earth now, as in the days of the apostles? Do the angels visit them now? Are the sick healed, devils cast out, the blind restored to sight, and the lame made to walk? Do they have the gifts of tongues, prophecy, discerning of spirits, and revelation? They will tell you No; that these things are all done away, and are not for us. Now, if Paul's prophecy concerning the "last days" is true, wouldn't you expect this class of people to "resist the truth," be "haters of those that are good," and also false accusers?" The very fact that they teach that those blessings are not for the children of God now, is positive proof that they don't enjoy them, that God "had not respect" unto their offering; hence they desire, Cainlike, to put to death those whose offering God does respect. There is nothing strange, then, in this class of people opposing the Book of Mormon. It is just as predicted. It is just what would be expected by anyone who understands and believes the Bible.

Now, reader, are you prepared to lay aside your prejudice, examine the evidences in favor of the Book of Mormon, and then weigh them impartially? If so, please come with me to the Bible, the standard by which we are to try all that comes to us as inspiration. That standard says:—

Prove all things; hold fast that which is good.—1 Thess. 5: 21.

For whatsoever things were written aforetime were written for our learning.—Rom. 15: 4.

Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.—2 Peter 1: 20, 21.

The disciples of Christ, in proving the divinity of his mission, appealed to those things "written aforetime," as witnessed by the following:—

Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.—Acts 8: 35.

For he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ.—Acts 18: 28.

Saying none other things than those which

the prophets and Moses did say should come.—Acts 26: 22.

I believe the Book of Mormon, and the work connected with it, are things "which the prophets and Moses did say should come," and shall, therefore, appeal to them for proof. I shall also try and refrain from putting a "private interpretation" upon God's word, believing that truth needs no sophistry nor deceit to help sustain it. If I cannot prove from the prophecies of the Bible that such a book, and such a work, were to come forth in the latter days, in the manner and at the time, of the coming forth of this work, then I shall not ask you to accept it.

Prove *all things*; hold fast that which is *good*.

CHARITY.

WHAT a blessed thing it is to have charity! No matter what our natural inclinations may have been, when charity takes up its abode in our hearts and diffuses itself through our souls, a wonderful change takes place. When the charitable soul sees its brother sin, harsh condemnatory judgment it entertains not. It may sorrow, it may mourn for the harm done to the individual and the church; but with faith and hope, one on either side, charity seeks to reclaim and save.

O charity, thou pure love of God, how thou hast blessed the world! and glorious thought, how thou wilt bless it!

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.—Rom. 5: 5.

We obey the gospel that we may receive the wonderful gift of the Holy Ghost:—

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost.—Acts 2: 38.

O power to live, precious boon given to the humblest of saints! O stream of eternal life, nothing shall check thine onward flow! For God is love and would have all men know that live. Jesus said:—

I am come that they might have life, and that they might have it more abundantly.—John 10: 10.

Because I live, ye shall live also.—John 14: 19.

O, followers of Jesus, ye are rich, ye have received the love of the truth

into your hearts, ye have been born of incorruptible seed; eternal life is yours! "In your patience possess ye your souls," for nothing can separate you from the love of Jesus. The fountain that supplies oil for the vessels has an unfailing source.

Followers of the risen Lord, willing to suffer reproach and persecution for his dear sake, ye are partaking of the divine nature, ye are being cleansed and sanctified by the influence of the Spirit of life! Saints of God, what lack ye? Not opportunities or power to do good! For, with the banner of love floating over you, ye will be welcomed by thousands of earth's suffering ones; peaceful, blessed your mission, because you shall bless others; for your light will not be hid.

O, ye Saints of God, who love the truth, who bask in the sunshine of his love, among whom the power of godliness has been manifested, rejoice and be glad, work and labor, a rich harvest awaits you, a glorious reward is assured!

F. P. SCARCLIFF.

Conference Minutes.

TAHITIAN DIVISION.

Kaukura Island, October 6, 1894. Conference opened at eight a. m. by choosing J. W. Gilbert president, Loui (native) and L. R. Devore assistants, Tetuarere secretary. The arranging of the priesthood followed. Reading of minutes of last conference. Thirty-four elders reported personally, six priests, six teachers, and five deacons. Only four branches reported; viz., Tikahau, Niau, Panau, and Avatoru. Report of standing committee: L. R. Devore reported that he had met Captain Hoffman and interviewed him concerning the passage fare of Bro. T. W. Smith and wife from Papeete to Kaukura; found it had never been paid, and went with Bishop's agent, Metuore, and saw him pay the debt (\$20) and received receipt therefor. Report received and committee discharged. New business. A request was read from the Aratua branch desiring the conference to ordain Bro. Tapu to the eldership. The request was accepted and his ordination left in the hands of missionary in charge.

Sunday, 7th. Preaching by L. R. Devore (in the native tongue) at seven a. m., by J. W. Gilbert (in the native tongue) at ten a. m.; Sunday school at eleven a. m. in charge of Sister Devore. A couple were married by Bro. Gilbert. Sacrament service at three p. m., Loui and Tepoaitu preaching at Tapu at seven p. m.

Monday, 8th. Eight a. m., a request was presented by the Panau branch requesting the ordination of Alfred Sanford. Request received, considered, and adopted. He was

ordained under the hands of J. W. Gilbert and L. R. Devore, the former mouthpiece and using the Tahitian tongue. On motion it was decided to move the missionary dwelling at Papaua to Tarona and place it on land belonging to the church. As it has no occupant, is going to decay, besides we have no deed for the land it stands upon. On motion it was agreed to divide the amount to be raised to purchase a printing press (\$500) equally between the two divisions, giving to each \$2.50 to raise. On motion the amount to be raised by this division was divided among the branches according to their numerical strength. A petition was read requesting this conference to dispose of material which had been obtained for the purpose of erecting a church house in Moturara branch (disorganized by last April conference). The conference decided to donate the material to the Arutua branch to aid them in the erection of a church house. On motion Bro. J. W. Gilbert was chosen president of the division for the coming year, Loui and Metuore his counselors. Bro. Tuarere was elected secretary of division. On motion it was decided to hold the next division conference October 6, 1895, at Tikahau. The conference was one of the best ever held in the mission, and the first one since Bro. T. W. Smith first came, over which an American missionary has presided unaided by an interpreter. We feel to thank the good Father that the day has come when we are not dependent on interpreters as before. We feel assured that the work is onward. The Sunday school is one of the leading influences strengthening the church in this island mission.

L. R. DEVORE.

Sunday School Associations.

CONVENTION NOTICES.

The Northeastern Missouri district Sunday school convention will convene Friday, February 1, 1895, at 2:30 p. m., at Bevier, Missouri. All school workers kindly requested to be present. The election of delegates to General Convention will take place at this meeting.

J. A. TANNER, Supt.

Miscellaneous Department.

BISHOP'S AGENT'S NOTICE.

I would like to remind the Saints of the Southeastern Illinois district that the conference year is drawing to a close and we have but little to report as Bishop's agent from this district. We would urge those who expect to pay some this year to do so as soon as they can so it will appear in the report. We know it is very hard to get money now; but if some of the Saints do not make the sacrifice the elders will have to go home and work to support their families.

Some in the district have paid in some to Bro. Hilliard. This will not be in my report. Perhaps others have paid to some of the elders who have not reported yet. I would like for us all to pay in a little if it is so we can't pay much, and it is so with many of us. A dollar

or two from each one would make quite a little sum and do a great deal of good. We understand that it is those who are willing to make a sacrifice, who will receive the blessing. So let us all do what we can and God will do for us that which is for our good.

Yours for truth,

W. A. KELLEY.

WARNING.

To the Saints:—One E. L. Mull, last spring, pretended that he would like to embrace the gospel. He was baptized by Bro. T. J. Shepard; afterwards courted one of the young sisters and succeeded in winning her hand in marriage. He lived with her until last November, during which time he went in debt to all he could get in debt to, and then took his father-in-law's horse and left one night, and has not been heard of since. If he has not repented he is a bad man. He has two little boys with him, aged eight and ten years. He is about thirty-five years old, of light complexion, and very talkative. Weight about one hundred and thirty-five pounds. Warning to all Saints.

E. A. ERWIN.

CONFERENCE NOTICES.

The Northwestern Kansas district conference will convene with the Goshen branch, Clay county, Kansas, Saturday, February 8, 1895, at 10:30 a. m. Come Saints, all that can, and bring with you the Spirit that will make it a time of profit and rejoicing to all. Let each branch send in a full report. If you have no statistical report to make send in a written report of the condition of your branch that the condition and prospects of the work of the district may be known to the conference. As this is likely to be the last conference before General Conference, it will be necessary to appoint a delegate or delegates to represent the district at the General Conference, and if you have any requests to make of General Conference, this will be the time to make them known.

Yours in bonds,

H. RESCH, Sec.

The Northeastern Missouri district conference will convene Saturday, ten a. m., Feb. 2, 1895, at Bevier, Missouri, continuing over Sunday. All are cordially invited to attend so that we may have a profitable time. Priesthood, please prepare written reports. We also kindly request the presidents of the Huntsville, Missouri River, and Hannibal branches to make an effort to have their branches reported this time, for this is the last meeting before General Conference, and would like to note all changes if any.

T. D. WILLIAMS, Pres.

J. A. TANNER, Clerk.

Conference of the Southern Indiana district will convene with the Hope branch, February 9, 1895, at 10:30 a. m. All branch clerks will do well to note the resolution of last conference as published in *Herald* with minutes and fill out their reports accordingly. Reports of branches and the ministry may be sent to V. D. Baggerly, Derby, Indiana. Will the clerks of Birdseye, West Fork, and Lily Dale

branches be so kind as to send me items of names, births, baptisms, confirmations, ordinations, marriages, etc., so that items may be entered on the new district record correctly. There appears to be a great many mistakes on the old record. Some branch records have items which have never been reported to the district recorder or General Secretary and Recorder, as I am informed by him. This should not be. Let us take an interest in this part of church work with others, so that all records may agree.

M. R. SCOTT, JR., Sec.

Conference of the Northern Wisconsin district will convene at Valley Junction with the Saints of the Evergreen branch the first Saturday and Sunday in February, 1895. Branches, please send reports for the quarter past, and let all make an earnest effort to attend.

Your servant.

J. T. HACKETT, Clerk.

Conference of the Southeastern Illinois district will convene at Springerton, White county, Illinois, Saturday, February 9, 1895, at ten a. m.

J. F. HENSEN, Pres.

Conference of the Des Moines district will be held at Perry, Iowa, commencing Saturday, February 9, 1895, at ten a.m. Will all the branches please take notice and be sure and send in report as this is the last conference before the next General Conference. Also will the brethren please all report their labors. A general invitation is extended to all who can to attend.

H. A. MCCOY, Sec.

Kewanee district conference will convene at Kewanee, Illinois, February 2 and 3, 1895. All Saints who can conveniently do so are urged to come. A profitable conference is hoped for, and a cordial welcome is extended to all.

JOHN CHISNALL, Pres.

S. A. WHITEHOUSE, Sec.

The Northeastern Kansas district conference will convene at the Saints' church, Netawaka, Kansas, Saturday, February 9. A cordial invitation is extended to everyone interested in the work to attend. Officers of the district who cannot come, please send your reports to Daniel Munns, Netawaka, Kansas, in time so there will be no delay when the conference opens. Come and let us have a good time like as we have in days past.

HENRY GREEN, Pres.

DANIEL MUNNS, Clerk.

BORN.

COMSTOCK.—To Bro. James and Sr. Maggie Comstock, of Riverton, July 3, 1886, a son, and named Howard. Also a daughter, November 28, 1888, and named Fanny May. Blessed December 17, 1894, by H. Kemp and J. Comstock.

MORTIMORE.—To Bro. Ed and Sr. Minnie Mortimore, of Riverton, Iowa, October 9, 1891, a daughter, and named Alta. Blessed December 17, 1894, by H. Kemp and J. Comstock.

MARRIED.

LOOK—CHANDLER.—At Addison Point,

Maine, December 24, 1894, Mr. Shadrack W. Look to Miss Lizzie I. Chandler, both of Addison, Elder S. O. Foss officiating.

DIED.

MILLER.—Violet Francis, eldest daughter of Bro. Ebenezer and Maggie A. Miller, was born September 17, 1887, and died December 26, 1894. She took sick on December 3, which sickness turned into scarlet fever, then ulceration of the throat. She was conscious of her approaching death and told her mamma she was going and not to worry for her. We buried her in Kirtland cemetery. Bro. John H. Lake offered prayer. The Lord giveth and the Lord taketh what seemeth good to him. We all have faith to say, "Thy will be done."

STEVIISON.—Mary Hazel, daughter of Mr. William and Sr. Ida Stevison, was born September 13, 1893, and died December 21, 1894. Funeral December 23, 1894, in the Methodist church at Coalton, Ohio, by James Moler, assisted by the pastor, Rev. Miller. The choir kindly furnished the music. She was interred in the cemetery at Coalton.

FLEET.—At Lamoni, Iowa, January 2, 1895, Ethel, daughter of Mr. B. D. and Sr. Nellie Fleet, aged three weeks. Its mortal experience was sad, and it was soon exchanged for the blessed place where the innocents "do always behold the face of the Father." By request of the parents Bro. H. A. Stebbins had charge of the funeral services. He spoke briefly upon the beautiful assurances found in Christ's words, concerning the little ones and their future is the spirit state and in the resurrection; also of the hope for parents who prepare themselves to dwell where these emblems of the heavenly land are forever happy.

KAPLINGER.—At Freesoil, Michigan, December 8, 1894, Bro. Charles E., son of Jacob and Margaret A. Kaplinger, aged 25 years and 10 months. He was top-loading logs on the railroad cars, and was trying to stop a log, but could not. He turned to jump from the car, but the log caught his foot, and instead of jumping he fell headlong, striking the ground on his head and shoulders; and the log fell across his shoulders. He was killed instantly. He was married about thirteen months previously. Funeral sermon by J. J. Cornish.

GARD.—At Hamburg, Iowa, January 2, 1895, Sr. Mary Gard. She was born July 25, 1869; Baptized by James Badham August 19, 1883. She was a great sufferer, but bore it with patience. She was strong in the faith of the gospel and trusted in her Savior to the last, and hoped for a part in the resurrection of the just. Father, mother, brothers, sisters, a host of kind friends, and two small children mourn. Funeral sermon by Elder Henry Kemp in the Saints' Hall to a large and very attentive audience of Saints and friends, many of whom kindly administered to her comfort in her sickness. Her remains were carefully laid away to rest in the Hamburg cemetery.

JONES.—At her home in Dickinson county, near New Chillicothe, January 5, 1895, Sr. Nellie M., wife of Bro. Samuel Jones. For some six or seven years Sr. Jones has been a sufferer from cancer; and near the end the dropsy set in, causing great distress. She

was of a sociable and kindly disposition, which made her many friends as was shown by the large attendance at the funeral. Although a bitter cold day, the large Dunkard church was filled from the door to the pulpit. She leaves besides the husband four daughters who will long cherish the memory of their mother.

MCCOY.—Sr. Rachel A., wife of Bro. H. A. McCoy, died Dember 27, 1894, at her home near Tama, Iowa. Her maiden name was Mitchell. She was born in Eden Prairie, Hennepin county, Minnesota, September 1, 1856; moved with her parents to Des Moines, Iowa, in 1869. From there she came with the family to Powsheik county in 1872. She was united in wedlock with Bro. H. A. McCoy, at Richland Creek, January 13, 1878. Their union was blessed with five children, four of them living, two sons and two daughters, one daughter preceding her. She was a member of the Methodist Episcopal Church when the gospel was preached in the neighborhood. She received and obeyed it in 1884, being baptized by W. C. Nirk. In both churches she was a faithful and exemplary member. She loved her Lord and Master and followed him through evil as well as good report. All feel the loss of a loved one from our midst. Her funeral was held at the Haven Methodist Episcopal church. Elder W. C. Nirk spoke. The remains were laid in Haven cemetery.

RASMUSSEN.—Near Beatrice, Nebraska, December 8, 1894, Lewis, infant son of Bro. Michael Rasmusson and wife. Born September 19, 1894. Funeral sermon by Elder Hughes of the Christian church.

SCHOOL HYGIENE.

"There is no longer any doubt that the contagious diseases of childhood are largely spread through the instrumentality of the schools. In cases of epidemics, it has been proved time and time again that, if the schools are closed, the epidemic dies out, or that mainly the children who attend the schools infected contract these diseases. Children who are suffering from consumption in a pronounced form should not be permitted to attend any school. In no case should either pupil or teacher spit upon the floor or into the hot-air registers.

All children should be vaccinated before being admitted to school. All pupils or teachers suffering from diphtheria, scarlet fever, small-pox, varioloid, measles, or contagious diseases of the eye or skin ought to be excluded from school until pronounced cured and innocuous to other children. When any of the above diseases are in a family, all the children of that family should be excluded from school so long as danger of communicating the disease exists. Teachers should be required to report all cases of contagious diseases in their schools to the health officer or burgess. When any of the above diseases are epidemic in a community, the school ought to be closed until the disease subsides. The books which have been used by sick children will be infected, and should be burned."

E. L. Kelley, Bishop, Lamoni, Decatur county, Iowa.

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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A PRESBYTERIAN VIEW OF APOSTOLIC SUCCESSION.

THE Lambeth Conference, representing the Church of England, lately proposed four articles as the essentials to the organic union of the many sects and denominations of Christians. One of these articles is what is called the "Historic Episcopate," or Apostolic Succession, with all that this term signifies as interpreted by the Church of England and the Protestant Episcopal Church in the United States. This view of the Episcopacy denies the validity of all non-Episcopal Orders; and, more than this, refuses to accept any Episcopacy, such as the Methodist Episcopal, for instance, that cannot show a succession from an Episcopacy that reaches back to Apostolic times. As was doubtless anticipated, many denominations will not for one moment consider the Lambeth propositions. They, in general, deny the "Historic Episcopate," or, at least, deny that it is essential to church government or doctrine.

In the *Presbyterian Quarterly*, October, the Rev. Dr. J. A. Waddell comes out vigorously as an advocate of the "Historic Episcopate," but not in the sense in which the Church of England holds it. Accepting the inspiration of the Book of Acts and the Epistles of St. Paul, and finding in these "venerable documents" that the primitive Churches had "rulers called *episcopoi*, or *elders*," and that "hundreds of these

bishops, which is the English for *episcopoi*, were ordained by the apostles and their assistants," Dr. Waddell is "as sure that the primitive church was *episcopal* as that the Bible was from God." He institutes a comparison between what he calls "the episcopate of uninspired history, or tradition," and "the episcopate of *inspired* history." The first, he says, is "a priestly aristocracy as unlike the elders of Paul's churches as an elephant is unlike a mouse;" while the latter was "a body of select men in a congregation of believers." Inasmuch as the Presbyterian Church holds that its ministers are elders or bishops, Dr. Waddell says: "I maintain that the most consistent Episcopalians in the world are the Presbyterians," and proceeds to justify his position by the following argument:—

"There is no reason whatever for rejecting the 'Historic Episcopate' if *sacred* history is allowed its due weight in the scales. The observant inquirer will be astonished to find that prelaty is, in the light of the New Testament, nothing less than an abandonment of the parochial episcopacy so carefully instituted by Paul. . . .

"If we understand the prelatist, he wishes to convey, by the terms he employs, the notion that his episcopate is 'historic,' in the sense of original and permanent. But, with the exception of the word itself, the whole institution is the fruit of development. 'Bishop' means different things in different times and localities, and 'historic' belongs to events rather than institutions. The episcopate of these gentlemen is no more historic than the pyramids. It is a fine specimen of *lucus a non lucendo*. . . .

"The advocates of this institution propound it as a part of an ultimatum for organic union with other Protestant sects, and seem to assume that it is perfectly definite and intelligible. But, on inspection, it is found to be a vanishing quantity, presenting occasion for a limited difference of opinion. And yet its advocates treat it as a fundamental article of religious belief,

no more to be surrendered than the sacraments. . . .

"We are not rationalists, and admit the truth of many religious propositions, however mysterious, when proved from Scripture. But this proposal is that all Christians shall accept in faith the inexplicable mystery of a spiritual pedigree descending to us through eighteen centuries of ecclesiastical evolution, as validly in Abyssinia, Russia, Italy, and Spain, as anywhere else, but totally wanting among those Christians who respect the Bible most and are doing most for the kingdom of Christ. . . .

"But one of the strangest phenomena is the unwillingness of Christian men who appeal to history to give due weight to the only history that is infallible. . . . If one of their own prelates should ordain elders or bishops in every parish in his diocese, the act would be denounced as an outrage by the whole hierarchy; and yet it would be in close conformity to Apostolical example, since Paul instructed both Timothy and Titus so to do. The elders of Ephesus were *bishops* (see Acts 20:28, Revised New Testament), but this fact is *too* historical for the hierarchy. They refuse to recognize an episcopacy fifty or a hundred years older than their own, not only as improperly ordained, but as not historical! They positively forbid the Christian congregations under their care to be organized after the model of Paul's churches, and require them to be governed by an episcopate of later date and far more extensive jurisdiction. . . .

"Parochial episcopacy was undeniably instituted by the Apostle Paul. From the time of the English Reformation, a governmental party in that country, always associated with the court and the aristocracy, has maintained a desperate controversy against this form of episcopate, seeking by every device of priestly ingenuity, to substitute for it the opposite hierarchical system. So far as Protestants are concerned, it is a purely English idea, as little countenanced by Continental churches as any other insular

peculiarity. But it has been fighting ever since, not only against the *letter* of inspired history, but against the sacred fellowship of the gospel."

Dr. Waddell, in referring especially to the Lambeth Conference propositions, says:—

"A catholic basis of union is proposed, in which all members shall concur in the maintenance of two dogmas which are irreconcilable. . . . The demand is clearly that all the constituents of this united church shall hereafter agree in submitting to a government, in parishes by a priesthood, and in dioceses by 'historic bishops;' whereas the very Scriptures, which they have just received as the word of God, declare, in so many words, that the original primitive churches were governed, under the apostles, by a body of *elder-bishops* in each congregation."—*Literary Digest*.

CAN THE HEATHEN BE SAVED?

THERE are comparatively few Christians who believe in the damnation of the whole heathen world, and many are the attempts that have been made to reconcile a belief in the ultimate salvation of all good Heathens with the clear scriptural statements, "He that believeth . . . shall be saved," and "He that believeth not shall be damned." The subject is approached with great boldness by the author of "The Gospel in Pagan Religions." There is no attempt to escape the clear teaching of scripture that salvation is only through Jesus Christ, but the writer takes the ingenious position that the Heathen who are conscious of sin, and believe in the mercy of God, will be saved by Jesus Christ as the embodiment of divine mercy, even though they never heard the name of Jesus. He says:—

"The faith that is the gospel condition of salvation is not the mind's belief in the theology of the gospel, but the soul's trust in the living Theos that is back of the gospel. The creed is a body of which the gospel is the soul; the body is of time and varies in thought and expression, but the soul is immortal and immutable. Man has made many systems of theology, but God has given only one gospel—the divine provision for mercy to sinners. "Hence," says the apostle, if any man sin, we [the human race] have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins

of the whole world.' If Jesus Christ is the propitiation for the sins of the whole world, then it must be possible for any sinner in the world to be saved through that propitiation. It is not necessary that the historical name of Jesus should be known, as the invariable condition on which a soul can trust in the all-embracing mercy of God through his only begotten Son, who has given himself a ransom for all, and as a propitiation for the sins of the whole world. A soul can be saved without knowing how the salvation has been made possible in the divine reconciliation of the grace of mercy with the law of justice. How few among Christians understand intellectually the deep mysteries of the divine plan of human salvation! Multitudes in Christian lands trust in the mercy of God and are saved without knowing, or being able to know, how mercy reaches them in consistency with the demands of justice. And likewise, numbers in non-Christian lands may trust in the mercy of God and be saved through the propitiation of Jesus—a Savior unknown to them by name. . . .

"The living God, unknown by name in the Greek Pantheon, had ordained that all nations should seek him, feeling after him through the dark, if haply they might touch him whom they could not see. He is not far from any man, for in him we all, Pagans and Christians alike, live, and move, and have our being. Men exist in God spiritually, as they do physically in the all-enveloping atmosphere, and their souls are conscious of the presence of the spiritual element in which they live, just as their bodies are conscious of the material element in which they exist. The body does not see, but always feels the presence of the air, and it would die if all air should be removed from it; so the soul does not see, but always feels the presence of God with it, and it would die, if God should wholly withdraw his Spirit from man.

"Paul tells us that men seek God by feeling for him in the darkness around them, and that by feeling after God they may touch him. . . . Even in the most brutish and barbarous of the African tribes, there is the idea of one Supreme Being, and even the most ignorant and degraded do not regard the fetish of their worship as their God, but only, as the converted African prince, Momolu Masquoï, informed the people at Chicago, as the visible mediator between him and his unseen God, too holy and exalted for sinful man to approach except through the mediation of an intervening object or person. This is the explanation of nature-worship and of all forms of idolatry. Man conscious of his sin dares not approach the immaculate throne of the God of con-

suming holiness directly, and in his own person, and so he seeks to draw nigh through the objects of nature, as the sun, the moon, or stars, or fruit-bearing trees, towering mountains, or flowing rivers, or through the images of gold, iron, wood, or stone, graven by art and man's device. Thus, in idolatry itself there is a dim shadow of a great Christian truth, the need of a mediator between God and man, of one who shall propitiate God and open the way for mercy to sinners. . . . This salvation is not apart from the propitiation of Jesus; but is through that propitiation, dimly and distortedly apprehended by the feelings of the heart rather than by the conceptions of the mind. . . .

"He forgets the infinitude of God's mercy who assumes that the plenitude of the creed of the gospel implies the gospel-emptiness of all other creeds. It is not a new gospel that we preach; but we do preach that the old gospel of God's mercy for sinners is so full and overflowing that it cannot be contained within the limits of any creed, but is found as a life-giving element in all creeds that hold out the hope of divine mercy to sinful men."

WONDERFUL EFFECTS OF THE KOLA NUT.

The State Department has been calling upon United States Consuls in Africa for specific information respecting the marvelous kola nut, which by its peculiar action upon the muscular system enables the negroes to make long journeys bearing enormous loads under tropical suns and across difficult country without food. Cases authentically reported prove that an old negro may carry a 176-pound bag of coffee four leagues by chewing a single nut slowly. Robert P. Porley, Consul at Sierra Leone, has sent in the first report on this subject, treating of the means of growing and preparing the nuts. He says the natives eat the nuts in the early morning as a stay against the want of ordinary food while traveling and in the evening to induce sleep. Altogether they consider that a general benefit to the human system is derived from the consumption of the kola.

THE WAY IT LOOKS.

Interested friend—"And your boys are all educated and gone to themselves, Mr. Jones?" Jones—"Yes, all in perlesh'n'l life in the city—"

"And who's working your great farm?" "Well, I've got three fellers tryin' t' work it, but makin' mighty poor fists uv 't."

"Where are they from?" "Perlesh'n'l men 't starved out in the city!" —*Cleveland Plaindealer*.

A weak lye is a useful and perfectly safe tree wash. Also old soap suds that stand a few days after clothes are washed, will keep the bark smooth and the borers off, if trees are washed two or three times in summer. If one pint of crude carbolic acid is added to fifteen gallons of old soap suds or lye, it will keep insects off for months.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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Lamoni, Iowa, January 23, 1895.

No. 4.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.

LAMONI, IOWA, JAN. 23, 1895.

SALVATION ARMY WEDDINGS.

BRO. GEORGE W. ROBLEY sent us a clipping from the Boston *Herald*, of interest to the ministry, as it involves a question that in its consequences may affect themselves:—

The legality of Salvation Army marriages by Brig. Brewer in this city is being considered by City Registrar Whitmore.

This question came up when the certificate of a marriage performed by him Christmas night at the Pine street headquarters was filed, several days ago. In the opinion of the city registrar, Brig. Brewer is not "a minister of the gospel, ordained according to the usage of his denomination," as required by the statutes.

A sensational story published in an evening paper yesterday regarding this Christmas marriage by Brig. Brewer does not please the city registrar, who makes the following comment:—

"The report of the interview between Mr. Brewer and myself is grossly exaggerated; nothing but the most courteous and civil language passed between us. It was fully understood by Mr. Brewer that I asked only officially, as I did in the case of the Revere clergyman that came before Judge Bolster of Roxbury, in order to secure a settlement of the law in the matter; and when Mr. Brewer departed, my last remarks to him were that if my lawyer decided that I was mistaken I should at once write to him so as to relieve him from any possible anxiety or worry.

"I have been considering the matter, as I stated the other day to you (The *Herald* reporter), and my view of this important subject is as follows:—

"Conceding that the defendant 'resides in the commonwealth and continues to perform the functions of his office,' if he have one, the remaining qualification of Public Statutes, chapter 145, part 22, is that he be 'a minister of the gospel, ordained according to the usage of his denomination.' Beyond doubt, 'the gospel' means the New Testament; hence Pagans, Mohammedans, and Jews are excluded. In fact, the rabbis or Jewish ministers are now specially empowered by acts of 1894, chapter 461, which I succeeded in obtaining from the Legislature.

"Clearly, then, the minister must be of the Christian faith, and of this faith only two great divisions are known, both claiming to be founded on the gospel; viz.: Trinitarians

and Unitarians. The former includes Roman Catholics, Episcopalians, Methodists, Baptists, and all others who hold the doctrine of the Trinity. The second includes Unitarians and those who believe in any degree the doctrine of a single God and of the more or less divine nature of Jesus.

"Our contention is that such alone are ministers of the gospel, excluding, therefore, all sects which deny the divinity of Christ or the authority of the New Testament. We also contend that by the word 'denomination' is meant a recognized body of persons holding a similar opinion on matters of religious faith. Following the standard dictionaries we find the word means 'a sect, class, or division, particularly of Christians.' We claim that the word as used in this law means a broad and general division on theological grounds, and not a sub-division. We contend that an Episcopalian of the Church of England and a Separatist like Increase Mather both belong to one denomination, viz., the Trinitarian, although each regards the other as a sect or sub-division of the general faith.

"Although the word 'denomination' may have had a greater limitation in 1773, when the Church of England seems to have been called a 'denomination' as distinctive from the congregational form which was then the established church in Massachusetts, we contend that this distinction became obsolete from the date of the rise of Unitarianism in this State. Then a broad distinction was made between the supporters and opponents of the doctrine of a Trinity. These two great divisions cover the only possible ones which can claim to be ministers of the gospel. Our laws show this most clearly.

"In 1786 the clergyman authorized to celebrate marriage is to be 'a stated and ordained minister of the gospel' (chap. 3). In 1817 (chap. 141) he is to be 'any stated ordained minister of the gospel.' But in 1834 (chap. 177) he is to be 'a minister of the gospel, ordained according to the usage of his denomination.' In the Revised Statutes of 1836, the General Statutes of 1860, and the public statutes of 1882, the same words are used.

"It is a notorious fact that the Unitarian denomination rose to prominence between 1817 and 1834. We claim that this act of 1834 recognizes only facts, and if 'denominations' meant 'sects,' it refers only to such as then existed.

"It was proved in the case recently decided by Judge Bolster of the Roxbury court that the Congregational Trinitarians and the Congregational Unitarians were two distinct bodies, and that the usage of one was not binding on the other. It is also a matter of common knowledge that certain divisions of Christians—notably the Roman Catholics, Episcopalians, and Methodists—had a form of ordination prior to the year 1834 by which ministers were ordained by bishops. The

Congregational Trinitarians had another form, which was defined by Judge Bolster as being essentially one which required the coöperation of a council of churches.

"In the present case we contend that the Salvation Army is not a denomination or even a sect. Its theological tenets are Trinitarian, and any new features introduced into them are not of a theological order. It is essentially a philanthropic association, and its main feature of seeking out the fallen and degraded classes for the purpose of making Christians of them is in no wise distinctive in principle from that of all other Christian denominations. No Christian church will allow that this object is denied or slighted in its creed. The particular method employed is old and not especially peculiar. The missionaries of the Roman Catholic Church have for centuries risked torture and death for exactly these objects. The Methodist sect was founded by a desire to revivify the zeal of the English Episcopal establishment.

"And as every Christian church has at times tried to adapt itself to the ever-changing conditions of modern civilization, so this Salvation Army, with its semi-military organization, is not a church, a denomination, or even a sect, theologically, but merely a society of Christians using popular methods to extend Christianity and a belief in the tenets of the Trinitarian denomination. To take parallel cases: The creation of Sunday schools did not make a new denomination, nor the establishment of foreign or home missions; nor the founding of the order of deaconesses.

"In this case one Ballington Booth, recently admitted to citizenship here, assumes the power at his discretion to ordain ministers of the gospel. He tries in the nineteenth century to assume the function of a pope, and to assume powers which have hitherto been supported only on the theory of the apostolic succession. This assumption is contrary to the whole traditions of New England, and will undoubtedly be carefully scrutinized by the courts before they decide in favor of it.

"Without being uncharitable it would seem as if this special phrase, 'ordain you to be a minister of the gospel' was put into Mr. Booth's proclamation for the express purpose of meeting, and if possible, circumventing existing laws. If he had said, 'hereby commission you' or 'authorize you to go out and preach,' it would have been preposterous, because everybody has that power; but his use of the technical words, 'ordain you to be a minister of the gospel,' can be explained, as I have said, on only one of two theories—either that he assumes now to create himself a pope, whose powers were exercised only on the theory of the traditional authority of St. Peter and his successors, or else he must have had in mind the desirability of evading

the marriage laws of some of the States in this country.

"To sum up the matter, my claim is that ordination either as understood in 1834 or as understood in the present year, is a certain definite and well understood institution. A man may be ordained by a bishop, or by a council of churches in this State. If he be a Unitarian he may doubtless be ordained by a church; but if a Trinitarian he cannot be ordained by a church, and Mr. Brewer's associates, the body of them who are here in Boston, even if they were an ecclesiastical body constituting a congregation or parish, could not ordain him themselves, nor could they transfer that power to anyone else. If it be contended that they have a denomination which transfers that power to somebody else, just as that power is exercised by Roman Catholics, Episcopalians, or Methodists, my reply is that it is reversing the entire chain of history. Priests are ordained by bishops who were created before the parish or congregation. The bishop claims to hold his commission by divine authority transmitted through a continuous line of bishops from the time of Jesus, and the priest, when so constituted, went out to seek and to form his congregation.

"It would be beyond precedence to claim that if the process was reversed and the congregation created the bishop, that was any denomination created or thought of in the year 1834 when these particular words were put into the laws of Massachusetts.

"As a charitable institution the Salvation Army undoubtedly is doing good work. Personally, from what little I have seen of Mr. Brewer, I believe him to be honest, sincere, and devout; and inasmuch as Mr. Brewer, if he be a citizen of Massachusetts, can in the easiest possible manner obtain the power of justice of the peace to solemnize marriage, there seems to be no reason why he should try to put a forced and unreasonable construction on the laws when there is no exigency which demands anything of the kind.

"My only object, of course, is to have the laws passed upon by some court, so that I may have a proper guide for the discharge of my duties, because, as the records of the city clerk or city registrar are made by law to be prima facie evidence of a marriage, it is of the utmost importance that whatever purports to be a marriage, and is entered on the records, should be without any legal doubt or flaw upon them.

"I must protest that any decision against Mr. Brewer's authority will in any way effect the validity of any marriage heretofore performed, as in the Revere case. The exact contrary is true. A marriage where either party believed it to be valid is valid, and though any informality is bad, like a cloud on a title to real estate, it does not really make the marriage illegal, and it can always be corrected and made beyond a doubt while the parties live."—*Boston Herald, January 3, 1895.*

It is well for all to take notice of this controversy and note results, for it is possible that in some place, in the United States, the question

whether the Reorganized Church is a religious denomination coming within the meaning of the statute, as it did on a late occasion in Canada; in which case it is quite safe for all to be informed on the subject.

The traveling ministry will do well to ascertain what the statutory enactments are in the respective States where the scene of their labors may lie; and if those statutes require that they be registered, or that they obtain a certificate from a judge of any court of record, in order to be qualified to celebrate the marriage rite in the State, then make sure to secure the requisite recognition and authority before officiating in the ceremony.

It is necessary that we be not only lawabiding, in that we are peaceable and good citizens in not breaking the law by overt acts of wrongdoing, but that we observe those items of the law by which we are authorized to perform the special duties devolving on us as ministers of the gospel, and of which the legislature takes cognizance.

QUESTIONS AND ANSWERS.

DID the Levitical priesthood exist prior to the days of Levi? If so by what name was it called?

Ans.—Undoubtedly the priesthood, the authority by which Levi and his sons performed the duties and celebrated the rites of their office, existed before Levi, as it is hardly to be supposed that God would invent or create a priesthood for Levi.

It was called the Aaronic priesthood, before Levi, and for a similar reason that the line of duties performed by those holding it were by Aaron and his sons.

It would almost appear from Doc. and Cov., Sec. 104, that at the beginning the different callings, or offices in the priesthood service were all recognized under one head, and called "the holy priesthood, after the order of the Son of God;" but subsequently, to avoid the too frequent use of the name, which might tend to improper, light, and irreverent treatment of the name, a separation of duties occurred and one class of officers was designated to one set of duties and another class to another; the one was called the Melchisedec, the other the Aaronic, or Levitical; the one being called the higher the other the lesser

priesthood; the one appertaining to spiritual the other to temporal things. The terms Melchisedec and Aaronic or Levitical priesthood apply rather to the right to officiate in specified rites and duties, than to any distinction of individuals.

The Doctrine and Covenants states that there are in the church two priesthoods, which freely rendered will mean that the offices to be performed in the administration of the affairs of the church are classified into two lines; the one being specifically designated to attend to the spiritual order of things, with the authority to act in the temporal order if necessity should require, the other designated to officiate in the temporal order of things; this last named being styled an appendage, or needed addition to relieve the pressure on the other. All grades of office in the church are ranged under these two divisions, no officer in either holding any higher priesthood than any or every other officer in the same division. The priest holds no higher priesthood than the deacon, though in his grade of office he may perform duties and celebrate rites that the deacon, or teacher may not. The apostle holds no higher priesthood than the elder, though in his grade of office he may do what the elder may not; their priesthood is the same.

Q.—Does the "one baptism" mentioned in Ephesians 4: 5, refer to the baptism of water, or of the Spirit, or to both?

A.—The language of the apostle in the text quoted is used in a general sense and was intended to apply to the completed baptism into Christ. It cannot mean either the baptism of water or the baptism of the Spirit alone, unless violence is done to the text found in Galatians 3:27 written by the same apostle.

For as many of you as have been baptized into Christ have put on Christ.

See also Rom. 6: 3, and John 3: 5.

EXTRACTS FROM LETTERS.

SR. MARY HOAGUE, writing from Fulton, Wisconsin:—

Now have we not great reason to rejoice and be thankful, for a year ago there was not a Saint outside our family nearer than fourteen miles; now a nice little band meets from house to house each week, and once a month on Sunday for sacrament; and best of all, God meets with us? I hope we may prove more worthy of the blessings and many more may

be added till we have a nice branch and church building of our own.

This is the result of labor bestowed in that locality by Bro. W. S. Pender and others, chiefly Bro. Pender. Sr. Hoague says of it:—

We prayed that there might be a few near us; but did not look for over four or five, and hardly dared hope for that. He [Bro. Pender, Ed.] came back, preached a week and baptized two; then a few more sermons two weeks later and baptized five. O, how we rejoiced to have Saints near us! Then he was away for a few weeks and to district conference, and when he came back four more were ready for baptism; after that two more were added to our number. We started prayer meetings every two weeks, Thursday evenings, and were so happy, for they are the best people in the community, and others are near the kingdom. October 6, had conference here and organized the Southern Wisconsin district; had the tent here, and a series of meetings in the tent after conference. Much good has been done.

Bro. F. G. Pitt, writing from Chicago, January 14:—

All goes fairly well with us here. I spoke twice at Carbon Hill last week. I expect to labor at Piper City from the 17th to the 24th; Peoria and vicinity from the 25th to the 31st; Kewanee, February 1 to the 5th, and Sandwich, 7th to the 12th.

Bro. G. M. L. Whitman, Nebraska, January 15:—

Discussion between Bro. C. H. Porter and F. C. Watkins, Christian Adventist, commenced last night and closed the first proposition to-night. So far all is well. God is speeding the right. Second proposition is the kingdom spoken of in Daniel (Dan. 2: 44) set up 1830-35; Latter Day Saint affirms, Adventist denies.

EDITORIAL ITEMS.

BRO. JOHN LONE relates how one year ago one of the elders began preaching at Fairview, Michigan, when he and others obeyed and now they number twenty-three and have built a house of worship. The work prospers; though opposition exists, it serves to stimulate to activity. Brn. Peters and Cornish are expected to visit and organize the members into a branch.

SUNDAY SCHOOL MUSIC.—Contributions of words or music for the Sunday school song book should be sent to F. G. Pitt, 827 North Halsted street, Chicago, Illinois; or to Ralph G. Smith, No. 6113 Howe street, Pittsburg, Pennsylvania. Make a note of these addresses.

Srs. Lizzie Plato and Mamie Phipps, of Niagara Falls, Ontario, recount blessings received by the few members there, who in assembling accord-

ing to the commandment are owned and blessed of the Lord. They rejoice in the work and are striving to extend it to others.

Pres. Joseph Smith and Bishop E. L. Kelley left Lamoni on Monday, January 21, for St. Louis, to be present at the hearing of the Temple Lot Suit on appeal, to be tried before the United States Court of Appeals, Eighth Circuit.

Particulars of the arrival of the Evanelia and latest news from Tahiti and the islands will be found in the letters of Brn. Burton, Gilbert, and Case, in this issue. We hope to soon publish an account of the Evanelia's voyage, in the *Leaves* or the HERALD.

Bro. A. C. Stone, Arlington, South Dakota, and Bro. T. B. Young, Clarksville, Missouri, express the wish that some of the ministry make them a call, with a view to labor.

Bro. R. J. Anthony was at Deer Lodge, Montana, January 7, and would go to Idaho Falls on the 10th.

Sr. Mary M. Thomas, of Grindstone, Huron county, Michigan, has a little boy in her charge four years old, for whom she wishes to secure a home among the Saints. Should there be a family of Saints reading this note who desire a child of this age to adopt and make a home for him, let them communicate with Sr. Thomas at the address herein given.

Bro. Mark Jensen writes of brief labors at Moorhead, Iowa, by Bro. Wight. He hopes Brn. Wight and Mintun will not forget that branch in ministerial labor.

Mrs. Tripp, of Rockford, Washington, requests prayer in behalf of her mother, Sr. Maria Empey, who is very sick. Sr. Empey is an old-time Saint, from Nauvoo.

Sr. C. C. Judkins would like to see Bro. J. D. Erwin again at Midway, Arkansas. One desires baptism.

Bro. S. W. Tomlinson, of St. Marys, Ontario, continues to have success in the missionary field. He has baptized three, in the general work of preaching and ministering enjoying the favor of the Master and the good will of the people to a reasonable degree.

Brn. F. M. Weld and D. M. Rudd were at Knoxville, Iowa, on the 16th inst., preaching in the courthouse. Prejudice was running high, the message being new to the people. Some were much interested.

Remittances on past due HERALD and book accounts are requested. The office would like to close up its list of old accounts, so far as possible, with the month of January.

Brn. G. H. Hilliard and W. H. Kelley were with the Saints of Philadelphia on Sunday, January 20. Bro. Hilliard was working his way westward.

In making remittances please do not send checks on local banks. It costs from fifteen to twenty-five cents to collect such checks. Please remit by draft, post office or express order, or registered letter; drafts or orders preferred.

A proposal has been submitted to the Council of the Empire to establish a Russian legation to the Vatican. Is this another step toward the consolidation of the Roman and Greek Catholic Churches?

Emperor William pleads for "concord and unanimous coöperation against the growing attacks upon the institutions of the State." His tendencies to fasten royal absolutism upon the people threaten the peace of his reign and augment the rapid growth of popular government in Germany.

Mothers' Home Column.

EDITED BY FRANCES.

Select reading for Daughters of Zion, February meeting.

FEEDING THE LAMBS.

(JOHN 21: 15.)

THIS is a significant command. We have not yet fully grasped its meaning. If we consider the Lord who gives it, the apostles who received it, the duty imposed in it, and the tender subjects of it, we may form some idea of its import.

1. It is the Chief Shepherd who speaks; with a knowledge that reaches to the bottom of all things and a concern that embraces all the interests of every creature he reveals his will. From the beginning of his career his love for little children and his interest in little children are everywhere manifest; as a child he is ushered into the world, as a child he is worshiped, as a child he grows and develops in the household of Joseph and Mary. He teaches the world for the first time the significance of childhood.

Go outside of the Bible and what do you learn of childhood? What position has the child in the mythologies of Greece and Rome, in the pagan religions of the world to-day? Read the sacred books of India, China, Egypt, Persia, and you find hardly an indication that there are children in existence. Study the histories of the ancient Berosus, Herodotus, Xenophon, and childhood's deeds and influence are scarcely mentioned. Examine the poets Homer and Virgil; there are few lines

about children. Study the ethics of Plato or Confucius; there are few precepts for the child. In the highest civilization of the past little children weakly and unpromising were put to death. How is it with the Bible? Here is the history of two shepherd boys almost from the cradle until one becomes lord of Egypt and the other the singing King of Israel. A little outcast child—a foundling from the flags of the Nile—has even his baby history carefully written until he becomes the lawgiver of three millions of people. A little maid is the heroine of a great general's restoration from leprosy, and a little lad is the means of a great multitude being fed. Children in the palace, in the temple, at the knee of mother and grandmother, in the priesthood, in the miracles of Jesus—children everywhere. The greatest of the prophets prophesies: "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful." The greatest of the poets sings: "Come, ye children, hearken unto me; I will teach you the fear of the Lord." The greatest of visions heralds the birth of a child at Bethlehem. And Christianity saves the weakest child. Byron, the clubfooted; Sir Walter Scott, who was called "a pining child;" Sir Isaac Newton, who could be put in a quart pot; Charles Sumner, weighing but three pounds and a half; Pope, Descartes, Kepler, Gibbon, Lord Nelson James Watt, John Howard, Washington Irving, Wilberforce; thousands that under heathen teaching, as weakly little ones, would have perished, Christianity has saved. Christ teaches: "It is not the will of your Father which is in heaven that one of these little ones should perish." "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Christ places his hands on the children's heads and says: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." Christ receives the hosannas of little children. It was Bethlehem that taught the wise men that a child's face was a grander study than the stars, and it is the incarnation of divinity in a little child that proclaims the highest divinity of childhood. So, in giving his last counsel to those who are to represent him on earth, Jesus says: "Feed my lambs;" the Head of the church commissions his body to care for the children.

2. This, then, is a service considered worthy of the ambassadors of the King of heaven. Peter, and James, and John receive these orders; myriad-minded Paul can do nothing better than to teach childhood; David, king of Israel, does not regard such work as beneath him, but is ready to say: "Come, ye children, hearken, I will teach you." There is no office higher than that of a teacher of youth, for there is nothing on earth so precious as the mind, the soul, the character of the child. The teacher is compared to the switchman who holds the key to the switches on the railroad tracks. If he does his duty faithfully the train will reach its destination in safety; if he neglects it disaster and ruin

will follow. A misplaced switch, a wrong signal may send hundreds unprepared into eternity. The teacher is as a gardener who cultivates choicest flowers and fruits for his Master. A certain philosopher was always talking very much to his friends about the garden in which he was in the habit of walking and carrying on his studies. At length one of his friends came to see him and found his extraordinary garden a patch of ground about twice the size of his own room. "What!" he exclaimed, "is this your garden? It's not very large." "No, it's not very large," was the answer, "but it has a wondrous height; it goes up to heaven." And so of the teacher in the Sunday school; the work in the class may not be a very large one, but it's a very lofty one; it reaches up to heaven, it reaches out to eternity.

Is it strange, then, that the Scriptures declare: "They that be teachers shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever?" Is it remarkable that the old colored brother prayed for the good Christian woman who taught them: "O, Lord, bless the teacher who come so far to 'struct us in de way of heaven. Rock her in de cradle of lub. May she have souls for her hire and many stars in her crown in de great gittin' up mawnin' when de ginerall roll is called. And when all de battles is ober may she fall kivered wid victory, be buried wid de honors ob war, and rise to wear de long white robe in glory and walk de shinin' streets in silver slippers down by de golden sunrise, close to the great white throne, and dere strike glad hands wid all her dear scholars, and praise de Lawd for ebber and ebber?"

Should any man or woman feel it a small distinction to teach little children the way of life? Is a dignity which the Lord of heaven accorded to his chosen, inspired apostles beneath us? Does not the command come to the sternest of the apostles—Peter, hardly a child-loving man—one of those who would rebuke little children for crowding upon the Master, and is not the command to you, however great, or learned, or harsh, or unsympathetic you may be? Is it not a test of our love to the Master? "Lovest thou me?" Then "Feed my lambs;" prove your affection by this work for the little ones that I love.

And who shall say that the proudest, and wisest, and grandest may not learn the Master himself by this service for childhood, as in no other way? A child is a grander study than geology, as John's study of the jasper and pearl of the New Jerusalem was grander than his contemplation of the rocks of Patmos. A child is a grander study than botany, as the living lilies at Jesus' feet were more beautiful for thought than the carved lily work of Solomon's temple. There is no machinery known to engineering so curious as a child's hand; no dome of St. Peter's, or the Capitol, so wonderful as a child's head; no instrument known to the science of optics so marvelous as a child's eye; and when the study is the child's soul, all sciences, and literatures, all arts are as nothing, for all sciences, and literatures, and arts, spring from the soul, and the soul itself is, therefore, greater than them all.

"Out of the mouths of babes and sucklings God hath perfected praise." A number of gentlemen visited a school in France in which was a deaf and dumb boy. One asked him, "Who made the world?" The boy took his slate and wrote: "In the beginning God created the heavens and the earth." "How do you hope to be saved?" was the next question. The child wrote: "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." "How is it God made you deaf and dumb, while all those around you can hear and speak?" The boy was puzzled a moment, then quickly recovering, he wrote: "Even so, Father, for so it seemed good in thy sight."

A child five years of age was brought by her majesty's request into the presence of Elizabeth, Queen of Frederick II. of Germany. The father brought the artless little one into the royal palace. She approached the Queen with a graceful courtesy and kissed her robe. The Queen was dining with the ladies of her court and they watched with interest to see the effect of so much splendor on a simple child. She looked carelessly upon the costly dresses of the guests, the gold, and silver, and porcelain upon the table, and the pomp in which all was conducted, then folding her hands she sang with a clear, childish voice:—

"Jesus, thy blood and righteousness
Are all my ornament and dress;
Fearless with these pure garments on,
I'll view the splendors of thy throne."

Tears filled the eyes of the ladies, and the Queen said: "Ah, happy child, how far we are below you!"

Did not Christ take a child and set him up in the midst of his disciples as an example of the greatest in the kingdom of heaven? May not a child teach its teachers and bring them nearer to heaven, by its influence, its lessons of tenderness and trust, and does not the Master intend this when he says, "Feed my lambs"? Did not John, the apostle, who would call down fire from heaven upon the enemies of his Lord, thus learn meekness, and the learned, self-confident Saul of Tarsus become as a little child, saying, "What shall I do?" and reaching out hands to be led, and becoming so tender that he besought men night and day with tears?

3. But observe the command here: "Feed my lambs." Feed them, shepherd them, nourish them. He calls them his, "my lambs," members of his flock. Feed my lambkins; not simply give them food, but take care of them, guide, govern, defend, tend them. Christ himself is represented as the great and good Shepherd carrying the lambs in his arms. It is said of him: "He shall feed his flock as a shepherd." Peter, the great missionary preacher, may in his great popularity and usefulness overlook the needs of little children, and so Christ reminds him of this great duty. And this was as old as Sinai. God said to Israel: "These things I command thee this day shall be in thine heart, and thou shalt teach them diligently to thy children." "Gather the people together, men, women, and children, and the stranger within thy gates, that they may hear, and that they may learn and fear the Lord thy God, and observe to do all the works of

this law, and that their children which have known anything may hear and learn to fear the Lord your God so long as ye live in the land."

Children to-day are fed on everything save the food Christ would give. Corrupt books and papers are everywhere. Tainted meat, poisoned food, such as the press vomited out upon the land from the Capital of the nation during the Breckinridge trial, is spread every day before the children. Is not the call imperative to every Christian to use his influence to gather in the young to the table spread by the Son of God and feed them upon the bread of heaven? It is this way the world is to be redeemed. In old days, says some one, there were angels who came and took them by the hand and led them away from the city of destruction. We see no white-winged angels now, but yet men are led away from threatened destruction. A hand is put in theirs which leads them forth toward a calm and better world, so that they look no more backward—and that hand may be a little child.

We ask so constantly: "How shall we reach the masses?" The answer comes from Galilee. Christ has a multitude of five thousand hungry men to feed, and a lad is there with five loaves and two fishes, and Christ blessed them and gave to the multitude, "and they did all eat and were filled." There are multitudes around us hungering for the bread of heaven. How shall we reach them? Bring the children, by our missions and Sunday schools, to the side of Christ, enlist their prayers, gifts, and sympathies, and send them forth with the Savior's love in their hearts to the homes that our preaching does not reach, and all shall be fed.

In a Western home there were father, mother, and little Mary seven years old. The child had been to Sunday school in the East. The father was taken sick. Thinking he was going to die and knowing he was not ready he became greatly troubled. One night he awoke in such great distress he begged his wife to pray for him. She said she had never prayed; she didn't know how to pray. "Oh! what shall I do for my poor soul?" cried the man. "Perhaps," said the wife, "our little Mary can pray, for she has gone to Sunday school. "Go, call her at once." The mother went up stairs. The child was fast asleep. The mother awoke her, wrapped her in a shawl, carried her downstairs, and seated her upon her father's bed. "Mary, my child, can you pray?" asked the man. "Yes, father, I can." "Will you kneel down and pray for your father?" "Yes," said the child, and kneeling and putting up her little hands she prayed: "Our Father who art in heaven," and then she asked God in her own way to have mercy and pardon him, teach him to love Jesus, and make him well. "Mary, will you read me some from the Bible?" "Yes, father; and the child opened the Bible and read the third chapter of John, and came to the words, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life." "O Mary, is that there?" "Yes, father, it is as Jesus said," and she read on, "God so loved

the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "O! that is for me, a poor sinner like me," cried the penitent, "whosoever believeth in him should not perish, but have everlasting life!"

A father, a hard un-Christian man, kissed his sleeping boy good night. The kiss awoke the child, and looking up half conscious, he repeated his Sunday school verse: "The Lord is my Shepherd. I shall not want." Then fondly stroking his father's chin, he said: "Papa, you say it—the Lord is your Shepherd, you shall not want." The man who had crushed out all religious feeling gave his heart to God by the bedside of his child. Did not the prophet say: "A little child shall lead them?" "Did not a star lead wise men to the heavenly Child to teach us that a child can lead men to the stars?" "Brethren," said Malancthon, when the Reformation seemed about to be defeated, "Brethren, take courage, the children are praying for us!" Childhood's hopes, childhood's prayers, childhood's sympathies, childhood's loves, childhood's lessons, childhood's faith, are mighty to help in saving the world.

A Christian woman dreamed during a great revival that standing on the shore of the ocean she saw a vessel going to pieces in the breakers. Passengers and crew were clinging to the ropes and hanging on the sides of the ship, crying, "What must we do to be saved?" As she watched she saw a cable just above the breakers. A minister lifted it and pulled it a little way. Then men and women took hold of it with him and drew with all their strength, but they were unable to move the vessel from the bar on which she had struck. At length came the children, who were standing by, and put their delicate little hands by the side of the strong hands of the older people, and then again they all pulled together and the vessel came off and all on board were rescued. Do we not need the little hands to pull with ours?

So the Master commands: "Feed my lambs." Shall the church be indifferent? Would it not be well if the whole body of Christ would give its whole attention not to old hardened men and women seared and fixed in sin, but to the children, the blessed boys and girls, and crowd our sanctuaries with the bright faces and fresh hearts and receptive minds of the young, and thus prepare the kingdom for the coming of the King?

And when we think of the value of the child's soul! Ah then! "Jimmie," said a wise grammar school boy to his little brother of six, "Jimmie, come here and tell me what you've got inside of you!" "Nothing," said Jimmie. "Yes you have. Listen! You have a whole telegraph stowed away in your body, with wires running down to your very toes and out to your finger tips." "I haven't," said Jimmie, looking at his feet and hands. "You have though; and that isn't all—there is a big force pump in the middle of you, a pumping and pumping seventy times a minute, all day long, like the great engine down at the locomotive works." "There ain't no such thing." "But there is though;

and besides, a tree is growing up in you with over two hundred different branches, all tied together with ever so many bands and tough strings." "That isn't so at all," persisted Jimmie, about to cry. "I can feel myself all over, and there ain't no tree, and no engine, and no telegraph, and nothin' else 'cept flesh and blood." "Oh, that isn't flesh and blood, that's most of it water," said the smart brother. "This is what you are made of—a few gallons of water, a little lime, phosphorus, salt, and some other things thrown in." And Jimmie wept as he thought of the combination.

But if the body is so wonderful, what of the soul? what of the mind that God has created to apprehend great truths of nature and revelation; of the future, big with great interests that may affect society, that may influence whole nations; of the spirit, that is to blossom for heaven or be blasted for the pit! Ah, not one of these little ones should perish. The child's sighings are for God. The child's homesicknesses are for heaven. Let them be satisfied. Let nothing take the place of God and his gospel in the development of the child's soul. O the value of a soul!—your soul!!

4. This brings us to the last point—the subject of this command. What is the value of a child? It was said of a babe in a cradle: "This child is set for the fall and rising again of many in Israel;" and if we had the power of prophecy we too could see in the little people around us, in the potentiality of childhood, the rise and fall of nations. Saving a man we save a soul; saving a child we save a life. Here is a tiny boy in a small basket made of papyrus and daubed with pitch floating on the bosom of an Egyptian river and kept by an unseen hand from the jaws of the crocodile, and a princess finds it and says to a Hebrew woman, "Take this child and nurse it for me," and he becomes a mighty lawgiver and leader of millions. Here is another boy, in the great city of Rome, one thousand nine hundred years ago—a beautiful child, saved again and again from deadly peril in the time of war. He is wrapped in purple, taught in a palace, becomes one of the worst men that ever lived—Tiberius, under whom Christ was crucified. Here is still another. One day there is a cry of fire in an English village; a preacher's house is in flames. Everybody escapes from the burning building, when it is discovered that one little boy has been left behind. A ladder is placed at a window, a man runs up and the child is brought out and placed unhurt in the father's arms. How much the world would have lost had that child perished; it is John Wesley. Who can tell what a little child may be? "Like arrows in the hands of a giant, even so are the young children." The boy may grow up to be like Moses, a great statesman and reformer; like Newton, to weigh the far-off stars in a balance; like Shakespeare, to sing sublime thoughts in the ears of all ages; like Luther, to scorch what is cruel and false by a word as by a flame; like Beethoven, to lift the soul by the magic of melody to the seventh heaven; like Napoleon, to be the greatest of butchers. You may never know but that the child you

meet in rags and pitiful squalor in an alleyway of some great city may have in him gifts that will lift up thousands and tens of thousands, or degrade and destroy them. It is related of old John Trebonius, the German schoolmaster and instructor of Martin Luther, that he always appeared before his boys with uncovered head. "Who can tell," said he, "what may yet rise up amid these youths? There may be among them those who shall be learned doctors, sage legislators—nay, princes of the empire." Even then there was among them "the solitary monk who shook the world."

In all our educational institutions, our literature, our home services, our Christian enterprise, we are learning the value of the child, and that a nation, a church, as well as a man, is blessed which has its quiver full of them. We think sometimes of the cost of a child. If you want to know, says some one, what a boy is worth, go and ask his mother. By the time she goes into the jaws of death to give him birth and then takes him, pure as the lilies, to grow as the lilies grow, and puts into him her days of life and her hours of ease, her prayers and tears, and toil and anxiety, and he stands before her strong, and clean, and tall at twenty-one, she can tell you what he is worth from the crown of his head to the soles of his feet; and when the legaliz'd dram shop takes hold of him, tears him down fibre by fibre, and puts oaths on the lips she used to kiss, and crushes out his mother's hopes and blackens with darkest night his future, it is no wonder she makes outcry.

"How much that little girl costs," said a mother, as she passed a child leaning against an iron railing eagerly watching some boys playing marbles. "Costs?" asked her friend, "what, her shoes and stockings, her plaid dress and gay ribbons, her hat and feathers?" "That is the least cost," answered the mother. "I was not thinking of that, but what pain and suffering she costs, what fatigue and watching, how much of a mother's anxiety, how much of a father's toil, how many prayers, fears, yearnings, how much patience, how much responsibility, how much instruction, how much correction, how much love, how much sorrow, how many teachers, sermons, Sundays? She costs, too, a dying Redeemer."

But how vast the profit! The prattling babe pays for itself a thousand times over. There are some poor families here, but you could not get one of them to sell "the baby" for all the money in the treasury of the United States. The wisest man finds the child the grandest of all sciences. Darwin acknowledged himself sold when his little niece asked him seriously what a cat has which no other animal has. He gave it up after mature deliberation, and then the sly little puss answered, "Kittens." To the little ones evil thoughts are "my naughty think;" heaven is "the thunder's home;" ice is "water that went to sleep in the cold;" dust is "mud with the juice squeezed out;" the rainbow is "God's smile;" an overcast sky is "when the lights have covered themselves up and gone to bed;" stars are "the eggs which the moon has laid;" and snow is "rain all popped out white;" love is "a kiss in the heart." One, when she saw

kittens the first time, cried: "Mamma, O Mamma! here are little pieces of cat all around; pussy is all shook to pieces." And another seeing a monkey around a hand organ exclaimed: "O Mamma! here is a little boy with a tail," and taking a penny to the monkey, she said gravely, pointing to the organ grinder: "Take it and give it to your fader."

Here they are beautiful and valuable, but out of these days of innocence they come. They make nations; they make the world. A great soldier of to-day—Lord Wolseley says: "The Chinese are the coming nation; They will overrun the world. The battle of Armageddon will be fought between the Chinese and the English-speaking races. Some day a great general or lawgiver will arise in China, and the Chinese, who have been motionless for three centuries, will begin to progress. They will take to the profession of arms, and hurl themselves against the Russian Empire; Russia will go down. Then they will march westward and overrun India, sweeping England into the sea. Asia will belong to them; and then, at last, the English, Americans, and Australians will have to rally for a last desperate struggle."

I do not believe that. The children of America and England are the coming power. The heathen world is going down before the sweep of Christian forces. Old faiths of the East are going to decay before the work of missions. A recent Brahmin tract says their ancient religion is in danger. Speaking of English missionaries, the writer declares: "They have cast their net over our children by teaching them in their schools and they have already made thousands of Christians and are continuing to do so. If we continue to sleep as we have done in the past, not one will be found worshiping in the temples in a very short time. Nay, the temples themselves will be found converted into Christian churches."

You know how Germany conquered France? I'll tell you. It was long before the war was begun that she won it. A young man named Wolff was a lieutenant of engineers under Von Moltke. One day he was ordered to report in civilian's dress at the railroad station. He went, reported, and was given a bag of samples. With his commanding officer he went from city to city as a commercial traveler selling by samples. They went from merchant to merchant. At one place they visited several houses. Then the commander said: "We will take a walk and go across the bridge. We will not return together. On your way back you will pace the bridge, and going and coming keep your eyes open to observe all points of the bridge." The officer did as he was bidden, returned to his hotel and wrote out a full description of the bridge and sent it in and thought no more of it. War came and the whole German army marched to the frontier. As the advance drew near this same bridge was blown up and fell in a mass of ruins. The army halted; a train of freight cars came forward and from these cars was taken the prepared material from which a new bridge was put together in a few hours. Every timber and every metal was ready for immediate use. A new bridge

had been constructed for that particular crossing, based upon the officer's report, and in a few hours the army marched over the bridge and into the enemy's country. So in the culture of childhood, we prepare the way for the conquest of the world. So the rivers shall be crossed, and the mountains be overcome, and the King's highway be cast up, and the kingdoms of this world become the kingdom of our Lord and of his Christ.—*F. D. Power in Church Union.*

DAUGHTERS OF ZION PROGRAMME.

FEBRUARY.

OPENING hymn, 144. Scripture reading, 1 John 3: 18-24. Prayer. Review of chapter 22, Hints on Child-training. Reading and discussion of chapter 23. Select reading, Home Column. Question box. General remarks on mothers' work. Reading of minutes of previous meeting. Report of visiting committee. Miscellaneous business. Closing hymn, 231.

MARCH.

Opening hymn, 396. Scripture reading, Colossians 3: 12-25. Prayer. Review of chapter 23, Hints on Child-Training. Reading and discussion of chapter 24. Select reading, Home Column. Question box. General remarks on mothers' work. Reading minutes of previous meeting. Report of visiting committee. Miscellaneous business. Closing hymn, 236.

APRIL.

Opening hymn, 173. Scripture reading, 1 Peter 2: 1-9. Prayer. Review of chapter 24, Hints on Child-Training. Reading and discussion of chapter 25. Select reading, Home Column. Question box. General remarks on mothers' work. Reading minutes of previous meeting. Report of visiting committee. Miscellaneous business. Closing hymn, 235.

DAUGHTERS OF ZION.

DENVER, Colorado: Annie Brewer, Louisa Fishburn, Ella Bartlett, Emma Hamlin, Ina Shall.

West Bay City, Michigan: Sisters Leah Robertson, Ida Robertson, Kate Smith, Jennie Cooper, Adams, Maggie Badder, Donnelly, Lou McKinzie, C. Murphy.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. C. C. JUDKINS, Midway, Arkansas, requests your prayers in behalf of her afflicted daughter.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JANUARY.

"Ye receive the Spirit through prayer."—Doc. and Cov. 63: 16.

Thursday, Jan. 17.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—2 Timothy 2: 24, 25.

Thursday, Jan. 24.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Jeremiah 23: 3, 4.

Thursday, Jan. 31.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace. Memory Verses.—Isaiah 62: 8-12.

Original Poetry.

PRAISE.

Tune: EVAN.

BY JOHN CHISNALL.

My God, how shall I come to thee,
That I may offer praise
For all the good bestowed on me
While yet in darkened ways.

Thou didst send me thy radiant light
That my poor feet might tread
Into the ways of life and right,
As my loved Savior led.

Thy line on line and precepts rare,
In promise made of old,
Lead me with gentle hand and care,
And doth new hopes unfold.

My ebbing life is in thy hand,
I feel 'tis better there,
If only now thine angel band
Thou chargest with my care.

My soul would fain new tribute bring
As incense to thy throne,
If I might only to thee sing,
Thou great, thou allwise One.

Letter Department.

DES MOINES, Iowa, Jan. 15.

Editors Herald.—This writing finds Bro. Fred A. Smith and myself in this capital city, holding services evenings and twice on Sundays at Webster Hall, corner Tenth and Center streets, with interest fair to good, though the attendance is not so large as we desire, or as we can accommodate. Brethren here give one dollar and fifty cents per day for the hall. We are endeavoring to set forth "the signs of the times," and "the gospel restored," including the coming forth and divinity of the Book of Mormon. We contemplate opening up in Highland Park, near the college, when through here, and will, if possible to arrange.

Was called to Eagle Grove last week by telegram, and found Bro. J. F. McDowell prostrate, seemingly, from overwork. He was administered to, and when I left on Saturday he seemed to be on the high way to recovery. Preached twice while there to fair-sized audiences. Saints there seemed alive in the work, and were encouraged by the discussion between Bro. McDowell and Elder Eychaner, Restitutionist Adventist, which was largely attended, and it was generally conceded that while Eychaner was the more rapid speaker, Bro. McDowell had the better argument, and was therefore victor. Saints at Eagle Grove met my expenses to and from this city to theirs, though having to pay full fare, owing to not having clergymen's railroad permits for 1895.

I was at Runnells a few days between the holidays and spoke a few times to large and interested crowds. Met the missionaries of our field while there, a little surprise party to us all, I think, as no prearrangement had been made for the meetings. Had a good time. Saints at Runnells are arranging to build a church, soon. Those outside are subscribing quite liberally to the enterprise. And so the work seems moving.

Hoping for its success,

C. SCOTT.

KIRTLAND, Ohio, Jan. 10.

Editors Herald.—We have just laid to rest David, the eldest and last of Bro. and Sr. G. T. Griffiths' boys. Three bright, lovely, promising boys have all been taken within a month; first Willie, then Frank, and now David. Truly our brother and sister are passing through a fiery furnace, and need the prayers and sympathy of all the Saints, that our heavenly Father will sustain in this trying hour and comfort their hearts as he only can do. Lulu, their eldest child, has been very ill, but thanks to our Father, is now convalescing. Little Hattie also seems quite well. No others, so far, are down, and we are hopeful we will be spared additional cases.

W. H. GARRETT.

PAPEETE, Tahiti, Dec. 12.

Editors Herald.—With pleasure I let your readers know that we have reached our destination, after so long a journey, being thirty-six days from the time we left San Francisco until we cast anchor at Papeete. Our little boat rode the waves like a duck. Being so light in a heavy sea, she tossed about so much it was quite uncomfortable in the cabin, especially for Sr. Case; who was sick all the way across, but none of the rest were sick enough to speak of, and the writer never learned what seasickness meant only by observation. I can truly say we had a pleasant journey, and on arriving we received a very warm reception among the natives. We feel that the Spirit of the Master is with them as with those of our brethren and sisters at home. I believe there is a great work to be done here, as the natives seem like children, willing to learn, and very very kindhearted, desirous of knowing the truth and willing to take care of the servants of the Lord. Bro. J. W. Gilbert assisted them in moving the house Bro. T. W. Smith lived in, to this place for us, and the sisters presented us with the most beautiful straw hats I ever saw. The natives have a written language and are much more enlightened than I expected to find them.

I can find no language to describe this place, but will say I made a mistake in thinking California the garden spot of the world; for I was very much surprised to behold this island with its mountain peaks towering over seven thousand feet in the air, and the lowlands covered with the most beautiful trees, flowers, and shrubbery of every description and kind known in the tropical climate, and such fruit as my eyes had never beheld. You will find a description of our journey in the *Autumn Leaves* by Sr. Burton. We are going

up to the Paumotos, a group of isles about a hundred and eighty miles northeast of here, to see Bro. and Sr. Devore, and spend Christmas with them. I think Bro. and Sr. Burton will go back to California about January 12 next. We will be very lonely without them, as they have been so kind to us, and always striving to do and say the right thing, thus setting an example worthy of imitation. I wish Bro. Burton could stay here, as I believe he would do much good. He would learn the language in a short time. We have taken a few lessons of Bro. Gilbert, and believe we will all soon learn to speak the language.

We expect some hardships in this mission, and feel to ask the Saints to pray for us, that strength may be given to us all, and power to do good as days pass and opportunity presents itself. Your brother and coworker,

HUBERT CASE.

NORMAN, Ok., Jan. 9.

Editors Herald.—The work in this field is growing a little brighter; more calls now for preaching than last summer. My next point will be Tecumseh, where I will remain a week or more, thence to Jay Post Office to call on Bro. E. B. Mullin and do some gospel work.

Our debate with L. H. Havill passed off without personal injury to any, notwithstanding the bottle of strychnine that was flashed over the stand by our Campbellite opponent. Friends were made for the work, and we have no reason to regret the results. There are more clouds in the sky, and it would be no surprise to hear of another storm in the theological world in the near future; but by holding on with a firm grasp we hope our little bark will ride safely o'er the waves and steer clear of shoals and breakers and land safely in the harbor on the golden shore.

My address will be Norman, Oklahoma, till March 1, then Webb City, Missouri.

Yours in Christ,

R. M. MALONEY.

ROGERSVILLE, Mo., Jan. 14.

Editors Herald.—The Ward-Cowan debate has closed. The results remain to be seen in the future. Several have expressed themselves as being satisfied that Elder Ward won the victory. Some have manifested considerable interest in the doctrine, and when the tracts were announced for distribution by Elder Spurlock quite a number came forward and took them with eagerness. As one saw the hungering and famishing for truth it reminded an old veteran of the late war, of his comrades rushing up to receive their rations.

Bro. C. J. Spurlock was here during both discussions, rendering very valuable and timely aid, also preaching some sermons of the highest grade. Bro. J. R. Wedlock, of Ozark, Missouri, was also here. Both these brethren are full of the Spirit, a very necessary prerequisite that should always accompany God's ministers. Bro. C. J. Spurlock is a very meek man, and the casual observer would conclude he could not preach at all; but when he begins it is simply grand until the close. The writer has heard him several times, and all his sermons seemed to

be of the highest grade; and his sermons during the debate were a little the best I ever heard from him, and were so estimated by all Saints who had heard him before. I am sorry to note his loss; while here he lost a fine horse, and what makes his loss so very great is, he is a weakly man and now has to go afoot. He left here last Sunday morning with Elder Ward for Ozark, to hold a meeting.

In bonds,

J. P. BENSON.

PAPEETE, Tahiti, Dec. 11.

Editors Herald:—After a thirty-five days' passage from San Francisco we found ourselves, in the Evanelia, off Point Venus' light on the 29th of November, but being too late to get a pilot we did not get into the harbor until next morning. We then were made welcome by Brn. Gilbert and Metuaore, and on going ashore received a gracious welcome by the brethren and sisters here in Bro. Devore's house, in which also Bro. and Sr. T. W. Smith formerly lived. After the necessary business of transferring the Evanelia from the American to the French flag is accomplished we expect to visit some other islands and to meet Bro. and Sr. Devore, who are at Niau or Kaukura.

Bro. Gilbert has preached twice in Tahitian since our arrival and seems to speak fluently, and the brethren here say he speaks very correctly in the native tongue. I felt much pleased on Sunday as I listened to him, so earnestly and fluently, by the influence of the Holy Spirit, teach in Tahitian the Saints the principles of the gospel; and I felt more than ever the beauty of this great latter-day work, that our elders preach, to teach. Here it must be done. He is an excellent young man, and has the inspiration of the mission work in these islands with him, and is an earnest, faithful worker.

Bro. and Sr. Case are "going to school" to him, and have learned their "letters" again and are moving easily along in the pronunciation and knowledge of the Tahitian language. Sister Case will soon speak it. Brother Case will be only a little longer before he will be able to converse with our native brethren. The young man—a stranger, now Bro. William McGrath—who came on board a few days before we left San Francisco, and who was baptized the Sunday after our arrival here, by Bro. Gilbert, is also learning the language and probably will enter soon into the missionary work. Bro. Gilbert is an excellent teacher and renders very valuable aid to these brethren and sisters in learning the language.

The Saints here have meetings most every evening of the week, some of them schools in which Bro. Gilbert questions and instructs them. On Sunday they have preaching at seven o'clock in the morning, and again at ten, and at two p. m. testimony meeting, and 7:30 p. m. preaching, and Sunday school after the ten o'clock meeting. Their singing is peculiar; to us it sounds plaintive and melodious.

The Evanelia coming here has caused quite a commotion, as some persons of influence have demanded the enforcement of a hitherto obsolete law, perhaps hoping to prevent

us from using the Evanelia in these waters. The law demanded that vessels wishing to visit places in these islands must be owned by Frenchmen—one half at least. The enforcement of this law will not cause us much trouble, but it puts the majority of the leading merchants to considerable trouble, as they have trading schooners and must also, by January 1, comply with the law. The American Consul says they feel that we are responsible for this enforcement of the law, yet without malice upon our part, consequently we are not to blame. So the gospel in its methods and workings keeps people and nations stirring, and the Evanelia has caused our faith to be spoken of where our elders could not have been heard. Yesterday before the Notary the difference between our church and the Utah people had to be shown. Roll on, truth, and grind to powder all error!

I expect to return to San Francisco on the packet which leaves here January 12, and hope to get to San Francisco by February 12. I feel desirous of getting to work in my proper field of labor again, and will be glad to see America's shore once more.

I wish all of the ministry who desire to work in the missionary field in the Pacific Slope mission next year to write me concerning it, and state the amount needed for the family, and what part of the mission you desire to labor in, and whatever else you desire the Twelve to know concerning your appointment. I wish to know this by March 1, so I can send your request to the Twelve in time for their consideration according to their request. Address me No. 3010, Sixteenth street, San Francisco, care C. A. Parkin. In bonds,

J. F. BURTON.

SAN BERNARDINO, Cal., Jan. 8.

Editors Herald:—The work in Southern California is onward; not so much as I would like to see, but as we cannot always have things as we would like, we should interest ourselves in trying to better them. I have done what I could for the advancement of the work (in my weak way) since I took the active field a year ago last October. I have tried not to be burdensome to the Saints and have furnished my own conveyance till now, when I find myself in circumstances where I have to put my horse to work, which leaves me afoot without a dollar to pay car fare; so those who may think that Bro. Harris is devoting too much time in one place will know why. While at home I did some repairing to my house. Part of the lumber I had ready two years ago; I sold an old wagon and one horse. I mention this as one brother was so good as to say I was rich, and thinking possibly others may think I had made a big thing out of the ministry, I make this explanation. I am trying to get away to other places. A friend (not a member) told me yesterday that he could let me have a horse, but was afraid he was too poor, as I have sometimes to make very long drives. However, I shall go and see him, about eighteen miles distant. The Saints here, as elsewhere, are having a hard struggle financially and I believe all are bearing it patiently.

I have not written this in a faultfinding spirit, but am ever praying for the success of the truth.

Your humble servant,

D. L. HARRIS.

PAPEETE, Tahiti, Dec. 7.

Editors Herald:—The long looked for Evanelia has arrived at last. On the morning of the 30th of November the signal post showed that there was a two-masted vessel out at sea, carrying the American flag, and signaling for the pilot, from which description we knew it must be the Evanelia; but not being yet in sight from the place where we stood, Bro. Metuaore and myself went up the coast a little ways to where we could get a view of her. Gazing upon the craft for a moment to make sure it was the Evanelia, we hastened back to make ready to receive and make comfortable the new arrivals. The pilot led them safely into harbor at about ten o'clock. They anchored her a short distance from shore, and when the health officer made his usual inspection of the crew, the writer stepped to the water's edge and shouted to the captain, "Bro. Burton, lower your boat and send ashore." "All right," came the good-natured response, and soon we were borne on board the Evanelia and greeted, with a swelling of the heart, her precious passengers. We had looked so long and anxiously for them, that meeting them seemed almost too good to be a reality. We are all so very thankful that they have come, and that they had such a prosperous journey across the sea. It is almost like a new dispensation to me to meet so many Saints from America in this far-off land. Really, my sleep almost entirely left me for a night or two following their arrival.

We are all delighted with the Evanelia, although we think we could make some improvements in her plans, but in general it is just what we want; and I hereby extend my sincere thanks, so far as I am interested in the matter, to all the dear Saints who have aided in any way in having it built and sent here. And if anything may be judged from actions, the native brethren are also overjoyed. They are all "mauruuru" (well pleased) with the Evanelia. When in the snug and well-arranged cabin I feel more at home than in any place I have been for a long while.

On Sunday we had a time of rejoicing. After preaching at ten o'clock by the writer in Tahitian, he baptized three precious souls; two Tahitians and a young man who came down on the Evanelia from San Francisco, Bro. Wm. McGrath, he hearing the gospel message for the first time on board the Evanelia; so she has already begun to be a blessing to men, according to the signification of her name, which we think is a very appropriate one. At the confirmation of Bro. McGrath, Bro. Burton being spokesman, the Spirit said that if he would be faithful he would be a chosen vessel of the Lord; that the Melchisedec priesthood was his by right; that thousands should hear his words; that the righteous should rejoice under the sound of his voice, and the wicked should tremble. He will remain with us to assist in the good work, and

has already commenced to learn the language. We had announced that there would be preaching on Sunday evening in English, so Bro. Burton filled the stand and gave us a good sermon, but only a few white people came.

The new arrivals have commenced to learn the language. I give them a lesson every day at ten o'clock, when nothing prevents. From what I already see of them I believe they will all learn the language readily. I calculate that they will learn in half the time I spent in learning it. I shall surely assist them all I can in so doing. I want them to be preaching by the April conference.

Since last writing to your columns I have baptized in all seventeen. I feel encouraged in the work and determined to do the best I can in all things. As the language becomes easier for me from day to day, I become more interested in this mission. I feel that I should stand by the work here, although I would by far rather labor in America, should I make my own choice.

Bro. and Sr. Devore are in the Paumotu islands. We will probably set sail sometime next week on the Evanelia with all who came down with her for the Paumotus, to visit Bro. and Sr. Devore and hold a missionary council. Will probably all spend Christmas together and have a general good time and reunion before Bro. and Sr. Burton return.

Up to date the process of changing flags on the Evanelia is not completed, but we think we will have no trouble about it. As the mail leaves this morning, we cannot send all the news of transferring the flag of the vessel, as it is not finished.

In bonds of truth,

WILMER GILBERT.

FLINT, Ind., Jan. 14.

Editors Herald:—I am eight miles east of Angola. Have been since Saturday evening, January 5, and held ten meetings with large attendance. Last night we were privileged the use of the Christian church here, and an audience of four hundred persons showed appreciation of the truth. Hitherto we were refused this church building, also the one at Angola, on the great ground that I had "torn up their church at South Scott." On last Sunday the M. E. divine at this point refused us the use of their church *one* night even. A good Campbellite sister stationed herself in the aisle after Sunday school and made herself very officious in telling the audience individually, including the trustees, that "Scott ought not be allowed to occupy the churches, for he just tore our church up at South Scott."

The minister told Mr. Kiles that we were "Joe Smith Mormons and polygamists; that he had a sermon on that subject prepared to deliver at Orland, and to come over and learn it; that he would stand by the proposition." As soon as I learned this, I followed him out into the vestibule and said: "Bro. Foster, do I understand you have a proposition with reference to us being polygamists that you will stand by?" He replied, "I have not time to stand by anything; I learned you were here to hold a series of meetings and

we don't propose to allow you, sir." He then dodged out. I said: "Hold on; let us reason on this matter and part Christians." He said "Excuse me, sir," and would not listen. His eyes looked daggers, for he was "rosy." I turned to the little crowd which stood on the church landing and said: "I am sorry he should get angry at me for asking a favor. I am trying to establish a religion which incorporates the "golden rule" and should I get angry in talking my religion to you, what would there be in *my* religion to commend it to you?" This statement provoked a smile from the crowd and they were friends for us.

We occupied the schoolhouse on Sunday and Monday evenings when the key was turned. We then went to Mr. Merritt's hall, and the people cannot be seated or even get into the hall, and last evening the Christians wilted sufficiently to let us in for *one* night, to accommodate the people.

This town is ripe for the truth, and the people are drinking it down as "good news from a far country;" and the news is spreading like Samson's firebrands in the Philistine cornfields. We resume in the hall to-night and until the latter part of the week, thence to Angola and South Scott, to return to this point in a few days. Father Stroh, aged seventy-eight years, is with us. His son-in-law lives here, and his excellent family are strictly in the work, and I believe that with others they will come into the truth in fact. Pray for us. Hopefully,

S. W. L. SCOTT.

230 Pulaski St., BROOKLYN,
N. Y., Jan. 10.

Editors Herald:—I am in this city in the midst of bad weather, la grippe, etc. Doctors say la grippe has become epidemic here. Bro. Parsons goes to Norwalk, Connecticut, to-morrow, where he and Bro. Hobson have created quite an interest to hear the word, and some are to be baptized when he arrives there. Bro. O. Owens has just called. He is well; shows but little change in appearance; is full of his old-time fire and missionary zeal, and desires to continue in supporting the gospel message as being the greatest work that mortal can engage in. Bro. Hilliard is expected by Fall River boat next Saturday.

The Saints are trying to go ahead here with a pretty good show of success. There are many things at work, as in most places, to hinder progress and defeat good intent, however; but with perseverance success will crown their efforts. The dull times in business and trade still make it hard for the common toilers, and the end is not yet.

WM. H. KELLEY.

WELLSTON, Ohio, Jan. 11.

Editors Herald:—With gratitude I am trying to do our heavenly Father's will. My desire is onward unto the end. I love the work; am glad I ever embraced the gospel. What few Saints are here are scattered, though we hold meeting from house to house. In this way we find the Lord blesses us according to his promise. I love to read the *Herald*; the more I read the more I desire to

read it. I cannot see how any of the Saints do without it. I hope the Lord will direct his servants to organize a branch here; nevertheless, his will be done. Dear brethren and sisters, let us always watch and pray and be found doing our duty. This is a time of sacrifice, and according to the admonition of the Lord in the recent revelation warning his people to come up higher and live better in the future. The promise is to them that endure to the end; so let us humbly go before the Lord in prayer and ask for his Spirit to lead and guide us into all truth and show us things to come, and bring all things to our remembrance whatsoever he has commanded us. Let us also ask him to increase our faith and contend earnestly for the faith which was once delivered to the Saints.

The Spirit comes upon me in power sometimes and makes me rejoice in the great latter-day work. I know this is God's work, and am thankful for it. Let us walk in that straight path that leads to life everlasting.

DAVID WILLIAMS.

LESLIE, S. D., Jan. 5.

Editors Herald:—I came to this place last November to teach some white children, whose parents have located here among the Indians for the purpose of trading with them. This is north of the Cheyenne River on the Sioux Indian reservation. It is about seventy miles northwest of Pierre, that being about as near here as any white settlement.

There are three churches here which have been built for the Indians. They are the Catholic, the Episcopal, and the Congregational. I do not think these Indians comprehend the difference in belief of the various churches; at least not many of them. I am told that most of them are Catholics because the Catholics make most display in dress. I saw them march to the Catholic church twice during the holidays. The Indians each wore a regalia. They were red and heavily decorated. Those the women wore were of different color; each wore a blue veil. On Christmas the white people were invited to take supper with the Indians at their soup house. We all felt like going, as we did not like to hurt their feelings by staying away; so about five o'clock they sent word that their feast was ready, and we all, I think about thirty of us including the children, went over not expecting to eat much; but when we saw how nice their tables looked we could not help but relish their food. I believe their food was as nice as white people would have cooked, and their trees were trimmed much nicer than white people would have done them. They also had a large Christmas tree at the church with many valuable presents; so I am told; I did not see that. These Indians and their women had worked I think over one week to prepare their feast, and seemed very pleased to know that the white people would come and eat with them. How I pitied them, and how much I wished I could do something in return just to let them know I appreciated their efforts! I cannot help liking them, regardless of their loathsomeness, and although these are said to be almost the wildest of the Sioux tribe, yet they have made long strides toward civilization.

As the younger ones are being sent to school they are learning how to use their minds, and when they come home through vacation they do very good missionary work at home; so the Indians are learning to think or to cultivate their minds, and although I believe there are very few who would be capable of understanding the gospel, yet I think there are a few who would if it were preached to them in their language, and I know God is able to make them all understand in his own due time. The Indians have great faith in God, but are very superstitious. I must say that life among the Indians, to me, is not unpleasant, and only for the prospects of meeting with the Saints at General Conference I should look forward with sadness to the time when my school will be out the 1st of April.

There is only one person here besides myself of like "precious faith;" that is, a lady who has not yet been baptized, having had no opportunity since believing. There are about one thousand Indians who come here to draw rations and although I cannot talk to any except those who have been to school and learned how to talk English, yet I like to see them around with their smiling faces and friendly ways, and shall look back to the days spent here as being those of pleasantness.

Yours in the faith,

SARAH A. DAKE.

DRAIN, Oregon, Jan. 5.

Editors Herald:—We are all strong in the faith, and doing all we can for the spread of the gospel by paying our tithing and circulating church literature, and sometimes telling what little our knowledge will permit, which is not much; but we pray that our knowledge may be increased; and I believe that if we are faithful in doing our duties it will be. I sometimes feel as though we could serve God better if we were where there were more Saints, and am almost persuaded in my mind to move to where there are more. But when I remember that the Savior said that whosoever is faithful over few things he will make ruler over many, I feel that it is not best to be in haste to gather together, but to remain here and try and bring others into the kingdom and await God's own appointed time for gathering, feeling that every Saint should rally, and be alive to every duty. I ask the prayers of the Saints that I may be found faithful in mine. May the kingdom ever be found on earth.

WM. TAYLOR.

"Very few nations in the world," says a sagacious historian, "produce better soldiers than the Russians. They will endure the greatest fatigues and sufferings with patience and calmness. And it is well known that the Russian soldiers are from childhood nourished by simple and coarse vegetable food. The Russian Grenadiers are the finest body of men I ever saw,—not a man is under six feet high. Their allowance consists of eight pounds of black bread, and four pounds of oil per man for eight days."

France derived 950,000 francs last year from the tax on cycles, the number of machines being 132,276.

Original Articles.

THE BOOK OF MORMON VINDICATED.—No. 2.

BY ELDER I. M. SMITH.

A STRANGE WORK.

FOR the Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of Hosts a consumption, even determined upon the whole earth.—Isa. 28:21, 22.

This prophecy, like many others, is somewhat obscure when taken alone, but becomes quite plain when examined in connection with other prophecies relating to the same thing. There are three points in this that demand careful attention. The first is that the Lord, at some time, purposes to do a "strange work" upon the earth. The second, "a consumption, even determined upon the whole earth," is to follow this "strange work." And the third is the warning given to the people of that time, "be ye not mockers."

There is a strong probability that the people will be "mockers" at this "strange work," or this warning would not be given. It also appears that the "strange work" is to enable those who accept it to escape the "consumption." The obscurity, in the foregoing prophecy, is in regard to the time of its fulfillment. But we can locate the time of this "consumption" by the following, from the same prophet:—

The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, a remnant shall return: the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land.—Isa. 10:21-23.

This consumption, then, is to be when the "remnant of Jacob" shall return unto the mighty God; and, as the "strange work" is to precede the consumption, it is evidently designed to bring about the return of this remnant. Paul makes this quite clear in the following:—

Esaias also crieth concerning Israel, Though the number of the children be as the sand of the sea, a remnant shall be saved: for he will finish the work and cut it short in righteousness: because a short work will the Lord make upon the earth.—Rom. 9:27, 28.

According to this the Lord will

make a "short work" upon the earth, in saving the "remnant of Israel." Isaiah says he will "do his strange work." We have also learned that the "consumption" is to be at the time the "remnant" returns, and that the "strange work" is to be at the time, or just preceding the "consumption." We notice too that Paul says of this work that the Lord will "cut it short in righteousness," while Isaiah says the consumption "shall overflow with righteousness." And as "the righteousness of God" is revealed in "the gospel of Christ," it is evident that the preaching of the gospel is to be, at least, a part of this "strange work." As further proof on this point I quote again from Isaiah on the return of the "remnant" of Israel:—

And it shall come to pass at that day, that the Lord will set his hand again the second time to recover the remnant of his people. . . . And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—Isa. 11:11, 12.

From verse ten of this chapter we learn that Christ is to stand for an ensign for the people in that day. Christ is presented to the people through the gospel. Hence, when the Lord shall set up an ensign (Christ) for the nations, he will have the gospel preached to them. This is in harmony with the Savior's statements:—

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matt. 24:14.

As to how this work of preaching the gospel is to be introduced in the last days, John says:—

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice Fear God, and give glory to him: for the hour of his judgment is come.—Rev. 14:6, 7.

When this angel brings the "everlasting gospel," it is to be the *hour of God's judgment*; when "this gospel of the kingdom" is preached in all the world, the *end shall come*; when the Lord does his "strange work," he will *make a consumption upon the whole earth*; this consumption is to be when the remnant of Israel returns to the *mighty God*; and, in recovering this "remnant of Jacob" from the four

corners of the earth, Isaiah says the Lord will *set up an ensign for the nations*, while Paul says he will make a "*short work*" upon the earth, a work *cut short in righteousness*. Surely those prophecies all refer to the same time, and the same work. The Lord has said:—

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.—Isa. 28: 10.

A little *here* and a little *there*; that is, a little light through one prophet, and a little more through another; a little light through one apostle, and a little more through another. Now, by so arranging the reflectors as to bring all the rays of light bearing upon any one subject to a focus, we find that what was obscure or indefinite, when viewed in the light thrown upon it by only one writer, becomes clear and definite; and the more nearly we succeed in getting all the reflectors properly adjusted, the more brightly does the word of God shine. I frankly admit that I am not sufficiently wise to bring out all the light bearing upon the subject in hand, but I have surely brought out sufficient to make it clear that the Lord will do a great work upon the earth in the last days,—just before the end.

"But," says one, "We have been taught that the day of angelic ministrations is past; that there will be no more prophets, and no more revelation; and here you are telling us that an angel has come from heaven and committed the everlasting gospel unto men; that an angel has delivered certain plates into the hands of a young man, and that he has been inspired to translate the characters on them, and thus give to the world an inspired history of the ancient inhabitants of this continent. This all seems very strange to us."

Yes, reader, I am willing to admit that it seems strange—it is *strange*. He will "do his work, his strange work; and bring to pass his act, his strange act." "Be ye not mockers."

A SEALED BOOK.

In the 29th chapter of Isaiah the prophet speaks again of this "strange work." He here calls it a "marvelous work and a wonder," and speaks of a "sealed book" coming forth in connection with it. In the first four verses of this chapter the prophet says:—

Wo to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

The word "Ariel" is defined, "the altar, light, or lion of God." Here it evidently refers to the people of God dwelling at Jerusalem, and to their descendants; for it is explained by the prophet to mean "the city where David dwelt." In the margin this is rendered "of the city where David dwelt." But whether it be rendered "of the city," or simply "the city," it refers to the *people*, and not to the inanimate material of which the houses and streets of the city are built.

It has been claimed by some who oppose the Book of Mormon that the tribe of Judah, and that tribe only dwelt at Jerusalem, but the Bible says:—

And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh.—1 Chron. 9: 3.

All these dwelt at Jerusalem and helped to make up "Ariel, the city where David dwelt."

The sentence, "add ye year to year; let them kill sacrifices," signifies that "Ariel" would be permitted to go on, for many years, offering their sacrifices, as they were then, before this prophecy would be fulfilled. But that they might be assured of its fulfillment, at the appointed time he adds: "Yet I will distress Ariel." And among other calamities, he says they shall be "brought down and shall speak out of the ground," and that their speech shall be "as of one that hath a familiar spirit," that they shall "whisper out of the dust. This prophecy was delivered B. C. 712. About one hundred and twelve years later, 600 B. C., the Book of Mormon informs us that a portion of this "Ariel" (the leader and his family being of the tribe of Manasseh, the son of Joseph) were directed of the Lord to leave Jerusalem, and were led to this continent. Here they became a powerful nation, finally sunk into wickedness and were destroyed,

as predicted in the foregoing prophecy. But they had kept a history of themselves from the time they left Jerusalem, and that record was taken by one of their prophets and hid *in the earth*, and from there it was taken, in 1827, as already stated. The Book of Mormon purports to be that record. It comes forth "as of one that hath a peculiar spirit, out of the ground." It whispers out of the dust" to this generation. This people were "of the city where David dwelt," and are, therefore, legitimately called "Ariel." Their words, being the words of the dead, and being brought forth by one called of God for that purpose, are indeed as the voice "of one that hath a familiar spirit." Thus it is that "Ariel," "of the city where David dwelt," has spoken to us "out of the ground." True, the speech of this people is "low out of the dust;" but, like the still small voice that spoke to Elijah, God is in it and he will cause it to be heard.

The next few verses of this chapter (Isa. 29) portray some of the calamities, also the spiritual darkness, that should come upon those nations that were instrumental in helping to bring the foregoing calamities upon "Ariel." Beginning with verse 7, he says:—

And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. It shall even be as when a hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion. Stay yourselves, and wonder; cry ye out, and cry: *they are drunken, but not with wine; they stagger, but not with strong drink*. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

Notice that the foregoing applies to all nations that "fight against," or "that distress," "Ariel." They are to be "as a dream of a night vision," like a hungry man that dreams of eating, but awakes disappointed and hungry. They are drunken and staggering, but not from the effects of strong drink. The Lord has closed their eyes and put them to sleep; he has taken away, or covered their prophets and seers, and left them to grope their way in the dark.

If any are curious to know how they are made drunken without strong drink, they will please read Revelation 17:1-6:—

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been *made drunk with the wine of her fornication*. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon the scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. *And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.*

This woman became drunken by the blood of the saints, and then made the nations and kings of the earth drunk with the "wine of her fornication," her false doctrine and corrupt teaching. This applies to the whole Gentile world, and was literally fulfilled during the dark ages. Of this the Church of England, in one of her homilies, says:—

Laity and clergy, learned and unlearned, men, women, and children, of all ages, sexes, and degrees, of whole Christendom, have been at once buried in the most abominable idolatry (a most dreadful thing to think), and that for the space of eight hundred years or more.

During this time they were told that they could not understand the Bible; that it was not for the common people to read; that they were to follow the counsel of their spiritual leaders. They did so, thinking they were doing right, and that their teachers were feeding the flock upon the pure and unadulterated word of God. They "dreamed that they were eating" but, when the Reformation dawned, and the Bible was translated into different languages and put into the hands of the people, they soon saw they had been fed upon husks, instead of the "bread of life;" that they had been drinking of the "wine of . . . fornication," instead of the "water of life;" hence they were drunken and staggering but still hungry and thirsty. No prophets and no seers. "As with the

people, so with the priest;" all in spiritual darkness.

Are they to remain in this condition? No. Let us turn again to Isaiah 29:11, 12:—

And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

This part of the chapter had a remarkable fulfillment in the coming forth of the Book of Mormon. "The vision of all is become unto you as the words of a book that is sealed," shows that all will be so blinded that they will fail to understand the Scriptures containing the revelations of God to the prophets of the past. A book is referred to "that is sealed." The "words" of this sealed book are delivered, by "men," to "one that is learned." The book itself is delivered to one that is "not learned." It is in a strange language, for neither the learned nor unlearned are able to read it.

Now, take the history of the coming forth of the Book of Mormon and notice how minutely every part of this prophecy was fulfilled. Not only was it sealed up in the earth, but some of the plates were sealed, and remained so. Those that were not sealed were written in a strange language—the Reformed Egyptian. Some of the "words" were transcribed by Joseph Smith, and with his translation of them, were carried by Martin Harris to Dr. Mitchell and Prof. Anthon, of New York City. At the risk of being tedious, I shall here give the testimony of two of the principal actors in the transaction. Martin Harris says of this visit:—

I went to the city of New York and presented the characters which had been transcribed, with the translation thereof, to Prof. Anthon, a gentleman celebrated for his literary attainments. Prof. Anthon stated that the translation was correct; more so than any he had before seen translated from the Egyptian. I then showed him those that were not translated, and he said they were Egyptian, Chaldaic, Assyrian, and Arabic, and he said that they were true characters. He gave me a certificate, certifying to the people of Palmyra that they were the true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house when Mr. Anthon called me back and asked

me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it to him. He then said unto me, "Let me see the certificate." I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying there was no such thing now as ministering of angels, and that if I would bring the plates to him he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, "I cannot read a sealed book."

E. D. Howe and Co., in getting up their work against the Saints, wrote to Prof. Anthon in regard to the foregoing, thinking no doubt to score a point against the Saints. They received an answer, and from it we copy the following:—

Some years ago a plain, apparently simple-hearted farmer called on me with a note from Dr. Mitchell, of our city, now dead, requesting me to decipher, if possible, a paper which the farmer would hand me, and which Dr. Mitchell confessed he had been unable to understand. When I asked the person who brought it how he obtained the writing, he gave me, as far as I now recollect, the following account: A gold book consisting of a number of plates of gold fastened together in the shape of a book, by wires of the same metal, which had been dug up in the northern part of the State of New York, and along with the book an enormous pair of gold spectacles [Urim and Thummim]. These spectacles were so large that if a person attempted to look through them, his two eyes would have to be turned toward one of the glasses merely, the spectacles in question being altogether too large for the human face. Whoever examined the plates through the spectacles was enabled to not only read them, but understand their meaning. All of this knowledge, however, was confined at that time to the young man who had the trunk containing the plates and spectacles in his sole possession. He put on the spectacles, or rather looked through one of the glasses, and deciphered the characters in the book, and having committed some of them to paper, handed copies to a person outside. This paper was in fact a singular scroll. It consisted of all kinds of crooked characters, disposed in columns, and had evidently been prepared by some person who had before him at the time a book containing various alphabets, Greek and Hebrew letters, crosses and flourishes. Roman letters inverted or placed sideways, were ranged in perpendicular columns, and the whole ended in a rude delineation of a circle, decked with various strange marks, and evidently copied after the Mexican calendar given by Humboldt.—E. D. Howe's Work, p. 272.

This puts it beyond doubt that the "words" of the book were actually delivered to the "learned." According to Mr. Harris, the Professor said, "I cannot read a sealed book," almost the very words, and exactly the senti-

ment the prophet said the learned would utter. Prof. Anthon tries to make light of this document, calling it a "singular scroll," "crooked characters," etc., etc.; but he admits that the "words of the book" were delivered to him as testified by Mr. Harris, and also as predicted by Isaiah. There is nothing in the prophecy indicating that the "learned" will accept the book. The inference is that they will reject it, and so they did.

There is sometimes an objection raised here like this:—

Isaiah says that neither the learned nor the unlearned could read the sealed book of which he wrote, while the Saints claim that the unlearned did read the Book of Mormon.

The position of the Saints is that neither the learned nor unlearned could read the book, but that the Lord himself had to take the matter in hand and, by the Spirit of revelation, inspire the unlearned, into whose hands the book was placed, to read it. This position is sustained by the following from the same chapter:—

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, *even a marvelous work and a wonder*; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay; for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?—Isa. 29:13-16.

Yes, the Lord is to be the power behind the throne in this work. Man is the instrument through whom he works, but the Lord is to be with him, and is to be the fountain from which the man is to receive his light and strength. Notice here that this is to be "a marvelous work and a wonder;" that it is to commence among a people who are without any prophets or seers, whose eyes are closed, who worship God with their lips and mouths, but who, in reality, are "taught by the precept of men." "The wisdom of their wise men [who fight against this marvelous work] shall perish." Here is a hint that the

of God, as they always have, but that they shall not prevail against it. So it has been. Since the coming forth of the sealed book the wise and learned have done all in their power to destroy it, but it has stood the storm and, like gold, shines all the brighter, because of the rough handling it has received at the hands of its enemies.

The Book of Mormon, as already stated, claims to be this sealed book, and the work inaugurated in connection with it claims to be the "marvelous work and a wonder." So far, we have found its claims and history in exact harmony with this remarkable chapter (Isa. 29). Let us turn to it again and read verses 17 to 19:—

Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

Verses 22 to 24 read as follows:—

Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

These two quotations will test the claims of the Book of Mormon and this latter-day work. They will either set the stamp of divinity upon the work, or brand it a fraud. By examining them we find that when the "sealed book" is brought forth, and this "marvelous work" of the Lord is commenced, it is to be "a very little while, and Lebanon [Palestine] shall be turned into a fruitful field;" that the ears of the "deaf" shall "hear the words of the book," which shows that it is to be read; that the "poor among men shall rejoice in the Holy One of Israel," because of this marvelous work; that shame and paleness of face shall begin to be taken from the "house of Jacob" and they "shall fear the God of Israel."

The Methodist annual conference in Germany has been fixing the salaries of all preachers within maximum and minimum figures. The largest sum given to any preacher is eight hundred dollars and the lowest one hundred and fifty. There are gradations according as the preacher is married, unmarried, or has children.

Conference Minutes.

CLINTON.

Conference convened at the reunion camp grounds, Saturday, October 13, 1894, in Eldorado Springs, Missouri. House called to order by district president, F. C. Keck, at 1:30 p. m. I. N. White was invited to take the chair; E. W. Lloyd secretary, W. P. Crayne assistant. Reports were read from each branch in the district. Ministry reporting: Elders A. White, L. H. Ezzell, A. Lloyd, J. H. Thomas, A. I. Roberts, H. E. Goff, M. G. Maudsley, R. J. Walters, J. Sterling, W. H. Lowe, C. R. Duncan, J. B. Gouldsmith, T. R. White, F. C. Keck, C. Reynolds, D. C. White, and G. W. Beebe; Priests W. H. Mannering, P. Pement, J. I. Young, E. W. Lloyd, and J. F. Mannering. I. N. White reported for a committee consisting of missionary in charge and district president, that upon investigation he found that to organize a branch at Butler, Missouri, would be premature. A. White, Bishop's agent, reported: On hand March 1, 1894, \$102.66; collected up to October 6, 1894, \$331.96; paid out \$506.75; due agent \$72.13. The Saints living at Blairstown, Missouri, petitioned that they be organized into a branch. Remarks by Elder D. C. White. The petition was referred to missionary in charge and district president. Lebanon branch asked that Brn. J. A. Wagoner and A. Kinnings be ordained elders. The missionary in charge and district president were requested to provide for the ordinations. Deepwater branch asked for the ordination of Bro. E. D. Brownlee; petition referred to missionary in charge and district president. Adjourned to meet with the Eldorado Springs branch, March 2 and 3, 1895.

Sunday School Associations.

CONVENTION NOTICES.

Programme for the Eastern Iowa district Sunday school convention to be held at Fulton, Iowa, Friday, March 1, 1895, convening at 10:30 a. m.: Morning session, song 158, business. At 2:30 p. m., song 92; prayer by O. B. Thomas; song 22; Object of this Sunday school association, Ella J. Green; song 130; recitation, Lottie Johnson; How best to obtain and retain the interests of parents in the Sunday school, discussed by Ollie Sutton, Warren Turner, O. B. Thomas, and others; five-minute speeches on methods; song 10; benediction. Evening session, eight p. m.: Song 138; prayer by Russell Sutton; Address of welcome, J. S. Roth; solo, Rachel LaRue; recitations, Lizzie Haller and Pauline Schrunck; declamation, Roy Shippy; solo, Emma Steckel; recitations, Florence Green, Lydia Heide, and Pearl Bowman; declamation, Samuel Heide; recitations, Ella Schrunck, Marie Peck, Lena Heide, Ella Roush, Lena Bradley, Grace Green, Ethelyn Shippy, Lottie Turner; recitation, Libbie Sutton; song by Fulton Sunday school; essay, Samuel Heide; declamation, Dora Schrunck; solo, Elva Wilson; essay, Libbie Sutton; song

by Canton Sunday school; address by Amelia Thomas; poem, Jerome Ruby; song 212; benediction, C. C. Reynolds. Winnowed songs to be used during the sessions.

ELLA J. GREEN, Supt.
LIBBIE SUTTON, Sec.

Convention of the Decatur district will convene at Lamoni, Iowa, Saturday, February 2, at ten a. m. Programme: Saturday forenoon, regular business. At 2:30 p. m., unfinished business; class work: primary grade, V. Blair; intermediate, Sina Wight; senior, Wm. Post. Seven p. m., music; song by convention; prayer; song; twenty-minute exercise by little folks, V. Blair and Roxanna Gaylord in charge; solo, Alta Gaylord; paper, "The Sabbath school a gospel work," Duncan Campbell; discussion; music; recitation, Ruby Stedman; music; paper, "When has a Sabbath school teacher discharged his duty?" Mary L. Ewing; song; benediction. Sunday, 9:30 a. m., regular Sunday school session; eleven a. m., address by J. W. Wight; two p. m., regular prayer service; seven p. m., experience meeting in Sunday school work. A cordial invitation is extended to all.

D. A. ANDERSON, Sec.

The Northern Illinois district Sunday school association will convene at Sandwich, Illinois, February 8, 1895, at 2:30 p. m. A full attendance is desired.

F. G. PITT, Supt.

Miscellaneous Department.

PASTORAL.

To the Saints scattered throughout the British Mission; Greeting:—There may be other than pure motives prompting addresses, oral or written. On this matter I will leave the reader to judge as to motives prompting the following thoughts; and will say with Paul, "I speak as to wise men; judge ye what I say."—1 Cor. 10: 15.

"Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand."—2 Cor. 1: 24.

I count the months of my sojourn among you with a pang of regret, for the meagerness of good accomplished, though essaying to utilize time. My travels may not have been so fleet and extensive as desired, for it has appeared to me that direct might be at least more economical than circuitous travel.

Our cause affords no guarantee of worldly emoluments or benefits, because of its popularity, but the reverse of this; and the admonition, "Seek first to build up the kingdom," etc., should ever be uppermost in our minds, which cannot be construed to mean an indifference in the several avocations of life to secure the bread which perishes, necessitating diligence and push; but in reading the pleading of the editors of the *Herald* and *Autumn Leaves*—the best of church papers—for money due, the necessity for which should never have existed to such a wide extent, I thought the above injunction might be thus applied. Were I paying for secular papers, and unable to pay for both them and the *Herald*, I should

discontinue the former and stick to and pay for the latter. Of course this may seem a small matter, but 'tis ours to look after small matters, for big matters belong to our heavenly Father. Moreover, were there to come a spontaneous and full response to the pleading of the above editors, it would to them appear no small matter.

Again, I find in this country the holding of feasts, fairs, football matches, etc., etc., are frequent, and that participation therein necessitates an outlay of money and the consumption of precious time. For instance, a fee of sixpence to secure the right of entrance to an inclosure to gaze on stalwart men, kicking a football about. "I speak to you as wise men." Is the outlay of that sixpence economical? Is it compatible with our profession to squander the little aid it is possible for sons of toil to contribute to aid the latter-day work for that which profiteth not? How can you be consistent Latter Day Saints and hold from the church the little aid you might give, and lavish it on that which is is naught? While at — vacant seats were visible where meetings were being held, on a certain night. I learned that the absentees graced some public gathering by their presence, leaving the preacher and the rest to take care of themselves. As to the character of the gathering, I cannot speak, but suffice it to say it was something in which the modern Babylonians delight, where Latter Day Saints should not want to go, especially not to neglect a meeting of their own, lest they be suspected of loving pleasure more intensely than their religion. But if there are those who cannot, or will not withdraw their affections from modern Babylon and its allurements, preferring to spend their leisure hours with its devotees rather than in the congregations of the Saints, it were better, perhaps, they follow the bent of their mind, being zealous for the master they chose to serve, and no longer make themselves ridiculous in essaying to serve two masters, which they cannot do. And if choosing to serve his Satanic Majesty, when they shall have fed on husks sufficiently long, the way may be opened to return to their Father's house, or it may not. At any rate they will have the satisfaction of knowing they pleased themselves.

Though far from perfection, I have been made sad in witnessing the demoralizing effects the use of intoxicants is producing, in which many of the fair daughters of Eve without shamefacedness indulge, and not infrequently little distressed and uncared for boys and girls dodge in and out the drinking parlors, as they are styled, inquiring for father or mother, or both. Fine, healthy-looking young women may be seen lingering within the precincts of these modern sinks of iniquity, as if they would fain enter the interior and lift the fatal cup, and thus jeopardize their virtue, honor, and reputation. Yet I am disposed to believe there are many that have been accustomed from their childhood to beer or ale as a beverage, strictly temperate. And I am glad to know that there are Latter Day Saints that are total abstainers, and correspondingly striving by precept and example to call men and women

from the evil practices, pointing them to the Lamb of God. May the good Lord greatly bless and encourage them.

The branch once flourished with a Band of Hope; but alas, its once brilliant light is dimmed! And I hereby suggest to all concerned, especially to presidents of districts and branches, to move cautiously in ordinations, which are to be fraught with so much good or evil. Do not overlook the necessity for and adaptability to contemplated ordinations. And when satisfied as to the legitimacy of appointment, do not lay on hands suddenly or with undue haste. Take sufficient time to charge and instruct the recipients with a solemnity compatible with the thought that the acceptance of a legally tendered position in the church of the living God is tantamount to covenanting with God to acquit one's self of the duties attaching to the accepted position. It is distressing to see a branch drifting towards disruption because of official incompetency arising from a nonunderstanding of duty. Sensationalism may feed the many, but our progress must be the result of intelligent acts, for knowledge is power, therefore an auxiliary to progress and peace.

The right of six or more members to be brought into an organized capacity cannot be construed to mean to organize irrespective of some prospects of its continuance after its organization. It would certainly be proper to consider to some extent the prospects of its continuance, which will necessitate labor, consisting of teaching, reproving, visiting, etc., as preventives of extremes, which will ever cause strife, and prevent peace.

Should an elder, to illustrate, anticipate the needed qualification without due study with a godly life, he would make a sad mistake; and if on the other hand, one's expectations should be raised to a constant development of mysterious matters from the mere fact of one being elevated to the office of an elder, that would be a mistake, and with the extremists there might be a constant friction, leading to serious results. Such matters should be thought of and descanted upon in the inception of the work of organization, that all concerned may have some conception of the responsibility assumed by being brought together in an organized capacity. Much is made to depend upon a right start. No religious body enjoys greater liberty than the Latter Day Saints, but it is possible to construe this liberty to mean license, and when that is done, we may say good-bye to good fellowship, peace, and gospel unity. As if to meet an exigency, caused by an abuse of liberty, Paul said: "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another!"—Gal. 5: 13-15.

"Are ye so foolish? having begun in the Spirit; are ye now made perfect by the flesh?"—Gal. 3: 2, 3.

Let all branch members study well on these matters, and they will learn that business in

"the church of the living God, the pillar and ground of the truth (1 Tim. 3: 15) is not to be conducted after the manner and style of the political arena, with an improper conception of liberty. Too frequent branch business meetings will be fraught with evil, especially so if efforts are made to adjust difficulties at such meetings. Officials and nonofficials, especially the former, will do well to study instructions the following reflect: Matthew 18: 15-17; 18: 7-10; Doctrine and Covenants 32: 3; 42: 6, 7, 21, 23; 46: 1, 4, 7; 50: 1, 2, 3, 7; 59: 2; 64: 2; also Book of Mormon p. 535, Plano edition, and the method of adjudication will be made plain; and you may learn how far the Mother Grundy method will be permissible in giving publicity to that which would create mischief, destroy confidence, and so become peacebreakers instead of peacemakers.

To the careful and Godfearing student nothing is more apparent than the fact of the success of the body being effected by the legitimate activity of the several integral parts thereof; hence the following: "I say unto you, . . . teach one another according to the office wherewith I have appointed you, and let every man esteem his brother as himself, and practice virtue and holiness before me."—D. C. 38: 5.

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence."—D. C. 104: 44.

I see nothing puzzling in the above, hence nothing to prevent anyone learning and performing duty (and if there is a warrant for appointing and deposing a branch president and appointing a successor every three or six months, 'tis hid from mine eyes), acting in the office appointed, thereby doing his part to "keep the unity of the Spirit in the bond of peace." (Eph. 4: 3.)

The time past in which misunderstandings have occurred tending to disunion, should suffice, with a resolve in God's strength to strive in the future to be men and women in understanding, and children in malice; so shall we grow in grace and live to do good, which should be our highest ambition.

There should be a proper understanding and unity of action between presidents of districts and presidents of branches, for the best good of the work; and perfect unanimity should exist with branch officials. To illustrate; the teacher should not fold his arms and rest at ease in Zion, but should be on the watchtower, for supervision means diligence, and readiness, and activity proportionate to the responsibility, and the gifts and callings of God. If any official knows that a prevention to unity exists because of a failure to make concession, advise concession. If evidence exists of actual violation of law, advise a law-imposed procedure with a view to an adjustment.

Diligence as circumstances admit may greatly assist to open a way for more extensive labor. Laborers in the great harvest field are greatly needed. The general law provides that elders shall travel and preach as circumstances may allow. Why should this be omitted because the way is not open to do greater things. Its more compatible with the spirit and genius of our religion to

wear out than to rust out. Let us not hide ourselves in the time of warfare lest we be passed by in the day of reward. God gives no promise to lazy men. Why should he?

In conclusion, I respectfully and softly suggest that the long established custom of big dinners on Sunday is burdensome to wives and mothers and a great hindrance to Sabbath worship. Would it not be possible to break away from this long-established custom and survive in spending less time in cooking, thus caring more for the soul and less for the body, on Sunday.

One Sunday, at —, I found the branch president present at Sunday school with six scholars. He was a son of toil. He also did deacon service for morning and evening service. Other brethren and sisters live in the same place and I wondered why some others were not present to assist in the very important work. We can accomplish little without a thorough, proper, and continuous coöperation. Shall we not therefore be found coöperating as ability and circumstances may admit?

Where it is not possible to secure a public place for worship, and a cottage is available, utilize the cottage. And if two meetings in addition to a Sabbath school on Sunday are not practicable, have one preaching or one social meeting, and a Sabbath school. If sickness or untoward circumstance prevent, be patient, while the ordeal lasts; but don't designedly waste the time of Sunday. Carefully read 59: 2, 3 Doctrine and Covenants, and let us never overlook the fact that we are largely what we desire to be.

May God's peace, the source of joy, and an effective preventive to strife, ever be your portion. In gospel bonds,

JAMES CAFFALL.

APOLOGETIC.

I was invited to be present at the dedication services at Edgerton Junction, Missouri, by Bro. T. J. Mauzey, the president of the branch there, and promised by letter to be there. This promise was made under the impression, and with the understanding on my part, that Elder Thomas W. Chatburn had or was to have the matter in charge; and learning from him that he could not be present on the 11th, supposed that the dedication would necessarily be postponed, and therefore wrote Bro. Mauzey on November 7 that I could not be present on that day, and did not attend.

Since the dedication I have received information from Brn. J. T. Kinnaman, William Lewis, Temme and Caspar Hinderks, and T. J. Mauzey that makes it to appear that I was laboring under a misapprehension in regard to the circumstances, and not justified in failing to be present according to promise; such absence putting the brethren to inconvenience, and causing them much chagrin.

I hereby confess to the fault complained of, and ask the brethren having charge and the Saints and others interested to grant me pardon.

I cannot recall to mind another instance in all the thirty-four years of ministerial labor, in which I have failed to keep a promise definitely made; and appreciating the awkward

position the absence of an invited principal actor in such a service put the brethren in, I sincerely regret having failed them.

JOSEPH SMITH.

LAMONT, Iowa, January 1, 1895.

APPOINTMENT OF BISHOP'S AGENT.

To the Saints in Tennessee and Kentucky District of the Reorganized Church.—Please take notice that upon the resignation of Bro. P. B. Seaton of this district and the recommendation of the late district conference, Bro. D. W. Cook, of Sedalia, Kentucky, has been duly appointed Bishop's agent for the Tennessee and Kentucky district, and will perform all duties pertaining to the office of the agent of the Bishopric for said district.

The Bishopric also express, in connection herewith, their thanks to Bro. P. B. Seaton for his faithful service as Bishop's agent heretofore.

In behalf of the Bishopric, I am,
Very respectfully yours,

E. L. KELLEY.

LAMONT, Iowa, Jan. 12, 1895.

NOTICES.

To the Saints in England and Wales.—Will those who are indebted to me for copies of "The Instructor" supplied them please arrange to remit amounts due at once, those in England to Elder Thomas Taylor and those in Wales to Adolphus Edwards, and greatly oblige. I am very much in need of the money just now, as the publishers want their pay so that they can close their accounts. I sincerely trust there will be no further delay in the matter.

G. T. GRIFFITHS.

To the Saints in the Ohio District, Eastern Mission.—Owing to sickness and deaths in my family, and the press upon my time, and consequent inability to attend to all parts of the mission, I hereby appoint Elder James Moler missionary in charge of the Ohio district. Please forward all matters requiring immediate attention accordingly.

G. T. GRIFFITHS,
Missionary in Charge.

SECOND QUORUM OF SEVENTY.

To the brethren of the Second Quorum of Seventy; Greeting.—At the last General Conference your President and Secretary were authorized to issue a circular letter, but existing conditions have made it impracticable. It is to be hoped that the matter can be attended to at the coming annual quorum meeting. It is necessary that we have the full name and permanent address of each member of the quorum at once, also the date of birth and baptism, date of ordination, where it occurred, and who officiated. I need the date of birth and baptism of all the members of the quorum save W. A. McDowell, T. C. Kelley, J. W. Jackson, Samuel Brown, and Edward De Long. I need the items of ordination of all the brethren whose ordinations were provided for at last General Conference. The place where Bro. M. P. Madison was ordained is unknown to me.

Please respond to the above request at once, brethren, as I need your address in order to

mail you a blank annual report. When you write do not forget to send your annual dues of twenty-five cents.

T. W. WILLIAMS, Sec.

420 Harrison street, COUNCIL BLUFFS, Iowa.

CONFERENCE NOTICES.

Conference of the Southern Nebraska district will meet with the Saints of the Blue River branch at Wilber, Nebraska, February 10 and 11, 1895. We wish each branch to report to this conference as it is the last before General Conference, and we wish to have a full report for same. We urge upon every official who has labored in the district to report to this conference. Come in person, but if this is impracticable, send a written report to the district secretary not later than February 7. Our Sunday school district convention convenes at same place February 9, and wishes a report from all the schools in the district. Any reports or correspondence sent to the district president must be directed to Wilber, Nebraska, as he will not be home until after the conference.

Respectfully,

J. W. WALDSMITH, Pres.
J. L. DIEFENDORF, Sec.

Conference of West Kentucky and Tennessee district will convene at Brush Creek, Graves county, Kentucky, February 16, 1895.

W. H. GRIFFIN.

The Northern Illinois district conference will convene at Sandwich, Illinois, Saturday, February 9, 1895, at ten a. m. Presidents of branches are requested to see that their branch reports are properly made out and sent to the district secretary, M. Danielson, Danway, Illinois, as soon after the 1st of February as practicable. We trust all the branches in the district will be fully represented. The ministry, especially, are urged to try and be present, and whether present or absent, to send in written reports. Everybody will be made welcome.

F. G. PITT, Pres.

The Central Nebraska district conference will meet with the Clearwater branch on Saturday, February 23, at two p. m. Let us have a full attendance and if we cannot feed on the fat of the land by reason of the drought, let us try to feed on the spiritual food that our souls may be satisfied. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Let us have the satisfaction of seeing each other's faces at least. By request of the president, Bro. W. M. Rumel.

LEVI GAMET, Sec.

BORN.

NORMAN.—To Bro. W. P. and Sr. Annie J. Norman, Norman, Oklahoma, November 6, 1894, a son, and given the name of Joseph Smith Norman. Blessed December 2, 1894, by Elder R. M. Maloney.

BALLARD.—To Bro. W. W. and Sr. S. Ballard, of Shenandoah, Iowa, July 17, 1894, a son, and named Clyde Orlando. Blessed December 20, 1894, by H. Kemp.

LOVELL.—To Bro. Nephi and Sr. Maria S. Lovell, at Stringtown, Iowa, January 1, 1895, a daughter, and named Minnie Agnes.

Blessed at home, January 14, 1895, by Elders R. M. Elvin and Ekin Lovell.

MARRIED.

LAIRD—MUSIC.—At the home of the bride's parents, near Moore, Oklahoma, Mr. V. C. Laird to Sr. Mollie Music, Elder R. M. Maloney officiating. The happy parties with their friends were soon at the festal board, where a bountiful feast was prepared. After the feast the happy couple bade adieu to their friends and kindred for a few weeks' sojourn in the sunny land of Texas.

May God govern and direct
Their footsteps o'er the plain,
Their minds be guided to the truth,
To comfort and sustain.
While foaming billows dash the spray,
And gathering clouds appear,
Be firm and strong, for just beyond
The sun is shining clear.

TILLERY—CONSTANCE.—Near Cameron, Missouri, at the home of the bride, December 12, 1894, Bro. William Tillery and Sr. Leah Constance, Elder J. T. Kinnaman officiating, near relatives only being invited. After the ceremony all partook of a bounteous repast, followed by the usual conversational topics on such occasions. Many good wishes, and hearty congratulations by all, go with the young couple on life's tempestuous sea.

DIED.

GRIFFITHS.—Frank Edward Griffiths, second son of Gomer T. and Hattie E. Griffiths, died at Kirtland, Ohio, December 26, 1894, of malignant form of scarlet fever, after a short illness. He was in charge of a physician almost from the beginning of his sickness, but of no avail. His little body rests beside that of his younger brother in the Kirtland cemetery. His death being caused by a contagious disease, he received a private burial; his father, mother, and Brother David being present; also Elders J. H. Lake and W. H. Kelley, and a sufficient number of neighbors to properly dispose of the remains. Frankie was a beautiful and bright boy and the entire neighborhood sympathize with the bereaved and feel grieved over the loss.

GRIFFITHS.—At Kirtland, Ohio, January 8, 1895, after an illness of forty hours, from the effects of scarlet fever, David Welcome, eldest son of Bro. and Sr. G. T. Griffiths, aged 8 years, 9 months, and 10 days. Services by Elder W. H. Garrett.

Three very bright, promising boys have been taken from the evil to come, all in the short space of a month, and while recognizing the fact that a loving Father's care has placed them safe within his own fold, naturally the loss of their companionship seems a hard blow and a heavy trial to the family. David was a noble little fellow, who seemed to love to do right. At his earnest request he was baptized in the early part of 1894, and was very faithful. He was a general favorite, and with Frankie and Willie will be very much missed in the Sunday school where they were always found on the Lord's day. But their absence will be painfully felt in the broken home circle. May the Father's loving care be manifest upon them all in this dark hour until they can say, "Thy will be done," and they can with calmness and patience look beyond unto the time when Davie, Frankie, and Willie will welcome

them to the mansion the Savior is preparing for them, where no painful experiences will mar their happy reunion. W. H. G.

CARLTON.—In Petrolea, Ontario, January 5, 1895, Sr. Martha Matilda, wife of the late Elder Edward Carlton, and youngest daughter of Capt. N. and Martha Tomlinson. Deceased was born January 29, 1860, at Calross, Ontario; was baptized in Petrolea, September 30, 1883, by James N. Simmons.

THOMPSON.—At Beaver, Utah, December 26, 1894, Ann Mariah, wife of Bro. William Thompson, aged 73 years, 7 months, and 11 days. Sr. Thompson was born in Carning, Norfolk, England. Was the mother of eight children; was baptized at Norwich, England, in 1850. With her husband and family left England for Utah in 1853, and arrived in Salt Lake City, October 11, 1853. Moved to Beaver, in 1858, and there resided until it pleased God to call her away. She was respected in life and honored in death by a large number of friends.

MILES.—At Columbus, Nebraska, Florence S., youngest child of Harvey and Sr. Marianne Miles. Born March 12, 1892; died December 17, 1894. Funeral service at cemetery by Bro. H. J. Hudson.

MILES.—At Columbus, Nebraska, George E., oldest boy of Harvey and Sr. Marianne Miles. Born April 30, 1887; died January 11, 1895. Funeral service by Bro. George W. Galley at cemetery. Two young spirits called into the paradise of God ere sin's taint had marred their lives, carrying with them the seal of Christ's blessing upon the little children.

JOHNSTON.—Sr. Mary Ann, wife of Bro. Gustave A. Johnston, and daughter of Elder William Newton, died at Kansas City, Kansas, December 17, 1894. Deceased was born at Lefton, Devonshire, England, December 1, 1868. She was baptized by Elder J. J. Cornish in April, 1881. She leaves as chief mourners a husband, one son, two sisters, two brothers, a father, who is now on the South Sea Islands as missionary for the church. She was a faithful, devoted Saint, and died in the hope of a glorious resurrection. She made her selection of her pallbearers and the one to preach her funeral sermon. The Armstrong branch feel the loss of one who has long borne her testimony to the truth of the gospel as revealed in these latter days. The funeral sermon was preached by Elder R. May to a large and attentive audience of mourners, kind brethren and sisters in the faith, and many friends.

WEIR.—Near Burtville, Missouri, January 1, 1895, Bro. John Weir. Deceased was born in Delaware, Indiana, July 20, 1841. Baptized May 26, 1891, at Knobnoster, Missouri, by John Kaler. Was ordained a priest February 17, 1893. A kind-hearted man, beloved by all. Funeral sermon by S. J. Madden to a large and attentive congregation January 2.

BOOKER.—At Bay Minette, Alabama, January 7, 1895, Eunice Pearl, infant daughter of Bro. J. L. and Sr. H. E. Booker, aged 10 months and 17 days. Funeral services on January 9, conducted by Elder G. T. Chute, sermon by Elder Heman C. Smith. Lovely in life and beautiful in death was our precious Pearl.

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PRACTICAL VALUE OF EDUCATION.

PRESIDENT John M. Coulter of Lake Forest University, spoke on the "Practical Value of Education" as follows:—

Pioneer conditions need men of indomitable purpose and endurance, but not so much those of fine intellectual equipment; for the early battles are largely physical. But an intricate civilization demands talents of a far different order, and the battles become intellectual. The civilization in which our activities lie has passed through the pioneer stage with wonderful rapidity and the age of intellectual domination is upon us. This vaunted nineteenth century has been essentially a materialistic one and as a result of its marvelous material development has raised many more questions than it has settled. In view of new conditions that are before us of the great necessity for multiplying leaders of sentiment, let us analyze the structure of the man of power and seek to discover those constituent elements which, when brought together, generate force.

I would mention enthusiasm, the motive power that means persistent effort. The enthusiasm which is content to do what it can, which can work and wait and work again, which regards the better as progress toward the best, is the enthusiasm which presently generates influence and its possessor becomes a leader.

A second quality of the man of

force to be mentioned is preparation. A genuine enthusiasm may be ill directed and spend itself aimlessly. Mind as well as heart must be trained, for there must be aim as well as power if there is to be an effective result. The ideal man, the man of greatest possible force, is the one who has brought body, mind, and spirit into healthful and beautiful activity, interdependent and mutually stimulating.

The man of power is also one who has cultivated the habit of observation and knows first hand whereof he thinks and whereof he speaks. The world is full of second hand opinions concerning all subjects; but theorizing in the absence of any personal knowledge of the facts is nowhere more rampant than in those subjects which deal with the general interests of mankind.

A fourth element in leadership is the power of adaptation. Nothing is more certain than that the world of thought and practice is slowly shifting its point of view.

The last element of a forceful life to which I would refer and one that deserves separate and special emphasis is that of growth. The man who continually teaches what he was taught in college, who preaches forever what he learned during his theological training, who has no other conception of business than that caught from predecessors not only cannot lead, but has let the world move past him.

DO OUR SCHOOLS AND COLLEGES EDUCATE?

AN answer in the negative is given by Henry Lincoln Clapp, Master of George Putnam School, Boston, who pours hot shot into the cramming system of our educational institutions in a paper in *Education*, September. The special interest of his article lies in the backing which he furnishes for his opinion in the views of distinguished men. He says:—

"In a 'protest' against examinations signed by many eminent men, and among them, Prof. Max Müller, Mr.

E. A. Freeman, and M. Frederic Harrison, occurs this significant statement: 'Again and again, brilliant young men, once full of early promise, go down from the universities as the great prize-winners, and do little or nothing afterward.' Such deplorable results are ascribed to examinations.

'Even the lack of a university education itself is not an insuperable obstacle to a liberal education, in the case of young men otherwise favorably conditioned. Professor Wesley Mills says: 'We develop in spite of bad methods. The boy develops out of school, if not in it. The great mass educated by their work and other associations that make up their everyday life. Some of the best educated people have never been inside of a school.'

'President Gilman says: 'It is obvious that a liberal education is not to be limited by the period devoted to a college course or a course in technology. I may go further and say that liberal culture may be acquired without seminaries; scholars may appear in the walks of business, in the solitude of rural life, on the boards of a theater, in politics, in philanthropy, in exploration; but they cannot be produced by a narrow, cramping, servile training.

'Nearly eighteen hundred years ago, Epictetus said, 'It is one thing to hoard up provision in a storehouse, and another to eat it.' . . .

'It should be the supreme art of the university to further such conditions of learning, to train young men to make the best application of traditional learning as they go along, and to give them the widest opportunities for the development of their individual and original powers.

'Such is the distinguishing work of the German universities. 'The workshop and the training school of scientific investigation' are the most potent factors in them. 'According to the German conception, the university professor is both teacher and investigator; and he is the latter in the higher degree, so that we may say in Germany, the scientific investigators

are at the same time the teachers of academic youth.' 'An account of the advance of science turns out to be mainly an account of university work.'

'Professor Paulsen, of Berlin, says of the universities of Germany, 'Their real value is not in perfect learning of their teachers, nor in the ever-growing learning of their students: if we should name this as their distinction, a mirror would often need to be held before us to our shame. It is rather this: in them is given a scheme wherein every important educational talent finds its development, and every lively susceptibility of the student its satisfaction, through which every advance of science finds easy and rapid entrance.' . . .

'Professor Henry in *The Educational Review*, pertinently exclaims, 'How many noted English investigators are inconceivable as professors at Oxford or Cambridge?' Professor Guthrie, in *The Journal of the Society of Arts*, in speaking of the universities of England, says, 'It does not admit of a shadow of a doubt but that on the whole these opportunities (for science teaching) have been greatly wasted, these means wrongfully applied, and these duties wantonly neglected. In the matter of chemistry, the record of what we owe to the universities is shamefully short. While the intellectual world was ringing with the discoveries of Priestly, Black, and Lavoisier, the universities were concerned with the insignificant squabbles of philologists. While Faraday and Dumas, Liebig and Darwin were at work, what was, say, Oxford doing? Future generations will scarcely credit it. The leading lights in the university had nothing better to do, apparently, than to issue and discuss tracts on the difference between tweedle-dum and tweedle-dee.' Possibly he may refer to such matters as have come out in the discussions and pamphlets of our own university professors,—the correct (?) pronunciation of Latin, 'Is Greek dead?' the second Aorist, the Doric dialect—all of which may be interesting to a literary antiquary and serve to keep students busy; but it is proper enough to consider whether the transmission of such obsolete learning forms any part of the supreme art of the university.

'Even as late as February, 1894, Dr. N. M. Butler had occasion to

write, 'The Oxford and Cambridge dons are beginning to recognize that they ought to take an interest in education. It is not easy for them to overcome the habits built upon centuries of exclusiveness and narrow educational ideals.' After all, Englishmen have been the severest and most numerous critics of the English universities.

'Herbert Spencer speaks to the point when he says, 'The vital knowledge—that by which we have grown as a nation to what we are, and which now underlies our whole existence—is a knowledge that has got itself taught in nooks and corners, while the ordained agencies for teaching have been mumbling little else than dead formulas.'—*Literary Digest*.

LONG-LIVED AMERICANS.

WELL-AUTHENTICATED are cases of mission Indians in Southern California who reached the ages of 120, 130, and 140. In that equable region all the great functions of nature go on with regularity, so as to induce a long running of the machine. But besides this, these old men were probably free from care, from religious doubts, and skepticism, and political worry and ambition, and it is testified that they were simple in their habits, temperate, and even abstemious, drinking only water and eating little but corn, which they fitted for digestion by the vigorous action of their own grinders. Lieutenant Gibbons found in a village in Peru one hundred persons over the age of 100, and either he or another credible explorer there reports another man aged 140. He was a very temperate man, ate his food cold, never ate meat except in the middle of the day. In the highlands of South America the habit of old age is a long-established one. In Ecuador centenarians are common. The census of 1864 found in the town of Pilaquin, 11,000 feet above the sea-level, about 2,000 inhabitants, among whom were 100 over 70 years of age, thirty about 80, eleven over 90, five over 100, and one who was 115. Not many years ago there died in Ambato a woman named N. Cucalou, who was 114, and one Don Jose Soto, aged 120. In the year 1840, in the town of Banos, died old Morales, a vigorous carpenter to the end of his life, who was well on in years and the

steward of the Jesuits when they were expelled from their property in 1767. In 1838 a witness in a judicial trial was proved to be 140 years old, having been born on the night of the great earthquake which destroyed the old town of Ambato in 1698. How much longer this man lived, who was cradled by the earthquake, is not reported. Mexico, notwithstanding its revolutions, is equally favorable to longevity. In the State of Vera Cruz there died a man in 1893 who was 137 years old. That he was carried off prematurely we have reason to suppose, for a Teluca, where the register is officially and carefully kept, there died only a few years ago a man aged 192.—*Sel*.

There is a sort of religious pantheism abroad that esteems all denominations of Christians as alike good and has a preference for none. They are all doing a good work, and the pantheist of this order pats them all on the back, but never troubles himself with inquiry into the tenets of any. He who would as lief be a Methodist as a Baptist, an Episcopalian as a Presbyterian, holds truth with a loose grip and is not likely to prove of much service in any denomination. We should rue the day that brings about Christian unity founded on the indifference that regards the different denominations as peas in one pod. A heap of driftwood gathered by the current of a stream is a poor illustration of the ideal church.—*The New York Observer*.

At the recent National Congress in India there were gathered at Madras some seven hundred delegates from all parts of India, Afghanistan, Nepal, and Scinde. They spoke nine different native languages, but the English was the only medium through which the proceedings could be satisfactorily conducted. This is a striking illustration of the wide diffusion of that tongue. English has been so widely spread by England's colonial enterprises that it promises to become the missionary language of the world. Even in Java, where England has no control, the knowledge of English is steadily growing.

The fire in a Boulder county, Colorado, coal mine, which has been burning for thirty years, now covers an area of about three hundred acres, and spouts flame, cinders, and smoke through numerous outlets. It has destroyed property worth millions of dollars.

Iceland is pronounced by a writer in the current number of the *Quarterly Review* but a burnt out cinder, more akin to a bit of the moon than anything on this planet.

The Catholic Total Abstinence Union of the United States has 57,350 members according to the latest statistics.

All known chemical elements are contained in sea water, though they are not always detected by chemical analysis.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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No. 5.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.

LAMONI, IOWA, JAN. 30, 1895.

ALL HAVE OPPORTUNITIES.

POVERTY is not necessarily detrimental to refinement, its strong, underlying virtues, and accompanying graces. The poor man may not be able to surround himself and his family with luxuries, but he can adorn his home with the sturdiness of manly integrity and the graces of patience, cheerfulness, and true gentility; and so teach and so see reproduced in his children the true riches—the hidden manna of the heart. No one in God's kingdom is so unfavorably placed that he is denied opportunity of growth in goodness, in worth, in trueness of life, in beauty of character. The fault lies, the mistake is generally made, in failing to accept the opportunities that are open before all while sighing or hoping for better, or for fanciful ones, in which it is supposed that difficulties will largely disappear. Poverty is not to be desired, but life's surroundings are such, especially in this favored age, that there is much of general good open to all; much to be learned by observation and to make one's own by imitation and cultivation.

Humanity is too apt to look without instead of within; too prone to neglect the richness possible to be developed and treasured up in the inner recesses of the soul where lies that that has capacity to become attuned to nature's harmonies and appreciate her highest teachings and to imitate the Christ, the perfection of beauty; to itself become a manifestation of God in the flesh. We too often forget the deeper, the truer meanings of life and become absorbed in its phantoms. In our pursuit of the supposed material we secure the perishable while often we fail to discern and make the lasting, the eternal, our own.

It is certainly the work of the Spirit of truth to awaken and cause the

spiritual life of God's children to unfold, to choose "the better part that shall not be taken away," "the more enduring substance." Within, above, and all around us are treasures within our grasp; and we have but to see to appreciate, to desire, to "hunger and thirst" for them, to make them our own. Earthly riches may but exhibit the *poverty* of a soul. He who has but them in the day of death will not be "rich toward God," will be unprepared to inherit the true riches; while he who is rich toward God will secure an eternal inheritance.

"A man's life consisteth not in the abundance of that which he possesseth." "Godliness with contentment" to endure and to make the best of present life conditions, where one is diligently doing his best, "is great gain."

The poorest Saint can have the Christlike manliness or womanliness of true culture; of nobleness of nature, of goodness of heart, of the virtues without which no life is attractive, no personality influential for good, if he will. They are not, however, attainable by the untrue, the ignoble; indeed, the insincere, the untrue heart cannot sufficiently desire as to really receive and possess them—to use, to assimilate them.

One may hear a statement of a truth with the outer ear, may read its presentation by the organ of vision, but fail to lodge it, to fix it in the heart; indeed one can only appreciate truth and goodness and all they include by having, by developing an appreciation, a love for things of that character.

Intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light, etc.

This, as we understand it, is the only true theory, the only true method of practical growth. It recognizes the personality, and right, and agency of the individual. It calls for the use of his own powers; it guarantees their proper, their normal direction and exercise. It proves that those whom God would help are those who

are willing to accept and use his help; and that, having tasted the good things "of the world to come" in contrast to the evils of this world, that God expects, as he has reason to expect, that there shall be a manifest, a sincere appreciation of them, a striving for larger possessions in the true riches, the virtues, the adornments of true character.

We repeat the thought as worthy of more than mere emphasis, that truth and goodness must be *loved*, must be appreciated to be received, to obtain lodgment in the heart. We read of some who failed to receive "the love of the truth," hence though formally accepting first principles, they failed to "continue" in them.

Religion as it came from God was the grandest system known among men; indeed the only true system of education possible to man. It was and is a perfect system. But, religion as perverted and distorted by the enemy of righteousness and those blinded by him, has become the very opposite of what God designed it, hence popular ideas of religion are as wide of the mark, in some respects, as possible to conceive. True religion comprehends and includes all that pertains to the life and duties of man; of the lives of men and women in all their phases. It includes rules of conduct, of life that cannot at any time be set aside, cannot be evaded without transgression of law. A perfect law, a true principle is never abrogated; it cannot be. It is not possible for the Lawgiver himself to nullify, to set a principle of truth aside. He would "cease to be God," we are told, did he pursue such a course. Individuals are, then, at all times and under all circumstances placed within the pale and under the influences of law, panoplied by truth, at all times under the responsibility of honoring law by conforming to it.

And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself and willeth to abide in sin, and altogether

abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment; therefore they must remain filthy still. . . . All beings who abide not in those conditions are not justified, etc.—D. C. 85: 8, 10.

Both the goodness and the wisdom of Deity are manifested in this system of divine government. While the consequences of evil done are sure to follow proportionate to the violation of law, so are the results of righteous doing equally sure to the obedient one who honors law. There is, therefore, the beneficence of God made manifest in the *constant*, the never ceasing development, advancement guaranteed to men and women in the daily routine of life duties; at home, abroad, anywhere, everywhere.

Some persons fret and fume under restrictions from which they are powerless to release themselves. Others accept the statement and believe that with the workers, the faithful souls, "all things work together for good to them that love God," etc. They accept what opportunities they have, and, casting away the shadows of despondency, of complainings and repinings, freely let in the sunlight and enjoy its rays that shine upon and illuminate the soul.

Persons have trials, have difficulties to meet and surmount, but are not necessarily "doomed" thereby to lives of unnatural gloom and despair. God created men and women, we believe, to be useful, to be happy; but they cannot be either without a reasonable amount of those normal life currents circulating in their home lives that call out and normalize their intellectual, moral, and social natures and heart activities. We have, therefore, thought to call attention, though in hastily written words, to a few things as suggesting what may be helpful to us all, in our pilgrimage through this world of lights and shadows. We believe the shadows fall too often where they ought not; that they exist often in imagination rather than in reality; that the Master meant what he said when he declared that individuals who lived in him had *already* passed "from death unto life"—unto *life*. Life is normal in action, healthful in tone, encouraging in its spirit. The gospel is designed to produce such conditions in the hearts and lives of its devotees.

We once read of a woman who for

some time made a practice of writing down and preserving a record of her apprehensions, her fears, etc., and who years afterward confessed that they had proved groundless; that her life had been free from anything calculated to produce well-grounded cause for trouble. This we believe to be true of most lives; that it ought to be true, as a rule, of all whose trust and hope are in God and who cheerfully strive to do his will.

We return, then, to the thought that the home however plain its furnishings, however frugal the fare of its members, can be and ought to be a place where truest heart cultivation is the daily care of its members, the strong and normal example set before the children who there form habits of life and character. We believe all this and much more is included, contemplated in the injunction to "set thy house in order" given to some of the early elders, and binding upon *all*. Our heavenly Father, as we have understood the spirit of his law, does not expect his children to await open commandments before action is determined upon. He "writes" his law in the heart and "engraves" it upon the mind, hence desires that all shall discern the truth "shall *know* the truth," and shall act according to the promptings of illuminated minds and disciplined goodness of heart.

After all, personally, we would not care, at least in this world, to be placed under conditions where there were no troubles to surmount, no difficulties to encounter, no opposition to prevail against. There would be no promise, no encouragement, no hope of development in such a life.

The struggle of the race is a struggle against unseen as well as seen evil influences, against its own perversity and lack of knowledge as well as the workings of Satan; and, Satan can and does take advantage of ignorance or fear, as well as of perversity of heart. However, the promise is that God's people shall, if they will, be free from his power, on conditions of being wise and faithful. The life prescribed for a child of God is a course of education in the truth with that end in view, to escape, to avoid, to live above evil, and so be free from it. It requires a real effort, a genuine interest, a deter-

mined, devoted application to do this.

With all that one may learn of first principles and other special features of the gospel economy, we believe that the object designed and the point to be kept in view by God's people personally, individually, is that personal knowledge of the truth that shall enable them to cultivate the moral and spiritual precepts of the gospel; those elements of strength and trueness of character without which no life can be "enriched;" that such men and women can and do and will "bear witness unto the truth;" that they can, by God's grace, be lights to the world wherever they are and can stand in behalf of the work, wielding influence for good and building up the various branches of the church throughout the world by "good works."

Let us not forget that the restoration of the gospel contemplates a reproduction of its fruits in us; in us all; that if "purged" by trial and beset by difficulty it is but because God loves and would have us "bear more fruit." "So shall ye be my disciples," said the Master.

MINISTERS' HALF FARE PERMITS.

THE half fare permit privilege, hitherto granted by railroad companies to ministers of the gospel, has been and is a helpful one in the extension of the missionary work of the church, enabling those who labor in distant fields to be present at the General Conferences of the church as representatives of their constituents, and as servants of the general body to reach those fields and to make the yearly return of labor done, as well as to attend the local conferences and visit the various portions of said fields promptly and easily, without the expense to the general church that denial of the half fare permit privilege would entail. This privilege and courtesy the general lines of road have more freely granted, especially in late years, as our work and its distinctive character has become generally understood; and the resultant benefit to the traveling ministry and the interests of the general church has been considerable. However, with the opening of the present year there seems to be a disposition on

the part of most roads in the United States to restrict the ministerial privilege to some extent, hence as a result, some of our brethren have been refused permits, which has hampered them in their work.

We think there is a misapprehension of what the roads are really seeking to do, and, possibly, in some instances a latent prejudice against our work, resulting in most cases from a misunderstanding of us as a church; while in some instances—and very few we hope they are—it results from an evident sectarian prejudice.

With a view to aiding the brethren in their work and as suggesting a means of personally overcoming the difficulties in the way of obtaining the usual ministerial half fare privilege, we present the correspondence and comments that follow:—

RUNNELLS, Iowa, Jan. 14.

Editors Herald:—I thought I would write you and inclose a couple of letters received from the Des Moines and Northwestern railway company. I first wrote them for blank application form for half fare permit, which I got in a few days, and filled out, and had our local agent O. K. it, when I sent it in and in a few days got a refusal, as see by the inclosed letter. After my '94 permit had expired I sent it in and thanked them for it and told them I would have liked one for '95, but was perfectly willing to abide their decision without a word of complaint, and inclosed one of my cards with the Epitome of faith on the back, and told him we believed in going out as Christ sent out his ministry, etc., giving a few references.

I explained that our families were cared for by the church and we went trusting in the Lord to open up the way and in friends giving us means to travel with, etc. If you can make any use of it, go ahead. I am the only one of four in this district so far, that has more than one permit for 1895. The roads are getting very particular, and justly so, too, I think. As Mr. Tittlemore said I do think it an injustice and all the roads are kicking on that ground of injustice. They say they are imposed upon. We will have to before long have a complete explanation of our system printed and sent with each application, I believe, of course, indorsed by the proper ones or General Conference. Have been bound up for want of permits until now, and need some others before we can go where we want to. I have received permit from Mr. Tittlemore.

Yours,

F. M. WELD.

Here are the replies of Mr. Tittlemore, General Passenger Agent of the Des Moines, Northern, and Western Railway Company:—

DES MOINES, Iowa, Nov. 23, 1894.

Rev. F. M. Weld, Lamoni, Iowa.

Dear Sir:—Replying to yours of the 16th inst. I beg to state that it is not consistent

for us to furnish you with half fare permit for 1895, as you are not located on the line of our road. If at any time you desire to take a trip over our road, please call at this office, when we will furnish you with one half rate trip ticket.

Yours truly,

J. N. TITTEMORE.

DES MOINES, Iowa, Jan. 5, 1895.

Mr. F. M. Weld, Lamoni, Iowa.

Dear Sir:—Yours of the 3d inst. received. I am against giving reduced transportation to ministers of the gospel who are salaried. A great many of them receive much more than the average working man receives for his work, and they should pay their railroad fare when circulating through the country. Besides this men of that kind generally get more good out of it than the community.

Under the circumstances we are only too glad to favor you with half fare permit, and hand it to you herewith. There are some cases where it almost seems proper to give free transportation but as this cannot be done, I do the best I can, and send you a half fare permit.

Yours truly,

J. N. TITTEMORE.

We understand there has been general complaint by railroad men against the too free granting and, in many cases misuse, of clerical half fare permits. Not long ago we read an account of a reputed interview with Dr. Chauncey M. Depew, president of the New York Central Railroad, in which he stated that the half fare privilege had been applied for and granted almost indiscriminately; that about four hundred clerical permits had been issued by various roads to parties residing in the city of Buffalo alone. This, we understand, the railroads are seeking to correct, to restrict the granting of the half fare privilege strictly to those who under their rules are entitled to it. In this they are right, and should be encouraged. However, it is necessary that the brethren devoting their whole time to ministerial labor should see that proper explanations accompany their applications for clerical tickets.

In the foregoing correspondence the result of such full statement is seen and it is apparent that the Spirit of sacrifice and consistency under which our missionary forces are sent out was recognized and appreciated, the permit being forthcoming, a disposition to grant a still greater privilege, had such been possible, being manifest.

We do not blame Mr. Tittlemore nor others who may share his opinion that the work of some so-called evangelists and revivalists is of more per-

sonal benefit to them than to the communities where they pose as attractions and from which they depart with well-filled purses as payment for their sensational and unreliable efforts, leaving nothing substantial, and often doing harm to the cause of religion among the thinking classes—if not among all.

It is also true that some ministers are high salaried and well able to pay the usual fare. Our plea is in behalf of a deserving class of men who have taken up the ministerial work, leaving home, wife, and children in the spirit of sacrifice, and who go forth with their families supplied or provided for on a strictly economical basis—"the ministerial basis"—while they "prove the world," trusting the Master for the supply of their daily recurring wants.

We believe that so long as the brethren continue to honor the terms upon which permits are granted and the facts stated are known to the railroad authorities, the half fare privilege will continue to be granted them. We understand that steps will be taken in their behalf to present the facts referred to to the various passenger associations. As it is, brethren in various fields have been hindered by the delay in granting permits. An explanation will doubtless hasten removal of difficulties.

"LET US GO FORWARD."

BRO. MAHLON SMITH, in his article on Foreign Missions, makes an allusion to the proposed college to be built at Lamoni, which is in our view unfortunate. He writes:—

No need of waiting until a church college is built, endowed, and established at Lamoni, or elsewhere, in order to let the light of the great truth through the scales of Israel's eyes. I sometimes wonder just how much that college will do away with the necessity for the light and knowledge that come by the Spirit of God through the gospel; and yet I affirm that not even the preaching of the principles of the gospel is all that is necessary in making our missions to other lands successful.

The missionary work attempted to be done, and now being done, has been undertaken and carried on without reference to the academic or collegiate education of the ministry; and so far as we now comprehend the situation, the further work of the missionary field will be conducted and

carried on without reference to the church college at Lamoni, or other-where, if one be built elsewhere.

The college at Lamoni has been contemplated, its erection designed, and will be carried to completion without reference to it as a factor in educating men for the ministry. The object of the college is to provide a suitable institution among the Saints where their youths and maidens may avail themselves of an opportunity to secure such an education as the ordinary seminaries of the period among the Gentiles afford the youth of the country.

There has been as yet no thought indulged by the committee suggestive of the idea of endowing a theological chair, or of making a theological department a part of the curriculum. Nor do we think that the present committee is likely to attempt such a change in the avowed and understood intention of their appointment; neither do we think any future committee will undertake it.

It is quite time that the prejudice against learning, in layman or minister, should be done away. There was a time when God winked at the ignorance of a nation; but that day is past. He not only commands men everywhere to repent; but he also commands the church, especially the ministry, to seek for and obtain information,—

words of wisdom: yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith.

If this injunction is to be heeded, then the sooner our young people may be put in the way of acquiring the habit and the method of securing information, the better for us whom those of our children coming after will succeed and represent us and the work.

All other things being equal, the educated man, whether his education is scholastic or self-obtained, is the better representative of his class and his associates, and the more likely to succeed in his work either as principal or agent.

It is true, education is not force, nor ability, nor power in itself; but it is an admirable help, a shining weapon in the hands of a skillful man to be used in force when needed. While this is true, no amount of learning has, will, or can take the place

of the Spirit of the Master, whose called and chosen servants the ministry are and must be to accomplish the great work, the redemption of man.

When Napoleon faced the Alps in the depths of winter, he asked of the guides, "Is the route practicable?" The answer being given, "It is barely passable." He turned his horse's head toward the heights and said, "Let us go forward then."

The time is come for the church to go forward. Let captious fault-finding, feeble, querulous misgivings, and personal ambitions and pet philosophies stand aside, and men prepare themselves for the onward march in the service of the soon-coming great King.

THE LOG OF THE EVANELIA, ETC.

THE forthcoming February issue of *Autumn Leaves* will contain a full, detailed account of the voyage of the *Evanelia* to the Island of Tahiti, from the pen of Sister Emma Burton, whose "journal" recounts the daily experiences of the journey, giving a faithful "log" account of the momentous passage. Readers of the *HERALD* have watched from beginning to end the development of the Gospel Boat project, with earnest solicitude; and its crowning triumph in the successful passage of the *Evanelia*, a full description of which Sr. Burton gives, will be read with deep interest.

The account is lengthy, covering over one third of the magazine's pages. It will prove a treat to all interested in the mission and work of the *Evanelia* and her crew and voyagers.

Those who have not subscribed for the present volume of the *Leaves* should do so at once and secure this number; or, better still, begin with the January number, which can still be had, the January issue remaining on hand in sufficient number to accommodate those wishing the complete year's issue.

Single copies of the February number of the *Leaves* may be had at fifteen cents.

The *Evanelia* has but entered upon her cruise in gospel work, and the story of her future missionary voyages among the tropical islands of Oceanica remains to be told and will doubtless also appear, in its descriptive details, in the *Leaves*. It promises to be

highly descriptive and interesting. We know but little of many of the islands in the Society group because not hitherto having suitable means of reaching them; but now the transportation problem has been solved, and our missionaries will probably soon extend the field of their operations; and with an increased force at work the church will soon become better acquainted with her missionary possessions in those islands. The *Leaves* and the *HERALD* will endeavor to present full reports of all items of general interest concerning future voyages of the gospel boat and the work of the missionaries, together with the growth and development of the native membership.

The building and launching of the *Evanelia* was a new departure in our missionary enterprises. However, other societies have used mission boats, and some in neighboring islands of the Pacific. The results of the effort will be closely observed. We trust it is not the first departure of the kind to be made, but that other missionary vessels will in time cast the bread of life upon the waters in behalf of dwellers upon other islands of the sea. The Scriptures are rich in prophetic promise to them, and they are to "hear" the gospel proclamation and "see" the "ensign." As time and conditions permit, the church will doubtless find other and abundant opportunity to meet other demands for swift messengers upon the sea as well as by land. Hitherto we have had an *army* of the Lord and have sung "God is marshaling his army," etc.; but it now seems that a beginning has been made toward launching a navy. Should the movement continue (and who shall say it shall not), we may have seamen as well as soldiers, commodores as captains, etc., etc. We are not merely speculating. To us it looks like a practical question; and, as in the past, our volunteers have shown "grit" and manifested courage in their devotion to the cause; for the long voyage of the *Evanelia* required it.

Times are hard, it is true, but life is incomplete without its spiritual food for the soul, with the bread that perishes for the body. A sufficient supply of each is evidently an absolute necessity to symmetrical, harmonious growth and development, and

"though our outward man perish" the mental, spiritual growth remains and abides forever. Our plea, then, for support of the church's literary publications is one on behalf of the personal interests of the church membership; for in their columns we have a reflex of the life currents and movement of the general work, and are given a presentation of the dealings of God with his people and with the world, in which we ask the coöperation of all concerned in the behalf of all, hence solicit subscriptions and renewals.

The price of the HERALD alone is \$2.00 per year, six months \$1.00; of the *Leaves* \$1.50 per year, the HERALD and *Leaves* together, \$3.00 per year if paid in advance.

Address all orders and remittances to David Dancer, care Herald Office, Lamoni, Decatur county, Iowa.

EXTRACTS FROM LETTERS.

BRO. J. C. CLAPP has been preaching and baptizing at San Jose, California, now his home, whence he wrote under date January 14, as follows:—

Our work here, in the city, is onward. Quite a lot of strangers attend our meetings, and I have the best of freedom in presenting the word.

Bro. S. Orton, Tabor, Iowa, January 21:—

On the 16th inst., in company with Bro. George Kemp, the writer went to Egypt to visit the Saints and friends and hold a meeting with them. They were glad to have us come and talk to them, and wished us to return, so we made arrangements to go every two weeks and hold meetings. This is our old home where twenty years ago I was baptized.

Bro. W. A. McDowell, Janesville, Wisconsin, January 16:—

Bro. C. H. Burr and I have been holding meetings in the Grange hall, near this place, to good crowds and good attention, and some are near the kingdom. Will continue over Sunday. I met with the Saints at the Wilder schoolhouse last Saturday and Sunday, and on Monday baptized one; others are near the kingdom.

Bro. J. L. Boyd, Grouse Creek, Utah, January 13:—

I am alone here: have not heard a sermon for two years, and have seen but two Saints in that time. I give the *Herald* and *Ensign* to all I can get to read them, and they have made some friends to the cause, showing the difference between us and the Utah Church. I feel my weakness, and have a poor education, and cannot understand the meaning of the word God has written; but when they try to talk to me I always blunder onto something that sets them back. I was asked to show

where Bro. Joseph was ordained by his father to be a prophet and seer. I replied that I would if they would show me where Brigham Young was ordained by the seer to take his place.

Bro. R. W. Davis, Angola, Kansas, January 21:—

R. H. Davis and the writer just closed a series of meetings at Caney, Kansas. We succeeded in arousing quite an interest. Some expressed themselves as being almost ready for the water. The work is progressing nicely here.

EDITORIAL ITEMS.

BRO. J. W. PETERSON was at Bradtville, Wisconsin, the 21st, in the interests of mission work. He reported success following efforts made at Bagley where he had previously labored.

Letters are received from Srs. H. Eldredge, St. Joseph, Missouri; Emily Ray, Garden Grove, Iowa; M. T. Taylor, Poplar Bluffs, Missouri; Ellen Jenkins, Byrneville, Indiana, and others. Our limited space forbids insertion of all.

Bro. E. C. Briggs was at Detroit, Michigan, on the 21st.

Sr. H. M. Sawyer, Fort Recovery, Ohio, wishes some elder could visit and labor there.

Bro. G. M. L. Whitman reports victory resulting from discussion of the second proposition of the Porter-Watkins debate. A third, "annihilation of the wicked," remains to be canvassed.

The town of Kuchan, in the province of Khorasan, Persia, which was destroyed by an earthquake fourteen months ago, and which was subsequently rebuilt, was again destroyed by an earthquake January 17.

Mrs. F. Andrews, Willapa, Pacific county, Washington, desires the elders to call on her at her residence with her son-in-law, Mr. Pettitt.

Bro. J. W. Morgan, of Perry, Iowa, sends for tracts for public distribution. A number of series of meetings have been held there, but he is not satisfied that all has been done that should be done to acquaint the people with the truth. He writes: "The town comprises about four thousand population. I want to take street by street, leave a tract at each house, with an invitation to attend preaching services. We have few Saints here, but good lively ones, who are trying to advance the cause."

Bro. J. F. McDowell, who has been ill at Eagle Grove, Iowa, as a result of overwork, has returned home for needed rest, as advised. Letter from him in next issue.

Pres. W. W. Blair and J. W. Wight addressed the Lamoni Saints on Sunday, the 27th inst.

Bro. J. R. Lambert went to Leon, Iowa, on the 26th to hold services.

Bro. R. M. Elvin has been laboring at local points in the Decatur, Iowa, district. He has baptized four of late.

Descriptive catalogue of church publications mailed free to any address.

Mothers' Home Column.

EDITED BY FRANCES.

"Cast thy bread upon the waters, . . .
For as sure as God is true,
In this life or in the other
It will yet return to you."

UPON THE WATERS.

THERE went forth in the HERALD of January 16, a brief paragraph, announcing the safe arrival of the Evanelia at her port of destination. But brief as that paragraph was it was hailed with gladness by thousands of anxiously waiting hearts. A few days later there came to us from Sr. Emma Burton her journal of the voyage, and after mature deliberation we have concluded to publish it in the February issue of *Autumn Leaves* as its length exceeds the space of the Home Column, and when its perusal is begun no one will wish to lay it down until the end is reached. It is replete with interest from first to last, and will enable the Saints to understand as perhaps nothing else would, that the sacrifices of the gospel are not an empty name, but a stern reality; and, if in connection with this, you and I learn that they are required at our own hands as well as at the hands of our brethren and sisters, then would it not be wise in us to question, "What must I do?"

Sr. Burton incidentally remarks in her journal that in some respects the voyage was a new experience to Bro. Burton, for upon other voyages as Captain, he never stood watch, and was not upon deck at night at all, except in case of a storm or other emergency. We thought as we read that in those other days, those other voyages, our brother was a stranger to the pure gospel of him who said, "I am among you as he who serveth."

There is in it a lesson for me and a lesson for you. Humility, yes, even the *preferring* one another in love, is the grand keynote of the gospel of Christ. Bro. Burton's service upon deck was demanded because of scarcity of hands, and no thought entered his heart but to take his share of labor.

In the days of Christ there existed this same scarcity of laborers, and it exists in the church to-day. Can we afford to sit idle while others are toiling and bearing the heat and burden of the day?

The Gospel Boat, thank God, is an accomplished fact, and the sisters ought to be glad that the Lord designated the Home Column as the medium through which it was to be brought into existence. Why, is not ours to inquire, but it is ours to accept the fact and to be glad that when he called upon us for service we were ready to respond by doing what we could. Other demands are pressing upon every hand and we must work while it is called to-day, if we expect to receive a reward. Let us not be weary in well-doing, but renew and double our diligence. For some reason the Home Column Missionary Fund has lately fallen below the average to which it once attained. We know that times are hard and the financial pressure is heavy upon many of the Saints and they too, many of them, the most willing ones. This should be an incentive for those who possibly can do so to add to instead of diminishing from what they have been accustomed to give. Into this fund since its first inception has been paid the sum of \$4,933.67, which has gone into the Bishop's hands for the purpose of sustaining our missionaries whether at home or abroad. And this is exclusive of the amount furnished towards building and equipping the Evanelia, and also of the sum of \$4,319.21, which has been received through the *Hope* as Christmas Offerings. And while we thank God that so much as this has been gathered up, as it were, of the fragments, let us not be content with that which has been done, but let it incite each one to put forth a stronger effort in the future.

The Bishop had to advance quite a large sum at the last for the completion of the boat. Let us not be satisfied until it has been replaced in full. There is still on hands in the Herald Office about 375 volumes of *Afterglow*. This collection of selected poems should be in the home of every Saint who can afford to purchase a copy, as apart from its intrinsic worth all the accruing profits go to the Evanelia fund.

This has seemed to us an opportune time for referring briefly to some features of the Home Column work. Let us not be weary in doing that which our hands find to do, for the uncertainties of life surround us and we need to labor while the day lasts.

ALAMEDA, California.

Dear Sisters:—We, the Prayer Union of the Alameda branch, have been recalling the many answers to prayer that have come from our heavenly Father, and feel we would be very ungrateful to God if we did not send a few lines to try to encourage others as their letters have strengthened us. We have only recorded a few answers to prayer that have been under our own eyes, but they amount to many. How good God is! He has healed our sick, sent the Comforter to those who have asked our prayers, taken away the desire of tea, coffee, and tobacco from those whom it was injuring, and in many ways manifested his loving kindness. Jesus tells us to testify of him, and at the close of this another year we feel we must testify, and O how grateful we feel! Would it not be encouraging to the Prayer Union if those who ask their faith and prayers and receive a blessing from God,

would let it be known to them? We have many times felt the witness that God has heard and answered us before we have raised from prayer.

M. L. DOUGLASS, Sec.

EXTRACTS FROM LETTERS.

SR. EUNICE SEE, of Mayfair, Illinois, writes us that she rejoices to know such good advice is given to those raising families of children. She united with the church in 1844, the spring before the prophet was killed. She had a witness of the truth then and has never regretted what she did, nor given up, though she has seen many a dark day and in thirty years has not heard more than fifteen sermons. She raised a family of fifteen children. Seven are dead. Four sons were in the late war, and five years ago she buried her husband, and is now a cripple from a fall which broke her hip. Bro. Pitt has been to see her several times and has preached once in the place. She is often lonely and would like to correspond with some of the sisters. Here is a good work for those who have time to cheer this aged handmaiden of God. Address, Eunice See, Mayfair, Cook county, Illinois.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. C. C. UASTE, of Fairchild, Wisconsin, earnestly desires your faith and prayers that she may be restored to health, also that God will be pleased to bring her husband and father to a saving knowledge of the gospel of Christ.

Sr. Cora Miller, of Charles City, Iowa, requests your faith and prayers in her behalf.

Bro. Hobson, of South Norwalk, Connecticut, earnestly desires your faith and prayers in behalf of his wife, also his father and mother, that they may be brought to a knowledge of the truth and led to obey the gospel. (The above request was mislaid or it would have appeared sooner.)

Sr. Smith, of San Lucas, California, earnestly desires your faith and prayers in behalf of her sister, Sr. Ella Holmes, who is sorely afflicted, but earnestly desires, if it be God's will, to live to raise her little family.

E. W. Anway, Dickens, Nebraska, asks your faith and prayers in behalf of his wife, feeling that help can come only from God.

Sr. Flora Abbott, of Warsaw, Nebraska, asks your faith and prayers in behalf of her mother, Mary E. Nosker, of Shelburn, Oregon, that if it is God's will she may be healed.

A brother who does not give name or address, but who is afflicted, earnestly requests your prayers in his behalf.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR FEBRUARY.

"All things must be done in the name of Christ, whatever you do in the spirit; and ye must give thanks unto God in the spirit for whatsoever blessing ye are blessed with; and ye must practice virtue and holiness before me continually."—Doc. and Cov. 46:9.

Thursday, Feb. 7.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints

with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verse.—Rev. 3:12.

Thursday, Feb. 14.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Romans 15:5-7.

Thursday, Feb. 21.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—2 Cor. 9:6-8.

Thursday, Feb. 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Doc. and Cov. 64:7.

DAUGHTERS OF ZION.

HIGHLAND PARK COLLEGE, Des Moines, Iowa:
Mrs. Sheldon Armstrong. Harlan, Iowa:
Sybil McCord, Clara McCord.

Letter Department.

BOSTON, Mass., Jan. 14.

Editors Herald:—I have not lost interest in this grand gospel work nor failed to appreciate the communications that appear weekly as information, instruction, or counsel. My life is a busy one, and much that I would like to do, lack of time and opportunity are the only preventing causes. There are those in this district who would perhaps write once in awhile, but lack of confidence in their ability to write anything worth putting in print is their excuse, forgetting evidently that in this department as well as all others pertaining to this work, practice means improvement.

Bro. Hilliard has been in the district a few weeks, but left for Brooklyn, New York, on the 10th. He has done the Saints much good by his timely words of counsel and admonition. He is an able exponent of this grand work, "full of faith and of the Holy Ghost." "The law of tithing" becomes an inseparable part of the everlasting gospel to those "who have ears to hear," after he has handled that subject; and if the Saints will heed and respond to what he, through the aid of the Spirit has so plainly and forcibly taught us upon this important subject that response will find an echo at No. 2710 Washington street, Boston, in the shape of some receipts, forwarded to the address of those whose ears have heard, for tithes and offerings received. "So mote it be." "For the love of money is the root of all evil," wrote the apostle. Then may those Saints who have not only loved, but have wedded themselves to it, cease to love it for the luxury and worldly enjoyment it brings them through selfishness, and divorce themselves from at least one tenth part of it; and cease to rob God by longer withholding from him that which is his.

The work in this city has an upward ten-

dency morally, intellectually, and in many instances spiritually. In our darkest experiences here our Father promised to take care of his work and raise up from this branch useful instruments for the carrying on and spreading of the gospel. Long and earnestly we have prayed for its fulfillment, and now we see how wonderfully our kind Father raised up from among the young of this branch "vessels of honor," and has sent us help from afar. First, came Bro. Edmund H. Fisher, followed by his brother, Myron, whose work and presence among us is appreciated. In August last Bro. Gunsolley came to help us, and he just rolled up his sleeves and has worked like a gunner ever since, firing away whenever occasion and duty called. His good-natured face and manner have won for him the esteem and love of us all. There is a wide field for him in this district. "May his shadow never grow less."

Brn. Arthur L. Crocker and Arthur Phillips are noble young men, and growing in wisdom and knowledge rapidly, prominent workers in our Sunday school and Religio-Literary Society. Our young ladies are not a whit behind in activity, purity of life, and as witnesses for the truth; among whom are Sarah Mortimer, Susan Blanchard, Ruth Sheehy, Josie Gerrish, Maud Lawrence, Ella Rich, Clara McFee, etc. May they be made strong for good and noble deeds. The work never shone so fair to me as now. I have been blessed far beyond expression in presenting and preaching the gospel. The *Herald* gets better every week. May its circulation double this year.

Hastily your brother in Christ,

RICHARD BULLARD.

ONO, Wis., Jan. 17.

Editors Herald:—I am now at Ono, Pierce county, Wisconsin, holding a series of meetings in a hall that has been prepared especially for us: Liberty Hall, so named on account of the M. E. brethren having control of all the halls and schoolhouses in the community and closing us out of every place; hence a 1776 spirit arose among the liberty-loving people and they made a strike for liberty, and Liberty Hall came into existence like magic. It is filled every night with people anxious for the words of life that proclaim freedom to the captive and strike off the bands of superstition, priestcraft, and sectarianism.

We are holding the fort alone. Bro. Pender, I am sorry to say, is still unfit for duty. Is now at Porcupine, and will probably soon go home to Kansas for a rest, which he stands much in need of. The work in Pepin county is in good condition. Saints at Porcupine have just obtained a deed for their new church, in a splendid location. All the lumber is paid for; size of the church 24x40, sixteen feet studding; gallery across one end and one half way up the sides; seating capacity three hundred and fifty. Many people are near the kingdom here and by spring I hope for a large ingathering. We refused to debate the Sabbath question with a man that claimed to be a preacher of the Church of God, headquarters at Stanberry, Missouri, because he held no license or credentials from

that organization as a legal representative. I have since learned that he is completely out of harmony with them and, I guess, everything else but his own personal opinions, and changes them every time the wind changes. It is all we can do to attend to responsible parties, let alone irresponsible persons. The weather is splendid for missionary work, and I hope we are all improving our time. May Zion's standard ever wave and *victory* be for the boys that carry it.

H. P. CURTIS.

INDEPENDENCE, Mo., Jan. 13.

Editors Herald:—Resting awhile at home, away from the work and toil of the field, enjoying home and the comforts it brings, and as on the morrow we shall be packing our grip for the field again, going to Sullivan county, Missouri, by order of Joseph Luff, to look after some interests there as represented by Bro. Petree,—in moving out for the new year, it causes us to take a retrospect of the one just fading away in the dismal past. The year 1894 has gone. Whatever its losses, its gains, its failures, or its successes, they are now matters of record; and any opportunities lost or not fully occupied during the receding year are now irredeemably lost, never to be recalled; hence lost forever. Yet barren indeed must be the soul that cannot recall some good achieved during the past year, and in looking back to such achievements and recalling the impressions upon our soul in consequence of the Spirit's presence, they form green spots in our memory which we love to contemplate, and give us cause for happy reflection and some reasons for congratulations; and in our heart we firmly resolve to have written on the page of the virgin year just dawning more patience, more evidence of diligence and care, bringing a greater hope of more abundant grace, well used to the overcoming of self, subduing every passion or appetite, bearing more fruit for the Master's use; telling of more mercy, hearts made happy by our administrations, more forgiving, with more charity for the weaknesses of others, with a disposition to offer and extend that mercy to others, as we ourselves expect and have received at the hands of our heavenly Father; and thus proclaiming the Christ in our walk and work among men, as well as in the testimony we may bear from our lips.

Divine indeed must be him or her when conscience works with memory and brings us face to face with the past record made, which is now in the hands of the great Judge, which we must meet sooner or later, that has no cause for regrets; for the failures and follies, for the commissions and omissions, for the falling downs and the consequent struggles in rising agala. O God, forgive us and give grace during the coming days and increasing strength of the infant year, to finally overcome, that we may endure and receive the crown!

I can truthfully say in glancing back over the field that advancements have been made all along the line; and although not so many baptisms, yet the seed has been sown over a greater area than ever before. The laborers

given me by the General Conference have worked nobly and done all they could consistently. Bro. Terry, of St. Joseph, has worked incessantly to make his field blossom like the rose; and taking all things into consideration and the difficulties of his charge, he has done very well, indeed. He has gained the love and admiration of all. Brn. Summerfield, Faul, and Dice have stood by their posts and each done well, and have always been ready and willing to supplement my efforts in spreading the work throughout the district. These brethren have the work at heart and are willing to sacrifice for its onward march, all of which loudly speaks of the lingering love each bears for the gospel; and as we say good-bye to 1894 we all fully realize that no regrets nor joys can ever change its showing, but with open arms and hearts we bid the new year welcome. Whatever its unfoldings may be we cannot now discern, but with a hope and an ardent desire that as it unfolds we may be ready to occupy and place upon its pages a record that we may not be ashamed to meet in the sweet by and by, on the morrow we shall again turn our face to the foe, praying God to bless in the struggle and battle all the servants of God; and with a happy new year to all, we are,

Yours in bonds,

T. W. CHATBURN.

TECUMSEH, Okla., Jan. 18.

Editors Herald:—Will you allow me space in your columns to express an opinion and make a confession of haste? Man may be well informed in regard to the road, but when he attempts to leave others or gets beyond the rays of the lighthouse, he is apt to get lost in the fog. Referring to *Herald* of April 18, 1894, you will find a letter written by your humble servant, which mentions "repentance," "tobacco," etc., and as that letter excited some criticism, those who read it concluding that I would refuse to baptize anyone who used tobacco, I would like to say a word in my own defense.

First, allow me to confess to you and to the readers of the *Herald*, that while laboring at Seligman, Missouri, I came in contact with the "tobacco habit," or those addicted to that habit, in a most peculiar manner. While holding meetings at the New Salem schoolhouse I had in the congregation both men and women who used tobacco. Some were quite favorable, and it was my impression that they would request baptism. Whether it was my individual opinion, or from the disgust that I have for the tobacco habit, I do not say, but this I confess, that I told them in plain and positive terms that I would not baptize anyone unless they *repented* of that evil habit.

Now I confess that I was unwise in taking a stand that the church had not yet taken. While laboring under that state of mind I wrote to the *Herald*, and stated these words: "Not saying I will not [baptize anyone who uses tobacco unless they repent of it], but earnestly hope I may not."

I say that now. For it will be my effort to get every one to confess who uses tobacco before I baptize them, that it is wrong and that

they repent of it. But as the church has taken no move regarding the repenting of the tobacco evil before baptism, then let it be understood by all that your humble servant will endeavor to work in harmony with the body.

Now I venture my humble opinion, whether it be right or wrong I do not say—in fact I do not know. But as the church is now making more rapid strides toward the goal of perfection and we can see the stir among its members moving out in response to the voice of God to “come up higher,” why should it be extravagant to believe the time is near, if not now, when the elders of Israel will draw the lines of repentance so that when others come forward to join themselves with the church of the Firstborn that this evil of tobacco will be left on the outside with all other evils unbecoming in the children of God?

We are looking forward to the day when the church will be gathered in Zion. I have wondered after reading the words: “None but the pure in heart shall dwell there,” if the filthy habit of tobacco will then be made a “test of fellowship.” I have answered yes. That is my opinion.

While I remain in this mundane sphere I hope to serve the church as God desires I shall, and that long will I try to hold myself in harmony with its rules, for I have confidence that the rules will be right. We are told that the church is the “bride of Christ.” Well, judging from nature and what we see in this world, and learning from our Master, to use parables and comparisons, we look to the future for the marriage of the Lamb to come. And according to Revelation 19, the bride is to be robed in “fine linen clean and white: for the fine linen is the righteousness of Saints.” Righteousness is right doing; tobacco using is not right doing. Now at that day the bride of Christ—the church—will have divested itself of all unrighteousness and uncleanness according to Revelation 19:8. Tobacco, with other evils, will have to get where they more properly belong—out of the church. At present the church or bride of Christ is not full grown; she is more like the giddy schoolgirl. She is chosen, however, as the affianced bride of Christ. Those who become component parts of that bride or body now will be supposed to adapt themselves to her conditions. Later on, when she shall be developed into womanhood, the same requirements will be made. A more strict observance of the laws of adoption will be required. She is now weaving the cloth to make her bridal robe. After the robe is made she will be more dignified than now. Then as we see her finish the robe and it is complete, she begins to robe herself, knowing that the day is drawing near when she shall meet the bridegroom, and as she stands dressed in her bridal robe, in the stately and dignified attitude of the bride of the Son of God, it is my opinion, brethren, that they who join her then will be required to be free from the contaminating evil of tobacco.

But of those who use it now I make this request, and I make this promise: That I will show you the same degree of consideration that is shown to those who say sprink-

ling is the true mode of baptism, and ask you to grant me the liberty of teaching the law of God touching the subject of tobacco. However, I hope to use kindness and wisdom; but I cannot use a *compromise*. In my “opinion” tobacco is not only an evil but is a disgusting *sin*, and should be repented of. It may be wisdom to say it is only an *evil*, but we are informed that “sin is the transgression of law,” and what I have read from different works of science on the tobacco question it is agreed by all that the use of tobacco is a “*violation*” of physical “*law*,” and no one will deny that it is in violation of the divine law. If it had not been, God would not (my opinion) have told his people to “abstain from” it. Therefore, brethren, abstain from it and prove the Lord. Take him at his word—be obedient to the voice of God as it whispers in pleading tones to “come up higher.”

Let us look forward to the day when the church will be the waiting bride of Christ, standing with head erect, dressed in glory and splendor, listening with bated breath for the sounds of the approaching footsteps of the bridegroom.

May God help us to make a complete surrender and present ourselves a “living sacrifice” unto God. I hope to meet you all in conference assembly.

In gospel bonds,
R. M. MALONEY.

BLAIRSTOWN, Mo., Jan. 22.

Editors Herald:—Some two weeks ago Brn. Frank Sawley and J. H. Thomas opened up at the Dunham schoolhouse about ten miles east of here and held a few meetings with small attendance, but found a good, warm-hearted people there. They went from there to the Oak Grove schoolhouse, which is located in a good settlement and about fifteen miles right south of Warrensburg, commenced meeting. The interest continued to increase and they sent me word to come and help them, which I did, preaching Saturday night, Sunday morning and night, January 19 and 20. On Saturday evening one lady, Mrs. Wade, rose for baptism, and on Sunday morning Mrs. Lingo rose for baptism. They are two fine people and each a mother of a family. We felt well in their confirmation and think they will make noble Saints.

Sister M. Rockhold, of Cornelia, Missouri, heard of the meetings and in company with her daughter, Mrs. Bell Weitzel, of Rock Island, Illinois, attended Sunday morning services, also remained to the baptism. Her daughter informed me she wanted to be baptized, but had no change of clothing with her. She is here on a visit. Will some of the brethren who live in Eastern Iowa see that she has an opportunity to be baptized. Her address is Mrs. Belle Weitzel, No. 1618 Second avenue, Rock Island, Illinois.

The work is moving on through this section and the “good news” is coming. Bro. Philemon Pement is doing some faithful work for the Master. May the Lord send more laborers into the field.

Yours in Christ,
D. C. WHITE.

STRAITSVILLE, Ohio, Jan. 21.

Editors Herald:—Last night I closed a series of meetings which I began Saturday night, January 12, in a Methodist church near here. The weather was very unfavorable at the beginning and continued bad all the while. I began with a small congregation, but it gradually increased as did the interest until the close. I baptized one, and others told me they expected to obey in the near future. The sons and daughters of Bro. Barstow, of Coal Gate, exhibited commendable zeal during the meeting, walking three miles through mud and snow and the speaker was cheered and blessed by their presence and assistance in singing. I expect to return to this locality sometime in February. Brn. H. R. Harder and H. E. Moler did some preaching near here something over a year ago. I learn they had a good hearing.

This is in the coal mining district and work is very dull, consequently times are very hard, and with many it is just simply a struggle for bread. Thousands are reported as in want. While some strive to obtain and are careful with the little obtained, others are very unwise and make their condition worse than it might be. My prayer is that the Saints may be wise and strive to glorify our Father in heaven. I am still in the conflict for the right, and hope to abide.

JAMES MOLER.

SANTA CRUZ, Cal., Jan. 2.

Editors Herald:—I was born and bred a Roman Catholic, and partially schooled for holy orders, or, in other words, the Catholic priesthood; and while under such a course of preparation I discovered that the holy fathers, so-called, had no authority to confer that priesthood that was conferred upon our Master by his Father before the world was. I found that that priesthood was taken from the earth centuries ago, and that the Catholic Church had no more the power and authority of the holy priesthood than did the heathen nations. And as far as the different sects of Protestantism were concerned, knowing their origin, they had no rights that I felt bound to respect. So under those conditions I rejected the counsel of my kindred, also the teachings of the holy fathers, so-called, as I could not find that priesthood which was after the order of the Son of God. I did not accept the priesthood after the order of the Catholic Church, consequently was willing to let all creeds and sects go their way, but I claimed the right to go my way.

And so it was until last April, when I had the pleasure of meeting Elder A. Haws, here in Santa Cruz, claiming to be of the Church of Jesus Christ. I thought the name was good and I received some tracts from him, also a small book called the Voice of Warning. I read them and asked myself the question, Can it be possible that that angel has come and restored that which was lost to the children of men (Rev. 14:6)? Soon after this Elder J. H. Lawn came and I went and heard him preach a gospel sermon at a private house, and suffice to say he was the porter that led me and my wife into the kingdom of our God and his Christ. “And now for

a reason for the hope that is in me. Since I have been "born again," "This is life eternal to know thee, the only true God, and Jesus Christ whom thou has sent."

Since the decline of the science of theology a mystery dark and deep has shrouded the human mind in regard to the person and nature of the eternal Father and his Son Jesus Christ. Councils of the wise men of Christendom have assembled again and again in order to solve the mystery of godliness and fix some standard or creed upon which all parties might rest and be agreed. This, however, was not in their power. It is impossible for the world by its wisdom to find out God. "Neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." The key of theology, to my understanding, is the key of divine revelation. Without this key no man, no assemblage of men, ever did or ever will know the eternal Father or Jesus Christ. When this was lost, the knowledge of God was lost; and as life eternal depended on the knowledge of God, of course the key of eternal life was also lost, and man has been left in the dark to follow the desires of the lusts of the flesh; and the different, conflicting crafts and creeds of men which have grown and multiplied among sectarians since the loss of the above-mentioned knowledge have almost grown beyond number. Among these theories I will mention one which is perhaps more extensively received by the different sects than any other, and one that I was taught to believe in my early life, as follows: "There is only one living and true God, without body, parts, or passions, consisting of three divine persons, the Father, Son, and Holy Ghost."

This was the cause of my first investigation, for this was a hard pill to swallow—to place the Son and Holy Ghost into the body of the Father, and he a being without a body. Such a God could never be seen nor felt by any being in the universe. The old god of Egypt, the crocodile, could be seen, felt, and could do damage. The idols of different nations could be seen and felt; the Peruvian god, the sun, could diffuse warmth and light; but not so with the god without body, parts, or passions.

It is written that "without faith it is impossible to please God." Now, how could you have faith in such a god as the above-mentioned one? If it is impossible to please God without faith, we must have some correct knowledge of the deity. Jesus Christ, a little babe like all the rest of us have been, grew to be a man, and was filled with a divine substance or fluid called the Holy Spirit, by which he comprehended and spoke the truth in power and authority, and by which he controlled the elements and imparted health and life to those who were prepared to partake of the same. This man, being put to death by wicked men, arose from the dead the third day, and appeared to his disciples and ate with them, and they could see, feel, and handle him, and see the prints of the nails in his hands and the print of the spear in his side. And after he was with them for forty days, walking, talking, eating, and drinking with and instructing them how to

carry on his work until he would come again, he then ascended up, in their presence, towards that planet where dwelt his Father and their Father, his God and their God, and while he was yet in sight in the open firmament and they stood gazing upward, behold two men stood by them in white raiment and said, "Ye men of Galilee, why stand ye gazing up into heaven. This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Here, then, we have a sample of an immortal God; a God who is often declared in the Scriptures to be the express image and likeness of his Father, "being the brightness of his glory and the express image of his person." He differs in nothing from his Father except in age and authority, the Father having the seniority, and consequently the right according to the patriarchal laws of eternal priesthood, to preside over him and over all his dominions forever and ever.

If this should come under the notice of any Roman Catholic I further cite you to the advice of the Apostle Peter in Acts 2:38. It means *you*, but be sure he has authority from on high to perform the ordinance.

WALTER SCOTT.

RICHMOND, Mo., Jan. 21.

Editors Herald:—I last wrote from Kansas. Since then I have returned home on account of my health failing me, and I did not deem it wise to return to my field, Northwestern Kansas; so I wrote to Bro. Luff that I would like to labor as my health permitted, in Far West district. I took a trip to the Missouri River branch two weeks ago, in Northeastern Missouri district. I preached four times there in private houses, held one prayer meeting and had to quit further service on account of poor health. But I am feeling better now, and Bro. John Rounds and I are holding meetings at Wakenda branch. Some are almost persuaded to obey. I think some will be baptized. I will do what I can as my health permits.

R. L. WARE.

BYRNEVILLE, Ind., Jan. 18.

Editors Herald:—Just closed a series of meetings at the Baker schoolhouse. I baptized two more precious souls—eleven at that point—and others are near the kingdom. The interest seems to be increasing. One night the thermometer registered fourteen below zero, but this did not stop the people from coming to hear the gospel. One lady and her girl came a distance of two miles during the coldest of weather; others were equally interested.

The Lord has crowned my efforts this year with success, notwithstanding when I started out last spring everything seemed discouraging, as my work would be altogether in new places, with them to hunt up, this being a very hard field. But the Lord has raised up many friends to the cause, and the outlook is flattering for many being added to the church if work is continued here as during the past year. The school-teachers in many places object to us using their houses during school, while the patrons are willing.

We can hear of the Saints everywhere

praying for the elders to go forward in the discharge of duty in order that the work move on and souls be won to Christ, and I am glad we have their prayers; but if we pray for a thing let us put with that prayer our works, then we can look for something to be accomplished. I learn when I pray for the work to be built up that prayer does not have the desired effect until I make my strongest effort to bring the thing to pass. Let us then labor together in love and union that the kingdom of heaven may be built up.

As we are now entering upon a new year let each of us strive to live better than in the past year, and when questions arise that have a tendency to destroy that peace and happiness God designed, let us not use the spirit of contention to settle them, but the spirit of counsel. As one of old has said: "Where no counsel is, the people fall; but in the multitude of counselors there is safety." There is no place nor time in the kingdom of heaven for contention; everything should be done in the spirit of meekness and holiness.

The Apostle James would have us to understand (James 3:2) that "if any man offend not in word, the same is a perfect man and able also to bridle the whole body." Let us keep in subjection the tongue, not going about and telling the faults of this brother or that sister; for when we do these things we are not doing what James says: "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge."

If a brother has offended me, my duty is to go and tell him, not to go and tell it to some one else; for that some one will tell it to some one else, and it will thus go on until the world gets hold of it, then it comes back to the Saints from the world that we are no better than the world, where if we go to the offending party the breach will be healed and we not lose the saving power the Lord gave us. Let us live in union and love, that we may be the saviors of men, ever looking unto Jesus Christ the author and finisher of our faith.

May the Lord of glory bless all.

G. JENKINS.

EAST PHARSALIA, N. Y.,
Jan. 21.

Editors Herald:—I saw in the *Herald* of January 16, on page 36, in a letter written by Bro. W. H. Kelley, that Bro. H. H. Robinson had done up an M. E. preacher up about East Pharsalia and had returned home to recuperate and enjoy the boon of victory while watching for another liar to come out of his lair. Now we don't understand this. I have never seen anyone called a liar by our people since I have had anything to do with the church before. Mr. Jones is a gentleman. He treated us all in respect, and I never saw two men so friendly as Bro. Robinson and Mr. Jones were. Bro. Robinson said he never was treated better in his life by his own people.

As to the victory, there is a difference of opinions. Bro. Robinson did well for our church. The Saints here are not Methodists

nor ever were, nor ever will be; but we are friends of Mr. Jones, and he has many friends here, and if anyone calls him a liar they are doing us a wrong as well as him. I do not know who was to blame for putting it in the paper, but certainly it was not using Mr. Jones right, and we do not uphold it in any one.

Yours truly,

GEORGE L. RATHBUN.

TORONTO, Ont., Jan. 18.

Editors Herald:—I will give you a brief synopsis of what has come under my observation since our October conference, which was interesting, spiritual, and profitable. The first portion of my field I visited was Niagara Falls. I found the few Saints there in unity and having good branch meetings. Bro. Place, who was called and ordained a priest at St. Thomas conference, had just preached his first sermon of forty minutes duration, and a merchant present said he would give considerable to have it in print. There was some outside interest, but not sufficient to justify a prolonged stay. Some were instantly healed under administration. The Spirit spoke blessing and encouragement, and we left for other fields leaving the Saints breathing as the sentiment of their hearts, "Nearer my God to thee."

At Chippewa I was permitted to occupy the Lutheran church only once. The two trustees were willing, but a member of the Church of England, who had formerly been a Lutheran and a trustee of the building, obtained the key under false pretense and locked us out.

At Fort Erie I had the use of the Methodist church for a week on my return from General Conference, and afterwards baptized two of their members, so I could not have it at this time. But the colored people gave me the use of their church, and several prominent Methodists as well as many others attended, so I left a full church and good interest in hope that some other elder or myself can soon return there. I called here for a few days on my way home for Christmas. My wife, family, and I formed part of a family reunion at my old home, near Shelbourne, Ontario, on New Year's day.

I returned here January 3, and on the evening of the 4th the Sunday school here had a tree laden with presents and a nice entertainment for the children; and all present, so far as heard from, pronounced it good. On that night Mr. J. H. Johnston, husband of Sr. M. J. Johnston, of St. Joseph, Missouri, came to the home of his son-in-law, Bro. S. D. Wilson, No. 9 St. Patrick Square, and not finding anyone home he went to a hotel and told the host to call him at six o'clock in the morning, as he wished to see his daughter before going on to Enterprise, Ontario. When called there was no answer, and as the smell of gas was escaping from his room, the door was forced open. He was still alive, but unconscious. A doctor was called who did all in his power to restore him. Bro. and Sr. Wilson were notified and they with other Saints were constantly at his bedside. On the afternoon of the 6th he was removed to Bro. Wilson's. On the 7th he first regained

consciousness sufficient to say "lemonade" when asked what he would have to drink, but slept again before it could be got. He was conscious occasionally, just for a moment at a time, and would take some beef tea and medicine, till the morning of the 10th. The doctor who had declared him to be "improving nicely" called in another. As a result of their consultation they said his wife and family had better be summoned. He passed away at 4:30 that afternoon. Sister Johnston arrived on Saturday morning. His sister from Enterprise arrived Friday morning. On Saturday the 12th inst. the remains were taken to Enterprise where his parents are buried, where his remains will be kept in a vault till spring.

Why I have said so much on this case is because of the sequel to follow: About eight years ago Sister Johnston, her son-in-law and daughter, Bro. and Sr. Brooks, now of St. Joseph, also one or two of her other children were baptized into the church. The husband who had never permitted himself to investigate in any measure the doctrine of the church, began to complain to his neighbors, and through their influence became so much prejudiced against the work and his family as to order them to leave home, which they did, and though his family have written to him and sent him tracts, the first token of reconciliation toward them was manifest in seeking to find his daughter on the night of his misfortune. Once he said he knew her and wanted her to talk to him, but at once slept off again. We understand he was on his way to his sister's at Enterprise when arrested by the angel of death. We did not feel any liberty to administer to him, but the Saints all prayed for him, and Elder Hattey and I prayed in his room the morning before his death.

Some are interested here but may not obey at present. I expect to leave the beginning of next week.

In bonds,

JOHN SHIELDS.

Horace Bushnell expressed a great thought when he spoke of the expulsive power of the new affection. Morbid, idle life is always a dangerous life. It is not enough to say, "Thou shalt not;" the human constitution requires employment for its every function of it would rise to its most healthful development. Viciousness and studiousness are incompatible. They do not exist in the same student's room. The young man who keeps his appointments, who performs regularly and faithfully the duties which devolve upon him as a student has no time for the importunities of evil.

A bust of Herod the Great, believed to be authentic, was recently discovered at Jerusalem. It has been bought by the Russian Government for the Hermitage Museum at St. Petersburg.

HARD TO RESIST.—Missionary (disconsolately):—"If the favorite wife of the chief could be converted, all would then be easy. But she says she can find nothing attractive in Christian civilization."

Wife (after reflection):—"Show her some fashion plates."—*New York Weekly.*

Original Articles.

FOREIGN MISSIONS.

I WOULD be glad if I felt free to tell the church all I believe and know to be the truth in regard to sending the light of the gospel to the people of other nations and to foreign lands. I read and consider the testimony of many competent writers, including the cardinals of Rome and the best posted divines of the different branches of the Protestant Church, including, especially, Talmage and Seist of our own country, who publish the tidings broadcast to mankind that the period of toil and sin and wickedness and of error and darkness and blindness is past; that it is gone, and that now after six thousand years, of which he has most sorrow who knows its history best, we step forth at last into a thousand years throughout which Christ and his jewels shall be the light of the earth, and the throne and kingdom promised to be restored to Israel shall bring to it its peace, its safety, and its righteous government.

Some of the Latter Day Saints, taking the rise of the church in 1830 as the end of the period of one thousand two hundred and sixty years of church apostasy, and again as 1860 marking the close of the one thousand two hundred and ninety years of Israel's scattering and the removal of the world-wide political disabilities which had for so many years attached to the known descendants of Abraham,—we, I say, look forward to a third period ending only a dozen years hence, seventy-five years after the first and forty-five years after the second, a period spoken of by the prophets as,—

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

The Prophet Daniel, who spoke of these periods, was promised by a messenger who stood in the center of the swift current of the Tigris River that he should stand in his lot at the end of these days. Whether these figures and conclusions are logical or not, one fact is evident, that the Bible itself teaches us that the end of all the present order of things is at hand, and the chronology of the Bible, a dial proved tardy by science

by a hundred years, also teaches that a millennium is at hand during which the elect of God shall receive as a free gift a home and an inheritance which millions of the best purchase money would fail to buy. The church therefore is called upon to consider the brief period allowed for it to finish all the work it is called into existence to perform, and nothing is of perhaps greater importance now to consider than its carrying forth the gospel to other lands and to other people.

I believe it is a fact that the Reorganized Church has its first successful and satisfactory foreign mission to inaugurate. For years in England the balance in loss and gain has first been in favor and then against an increase of membership. In Australia the showing annually is generally a little better, but progress is slow. Many of those sent to these important fields have labored wisely and well, no doubt, and have been to some degree successful in their labors. Others have abandoned their work, discouraged and unsuccessful, and some perhaps under censure and disgrace; while still others have been appointed to those missions and have been overtaken with sickness and death before they reached their appointed field of duty. Under these circumstances if the humblest and most obscure member of the church should have any light or wisdom or knowledge of any practical plan or line of action, why not advance it at this time?

In the present times in which we live I apprehend that the Gentile nations and races of mankind have reached the summit of their achievement, and that the desirable portions of the earth are taken up and filled with the advance of the earth's civilizations. Wherever there are countries not yet made use of wholly for colonization and settlement the uncertain government of those countries makes life and property unsafe and debars them from occupation by civilized man. This condition of affairs which so affects society and mankind generally with uneasiness and unrest, is due to the fact that the "fullness of the Gentiles is come in." Now, if this be the case, it also marks another still more important event and condition which would ensue when

the fullness of the Gentiles came in; and that is, that the blindness which has happened to the house of Israel should be dispelled. The reader is well acquainted with the single paragraph of scripture which declares these great events and covenants are not only to dispel this blindness which has blinded Israel, but also to take away their sins.

Now I believe that history and the Scriptures are calculated to dispel this blindness that is spoken of, if the church will let them. No need of waiting until a church college is built, endowed, and established at Lamoni or elsewhere in order to let the light of the great truth through the scales of Israel's eyes. I sometimes wonder just how much that college will do away with the necessity for the light and knowledge that come by the Spirit of God through the gospel, and yet I affirm that not even the preaching of the principles of the gospel is all that is necessary in making our missions to other lands successful.

Now permit me in this brief article to refer to that which I believe to be a part or all of Israel's blindness. The country lying from Lake Flevo [Lake Flevus, the modern Zuyder Zee? —Ed.] to the Baltic Sea presents a very long coast line. There are more coasts of the earth represented in that part of North Germany than perhaps any other portion of the earth. I refer to this country from the fact that if we are of the English or Anglo-Saxon race, as the most of us are, this country is our ancestral home. Not only us, but also the two Scandinavian nations and the Danish race also sprang from the same identical stock in that country that we did. They are of us; the English, the Norwegian, Swede, and Dane are all of one race and once inhabited the same country. Their forefathers are our forefathers; their history for centuries was our history, their language was our language; their fatherland was our fatherland. I make this statement on the authority of many writers, the work of Edward A. Freeman on this subject lying before me at this time.

I will now go further and make another statement of what I feel I know to be a fact; viz., that these very races and nations are the same referred to who should be involved in blindness,

God covenanting that that blindness with their sins should be removed when it becomes proper and necessary. I am prepared to furnish scriptural and historical proof of this statement, a line of proof never yet advanced by any writer on this subject, which I am certain is positive and irrefutable, and which will have to be accepted by the most blinded and most skeptical of all this peculiar and favored race. After a long exile from their primitive seat the forefathers of us all took possession, first of those northern courts of the earth, and then of the islands of the sea, and gave to them the foremost power and intelligence and dominion of all the nations of the earth. Now, allowing this to be a historical fact susceptible of clear and positive proof as before stated, it begins to dispel the blindness which has long attached to the identity of that people. That blindness in this respect may be appreciated when we consider that these very nations have suffered most from the loss of expensive expeditions fitted out to penetrate the frozen and dark regions of the far north in search of the north pole and themselves.

I wish to make a further statement. When the ancient Assyrians completed the captivity of the ten choicest tribes of Abraham's descendants and deported them with military power through Damascus into a region of their great empire they had allotted to them, they alluded to them as the "Beth Khumry," the Assyrian language for "house of Israel." The Beth Khumry was with them for a period of time before they commenced their long and devious wanderings and their great achievements. But this name by which they may be traced for a short time, was changed again and again and again. They finally, however, arrived in the low countries of North Germany as "Saca Semi" and gave to those northern courts their own name; viz., Saxony.

Now I wish it understood that when the history and great achievements of our forefathers is written from the time they entered Assyria as a captive nation under the name of Beth Khumry until they arrived in North Germany as the Saca Semi, when that history is written I say, it

will, I believe, dispel the balance of the "blindness that has happened unto Israel" save only *gospel blindness*. The latter it is of course the work of our missionaries to these nations to dispel. I will go further and state that when that history is written it will dispel *your blindness*, ye missionaries who aspire to carry tidings to the nations of the earth. In this connection I will also state that while the achievements of the only well-known branch of the house of Israel in the earth have been silent, intellectual and unobserved, that the history of this larger and more important though not so well-known branch of the covenant and chosen people has been filled with the greatest and the grandest of the earth's achievements. The sword of Israel has been the sword of the whole earth, of every land, of every time. In its principal commotions and revolutions, in its great sieges and invasions, and in the birth and death of nations, O how this branch of the Israel of God has played the most important part! I mention these *achievements* simply to say that the predictions of the prophets concerning the conquests of the chosen people and the destruction of their enemies, even the universal destruction and conquest of all their enemies, has been verified and that when we understand these events fully, instead of our present blindness we shall know as we ought to know God and his elect people better. To be plainer, let me say that our forefathers have been busy from the earliest times in fulfilling the prophecies, in Media, in Scythia, in Nisea, in Saxony, in Parthia, and in Indo-Scythia and Median Saxony, and in all countries and among all people known to history. To not know of these prophecies and their fulfillment is to be and to remain blind or partially so, and to teach the nations our blindness is to become blind leaders of the blind.

I have written the above for various reasons, and one good one is to express my convictions in regard to what soil is best in which to sow the seed of the gospel. The great nations to which I especially allude are to-day as different from others in this respect as the East is from the West; and one condition may be mentioned to show

this, and that is that they, like their forefathers, worship the God of Israel; while in the churches and temples of, I think, all other nations and races may be found images and likenesses of things in heaven and on earth to which they are continually addressing their worship. The same difference marks them now that distinguished their ancestors in ancient times; one the faithful and the children of the faithful, the other idolaters and children of idolaters.

Before leaving the foregoing branch of this subject, treated very strangely no doubt in the estimation of many, I will explain that any absolute statement or fact it contains I make on the authority of history, as I believe it to be verified by the prophets. These great histories I have studied for many years for light on the career of Israel. These histories may be in error and I also with them; but let me say that I believe that a history may be gleaned from history that is true and reliable that will fully dispel the blindness that has happened to Israel save only that blindness of the gospel, which then may be carried with success to them. I can now but mention another important consideration in connection with my subject; that is, I don't believe the gospel can be preached with the success it should be to these nations without a sincere, disinterested, honest, and clear statement of the change that awaits these nations in the resurrection of the dead. The resurrection, a principle of the gospel, an event imminent, at hand,—perhaps not twelve years away,—what tidings? And if so, we are in duty bound to awaken the desires and the longing of all Israel anew to that land which will become their inheritance and their home! Why would not this be a practical incentive to obedience to the gospel? To me all that land from the cataract of Syem to the Stehlawivet River seems full of the most wonderful incentives to all Israel to enter into that covenant by which they may be given inheritance and an immortal home therein. Did anyone in all this church consider this in going forth to gather into the gospel fold the inhabitants of those coasts and countries and islands lying in either direction from it? Let me ask, Did any favored

son in all the church investigate the wonders of that tongue of the Egyptian Sea which will at that time be destroyed, its groves of great seaweed now covered and incrustated with variegated coral that now gives its depths the appearance of glittering groves and gardens, its pearls and mother of pearl? Do we consider that in that land immortal, the beautiful of lands, there grows the feathery palm tree in all its alluvial gardens? Do we consider that there the tree of life will grow, and even that there the water of life will flow? Did anyone in the church consider it his duty to spend his time in considering these features that will make that promised land indeed calculated to become a land immortal, even to that lake which once became a lake of burning and of death to a whole race and city, and which may yet become by its peculiar constituent elements a lake of fire and destruction to the wicked of all mankind? I sometimes think that an investigation of all the peculiar futures of that distant land would bring to light many truths essential in making plain and clear even the principles of the gospel,—those especially of "death, the resurrection, and eternal judgment."

It occurs to me that if you once show to any people that they are of Israel's race that they certainly must take an intense interest in those glorious holy mountains unto which God by the Prophet Ezekiel says he will gather the "house of Israel, even all of it." To me, whenever the resurrection is spoken of I look forward to that great scene in that valley which for centuries was the cemetery of the righteous inhabitants of Jerusalem, and people of all nations gathered there; when Christ shall appear upon the Mount of Olives above them and then plead for his people Israel, whom they have treated as bondmen and captives and outcasts, as enemies and outlaws throughout all their history on earth. People of all races and nations will meet there face to face no doubt with resurrected and immortal beings—beings once in bondage and under tribute who toiled along those primitive gardens which border the inheritance of Israel, the Nile and Euphrates valleys. Ah, millions, millions will be there!

And now if the gospel of Christ is indeed a gathering principle, let me say that the preaching of that gospel to foreign lands and to other nations, even the nations of Israel, may be a very different thing than preaching the same gospel in our own land. Latter Day Saints, is there anything blind or narrow about us in our conception of the very first and most important purpose of God revealing himself first to us? Did an angel of God indeed ever appear to Joseph Smith with the message "Palestine, Palestine, Palestine, will soon be restored?" And if so, shall we always continue to go to Palestine or to other foreign lands where the very people are to whom and their ancestors Palestine was given and recommend to them some center of the church in America as a gathering place? "But," some one may object, "to now gather to Palestine is not expedient." Well, dispel the blindness that has darkened Israel's eyes and understanding for thousands of years, then preach to them the gospel, and if this does not make the gathering to and restitution of the land of Israel expedient and desirable, then Christ will undoubtedly come in his own due time and make it so himself without the help of the church or of the gospel.

MAHLON SMITH.

THE BOOK OF MORMON VINDICATED.—No. 3.

BY ELDER I. M. SMITH.

PALESTINE AND ITS CLIMATE.

LET us now turn to the land of Palestine and notice the wonderful changes that have taken place there since the publication of the Book of Mormon, in 1830. But lest some should doubt that "Lebanon" is the land of Palestine, I shall ask you first to read Jeremiah 22: 6:—

For thus saith the Lord unto the king's house of Judah; thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited.

Also Zechariah 10: 10:—

I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them.

The "land of Gilead and Lebanon," then, being the land to which Israel is to be gathered, settles the question as to "Lebanon" being the land of Jacob, Palestine.

Now, please read the following in regard to the present condition of Palestine:—

It has the same bright sun and unclouded sky, as well as the early and latter rain, which, however, is diminished in quantity, owing to the destruction of trees.—Chambers' Encyclopedia, vol. 7, p. 11.—Palestine.

The result of Dr. Barclay's observations is to show that the greatest fall of rain at Jerusalem in a single year was 85 inches, and the smallest 44, the mean being 61.6. These figures will be best appreciated by recollecting that the average rainfall at London during the whole year is only 25 inches, and that in the wettest parts of the country, such as Cumberland and Devon, it rarely exceeds 60 inches. As in the time of our Savior (Luke 12: 54), the rains come chiefly from the south or southwest. They commence at the end of October or beginning of November, and continue with greater or less constancy till the end of February or middle of March, and occasionally, though rarely, till the end of April. Between April and November, there is, with the rarest exceptions, an uninterrupted succession of fine weather, and skies without a cloud. During the summer, the dews are very heavy, and often saturate the traveler's tent as if a shower had passed over it. The nights, especially towards sunrise, are very cold, and thick fogs or mists are common all over the country. Thunderstorms of great violence are frequent during the winter months.—Dict. of Bible, by William Smith, p. 686. Art. Palestine.

In D. A. Randall's Handwriting of God, page 19, occurs his introduction to Dr. Barclay of the Disciple Church and missionary to the land of Palestine, and resident of Jerusalem twenty years, but resident of Joppa at the time of Randall's visit:—

The country about Jaffa is certainly a most delightful one. Extensive plains, covered with luxuriant vegetation, stretched along the shore of the sea, and far into the interior. Large orange groves were just yielding their luxuriant harvest of golden-colored fruit. Such oranges I had never before seen, and had no idea they ever grew to such great size. The ground was dotted with flowers of every hue, and the air was vocal with the music of birds.—Ibid. p. 23.

Was this the condition of Palestine in 1830? Please read the following for an answer:—

I know not whether you are aware of the fact, but it is one that is fully authenticated, that the "latter rain" returned last year to Mount Zion—a rain that had been withheld, so far as our information goes, ever since the dispersion of the people. And he who has brought back the "latter rain" in its season, will also give the "former rain" in its season; and these returning showers of earthly blessings are the harbingers of returning showers of spiritual benediction from on high.—Rev. Hugh Stowel, in Scottish Presbyterian Magazine, 1853.

Louis Van Buren wrote, only a few years ago, an account of his sojourn, and observations in Palestine:—

I arrived in Indiana a few days since, from the Eastern Continent. I stopped at Joppa nearly the whole winter. For my part I was well pleased with the country. It is certainly a land of most wonderful fruitfulness, with a delightful climate, producing everything, if properly cultivated, and from two to three crops in a year. They have grain, fruit, and vegetables all the year round; in fact I never was in such a country before. I have seen much good country in Europe and America, but none to compare with Palestine; its fruitfulness is uncommon, and the climate the most delightful; even in winter I did not see the least sort of frost, and vegetables of every sort were growing in perfection in gardens. It is a fact that the rain and dew are restored; recently, in 1853, the former and the latter rain were restored, to the astonishment of the natives.—Louis Van Buren, Sen., November 14, A. D. 1867.

Mr. Stowel says the "latter rain" returned in 1852, and he was confident the "former rain" would return also. Mr. Van Buren says that in 1853 Palestine received both the "former" and the "latter rains" and that, too, to the "astonishment of the natives." Why were the natives astonished? Because, as Mr. Stowel says, it was "a rain that had been withheld, so far as our information goes, ever since the dispersion of the people"—the Jews.

Does not this set the stamp of divinity upon this "latter-day work?" Isaiah says, "is it not yet a very little while [after the "sealed book" is brought to light and the Lord commences his "marvelous work"] and Lebanon shall be turned into a fruitful field." Only twenty-three years after the publication of the Book of Mormon the clouds pour down the "former and the latter rain" (which had been withheld for centuries) upon Israel's land, and it once more becomes a "fruitful field."

But this is not all. The prophet says that "Jacob shall not now be ashamed, neither shall his face now wax pale;" but that he shall see his children "in the midst of him," and "they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel." Not only is Jacob's land to be blessed, but his children also are to be partakers of "spiritual benedictions" from on high, when the Lord performs this work. Look now at the condition of the Jews, as compared with what it

was a few years ago, and you will see that this part of Isaiah's prophecy, too, is being fulfilled in a most liberal manner.

In support of this, read the following from the "Hand of God in History" by Rev. Hollis Read, A. M., published in 1870. Page 348. "There is much at present in their civil condition that indicates the returning favor of heaven. Nothing decisive or permanent was done to remove the disabilities of the Jews till the beginning of the present century. . . . In England, a single ray of light darted above their horizon, but was soon extinguished. An act passed in Parliament (1753), in favor of the Jewish emancipation, but was repealed the next year; and not till the year 1830 was the question renewed, and then only to be lost. Yet in the same year a bill in their favor was carried in France."

On page 352, he says: "Fifty years ago every Jew in the Turkish Empire might have been slaughtered, and no great sensation produced anywhere. But now, so changed is public feelings towards the Jews that let the foot of oppression attempt to crush them, or the bloody mouth of persecution to devour them, and ten thousand voices are raised in one general remonstrance."

"The 'pillar of cloud and of fire,' has long turned its dark side towards them, and God has treated them as aliens and enemies; and now that the light side is beginning to shine on them, we may indulge the delightful hope that God's former love is about to return. . . . Recent religious and intellectual movements among them indicate that the day of their redemption is near. The Jewish mind is everywhere awake. Never was there among them such a spirit of inquiry. A few facts will illustrate. . . . Some are anxiously looking for the speedy restoration of their nation to the beloved Palestine; others expect the immediate advent of the Messiah: others doubt whether he be not already come."—P. 353.

"The late Prussian Ambassador at the court of Rome, declared that 'throughout the vast dominion of Germany and Poland, there is a general movement of inquiry, and a long-expected expectation abroad, that something will take place to restore them to the land of their fathers.' Rev. T. Grimshawe says; 'A vast number of Jews are preparing to emigrate from Germany and Poland to settle in Palestine; while throughout the whole of Europe and Asia a general expectation is raised among them that the time of their deliverance is drawing near. Throughout Italy the same uneasiness and expectation may be observed.' This movement of the Jews towards Palestine, whatever may be thought of it as an evidence of a literal restoration, is at least indicative of a state of mind not to be overlooked in our present discussion."—P. 356.

"Rev. Mr. Bellson, a converted Jew and missionary in Posen, and late candidate for the Bishopric in Jerusalem; 'I am more than ever,' says he, 'impressed, that the Jews are hastening to a great crisis. It must be evident to any common observer that there is a great movement among them. This

wonderful people, who for eighteen hundred years remained unaltered, have undergone a marvelous revolution within the last forty years, especially within the last twenty."—P. 357.

"Rev. R. H. Hershall, by birth and honor a Jew, having extensively visited his brethren in Europe and Asia, and heard in their synagogues, their confessions of sins and their earnest cries unto the Lord in the land of their dispersion, says:—

"I found a mighty change in their minds and feelings in regard to the nearness of the time of their deliverance. Some assigned one reason, some another, but all agreed in thinking the time is at hand."—P. 360.—*Saints' Herald*.

Please notice the dates of the foregoing. All this change has been brought about since 1830. Surely "Jacob shall not now be ashamed, neither shall his face now wax pale."

This should be sufficient on this point, but as there is so much that is later than this, I cannot forbear quoting some of it.

In 1837 the situation of our co-religionists was still a very unfavorable one. . . . The only countries in which, half a century ago (1837), the Jews enjoyed full and integral equality of rights are France, Belgium, the Netherlands, and the United States of America. At present, if we except Russia and Rumania, the constitutions of all countries of the civilized world guarantee civil and political equality of rights to the Jews.

Let it be borne in mind that in repealing the disqualifications of the Jews, all those countries to which we are referring have had to do away with a state of things that had lasted over 1500 years.—*Prophetic News*, 1887.

A Jerusalem correspondent writes that the Holy City is fast becoming again the city of the Jews. In 1880 there were not more than 5,000 Jews there; now there are more than 30,000.—*National Tribune*, May 17, 1888.

Mr. F. G. Carpenter, writing from Jerusalem, June 15, 1889, says:—

At present the Jews are coming here by the hundreds. . . . A half a century ago there were only thirty-two Jewish families in all Jerusalem, and the number in Palestine was only 3,000. Now there are nearly 50,000 in the Holy Land, and three fourths of the population is made up of them.—*National Tribune*.

Dr. F. De Sola Mendes, editor of the *American Hebrew*, New York, wrote September, 1889:—

There are between 40,000 and 50,000 Hebrews in Palestine to-day, three fourths of them in Jerusalem, where they of course form the largest share of the population. Turkey's unwise restrictions on immigration have been tardily removed by the present Sultan, urged by the pressure of the powers of Europe, joined by energetic American consuls.—*Independent Patriot*, 1889.

Bishop Blythe, the Anglican Bishop of Jerusalem, asserts in his annual report that

"about 100,000 Jews have entered Palestine during the last few years, of whom 65,000 have come within the last seven years, and the arrival of a vaster host is imminent." "No one can," he says, possibly forecast the extent of Jewish immigration to Palestine within the next seven years."—*Saints' Herald*, May 16, 1894.

One more:—

Last Sunday evening it was our privilege to listen to a very interesting sermon by Rev. A. Ben Oriel, a converted Jew, late from Palestine. His subject was, the fulfillment of prophecy concerning Jerusalem and the Jews. . . . He says that in the year 1883 there were about 20,000 Jews in all Palestine, of whom about 8,000 were in Jerusalem. He now places the number at about 100,000, of whom about 40,000 are in and about Jerusalem—a greater number than at any time since the second century. According to the rate of the present increase, it is estimated that the present century will witness one million Jews in Palestine.—*Zion's Ensign*, May 26, 1894.

In connection with this I quote from the "sealed book" itself, Book of Mormon, pages 106, 107:—

And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. . . . And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ: and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ, shall also become a delightful people.

Reader, do you believe the Book of Mormon to be the "sealed book" of Isaiah 29? If not, how do you account for the foregoing evidences in its favor? Did Joseph Smith just happen to make the claim that it was a sealed book? Did it just happen that he sent the "words" of the book to the learned? Was it only a "happen so" that the learned said, "I can't read a sealed book?" Was it a mere accident that Mr. Smith was "unlearned"? Did it just happen that the "former and latter rains" were restored to Palestine, so soon after the publication of the Book of Mormon? Did Lebanon just happen to become a "fruitful field" in such a "very little while" after the commencement of this work? Was it only a "happening" that the nations removed the social and political restrictions against the Jews from their constitutions? Did Turkey just "happen" to remove her restrictions on Jewish immigration to Palestine? Did the Jews

just "happen" to begin to gather back to their beloved land? All these prophecies were to be fulfilled at, and after the coming forth of the sealed book and the commencement of the Lord's "marvelous work;" they have all been fulfilled in the coming forth of the Book of Mormon, and since then; and, as it is too late for the commencement of that work now, if you do not accept the Book of Mormon, what do you think of the twenty-ninth chapter of Isaiah, anyway? Why not tear it out of your Bible, and throw it away? Those prophecies and their remarkable fulfillment prove not only the divinity of the Book of Mormon, but also the inspiration of the Bible itself.

I now call your attention to Psalms 85: 4-13.

Turn us, O God of our salvation, and cause thine anger toward us to cease. Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations? Wilt thou not revive us again: that thy people may rejoice in thee? Show us thy mercy, O Lord, and grant us thy salvation. I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly. Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps.

The Psalmist first bewails the cast-off condition of Israel, and then he prophecies that

Truth shall spring out of the earth; and righteousness shall look down from heaven.

What is truth?

Thy word is truth.—Jno. 17: 17.

And thy law is the truth.—Ps. 119: 142.

All thy commandments are truth.—Ps. 119: 151.

God's word, his law, is the truth; hence it is the word of God, his law, that is to "spring out of the earth;" and at the same time "righteousness shall look down from heaven." Paul says:—

I am not ashamed of the gospel of Christ. . . . For therein is the righteousness of God revealed.—Rom. 1: 16, 17.

If the righteousness of God is revealed in the gospel, then the gospel, "the power of God unto salvation," is to come down from heaven at the time the word of the Lord springs "out of the earth."

Now, the Book of Mormon claims to

be the great things of God's law written to Ephraim (Hosea 8: 12), the word of God to the people of this continent, hence the "truth." It came "out of the earth," as predicted by the Psalmist, and Joseph Smith, who was the instrument in the hands of God of bringing it forth, says that an angel came from heaven and ordained him to preach the gospel, containing the righteousness of God, and to administer in the ordinances of the same; hence righteousness looked "down from heaven." And this is in harmony with the testimony of John, in Revelation 14: 6, 7, that an angel was to fly "in the midst of heaven," at the hour of God's judgment, "having the everlasting gospel to preach to them that dwell upon the earth."

But, as in Isaiah 29, there is a test in connection with this prophecy of David which absolutely prevents imposition. It is found in the 12th verse:—

Yea, the Lord shall give that which is good; and our land shall yield her increase.

As already shown, only twenty-three years after this "truth," which sprang "out of the earth," was published to the world the Lord gave "that which is good," (the "former and latter rain,") and Israel's land began once more to "yield her increase."

The Psalmist adds in verse 13:—

Righteousness shall go before him; and shall set us in the way of his steps.

Now turn to Isaiah 32: 13-17:—

Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens forever, a joy of wild asses, a pasture of flocks; until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever.

Notice in these texts that it is righteousness that is to bring about the happy conditions there described; and, as righteousness is not found outside of the gospel, and as those conditions have already obtained, in part, it is evident that the gospel has been restored,—that the angel has come.

Jacob shall not now be ashamed, neither shall his face now wax pale.

Why?

Righteousness shall go before him; and shall set us in the way of his steps.

Will this remove the shame and paleness from Jacob's face?

And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever.

Conference Minutes.

NAUVOO.

Conference convened at Montrose, December 1, at 10:30 a. m.; called to order by president, Wm. Lambert; Chas. Willey and F. McGahan, secretaries. Branch reports: Montrose 94, Pilot Grove 44, Burlington 93, Rock Creek 52, Keokuk 51, Keb 34, Farmington 58. Ministry reporting: Elders J. C. Crabb baptized 1, J. McKiernan baptized 1, W. Lambert, B. F. Durfee, P. Batton, C. Willey, J. H. Lambert, H. T. Pitt, W. McGahan, D. D. Babcock; Priests D. Tripp, J. L. Wright baptized 1; Teacher J. McKiernan. Bishop's agent's report: On hand at last report \$10.10; received since \$54; paid out \$48; balance due church \$16.10. Preaching by elders H. T. Pitt, J. C. Crabb, and James McKiernan. Adjourned to meet with the Keokuk branch March 2 and 3, 1895, at 10:30 a. m.

Sunday School Associations.

NORTHERN MICHIGAN.

Convention convened at Whittemore, October 19, 1894, at 2:30 p. m.; superintendent, F. H. Brooks, in the chair, H. J. Badder secretary. Secretary and treasurer's report read: Amount overdrawn last report \$1.46; received since last report \$10.45; paid out \$8.74; on hand 25 cents. Schools reporting, Zion's Hope, Inland, Star of Bethlehem, Determination, Freesoil, Brinton, South Arm, Bay Port, South Boardman, Mount Zion, Coleman, Chase, Integrity, Whittemore, Lily of Zion, and Three Rivers. J. H. Peters, J. J. Cornish, R. E. Grant, F. C. Smith, A. Barr, and F. H. Brooks were chosen delegates to the General Convention. All the officers were sustained for the coming year. Adjourned to meet at West Bay City in June, 1895.

Miscellaneous Department.

CONFERENCE NOTICES.

Conference of the Fremont district will convene at Shenandoah, Iowa, Saturday, February 9, 1895, at ten a. m. Also the Sunday school association will convene the Thursday evening next preceding, and close with Friday evening session. A full attendance is desired as delegates to General Conference and Sunday School Convention at Independence must be appointed, beside other business of importance. Branch presidents please remember to place blank elders' or priests' reports in the hands of all your elders and priests and instruct them to fill them out and send them to me at Shenandoah, Iowa, in care of G.

F. Skank before February 5. Teachers and deacons may write out their reports or use blank priest reports, changed to suit, and mail same as above. Any branch president not having blank elders' or priests' reports notify me and I will forward them to you. We want every elder, priest, teacher, and deacon reported at conference. Watch for the Sunday school programme in another issue.

T. A. HOUGAS, Sec.

There will be a conference of the Ohio district on March 16 and 17, 1895. Conference will convene at ten a.m. on March 16, with the Hocking Valley branch at Sand Run, Hocking county, Ohio. We would like to see the ministry of the district present with good reports as also the missionaries that have been laboring in the district the past year. The presidents of the different branches will please to have their branches report so that we can have full report to send to General Conference. Let us come together praying for the advancement of the work throughout the district and the entire world.

Yours for the redemption of Zion,
A. W. KRIEBEL, Pres.

The semiannual conference of the Pittsburgh and Kirtland district will be held on the first Saturday and Sunday of March next (March 2 and 3), at Wheeling, West Virginia. All branches and elders will confer a favor by having their reports in the hands of the district secretary at least ten days before conference. Address all communications to No. 78 Fourth avenue; Pittsburgh, Pennsylvania.

E. S. FAIRLEY, Sec.

The Southern Wisconsin district conference will convene at East Delavan, Wisconsin, February 23 and 24, 1895, at ten a. m. Everybody is invited to attend. We want a report of every branch in the district. All officials please remember to have written reports. Those who cannot come and bring their reports, please send to me. Come prepared to elect your delegates for the coming General Conference.

W. A. McDOWELL, Pres.

EAST DELAVAN, Wisconsin, January 16, 1895.

NOTICES.

We hereby give notice that we shall present a resolution at the April Conference of 1895, to amend the Rules of Representation by inserting therein as follows: Resolved, that all deacons are, ex officio, entitled to voice and vote in General Conference.

CHAS. F. CHURCH.
ED WEDDMARK.

LAMONI, Iowa, January 23, 1895.

BORN.

ESGER.—At Bridger Canyon, Montana, to the wife of Samuel Esger, a boy.

REDFIELD.—At Brownville, Nebraska, to Bro. Oscar A. and Sr. Nora Redfield, a son, and named Frank W. Blessed January 6, 1895, by Elder J. W. Waldsmith and George Z. Redfield.

MARRIED.

REESE—JENKINS.—In Bridger Canyon, Montana, January 16, 1895, J. D. Reese to Miss

Melva Jenkins. Elder J. H. Wells tied the knot. A nice time and everybody happy.

HARDER—FITZPATRICK.—At the home of the bride's mother, near Radcliff, Ohio, December 23, 1894, Bro. Herbert R. Harder and Sr. Emma Fitzpatrick, Elder H. R. Harder officiating.

ARCHIBALD—KRAHL.—Elder Russell Archibald, of St. Louis, Missouri, and Sr. J. Pearl Krahl, of St. Joseph, Missouri, were united in matrimony at the Latter Day Saints' church in St. Joseph, Missouri, at eight p.m., January 15, 1895. The church was prettily decorated with flowers and palms, the fragrance filling the whole house. Mr. George Krahl, brother of the bride, of David City, Nebraska, was best man, and Sr. Tena Archibald, sister of the bridegroom, was maid of honor; Brn. John Terry, Jr., and Rollin Isleib were ushers; Sr. Grace Gardner presided at the organ, and little Josie Isleib was flower girl, bearing the ring on a beautiful basket of flowers. The bride was dressed in cream corded silk with lace and flowers in train; and looked queenly. The groom in his conventional black looked happy, as well he may in gaining such a "Pearl." Many useful presents were received by them, and a handsome and toothsome supper was prepared by the parents of the groom. St. Louis will be their future home. Elder J. M. Terry officiated in the ceremony.

DIED.

CLEAR.—near Burtville, Missouri, July 19, 1894, Sr. Julia Clear, aged 19 years and 7 months. She was baptized by Bro. Gomer Wells May 27, 1892. She remained faithful to the end. She was afflicted nearly four years, but bore her afflictions with patience. Funeral sermon was preached by Elder S. J. Madden to a large concourse of people.

TOWELL.—At the home of his parents, Snyder, Oklahoma, January 16, 1895, John Irvin, son of Mr. and Mrs. William Towell, aged 23 years, 10 months, and 1 day. Besides parents he leaves a wife and one child. Funeral services conducted by Elder Thomas J. Smith.

BROWN.—At the home of his daughter, Sr. Clara Young, in East Somerville, Massachusetts, Elder Cyril E. Brown, aged 75 years and 7 months. He was conscious until the last, and passed away peacefully in the faith of the Redeemer. Bro. Brown had long been connected with the church. He was a seventy in the old church, and had to do with getting together companies of Saints for the westward march, but the abominations following the death of the Martyr disgusted him, and he again turned his face to New England, where he lived when he received the gospel, and when he heard of the commencement of the work by the Reorganization in Fall River soon after the war, he visited the branch and was again baptized into the church, and remained with it until death. He was a man who permitted his generosity to go beyond his ability, yet nothing moved him from his faith in Christ, and no matter what occurred, he could be found following the even tenor of his way, and his "moderation was known of all men." He will be remembered as the person who built the little engine Ephraim which did the

work so long in the Herald Office. His rest is well earned for his life was one of hard work and labor, and those who knew him will feel that he has gone to a well-earned peace. Services at the home of his daughter in Somerville, January 9, 1895, by Elder John Smith, where were gathered his children and grandchildren, who mourn the loss of a kind and affectionate parent. On the 10th his body was laid to rest in Millbury, Massachusetts, to await the resurrection. "One by one we are marching home."

GARLICH.—Alma Oliver, infant son of Bro. Robert Garlich, St. Joseph, Missouri, was born September 13, 1894; died January 12, 1895. Funeral services conducted by Elder William Lewis; sermon by T. T. Hinderks. Interment in the Saints' graveyard at the Pleasant Grove church.

DIXON.—James Dixon, husband of Sr. Elizabeth Dixon, was born March 18, 1832, at Staleybridge, England; died of apoplexy at Fall River, Massachusetts, January 1, 1895. Funeral service was held in the Saints' chapel, January 11, and was largely attended. The deceased being a member of Post 46, G. A. R., having served during the civil war as private, first in the Third Regiment Massachusetts Volunteers, afterwards in the Fifty-eighth Regiment Massachusetts Volunteers, many of his surviving comrades, together with the post, attended in a body. Bro. John Gilbert pronounced a eulogy upon the character and life of the deceased comrade, recounting his heroic service and devotion to his adopted country. He was a faithful husband, a kind father, a patriotic citizen. By his comrades he was tenderly laid to rest in Oak Grove cemetery.

JONES.—At Malad, Idaho, December 26, 1894, Morgan T., son of Bro. Morgan M. and Sr. Eliza J. Jones. He was born at Malad, July 3, 1887. Also at same place, Adah T. Jones, daughter of above-named parents, who was born June 17, 1892.

'Tis hard to break the tender cord
When love has bound the heart,
'Tis hard, so hard, to speak the words,
"Must we forever part?"

ADDRESSES.

E. C. Briggs, No. 613 Cavalry avenue, Detroit, Michigan.

E. L. Kelley, Bishop, Lamoni, Decatur county, Iowa.

F. G. Pitt, 827 N. Halsted St., Chicago, Ill.
J. C. Foss, No. 72 Crescent street, Rockland, Maine.

James Caffall, 17 Dawson street, Manchester, England.

Charles Derry, Woodbine, Iowa.
M. H. Forscutt, No. 1543 Mission street, San Francisco, California.

Statistics have been gathered east and west showing the proportion of women to men in the churches. It averages about two to one—the proportion that has been recognized for a long time. It will run about that way in heaven. The bass and tenor in the heavenly choir will be weak.—*The Altruistic Review*.

The Egyptians believed that the soul lived only as long as the body endured, hence the philosophy of embalming the body to make it last as long as possible.

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PLATO AS A FORERUNNER OF CHRIST.

PASSAGES in Plato's writings which some of the early Christian Fathers attributed to divine inspiration, and which others attributed to a supposed acquaintance with the Hebrew Scriptures, have not lost their interest with the lapse of years. The latest defense of his right to the title, "the forerunner of Christ," appears in *Danskeren*, of Denmark. The more striking similarities between Plato's writings and the teachings of the Bible are set forth as follows:—

"If we say, with Pressense, 'Greek Philosophy was a preparation for Christianity, and we do not seek in it a substitute for the Gospel,' we shall, as he also said, be in danger of overstating its grandeur in order to estimate its real value. . . .

"In a general way we say that the propædetic office of Grecian philosophy was to destroy the polytheistic notions of the nations and to substitute the theistic idea in a spiritual form. Plato contributed very much to this end by enforcing and enlarging the Socratic 'know thyself.' That maxim introverts the mental gaze. In consciousness are revealed the universal and necessary principles. From these absolute ideas Plato ascends to an *Absolute Being*, the author of all. This absolute being is Goodness, God. Plato will not tolerate images of God. He will not even allow the education of youth to include 'the stories which Hesiod and Homer and other poets told us.' God is the 'Supreme Mind,' 'incorporeal' and 'unchangeable,'

'eternal' and the 'source of all order and beauty.' . . .

"But Plato goes much further. His teachings awaken and enthrone conscience as a law of duty, and that involves the elevation and purification of the Moral Idea. To aspire after perfection of moral existence, to secure assimilation to God, is Plato's aspiration. He has justly been called 'the great apostle of the moral idea.' Such teachings were startling to a corrupt society, where all faith in a beneficent overruling Providence was lost. Such a society had need to be 'called to order' preparatory to the coming of the Lord. And Plato was its John the Baptist.

"He affirms again and again that man cannot by himself rise to purity and goodness. 'Virtue is not natural to man, neither is it to be learned, but it comes to us by a divine influence. Virtue is the gift of God in those who possess it.' That 'gift of God' was about to be bestowed in fullness of power and blessing through the coming of Jesus Christ, 'the desire of the nation.' We clearly see 'the feeling after God' in these longings of Plato. From him the 'desire of the nations' spread to all Greece, for all looked to him as a prophet of the new, though they did not understand him.

"Plato went further yet. Indeed the idea of an incarnation was not unfamiliar to the heathen mind. The incarnations of Brahm, particularly that of Vishnu, the second person of the Hindu trinity [trinity] were known far and wide. Greek mythology abounded in metamorphoses. It was, therefore, quite natural that the people of Lystra, when they saw Paul and Barnabas, should say: 'The gods have come down to us in the likeness of men.' The idea of incarnation had become so common that we find it in poetry. Virgil, the Roman poet, who was contemporary with Christ, seems to reëcho the prophecy of Isaiah:—

"The last age decreed by the Fates is come,
 And a new frame of all things does begin;
 A holy progeny from heaven descends
 Auspicious in his birth, which puts an end
 To the iron age, and from which shall rise
 A golden age, most glorious to behold.'

"Plato contemplates with sadness the fallen state of man. In the 'Phædrus' he describes man's original purity and happiness, and laments 'this happy life, which we forfeited by our transgression.' To restore this lost image of holiness is the work of God; man cannot do it himself. 'Virtue is the gift of God.' Plato thus discovered the need of a Savior; he saw

clearly the desire of the human heart for a Savior. But he did not predict his coming; at least not in very emphatic terms. He hints at a conqueror of sin, an 'assuager of pain,' an 'avertor of evil.' . . .

"Since the time of the Fathers it has been customary to read the story of the crucifixion in Plato's 'Republic,' where is discussed the question, Which is the happier life, that of the just man persecuted as a criminal, or of the unjust man honored and apparently successful in all his undertakings? 'There will be no difficulty,' said Glaucon, 'in ascertaining what life will be the lot of either. It shall be told, then; and even if it should be told with more than unusual bluntness, think not that it is I who tell it, Socrates, but those who prefer injustice to justice. These, then, will say, that the just man thus situated—considered as a criminal—will be scourged, tortured, fettered, have his eyes burned out, and, lastly, suffering all manner of evil, will be crucified; and he will know, too, that, in the common opinion, a man should desire not *to be*, but to *appear* just. . . . The other, on the contrary, holds the magistracy in the State, . . . marries . . . succeeds, etc.' There is no real reason to believe that Plato had read the prophecies of Isaiah. . . .

"When we consider this delineation of the Son of God, and Plato's declaration that man should assimilate himself to the Deity; that God is the source of good, but not of evil, and that regeneration is a gift of God; that the soul is immortal, and that there is a future retribution for all, we are justified in calling Plato a forerunner of Christ."—*Translated for the Literary Digest.*

ARCHBISHOP RYAN ON AGNOSTICISM.

ARCHBISHOP RYAN, of Philadelphia, severely arraigned the agnostics in an address recently delivered in that city at the Academy of Music. The occasion was a benefit for the Antietam Monument fund of the Philadelphia Brigade, and the address was reported for the *Catholic Review*, December 23.

After dwelling for some time on certain incidents of the Civil War, the speaker congratulated himself on having such an audience as he had long desired—an audience composed in great part of people not connected with his own church, but believers in the truths of Christianity, though he presumed there were unbelievers present.

He then led up to the main theme of his address, and having characterized agnosticism as the last phase of unbelief, he proceeded:—

“Atheism can never become general, for no element of our nature, constant and universal as that of religion, can die. This the atheists felt and fell back on deism. It admits, indeed, the existence of God, but denies his providence, asserts that he created the world in which we live and the other worlds around us, gave them a system of law, and then, as it were, rolled them into space from the hollow of his hand, and takes no further notice of nor interest in them; that he dwells in infinite peace inconsistent with the care of the little things of creation. But deism could not stand the test of reason, and to be logical should end in atheism itself. It satisfied not the yearning of the human soul and supplied no object for the religious element within. Many men professed to be neither express atheists nor deists, but simply skeptics. At length an idea and a name for it were found which seemed to obviate many of the objections to atheism, deism, and skepticism, and that is agnosticism. . . .

“Man’s life on earth is a warfare. If he follow passion he has to fight conscience, and if he obey conscience he must battle with passion until he descends into his grave. Now, to fight successfully this battle for the right against the wrong, the true against the false, the pure against the impure, he needs all the aid which reason and religion can supply him. If agnosticism sweeps away the most powerful factors in this assistance, it is most dangerous to the individual and to human society. Three of the most potent influences that act on the human mind are those of fear, hope, and love. We find that they have always been associated with the religious elements in our nature and have had God for their object. . . .

“Conscience fears to offend the Supreme Being by violating his law, and causes man to tremble when he has done so. In view of seductive temptation it uses fear and says to man, ‘Beware. God is not mocked; his laws are not violated with impunity. They are not sanctionless. He will strike like a God, and your punishment shall be in proportion to the gravity of your offense.’ This motive must be strong and certain, for the pleasure of sin, to which temptation invites, is strong and certain, as the tempted man knows by experience.

“He struggles with the temptation. Let the agnostic whisper in his ear, ‘How do you know there is a God at all—perhaps these are vain terrors?’ This is perhaps enough to turn the scales, and he falls—an adulterer or a dishonest man—and with

him fall the peace and honor of a family!”

The Archbishop then referred to the number of suicides traceable to the demoralizing influences of agnosticism, and alleged that in the Catholic and Lutheran parts of Germany, where faith exists and is acted upon, suicide is very rare; that it is almost unknown in Ireland; and that statistics will prove that self-destruction increases with unbelief. In continuation he said:—

“Let us look at some other sentinels that guard society from destruction. Look, for instance, at the sanctity and importance of an oath. Washington in his celebrated Farewell Address calls attention to this point when he shows the necessity of religion to maintain the young republic he had gloriously founded. A man’s life, property, and character may be stricken down by a false oath. What maintains the awful responsibility of an oath but the fact that God is called to witness the truth of what is said and will punish the perjurer though the law may not discover him? With the Bible in his hand the man is about to call God to witness, but the agnostic whispers to him, ‘Perhaps there is no God—you cannot know it—you shall be only lying, which indeed is not honorable, but brings no divine vengeance.’ Why is it that perjury is becoming so common and why is it that the law does not punish it as severely as of old? Simply because faith in its true moral guilt is decreasing.”

The speaker next reviewed and lamented the baleful influence of the spirit of anarchy now threatening the world, and argued eloquently for respect of law. We quote from his concluding remarks:—

“And now I may ask, What does agnosticism substitute for these preservatives? What are the great motives for the sacrifice necessary to overcome our passions? We are told, indeed, that in the long run it will prove more pleasant and more useful to be good. Pleasure and utility are the chief factors. Are these sufficient? Will not men differ about what is pleasant and what is useful. . . . If pleasure is the criterion of good and each one is left to be the judge of the pleasure, where is the line to be drawn? Utility is no fixed standard. A thing should not be deemed good because it is useful, but useful because it is good. What one deems useful another will reject as useless, and we are left simply in a state of ethical anarchy without principles.

“The work of agnosticism is to destroy, not to build up, to rob a man of faith and hope and love in robbing him of his God and leaving him in supreme desolation and helplessness without a motive to live! . . .

“There is no genuine cause for agnosticism. The immense mass of the human

race are believers in God. Theism is in possession and has been from the beginning of the world. There is unity in the great fact that there is a God and a provident God.”—*Literary Digest*.

A MORAL AND SOCIAL HELP.

An indulgence in intoxicants of any sort has never helped a man to any social position worth the having; on the contrary, it has kept many from attaining a position to which by birth and good breeding and all other qualifications they were entitled. No young man will ever find that the principle of abstinence from liquor is a barrier to any success, social, commercial, or otherwise. On the other hand, it is the one principle in his life which will, in the long run, help him more than any other.—Edward W. Bok in January *Ladies' Home Journal*.

THE PROGRESS OF PRISON REFORMS.

The Rev. Samuel J. Barrows, D. D., the editor of the *Christian Register*, and a member of the Board of Prison Commissioners of Boston, contributes a paper to the February *Arena* on “Penology in Europe and America,” that will be widely read by all who appreciate the value of educational work in prison discipline and reform as an important factor in the social problem. Dr. Barrows is one of the leading authorities in this country on the department of sociology known as Penology, and this paper is the result of a year’s travel in Europe, completed in the winter of 1893, during which he visited all the representative prisons of England, France, Germany, Italy, Hungary, and Greece, and so it embodies the latest European data on the subject, as well as that which is obtainable from American reports.

THE COUNCIL OF WOMEN.

The Countess of Aberdeen, the wife of the Governor-General of Canada, contributes to the February *Arena* an article outlining the platform and purposes of “The Coming Triennial Meeting of the Council of Women of the United States at Washington.” This council has become necessary to bring into common relations the different organizations of women that are working along various lines without knowledge of each other. The council is committed to no one propaganda, and no federated society can be interfered with or committed by any act of the council. It includes representatives from all sections, from all classes, from all creeds and churches and organizations holding conflicting views. Its aim is to find a common platform for social progress.

Lake Erie was named by the Iroquois Eriquo, from a fierce tribe living on its shores. The French call it Raccoon Lake, and on various old maps it appears as Lac de Conty, Lac Herrie, Lak Erie, Lac Erocioise, or Eriez.

Lake George was called after the second English King of that name. It was also designated Lac St. Sacrement, by Pere Isaac Jaques, while the Mohicans called it Andia-taroete, “Place where the Lake Closes.”

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.

LAMONI, IOWA, FEB. 6, 1895.

CHURCH DEVELOPMENT, INTERNAL AND EXTERNAL.

FROM advices from the brethren in the Australian mission, with the clipping that follows, we learn that our force of general and local missionaries are alive to the interests of the work in that far-off land. With public discussions, pulpit preaching, and the education of the public mind by means of the press, the way is being prepared for a more extended presentation and more general reception of the gospel. Our brethren appear to be alive to their opportunities and are evidently making use of every means possible to reach the people. This is encouraging. It means that in future years we shall have hundreds if not thousands of brethren and sisters in that land where now we have but tens, and twenties, and fifties.

Patient toiling will bring what we look for. With the God of Israel and the Master supervising, controlling, and overruling, success is certain. We believe the outlook is encouraging. With all the difficulties that have hindered and all that may, it is, after all, the most difficult and the most hopeless task the world ever undertook to seek to thwart and frustrate the purposes of God. Opposing forces may seem to hinder for a time, but the wrong must inevitably give way to the strength and power of truth.

Truth endureth and is always strong; it liveth and conquereth forever more.

Yes, truth *lives*; it lives in force, in power, and cannot be entirely or permanently suppressed. It may for a time seem to be crushed to earth and the wrong seemingly hold sway, but even then God is at work, teaching the people to learn better by the things they suffer under the rule of

wrong, prompting them to assert themselves in behalf of the right; to cast off the yoke of spiritual, and moral, and intellectual bondage that wrong entails, that oppression enforces. Truth enlightens the mind, makes free the conscience, and nerves the arm to action. Men and women moved upon by truth assert themselves and are valiant in its behalf, in emphasizing it, in declaring it to others.

Hence gospel truth planted in the hearts of men and women has made all—ministry and laity—a missionary force in behalf of humanity. There is "leaven" in the work—the Spirit of truth. It is constantly at work. It is God's mind, God's will, God's love, God's Spirit forcefully at work in behalf of man; his eternal, unceasing purpose in execution to redeem, to exalt, and to perfect the race; inspiring, energizing, and qualifying his people for the work before them by the spirit of power. The gospel has come in word and in power, and none need be fearful that God will fail to bring about his purposes. With a proper conception of his character and a faithful performance of duty no one has ever failed, nor can fail. The toiling missionary and the lonely, isolated Saint, and all, find substantial, tangible ground for encouragement in this permanency, this potency of the gospel economy. Its Spirit is life, power, it is strength; it is steadfast, it is sure to those who abide and endure. Of Christ it was said:—

He shall not fail nor be discouraged.—Isa. 42: 4.

He did not fail; he succeeded, and is still succeeding. His work is going on. He is completing it, and extending to men and women the opportunity of working with him. He is enlarging the spheres and increasing the usefulness of those who labor with him. He is bringing out, and developing, and sanctifying their powers, their abilities, sanctifying them to his service, as they devote

and consecrate their hearts to his service; as they seek to know, to understand their "gifts and callings" and places, and stand in them reliably, truly, constantly.

Christ, the Master, was beset by every evil, every hindrance, every trial calculated to "discourage;" but he was pure in motive, was faithful and prayerful in spirit. He abode in the truth. He was humble and meek in spirit, and was prayerful; hence he obtained power. He obtained, he received understanding of the principles by which power for good was bestowed, and observed the conditions under which only power could be obtained, hence he was made strong. Help was laid upon one who was "mighty," because he loved the truth supremely, perfectly, truly.

The true life of the follower of Christ is a life of strength, of faithfulness. Abiding humility, and meekness, and care will bring to each an endowment of the Spirit of truth. We repeat it, an *endowment*—a personal endowment of grace and power for good. Weakness is not the spirit of the gospel; strength is the normal, the natural outcome of a life in Christ. We do not mean personal strength independent of the power of the gospel. There is no such strength in reality.

In him was the gospel, and the gospel was the life, and the life was the light of men.—John 1: 4.

We mean the strength of love of the pure, of the good, of the true; the strength of strong, rugged devotion to principle; that meekness of spirit that manifested the strength of Christ, that was peculiarly manifest in the character of him who was "God manifest in the flesh."

The man or woman who after developing in usefulness allows himself to become lifted up in "spiritual pride," in self-consciousness, etc., is weak, is shallow indeed. He makes poor return for the grace bestowed upon him. He *halts on the way* and prevents the Lord from taking him farther. Some go so far, and stop,

because the Lord cannot take them farther under such conditions. Let us go *all the way*; let us move forward and upward and prevent not the full advancement that God would have us make. Then we shall be fitted for all the Master would have us do; we shall do our work and please the Lord and benefit others and ourselves. This we understand to be the end designed in receiving the work of God.

God hath not given us the spirit of fear; but of *power*, and of love, and of a *sound mind*.—1 Tim. 1: 7.

Consider what I say; and the Lord give thee *understanding* in all things.—2 Tim. 2: 7.

The more one truly grows in intelligence, the more humble, the more loyal he becomes to God. He who becomes self-exalted, wise in his own conceit, is not really intelligent. Blindness, partial blindness must be the cause of such folly. No one who really perceives and retains a knowledge of his obligations to God gives way to self-exaltation, to personal ambition. He cannot do that unless he steps from the right, unless he gives way to that which is contrary to the Spirit that dwelt in the Master—the Spirit which prompts the giving of all glory to God.

We plead for loyalty, for the beauty of strength of devotion; for the grandness of the true in character, the noble in spirit, that shall make God's people worthy of him and of Christ—worthy of their exalted mission to mankind, and successful in the doing of it. Until men and women thus attain, they are not, as we comprehend it, fully redeemed, fully reliable in the service of God. It is a pitiable spectacle to see man or woman blessed of God give way to the folly, the weakness of taking credit to himself.

For not he that commendeth himself is approved, but whom the Lord commendeth.—2 Cor. 10: 18.

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think *soberly*, according as God hath dealt to every man the measure of faith.—Rom. 12: 3.

The truest, the only true representation of Christ, is seen in the principles he taught and himself observed. He was the Son of God because he was like God. He is the type of service, of manhood, of Godliness. In

proportion as we approximate, approach him, become like him in spirit, in strong adherence to truth; without weakness, without vanity; without worldliness in manner, in thought, in dress, and in speech, will we become qualified for the great work before us as the people of God. Let us meditate upon these things; let us ponder them and root them deeply in our hearts by earnest devotion and prayer; let us "come up higher." Then we shall have power; then we shall move in unison, in unity; then each one will be in the path of safety, the way of truth and of life; then evil will not have power over, or among us.

If we have repeated these truths from time to time we make no apology for so doing. Truths are not comprehended or fully received at once. We need to frequently hear them, to read them in order to even mentally understand what they mean, and then they are often but imperfectly understood. Truths, precepts, principles do not exist in *word*—in mere writing or in printed statement. A principle is potent, powerful, forceful. Jesus Christ was the *Word* in that sense; and, the human heart is incapable of knowing, of feeling, of fully realizing the power of principle until it is purified, until it becomes free from evil, from ignorance, from blindness, and from fear. It requires a course of "preparation of the heart of man" before he can *receive* the truth. A man must literally be "born again," both of water and *spiritually*, before he can "see the kingdom of God." The Pharisees could not see the kingdom because of their perversity of heart, their evil and blinded natures. No more can a professed follower of Christ fully perceive and enjoy the power of life unless his ways be "true and righteous altogether." We receive and advance in *proportion* to what we are prepared to receive; that much and no more. Hence the need of intelligent faithfulness.

The preparations of the heart in man, and the answer of the tongue, is from the Lord. All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits. Commit thy works unto the Lord, and thy thoughts shall be established.—Prov. 16: 1-3.

Until a man comprehends a truth, until he really receives it and by actual use of it demonstrates its worth, in himself as well as in others, he is ig-

norant of that truth. He may hear it stated and know it in part, but not know it fully. Truths bear restatement, repetition.

We started out to say something about the work in Australia, and it may be asked what this has to do with that work, with mission work in general. Our humble opinion is that it has a great deal to do with it. What is missionary work? It is simply a work of education, the beginning of that work among the people; the teaching that shall bring them within the influences of the kingdom of God, in which they are schooled for the life that now is and for the life to come. It comprehends all that. While the church reaches out to the world she must herself be advancing, and the more she advances and becomes fitted for self-government under the ministrations and provisions of the law, the more will she receive of the spirit of sacrifice, the more completely her love go out to humanity and extend a helping hand. This is her missionary spirit; this the spirit that moved the Father to give his only begotten Son, and the Son to come into the world and give his life for fellow man.

The church also must attain spiritual growth that she may receive and carry forward her converts to higher life, to greater advancement. She is to assimilate them by changing them through the leaven of light and power. They have begun at the A B C of spiritual life; it is hers to nurture and to teach them. The church is not to be conformed to the fashion of this world, but to "overcome the world," becoming a "habitation of God through the Spirit." It is the hope and the preserver, the savor of the world.

The success of the missionaries and Saints in foreign lands is our success, and ours is theirs. With the gospel standard and the church well planted in the English-speaking colonies, the way will doubtless open for its extension to other nations; this in its time, when the Lord sees fit to so direct; when the church has sufficiently advanced in understanding and in unity to make permanent her own welfare and such extension possible, reliable. When she walks in firmness at home she can reasonably expect to extend abroad, as the Lord opens the way

among the nations and so directs.

The English language is becoming more and more the language of commerce, of art, of science, of civilization, of the world's progress. Its use is becoming so general and increasing so rapidly that it bids fair to become practically universal.

The Anglo-Saxon has long been to the forefront in civilization, in progress. He has been the leading civilizer of the world, the strongest contender for, the sturdiest maintainer of civil and religious liberty, with its accompanying benefits. He has maintained a progressive supremacy in these lines of effort. His influence has been very great for good, and it is still widening, extending. Missionary effort among his possessions throughout the world, in South Africa, in British India, in New Zealand, etc., will doubtless tell for good in its time, as God's hand has evidently been with him, also with his Teutonic brethren, the German and Scandinavian races, in the peculiar special developments of modern civilization. Western civilization and western ideas of government and religion are penetrating and leavening the masses of mankind universally. Convert the Anglo-Saxon and the Teuton and the way is open almost universally. It is not a day's work, however, nor one to be accomplished without great difficulties and much hardship, and until the wisdom and power of God opens the way and says move forward.

We appreciate the efforts being made in Australia by coworkers, and would encourage them, also the church, for the preparation to be made for the evident extension of her efforts in the time to come.

Indeed, while the Anglo-Saxon and the Teuton have been in the advance in the latter-day developments of the world, there is that unity in the spirit and needs of man universal that makes the oneness of the race in Christ the natural result of the preaching of the gospel; for in it all become one in Christ Jesus.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.—Gal. 3: 28.

What therefore we have written in behalf of the spirit of unity of development, of completeness in the individual and general membership, is in

harmony in this connection with this missionary work in Australia and in general, in all its phases. The Anglo-Saxon and Teuton are placed foremost in the work of the latter-day dispensation, in the providence of God; but, in behalf, in the interests of the *entire race*. All the world—all races—are one.

Have we not all one Father? Hath not one God created us?—Mal. 2: 10.

The Apostle Paul evidently realized this spirit of oneness, in completeness. The Jew, the Greek, the bond, the free, the male, and the female were one, all one within the spirit of the gospel economy—the law of life; all to work in harmony, in unity, in behalf of the internal development and extension of the kingdom and family of God. Unity, oneness in the diversity of talent, of power, of gift, of sex, and condition; all growing together “unto an holy temple in the Lord.”

The thought, the idea is suggested by the passage quoted of the oneness of man and woman, of their cwork, coassimilation, and cooperation in the work of God. This phase of work the Spirit has brought to light and is emphasizing in the church. God is moving, and the church is to move with him.

The growth of the kingdom of God, the development of truth in the world, the manifest supremacy of right over wrong, of truth over error, of good over evil,—the superiority of light in contrast with darkness, furnishes the sublimest spectacle, the grandest epoch in the history of mankind. The latter-day glory is to culminate in such a scene. The work before us furnishes the only practical hope for the race; the only tangible ground for hope of life here and hereafter.

Let us sanctify ourselves and consecrate our temporal means to the storehouse of God that the cause may prosper, that glory may be given to God, and salvation come to man, and we lay up treasures of richness of soul that shall secure to us an eternal inheritance among the sanctified in heaven—on earth. This means a consecration of powers of body, of mind, and of earthly possessions. It also means the perfection of bliss that results from sanctification and perfection of heart and intellect—a perfect life—with the treasures of earth and heaven perfected by the Almighty.

But, let us work and give for the love of God, for the love of truth, and of humanity. God speed the church in the work of internal and external development.

TEMPLE LOT SUIT BEFORE UNITED STATES COURT OF APPEALS, IN ST. LOUIS.

THE cause represented in the courts at the “feet of the judge,” by the “Reorganized Church of Jesus Christ of Latter Day Saints,” on the one side, and the “Church of Christ,” on the other side, was called in the United States Court of Appeals, at St. Louis, Missouri, before Justices Caldwell, Sanborn, and Thayre, January 23, 1895, but did not come up for a hearing until the afternoon of the 25th.

The “Reorganized Church” was represented by Attorneys L. Traber and Frank Hagerman, of Kansas City, Missouri, George Edmunds, of Carthage, Hancock county, Illinois; Smith McPherson, of Red Oak, Iowa; P. P. Kelley, of Glenwood, Iowa; and Bishop E. L. Kelley, of Lamoni, Iowa. The “Church of Christ,” was represented by Attorneys C. O. Tichenor, of Kansas City, Missouri, and Col. John N. Southern, of Independence, Missouri.

The editor of HERALD was there, as a sort of witness and coadjutor in a way; and the son of Elder Granville Hedrick, of Independence, was in attendance in a similar capacity, for the “Church of Christ.”

Messrs. Tichenor and Southern made the argument for the “Church of Christ,” appellants, and Messrs. Hagerman and E. L. Kelley for the “Reorganized Church,” appellees; Mr. Southern closing at 1: 30 p. m., of the 26th.

The cause is now with the Court. What the decision may be it is not necessary to state, as it could be only a supposition, at best.

The newspapers of St. Louis and elsewhere have published various statements in regard to the case, all of which vary somewhat from the facts; but in a way showing the interest taken in the cause as presented to the court.

The judges are men of good repute as lawyers and citizens, as men who sit in the United States Courts should ever be; and we expect that they will give the cause that careful investiga-

tion that a cause of its importance should have. And, as the case was submitted on the evidence heard in the court below, it would seem to be rested fairly for all concerned. We have now done our part and must be contented to let the matter rest "at the feet of the judge."

ERROR AND APOLOGY.

IN the HERALD for January 16, page 36, the editorial note of a letter from Bro. W. H. Kelley, who wrote from Kirtland, Ohio, will be found, in which letter extract the following language occurs:—

Bro. H. H. Robinson has recently "done up" an M. E. preacher, a big one, according to report, up about East Pharsalia, and has returned home to recuperate and enjoy the boon of victory while watching for another liar to come out of his lair.

This does great injustice to Brn. Kelley, Robinson, and the preacher with whom Bro. Robinson discussed at Pharsalia and who both Brn. Robinson and Rathbun declare to be a pleasant and fair man.

The injustice to Bro. Kelley lies in the fact that he did not write the word "liar" at all; it was "lion;" and the whole reference was a playful one, not intended to be taken in any other than a playful sense in allusion to Bro. H. H. Robinson's return home so soon after the debate.

Bro. G. L. Rathbun, of East Pharsalia, refers to it in a letter published in HERALD for January 30, by reason of which our attention is specially called to it.

We do not wait to hear from Bro. Kelley, for the reason that we know that Bro. Kelley did not use the offensive term, nor intend to use it. The mistake was made here in not reading Bro. Kelley's writing correctly, both in typesetting and proof-reading, for which we apologize and crave pardon of all concerned.

THE following is clipped from the Omaha Bee for January 28:—

PRINTER OF THE MORMON BIBLE DEAD.

PALMYRA, N. Y., Jan. 27.—Major John Gilbert died this evening, aged 93 years. Major Gilbert was known from one end of the country to the other as the man who set up and corrected the proofs of the first Mormon Bible. Prominent Mormons from Utah have made trips here for the purpose of interviewing Mr. Gilbert and visiting what is called Mormon Hill, where Joseph Smith alleged he dug up the golden plates

from which the Bible was printed. Mr. Gilbert was until recently the possessor of the first Mormon Bible, disposing of it a short time ago to Hon. Pliny T. Sexton of this place.

Major Gilbert has long been before the public, as one who helped to get the Book of Mormon into print, and it is with regret that we learn of his death. So far as we know Major Gilbert was an unassuming and peace-loving man, one who minded his own business and leaving others to attend to theirs.

In this iconoclastic age the breakers of images are fast overturning legendary and traditional theories and things; and with the passing of Major John Gilbert, it may be, by and by, that it may be denied that the Book of Mormon was not printed by Gentile workmen; so we hope the Saints will remember this notice of his death, and be able to point to it as an acknowledged evidence that the book was so printed.

FROM AUSTRALIA.

BRO. GOMER succeeds in reaching the general public in the report of his letter which we give below:—

LECTURE ON MORMONISM.

According to announcement, Mr. G. R. Wells, Latter Day Saint evangelist, delivered his lecture on "Mormonism" at the Mechanics' Hall on Monday evening last.

After a sacred solo on the clarinet and Bible readings, the lecturer began by correcting the *Star's* notice wherein he was called a "Mormon evangelist." He was not a Mormon, was not from Utah, and produced papers to show that he resided fifteen hundred miles east of Mormondom, in the heart of the United States of America. His church repudiated the name Mormon. It was the Church of Jesus Christ, composed of Latter Day Saints. The term "Reorganized" being prefixed to distinguish them from the Latter Day Saints of Utah who delighted in the name Mormon. Like the word hell, the word Mormon was once an innocent expression, but the teaching and practice of Brigham Young, as well as popular usage, had changed the meaning of the word. Mormonism now was synonymous with Mohammedanism; it was Brighamism. A hurried historical sketch of the church was given, from its organization in 1830 to 1844, in which period two hundred thousand souls were baptized. Polygamy was unknown then. In the lecturer's estimation there must have been something reasonable and worthy of belief, since whole congregations were baptized in England. After the assassination of the president, Brigham Young, an aspirant spirit, led away about one fifteenth of the church to Utah, where, eight years after (1852) he foisted polygamy on the people.

About this time the true Latter Day Saints were reorganizing in the State of Wisconsin. Polygamy was not the only feature of apostasy; many thought that was the only difference between the two bodies. The lecturer proved five points of difference: 1. Polygamy. 2. Adam-God Worship (the doctrine that Adam is our God). 3. Blood-atonement. 4. Absolute obedience to counsel. 5. Living oracles (the doctrine that they had superseded the Bible and standard church books). Blood-atonement was shown to be a horrible doctrine. The speaker's own grandfather was detained with others in Utah, while traveling through, and sentenced to be shot without a trial. They were liberated by United States soldiers. Even the faithful might be slain by their brethren if it were suspected that they would not hold out faithful.

The lecturer denounced these five doctrines in severest tones. Latter Day Saints had their Judas Iscariot; but that made the true faith no less worthy of respect. When the Reorganized Church sent missionaries to Utah, they were told by Brigham Young that he would not be responsible for their lives for twenty-four hours, but they fearlessly prosecuted their mission. The speaker said: "We were the first church to send missionaries to Utah, and opened the way for others. There are now eleven churches, besides the Mormons in Salt Lake City today. They had also sent a committee to Congress, and materially assisted in the passing of the Edmunds-Tucker law against polygamy. Books, tracts, and pamphlets by the score had been printed against the apostate church. So potent was their work that Utah representatives were "instructed" from headquarters to let the ministers of the Reorganized Church "severely alone." They refused to meet the latter in public debate. The lecturer cited three high court decisions in matters of church property, substantiating his position *re* the Utah faction being an apostate church. One of these was from the Queen's Bench, Dominion of Canada, in which the Reorganized Latter Day Saints were declared to be a Christian body of believers. Various papers and petitions were cited, showing that public sentiment was changing, and the odium was being placed where it rightly belonged. He admitted that many histories, magazines, and cyclopaedias, contained much unfavorable comment; but the information was always from a Brighamite source. Some progress was being made by the Reorganized Church in getting these articles corrected. They claimed the right to represent themselves, and protested against being represented in the light of Utah Mormonism.

EXTRACTS FROM LETTERS.

A BROTHER writes us from Peoria, Illinois, the 28th ult., as follows:—

We now number twenty-six active members. We hold regular meetings every Sunday and at nearly every service there are a few strangers, although it seems hard to create much interest in so large a place. We hand you herewith a clipping from the Peoria Journal which will show you that our

president is not altogether idle when not engaged in preaching the word. You will see that the clipping is in answer to assertions made by the General Secretary of the Y. M. C. A. here. We find the papers are very liberal and willing to publish articles handed to them by members of our faith, so we feel that in that way we may possibly be able to create an interest after awhile.

Bro. R. Coburn, Blenheim, Ontario, January 22:—

The Methodists, Baptists, and Presbyterians have been holding a union revival meeting here for the past few weeks. They have an evangelist here named Brown, from Chicago. He tells some great stories about the people he has been the means of converting, especially infidels. The Saints are all well.

Bro. Columbus Scott, writing from Runnells, Iowa, the 29th ult., says:—

Bro. F. A. Smith is at Perry and Angus, Dallas county; Bro. D. M. Rudd at or near Grimes, Polk county; Brn. George Shimel and Jerry Miller at Jenkinsville, in Warren county; with good openings. Bro. W. C. Nirk was at Richland, near Tama at last accounts; Bro. C. E. Hand, where? I preached twice here Sunday and last evening. Weather cold. Try to keep moving.

Bro. I. M. Smith, writing the 25th:—

Am at Chester, Michigan. Am feeling well; have good liberty in presenting the word, have full house, and think there is quite an interest. Some opposition, but nothing out of the usual line—only a few falsehoods by ministers and professors of religion.

Bro. E. F. Shupe wrote from Denver the 29th, of the Chatburn-Johnson discussion:—

Two sessions of the debate between Bro. F. J. Chatburn and Rev. B. F. Johnson are past and the Saints are feeling well at the results. The question of the immortality of the soul was the subject under examination. Mr. Johnson made the poorest defense I ever heard; he did not answer half of Bro. Chatburn's arguments, and Bro. C. got about twice as much in his half hour and was never ready to quit when time was called. Mr. Johnson could hardly fill in his time, and in his last speech he quit before time was called. Two of the sisters are shorthand reporters, began to report the debate and succeeded pretty well till Bro. Chatburn's last speech. Last night one of the reporters said the best stenographer in the country could not have reported him. I don't think I ever heard as much said in thirty minutes. To-night Rev. Johnson begins to affirm the Seventh-day Sabbath, then follow the two church questions. We are perfectly satisfied with results so far.

EDITORIAL ITEMS.

BY LETTER from Sr. Emma Hailey, Avenue City, Missouri, we learn that Bro. — Evans, of Lucas, Iowa, had preached there and at various points near by to the evident satisfaction of

the people. Friends were made for the faith.

Bro. F. A. Atkinson reports well of labors of Brn. A. Kent and A. H. Parsons, of Bank, Maryland. Sr. Parsons is superintendent of their Sunday school, in which she does good work. Bro. Atkinson was taught the faith by his parents in the early days of the church, and never forgot the precepts thus instilled in his mind. With other children of the early Saints he values the truth delivered to him by faithful parents and rejoices in its light.

Bro. L. L. Wight, writing from Beeville, Texas, the 21st ult., reports a successful effort in preaching at Mineral Point, Texas. His announcement at a Baptist meeting so provoked the ire of the minister that he denounced the Saints in unmeasured terms, but which brought out the people to hear Bro. W's reply, resulting in a widespread interest in the faith. Bro. Wight reports himself and family at work, using every means at their command for good.

Three new places have been opened for preaching by Bro. R. M. Maloney; card dated Jay, Oklahoma, the 25th.

Brn. Kaler and Butterworth have baptized three at Taree, and Bro. Henry Broadway "one of best men of New Castle," New South Wales. This the latter wrote from Hamilton, December 23. A number of local brethren are doing good. The outlook was fair, with the usual opposition at work, however, the great difficulty there as elsewhere being that of getting men to accept the truth instead of the creeds, to which they adhere tenaciously.

We dislike to omit good letters from sisters and brethren, but the best we can do in many cases is to summarize them. Sr. M. T. Taylor, Poplar Bluff, Arkansas, writes that, living in portions of the State where no preaching had been done, she had "done what she could" to get the faith before the people. In answer to prayer Bro. C. R. Duncan had visited there and baptized five, leaving others investigating. She asks prayer, also the aid of the ministry in behalf of what she is striving to do.

Bro. E. A. Erwin, writing from Manchester, Texas, January 15, informs us that in the late discussion held at Lydia, Texas, with C. A.

Worley, of the Missionary Baptist Church, Bro. J. D. Erwin gained a complete victory. The propositions included the Book of Mormon and Doctrine and Covenants, the Reorganized Church and the Baptist Church. Mr. Worley was an able lawyer and an experienced disputant, and had discussed with Brn. H. C. Smith and A. J. Cato in former days, but failed to do more than misrepresent, producing the usual tales written by enemies of the Saints. This Bro. Erwin successfully set aside, while he maintained the scriptural correctness of the faith and proved that the Baptist faith was not in harmony with the Bible and unable to trace its succession from the apostles.

Mr. J. L. Shaw, of Alcona, Michigan, writes an account of the labors of Bro. David Smith in that region and of the opposition encountered. It appears that the local churches were "on the outs" until Bro. Smith began preaching and baptized four and was making friends, when local churchmen united against him and have continued to oppose and misrepresent the work. Bro. Smith is now absent, but Mr. Shaw, who is a friend of truth, is seeing to it that the faith is not misrepresented. He sends for the HERALD and promises to see that fairness is done among the people in behalf of the church. We thank him for this, on behalf of our people, and we thank God for men who love right and are fearless and frank in affirming it. Crowded columns prevent insertion of Mr. Shaw's communication.

Bro. Hiram L. Holt will spend the remainder of the conference year in Southern California, for reasons in which it seems proper to coincide. Those wishing labors may address him at San Bernardino, California. The appointment elsewhere made is with the understanding that it is approved by Bro. J. F. Burton, in charge.

From efforts being made at Peoria, Illinois, one would naturally expect to see the church well established in due time and a growing force for good among the people of that city. A branch was organized some time ago and placed under charge of Bro. A. J. Keck. A late issue of a local paper reaches us containing a lengthy article from Bro. Keck setting forth some

phases of the faith of the church. And now comes the Peoria *News*, of January 26, with a lengthy communication from Bro. F. G. Pitt in affirmation of the faith of the church in contrast to the divisions and errors of modern Christendom. Both articles are temperate in tone and will evidently do good. Success to the brethren. We may at sometime reproduce the articles referred to, if space permits.

Pres. Joseph Smith and Bishop E. L. Kelley arrived in from St. Louis, Missouri, on the 30th, both well and in good spirits. Services were held by them in the city. Local brethren are alive and progress is being made. The city press published extensive references to the Temple Lot Suit and gave fair accounts of the faith of the church and of the causes that have led to public misapprehension of it.

Bro. J. E. Ballinger, at Marshalltown, Iowa, Soldier's Home, desires the prayers of the Saints for relief from an affliction of long standing.

The United States Senate has passed a bill guaranteeing \$70,000,000 of the bonds to be issued for construction of the Nicaragua canal.

Sr. Ella Leabo, Independence, Oregon, asks prayers in behalf of her father, who has been ill for many years.

In a late speech before his nobles the Czar of Russia pledged himself to maintain the autocracy. It is to be hoped, however, that his manifest liberality of sentiment will lead to liberal reforms during his reign and the principles of autocracy thereby be undermined and prepared to give way to republican ideas, as they must, in time, inevitably do. The Czar has assigned a large sum for the yearly pensioning of scholars and authors.

Influenza is epidemic in Lyons, France. The death rate is over one hundred weekly. Scarcely a family in the city is exempt from the disease.

With the loss of the Ohio River steamer State of Missouri, the lake steamer Chicora, and the ocean liner Elbe, with hundreds of lives, it seems that the destroyer is indeed upon the waters, doing terrible execution. Steamship and railroad casualties seem at times to run in "streaks" or series.

Bro. R. C. Evans writes from Selkirk, Ontario, that he has been defending the mission of Joseph the Seer and the latter-day work founded by him against the attacks of one Rev. Keffer, of the Campbellite Church, and has won favor among the people in the effort. Two were baptized on the 25th ult., and prospects for church work for the future were good. Bro. Evans bears testimony to the remarkable manner in which he had been sustained thus far and is full of faith and hope and zeal to continue carrying the battle to the gate.

The Decatur district Sunday school association held its regular winter session at Lamoni, February 2 and 3. Interest in the general exercises was good, giving evidence that progress and improvement are to continue. A large delegation was appointed to the April General Convention, at which there will doubtless be a large attendance and the same deep interest that has brought success to this important arm of the service.

Mothers' Home Column.

EDITED BY FRANCES.

The world, O Father! hath not wronged
With loss the life by thee prolonged;
But still, with every added year,
More beautiful thy works appear!—Whittier.

OBSTACLES.

WITH pleasure we give to our readers in this issue a letter from Sr. Emily Davis, which has in it the pathos and depth of feeling always accompanying the truth when earnestly spoken from the heart. If it touch other hearts as it has touched our own, there will be responsive throbs from those who love the Lord Jesus Christ, whether they are or are not in harmony with the work undertaken by the Daughters of Zion.

There is one point, however, which Sr. Emily has not adverted to in her letter, which, however, is perhaps chief among the many obstacles barring the way to the reclaiming of thousands of our erring sisters from the path of misery, sin, and eternal ruin upon which they have entered. This is the damnable heresy that there is no possibility of reforming or reclaiming such a woman. And because of this even the ministry of the last dispensation have stood, as it were, doubtful and trembling before this mighty evil—this evil which ungodly men have licensed—as if it must not be fought, must not be mentioned, but must be consigned to the regions of darkness and oblivion. Would that it might be consigned there, if only it could be separated from its human victims!

Another obstacle to be overcome is the dif-

ferent standards of morality which men and women have erected—have in times past subscribed to and are subscribing to to-day. Dare the Saints of God do this? Dare they say the one is fallen—fallen beyond the hope of being reclaimed, but the other—yes the other equally guilty, equally fallen, need not be cast out, he is a man, there is hope and repentance for him?

Among the ten commandments, binding alike upon man and woman, does the seventh form an exception? "Let him that is without sin among you," said Jesus. Not without this particular sin, but without sin "first cast a stone at her." Let us thank God that he has reserved unto himself the right of judgment, but let us beware that while we look upon the sins of others and perhaps brand them as mortal sins for which there is no forgiveness, we are not guiltier in the sight of God than those we consign without the pale of mercy and free forgiveness.

There is yet another prominent barrier in the way. The old song has it,

"Man's inhumanity to man,
Makes countless thousands mourn"

Of course our author included both men and women. But the experience of many who read this will lead them to exclaim that upon this score it might well read, "Woman's inhumanity to woman!" We cannot, we think, put this subject in a stronger light than by quoting the words of one of our correspondents. He says: "I have always been impressed with the idea that women as a rule are very much lacking in charity for their own sex who fall. Lately my opinion in this direction has been strengthened, and I tell you I don't take much stock in women as saviors of their sisters. I find those who otherwise are broad minded and charitable, who upon this subject are narrow, uncharitable, and very much afraid of doing anything."

It is perhaps a hard, but perhaps a just judgment. It ought not to be so. We expect to inherit eternal life, and there is in this day, as there was in the days of our Savior, a class most highly esteemed and respected, who yet are preceded in entering the kingdom of God by the publicans and harlots; for, oh! thank God because of it, "The blood of Jesus Christ his Son cleanseth . . . from all sin." Within the pearly gates will be only those "Who have washed their robes and made them white in the blood of the Lamb." There are no shades of difference in that cleansing—it is from *all sin*. If charity be the greatest of God's gifts to man, how shall we enter if this love of God be not in our hearts?

Mothers, how far are those of you who have reared sons responsible for the girls who have been led astray because you failed to teach your boys that God required of them the same purity of thought, word, and deed which he required of their sisters? The same question might be asked of fathers; and let each one of us who has named the name of Christ, be admonished by the words of the apostle declaring that he watched over his flock as one who should give account in the day of judgment. The same measure of responsibility does not rest upon us, but there is a measure of responsibility which none of

us can escape. It is a day, thank God, when men and women are beginning to feel this responsibility, not only for their own, but for others. May God intensify the feeling and within his church may it grow until it becomes like a fire shut up in the bones, purifying the heart and consuming out of the life of each Saint the last remnant of selfishness or the disposition to feel that there is inherent in us anything which makes us better than our neighbor save as God's mercy has inwrought it, and his grace helped us to develop it.

HOLLISTER, California.

Dear Sisters:—I went to the Salvation Army tent and listened to one of their leading women talk about their rescue work, their efforts and success in persuading many fallen girls to turn from their ways and lead lives of virtue; and their work of providing them with a home secure from temptation,—the Rescue Home,—where they are taught to work in various branches till they are able to support themselves honorably, then helped to find situations: and I wished our church, too, would take up this work, and try to reach this class of people, and I felt almost sad about it, when the work of the Daughters of Zion flashed through my mind with such force that it almost startled me, as I realized as never before, the magnitude, the beauty, the grandeur of their calling, and felt to raise my heart to God in thanks and adoration. Why, here is work in the very same line, reaching deeper, farther, of a surer foundation, their efforts being to *prevent* these crimes, beginning with the purity of children and teaching them to remain pure, that there may be no *need to reform*.

I have been shocked and grieved as I have learned how widespread this social evil (as I understand it) so much written about in our columns has become. There is work—plenty of it—for the Salvation Army, for anything that can be brought to bear against this special sin.

Only last week we were pained to hear that a beautiful young girl of our acquaintance had been tempted, and tried, and had *fallen*. She is sweet-tempered, quiet, lovable, helpful, just the one to grace a home and make it a happy one, and the archenemy hurled at her his sharpest darts. We believe that men, fiendish almost as their master, deliberately laid a trap for her, and she could not resist their power. Oh! sisters, mothers, Daughters of Zion, pray for this one, that she may turn from her ways and do what she knows to be her duty—obey the gospel.

Last evening the Army people were trying to persuade a young girl to forsake her sins and lead a Christian life, and were using their strongest influence. Some of them had lately been her companions, and they, too, plead with her to come out and stand for the right. But these same vile men were there, their numbers increased to nearly a dozen, using *their* strongest influence in the opposite direction, their eyes fixed on her face, their gestures, their lips saying, "Do not go." It was a pitiful struggle between right and wrong; she hesitated, almost yielded to the

right, but believing she could not stand the temptations that she knew would be thrown around her, she turned away from the virtuous life held out to her. Her early training had not been of the kind that would make her strong against these evils and she had no fortitude to bear her up. She is to be pitied more than blamed. Had she been warned in time against sin, had she been taught to scorn, to loathe wrong, she would have grown to be a lovely woman, for she, too, is bright and of an affectionate disposition.

Daughters of Zion, be not weary in well-doing, or discouraged in your God-given work, but press onward and upward, for yours is a mighty calling, reaching to eternity. Surely there is great need of such work as long as the enemy of souls is employing agents for the purpose of luring young girls to their ruin; as much need to teach our boys, yes more, that they may not become these agents, but our girls must not be neglected, for as long as time is there will always be some willing to be used as instruments for evil and try to lead astray the virtuous ones.

I have three little ones intrusted to my care, and sometimes my courage almost fails when I think of the grave responsibility resting on me. Will I, can I raise them up to a pure manhood and womanhood, teaching them to walk in the narrow way? I realize that only as I live as becometh a Saint, trusting in God for wisdom, and *then heeding the admonitions of the Spirit*, not forgetting to profit by the counsel and wise instructions we young mothers are so blessed with through our church literature, will I be able to accomplish the desires of my heart in this direction. Surely, with so much being written and taught through the promptings of the Spirit, by those rich in experience and wisdom, the way seems opening for a righteous generation to be raised up to prepare for the coming of the Son of man.

EMILY DAVIS.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. ANNIE HARRIS, of Grand River, Iowa, asks your faith and prayers in behalf of her husband who is sick, that God may spare him to his little family.

Sr. Henrietta Baggerly, of Derby, Indiana, requests your prayers in her behalf, also for her husband, that they may be healed and Bro. Baggerly be released to his mission work.

Sr. Cora Miller, of Charles City, Iowa, asks your faith and prayers in her behalf that she may be healed.

Sr. Mary E. Bunyard, of Elkhart, Texas, asks your faith and prayers in behalf of her babe which has been paralyzed in its left side.

Another British steamer engaged in the petroleum trade has been fitted with furnaces and oil jets to enable it to burn oil instead of coal for generating steam.

It is estimated that since the Christian era began over 4,000,000,000 human beings have perished in war.

Letter Department.

WOODEND, Victoria, Dec. 6.

Editors Herald:—Since writing my last have had to correct misstatements regarding the deputation in three other papers: the Melbourne *Argus*, the Kyneton *Guardian*, and Melbourne *Punch*. All published them, except the latter, and as that is a "funny" paper, I hardly expected it would. However, the editor may profit by it.

Since coming here have done some house to house work in neighboring towns of Macedon and Kyneton, scattering tracts. At the "village settlement" near by, preached once in private house. Attended one of their cottage meetings, but I was treated in an intolerant manner; they were "saved," and had the Spirit. I was accused of "putting the water before the blood," yet was not permitted to explain. Jesus said, "By their fruits ye shall know them," but from this kind of fruit, I doubt the vaunted claim of "saved."

In Woodend on the 3d inst., I delivered a lecture on "Mormonism, what it is, and what it is not," in the Mechanic's Institute. It was advertised in local paper, and today's issue contains a synopsis of lecture. Attendance was small for the size of the town, yet not a failure. Was interrogated at the close by Bro. Wight's whilom foe, whom he answered in the local paper. He appeared anxious to have a similar debate with me (in print).

Have been abundantly cared for by our Bro. Leyland who, with his wife, show their faith by a willingness to assist the work in this locality in a material way. He sends me to Bendigo, where I go this week.

Have received the sad news that Bro. Burton Wooley, of the Hastings branch, dropped dead in his boat while fishing, in Western Port Bay.

G. R. WELLS.

CAMP CREEK, Iowa, Jan. 23.

Editors Herald:— "The righteousness of God" is still revealed in the gospel to every humble soul who believes and obeys its truths, if they make a reasonable effort to live "godly in Christ Jesus," though like Paul of old, they may have their enemies, even in the Church of God. But it should be the desire and prayer of every true Saint that God in his "wisdom and love might extend mercy to all those who, after having known the truth, have so far forgotten the teaching and example of Christ as to permit enmity to dwell in their minds and hearts. Surely they need pity, as they are the losers, and must suffer the punishment of God unless they repent. However, I am glad to say that as a rule the Saints are a Godfearing, loving, obedient, charitable, and good people. I believe that in real godliness the Saints as a body have no superiors. Thirty-three years as a believer and over twenty years as an active minister of the gospel enable me to know fairly well the people among whom he has worshiped and labored. The writer is not in the habit, as he views it, of overesti-

mating anything; yet if the editors think any of the statements in this letter are extravagant, they are at liberty to expunge the objectionable words, if they think the remainder of the letter is worth publishing.

This district has in it much of that religious element who talk so much about being "justified, sanctified, saved, and satisfied;" and while they no doubt desire to be and think they are God's peculiar people, I have learned by experience that it is extremely hard to get them to even listen to the gospel of Christ as it is taught in the Bible. I have read something about the "Dark Ages" when the Bible was kept chained to the wall and when only the priests were permitted to read it; and yet I think that in some respects at least the condition of many people is worse to-day than it was then, for now the Bible is within the reach of even the poorest family in the land, and is seen on the center tables and shelves, and cannot be destroyed or chained to the wall by those who might desire to do so; though it now seems to me that the hireling shepherds have succeeded in effectually chaining the minds of their devotees to the "traditions of the elders." One may, if he can get the opportunity, read to them some of the plainest statements found in the sacred book or preach in plainness and power the truths of the gospel in their hearing; and yet they have been so continually taught that every word must be spiritualized, that it seems very difficult for them to understand that the word of God has just the same meaning now that it had when it was spoken or penned by inspiration. It is hard now to make people believe that God said what he meant or meant what he said. To my mind this latter condition or chaining is worse than the first. Surely the time is here when "darkness shall cover the earth, and gross darkness the [minds of the] people." Nothing but the power of God, the truth and the light of the Holy Spirit, can reach the heart and penetrate the mind and convert the soul, or break the chains of darkness and liberate the soul from the grasp of the enemy.

How we should rejoice in God and thank him for the light and truth of the restored gospel, which is the power of God unto salvation!" O Lord, soften the hearts of the people, and give thy servants and Saints more favor with God and man, and richly endow thy ministers with wisdom; goodness, love, faith, perseverance, and the Holy Spirit, that they may be enabled to fully accomplish thy work in thine own time! Amen.

The work in the Galland's Grove district is moving along fairly well, all things considered. When last heard from Elder J. F. McDowell was at Eagle Grove sick, but I presume is well before this; at least I hope he is. Elder C. J. Hunt has been busy with gospel work in the northern part of the district. The following local elders and priests have been quite active this winter and good is being done by them: W. W. Whiting, J. T. Turner, A. Jackson, E. Ford, J. M. Baker, John H. Young, R. Wight, and N. V. Sheldon. Without doubt there are others who are working just as zealously for the advancement of the truth, but I am not in

possession of the necessary information, and therefore cannot mention them at this time. I am thankful to both ministers and members for their efforts to sustain the good work.

While holding meetings at Arion in connection with Bro. J. M. Baker, Elder Ira Goff showed his willingness to assist in the good work by acting as janitor and helping to defray the incidental expenses. Bro. Robert Ballantyne and family, who live at least ten miles from any branch, were glad to make the writer welcome at their home while he was holding meetings in their neighborhood, and did everything they could to make our meetings a success. At this point a few seemed interested, as they attended all our meetings and were willing to receive and read printed matter. It is to be hoped that the seed sown will bring forth fruit to the glory of God and the salvation of souls. At this writing I am staying with Bro. M. B. Skinner and family and holding meetings in the schoolhouse near by, where there is some interest but not as much as we would like to see. Perhaps the fault is with the preacher.

O Lord most dear, our heavenly King,

How little do we know
Of all thy wisdom, love, and power,
Revealed the sun below.

But in the gospel we have found
Thy will revealed more clear
Than in the precepts men have formed
And taught to people here.

Hasten the day, the glorious day,
When all shall know thy will;
And rich and poor, and small and great,
Shall haste to do thy will.

When the Spirit of God shall rest on all,
With glory all be crowned
And we shall know as we are known;
When all our Lord have found.

In bonds,

C. E. BUTTERWORTH.

OMAHA, Neb., Jan. 23.

Editors Herald:—Just in from Springfield, the late seat of war. The battle closed at 9:30 p. m., January 22, after an eight-night or sixteen-hour fight. How many dead there were we were unable to learn, though we were assured quite a number of the enemy were wounded, some mortally. If it be true that they are "wholly mortal," how any of them will survive is a mystery. "Truth is mighty, who can stay it?" says the poet. Echo answers "Who?" The result of the late battle answers, "Not a Watkins, for he is laid in the tomb forever." Victory for us on all propositions, so say the people.

G. M. L. WHITMAN.

ROCKLAND, Maine, Jan. 23.

Editors Herald:—On January 3 I commenced a series of meetings on Little Deer Isle. The house was well filled with attentive listeners. I met with them through storm and sunshine and preached twelve sermons, and baptized three. Some who for years have been hard against the church are now among the friends and well-wishers of our cause. God bless the people. I also preached seven times at West Ellsworth. Some will obey there after awhile. The Saints are feeling splendid and are making friends to the cause.

Some said: "J. C., you beat the Devil." I

answered, "That's just what I'm trying to do, and God is going to do that, too."

Dear *Herald*, I am so glad when you come to me, for you tell us so much good news. How glad I was to hear that the gospel ship, Evanelia, had arrived safely at her destination. May our heavenly Father guide her with safety from island to island, with those noble missionaries who for the cause of Christ are making such sacrifice. May God bless the far-off lonely ones.

We have snow, rain, ice, cold, fog, and sunshine on the coast of Maine this winter. I leave on Saturday's boat for Cranberry Isles, once more to try my gospel powder.

Yours truly,
J. C. FOSS.

TUNNEL HILL, Ill., Jan. 21.

Editors Herald:—The debate which has taken place between Bro. T. C. Kelley and W. R. Lee, of the Missionary Baptist Association, at their chapel, about four miles north of Tunnel Hill, January 15, lasted five days, with two and a half days on each proposition. The propositions were, Resolved that the Reorganized Church of Jesus Christ of Latter Day Saints is the Church of Christ. Resolved, that the Missionary Baptist Church is the Church of Christ. In the discussion of the first proposition Bro. Kelley endeavored to show that this church had come forth in fulfillment of prophecies; also that it was in harmony with the Bible in organization, doctrine, practice, etc., and that the ministers must be called of God as was Aaron; that they must be in possession of the same Spirit to enable them to preach the same gospel; that he who was in possession of that Spirit would be enabled to perform the same works as they did anciently; that God is the same yesterday, to-day, and forever: and that he will give of his Spirit now and enable his children to possess the same powers as in former years.

He showed that the church organized by Christ was accepted of him as long as it remained on the rock, but when it got off the rock and went into apostasy, it ceased to be the Church of Christ; that the church was driven into the wilderness to remain there twelve hundred and sixty years; that when she came out she would have the same organization as when she went into the wilderness; that the glory of the sun would be above her and a crown of twelve stars on her head, etc. He showed that Elias must first come and restore all things, and that the gospel was one of the *all* things spoken of; that the angel had flown through the midst of heaven and committed the everlasting gospel unto the children of men again; that the angel had spoken to the young man telling him that Jerusalem should be inhabited as a town without walls; that to-day the Jews are returning and rebuilding the old waste places, the "desolations of many generations."

I cannot give a minute account, but suffice it to say that Bro. Kelley was well equipped and did his work nobly and honorably as a minister of the gospel would. But, upon the negative side,—well, it was a total failure as far as argument was concerned. He would hardly try to reply to any of Bro. Kelley's

argument, but took delight in trying to find faults in the Book of Mormon and the Doctrine and Covenants, which was out of order; but he was allowed to bring them in and kill time. One of his most noted objections was that a prophet could not die out of Jerusalem. (Luke 13: 33.) Therefore "Old Joe," as he would say, was out of harmony with the Bible as he did not die at Jerusalem. But this was made very plain to the people by showing them that many prophets had died out of Jerusalem, and that that prophet referred to was Christ;—that he should not die out of Jerusalem.

Another objection was the amount of brass it would have taken to have made the plates from which the Book of Mormon was translated. He confounded the plates taken from Laban with those from which the book was translated, and from his mathematical calculation obtained a piece of brass six inches square and nineteen and one half feet long. "Quite a miracle for Joseph Smith to carry it." But this was made plain by showing from "Baldwin's Ancient America" that the people that settled in this country understood a phonetic system of writing, and did not write altogether in Hebrew. This was one of his favorite objections, as he thought shorthand was a modern invention. Another objection was that the language of Jared and his brother was not confounded. These with many more objections were explained away by Bro. Kelley to the understanding of all intelligent and unbiased people.

But O, that hole in Jared's boat! The poor fellow would get on board almost every speech, and with no pump to pump the water out, he would go down with all on board.

When the Baptist Church was under discussion, Mr. Lee took up the first day showing that Christ set up a church, which was not denied by anyone, as Bro. Kelley informed him. The next day was spent by the affirmative trying to show that the two witnesses (Rev. 11) that are to arise were communion and baptism. Bro. Kelley read this to his heart's content, using the words "communion and baptism" where the witnesses were spoken of. This only left him one half day to set up his church and bring in historical evidence, notwithstanding Bro. K. had been telling him all the time that time was precious and asking him to set up his church or he would bring something out for him, which he did. Bro. K. traced his church through the Novatians, Waldenses, Wickliffites, German Baptist Philadelphia Association, etc., showing that part of those societies practiced infant baptism, sprinkling, etc., showing that they worshiped a God without body, parts, or passions; showing also that their teachings were unscriptural, and that the Missionary Baptist Church did not believe their teaching; but that to make out succession they must claim *all* with their defects. He compared him to the Irishman who wished to marry the rich widow in slavery times, who owned negroes. "When the minister asked him if he took the woman whom he held by the hand to be his lawful and wedded wife," he said, "Yes, begorra, and the negroes too." So Mr. Lee, in order to make out "succession," must take the

churches before-mentioned with all their practices, good or bad, to prove identity as being the true successor of early Christianity.

Mr. Lee spent his last two speeches in reading historical extracts from D. B. Ray's "Baptist Succession." In his last speech he got so near out of anything to talk about that he had to go back and rehearse that old threadbare tale of Joseph Smith walking on the water. But he added a new flavor to it: he said that when Joe (as he called Joseph all through the discussion) fell through, he jumped up and said, "Just like Peter;" that when faith failed him he began to sink.

At the close I invited Mr. Lee or any other minister to come to our church and preach for us. Arrangements had been made for us to preach at their church once a month, and as I was Bro. K's moderator, I took the liberty of making the announcement. When Mr. Lee heard this he informed his Baptist brethren that they had gone beyond Baptist rules, that the house should not be let out without the vote of the members. So we called in our appointment until they could take a vote. Whether this says no preaching there or not, I am unable to say. It had been said by some of the Baptist brethren that the discussion was not a fair test, as the disputants were not of equal talent. It was suggested that they furnish William Throgmorton or Mr. Danbury to defend their doctrine and for the Latter Day Saints to furnish a man and have the discussion at Tunnel Hill. I took the liberty to inform them publicly that we were ready to put Bro. K. against Mr. Throgmorton or Mr. Danbury, or any man they would bring.

Everything went off pleasantly, and I think good was done for the cause of Christ. A vote of thanks was given to those who had kindly and hospitably entertained us while among them. May the victory won be of great and lasting good to the cause which we sustain.

In gospel bonds,

W. R. SMITH.

COURTS, Montana, Jan. 14.

Editors Herald:—I have just returned from a trip to South Boulder. Three gave their names for baptism. I preached ten times, also eight times at Willow Creek. Had full houses all the time, good order, and interest. Saints are feeling fine and determined. Expect to organize a branch at Willow Creek soon. Was called home to marry my nephew, hence my trip was cut short. Our Sunday school at Reese Creek is moving along fine. We will adopt constitution and by-laws of General Association soon and thus be a part of the big school. We had a fine time Christmas; had a tree, cross, nice programme, Santa Claus, and crowded house.

We hope to be able to open the work in Bozeman next month; the place seems to be getting ripe, as there are several inquiring after truth. Bro. Anthony has gone south to Idaho Falls, Idaho. The foxes were barking in a couple of places down there and he went down to see if the fur is worth taking. R. J. don't make much noise, but he makes them hunt their dens.

We have had a fine winter so far.

J. H. WELLS.

ONEKAMA, Mich., Jan. 23.

Editors Herald:—We are trying to do what we can to help on the cause in Michigan. The weather has been against us somewhat of late, but previous to that we have had a nice winter. We come across one now and then who has had parents who belonged to the Saints in the Seer's lifetime, and who are in the belief of the true gospel so far as they understand it. Bro. J. H. Peters and self passed through this part about a month ago on our way to organize a couple of branches, and we put in one sermon with the promise that one would return and give them a few discourses in the near future. One gentleman was there whose parents died in the faith, and what little he knew of it then, though young, stuck right by him until now. He told the neighbors that that was the only true gospel.

According to promise I returned and have given them more discourses, but I found that the gentleman mentioned had died, but while he was sick his whole talk was about the true gospel. He died without the privilege of obeying it; but gave the people to understand that he would have the privilege to obey, and of course, on my return an understanding was desired by many to know concerning the hope hereafter, etc. I explained, as best I could.

One strange thing occurred before the man died, which was on this wise. Said he, "Now to prove to you that this gospel is true, I will count three, and you will see a bright light come on the wall; now look! One, two, three;" and the light appeared on the wall. There were four persons in the room at the time; his wife, her mother, and brother, and another person, who testify to the truth of seeing the bright light on the wall. "Now," said he, "I will count three and you will see the light disappear; one, two, three;" and it disappeared.

Those people say they think the gospel he believed in must be true, whatever it is; and I am trying to explain it to them and that community, but as usual, I hear the old, old stories too often told to meation here, together with "I won't go to hear them;" "Don't you go;" "We ought to close the school-house against them;" "They run all over the Bible;" "They don't believe in the Bible;" and, "Just wait until they preach a little more, you'll see." We are gaining ground wherever we go.

Bro. Peters and I organized the Joyfield and Burnham Saints into a branch; also those of Inland and Lake Ann. Several other places need organizing; several are coming into the church. I expect to visit my people in Canada soon, whom I have not met for years.

In good hope,

J. J. CORNISH.

MILTON, Fla., Jan. 16.

Editors Herald:—Please publish in the *Herald* that if any of the Saints should look over their old *Heralds* and see if they can find the minutes of the last conference held at Eureka branch to about six or seven years ago, they will oblige by sending copy.

ELDER ED POWELL.

LAMONI, Iowa, Jan. 28.

Editors Herald:—Perhaps a few items in regard to the Decatur district would be of some interest to some of your readers. This district embraces eleven counties. Eight of them are in Iowa, and the other three are in Missouri. We have twelve branches, including about eighteen hundred membership. Lamoni branch alone numbers over one thousand.

This last conference year we have had two General Conference appointees; namely, Brn. J. S. Snively and William Thompson, who have labored faithfully and done much good. The faithful labors of these brethren may never be known to the church, but the eye that never sleeps will not pass them by unnoticed. Our local ministry have done some excellent work. I am afraid to commence to name them lest I should overlook some worthy ones. Bro. H. N. Snively has been more than a local minister this last year, having offered to go wherever sent in the district. He has done some very acceptable work and come considerably to the front as a minister. Bro. H. A. Stebbins contributed much towards making our conference at Allendale very interesting last June. The well-known war horse, Bro. R. M. Elvin, has not been idle by any means, although confined to local work by the long continued sickness of his wife. He has done some effective work for the church. May the good Master remember the wife of his youth and enable him to take a more extended field in the near future. We have had valuable help from Bro. J. R. Lambert, especially in the Leon branch, where he has done good service this winter. Possibly because he held a debate there about four years ago with Elder Watkins, of the Christian Advent Church, he seems to be in more demand there than any of our elders. We have had no more willing and cheerful laborer than Bro. J. W. Gillen this last year, always willing, and he made himself ready when we needed help for district work.

We have been relieved from some care and anxiety by the ability of the brethren of the Lucas and Cainsville branches in taking care of themselves under their circumstances. The brethren of all the other branches have no less endeared themselves to me by their coöperation in seeking to maintain the work and bring it up to a higher standard than it has ever before attained. In looking over the past I have no fault to find with any, but trust that the experiences of the past may prove useful to us all in our future ministerial labors for our heavenly Father and his truth.

I repeat the sentiments I expressed in a letter to the *Herald* about three years ago, in regard to the Saints who are coming to locate in and around Lamoni, that they should transact business on business principles with Saints the same as with sinners. The old maxim still remains good, that "it won't hurt an honest man to watch him, and a rogue needs it."

I still see the necessity for an advisory committee being appointed here and indorsed by the church, that those coming to locate in and around here may confer with and receive

needed advice before investing their means, especially those with limited capital.

Doctrine and Covenants section 107, paragraph 11: "It is not expedient in me that there shall be any stakes appointed until I command my people. When it shall be necessary I will command that they be established. Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter until it shall be otherwise given of me."

I have learned some things since I have had charge of this district that I did not know before, and one of them is that one is often placed in a false light and at the same time one can scarcely help himself. For instance, a request comes from some branch to send them an able elder with the statement not to send Brother so-and-so because he will not do any good, and stating their preference which elder they think would be suitable. Of course it would be no use to send the one that would do no good, so you make the best selection you can from the available elders or priests as the case may be; then the unpopular ones feel slighted, and that you are partial, and have favorites; when the real facts in the case are that you would to God that all the brethren were popular and in demand wherever a minister is needed. It is not a pleasant thing to tell a brother who thinks he is a preacher that they have no use for him for some of the occasions that we have mentioned. While all may be suited to labor in some places, all are not suitable for every place, so while very often we have little choice in the case, we stand censured in somebody's eyes all the same, and if you commence to excuse yourself for the work you are doing, then some one takes it for granted that you feel a guilty conscience, and you make matters worse. So the only safe course that I have learned is to move right along and do the best you can and be satisfied with the silent approval of the Master that speaks peace to the soul, without which I am persuaded I long since would have grown weary and laid down my ministerial weapons, and sought rest and comfort in some other occupation; but with the personal evidences I have of the truth of the latter-day work I feel determined to be found in the ranks of the noble men and women whom I know are in the church battling for the triumph of the truth.

WILLIAM ANDERSON.

EUSTIS, Neb., Jan. 23.

Editors Herald:—I left O'Fallon's Bluffs in Lincoln county on the 7th and came to Stoddard, where I preached to the people once; thence to North Platte and preached once, thence to Cottonwood Springs and held one week's meeting with very profitable results; thence to this place, where the interest seems very good. I will hold meetings here over Sunday the 27th, then go to my home in Kansas to make some provision for the family and do a little ministerial work near home for a few days; then return to North Platte and Cottonwood Springs, where I expect to water the seed already sown. The work is onward, steadily progressing. God has blessed me wonderfully beyond my expectations, through all my exposure, and

colds, and coughing, at times when ready to give up; yet I am on my feet and ready to do battle for the Master. Prospects are good.

Yours in bonds,

GEO. W. SHUTE.

EAGLE GROVE, Iowa, Jan. 23.

Editors Herald:—Eight hours sleep is the required rest time for the writer, but latter part of September and October last this "regulation" was broken in upon and brought on a semi-insomnia trouble, and continued labor in church work with a sprinkling of facial neuralgia has at last resulted in nature calling a halt for a time. When I came here to enter upon discussion I was feeling poorly, but not an hour had elapsed after arrival until, as I believe, in answer to prayer, did I feel a remarkable change physically for the better, and during the discussion I was blessed. Tarrying here for a few days for special discourses, and waiting also for certain mail, I laid me down to rest. To-day I venture homeward, as the doctor advises rest for a time.

Hopefully,

J. F. MCDOWELL.

OTTUMWA, Iowa, Jan. 22.

Editors Herald:—I am holding meetings nightly in this place, with crowded houses so far; and expect to continue at least the balance of this week, and longer if the interest keeps up anything like it is now. The brethren here and at Keb have assisted nobly in carrying on the good work at this place. I preached last night north of here by invitation, where a protracted effort is being made to save souls, on the undenominational route. How they will succeed, may not be fully determined until the great judgment day. However, I bear them witness, that they "have a zeal."

J. C. CRABB.

HILLSDALE, Wis., Jan. 19.

Editors Herald:—I am here at work. We have good crowds and they seem anxious to hear the gospel. I have been here but a few days. Had an invitation to go to another schoolhouse, but cannot at this time, but promise to go some other time. O, I wish there were more laborers to meet the demand! I have been battling for the truth at Twin Lakes and Tillinghast for over two weeks past. Some there are near the kingdom. I will have to return there next week to look after some branch business, and perhaps baptize some; I will then have to go to Valley Junction to look after the affairs of the branch and attend the conference there February 2 and 3. Then I think to spend the balance of the conference year in Monroe county if not otherwise advised or led, as there are several places open for preaching.

It is nice weather here and good sleighing, so the folks have no excuse for not coming to church. I hope next year we can have about four elders in Northern Wisconsin. There is a large field here. May the Lord send more laborers into the vineyard is my prayer. The work is moving nicely along in Wisconsin. Speed to the work in every place.

A. L. WHITEAKER.

Original Articles.

THE EMBLEMS—WHO MAY CONVEY THEM?

BY W. W. BLAIR.

AS THE records of the church now stand, and as the usages of the church from 1830 to 1844, and from 1852 to 1893 are known, also as is shown in the history of the primitive Christians, a serious and irreconcilable conflict has existed in the Reorganized Church since the annual conference of 1893 in respect to who may, and who may not, convey the emblems, the bread and the wine, when the sacrament of the Lord's supper is administered. (See minutes of conference for 1893.) This conflict should not be; and it is with the purpose of discussing this matter, of conveying the emblems, in the sight of the facts of Scripture and history that I now write, hoping thereby to aid in setting it in order as the Lord wills it to be done.

In the *Herald* for 1890, page 55, the editor (the President of the Church) presents us with the following question and answer:—

Q.—Is it lawful for the elder or priest, in administering the sacrament, to call upon the teacher or deacon to pass the emblems to the communicants?

A.—If there is no priest present, the teacher or deacon may assist the elder or priest,—not in the blessing the emblems, but in the passing them. However, should there be objections to such action among the members, the elder or priest blessing the emblems should pass them—trouble is unseemly.

Two years later, in *Herald* for 1892, page 470, the following question is found, and answer given by the same editor:—

Q.—Has a teacher the right to pass the sacrament to the congregation, when asked by the presiding officer to do so?

A.—Yes. If occasion requires; no more available officer being present.

Ten years prior to the latter date the same editor presented this question and answer, *Herald* for December 15, 1882:—

Q.—Has a teacher or deacon the right to bear the emblems and pass them to the partakers at sacrament services?

A.—Yes, if necessary in assisting the priest, as it is stated that they shall assist the priest in his duties.

In the month following (January, 1883), on page 17 of *Herald*, the editor defends the above teaching after the following very consistent manner:—

PRIEST AND DEACON.

The answer that we gave in the *Herald* for December 15, respecting the deacon assisting the priest, has drawn upon us letters and articles from several of the brethren, who call the answer in question, one of whom goes so far as to write: "I suppose you will at once see the mistake you have made and correct it."

All we have to add is this, that the law to which these various brethren cite us, states in reference to the duties of a priest that he is to assist the elder in all the duties laid down "if occasion requires." One of these duties is to take the lead of "meetings in the absence of the elder." The very same provision is made in regard to the teacher, for "he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires." In this it must be clearly observable that when the occasion may demand in the absence of the elder, the priest who may be in charge may be assisted in his duties by the deacons; and in such circumstances the only question that may possibly rise is to cavil about whether the invoking the blessing on the bread and wine is the administration of the sacrament, or whether the passing of it is the administration of it. We believe in a correct rendition and teaching of the law, and the revelations; but we dislike to see overstrained construction of any law. Section 17, paragraph 22, gives us to understand what is called in the law the administration of the sacrament. "And the elder or priest shall administer it; and after this manner shall he administer it: he shall kneel with the church and call upon the Father in solemn prayer, saying," etc. The form of the prayer follows, and not a word of teaching as to how the bread and wine are to reach the members; whether the officer is to take the plate and cup, and sitting in a convenient place have everyone come to him and take of them as he holds them for their acceptance; or whether he shall carry them to them in person each one in succession, or pass the plate and cup from hand to hand. The teaching of Moroni is the same, and the testimony there given is that they "administered it according to the teaching of Christ." Precisely the same formula is given; and no instruction as to who will pass it. The relation of the taking of the sacrament at Christ's visit to this land, by Nephi is simply that Christ brake and gave to his disciples and they to the multitude, he gave them the wine and they to the multitude. He told them then that one should be ordained who should break bread and bless it, and give it unto the "people of my church." But no further instruction as to how the bread, or wine should be passed.

The church has met in the various branches and the elders have usually contented themselves with blessing the emblems, and have called priests to the duty of passing them to the people, if the congregation was large several of them; and we believe that when the priest should be left in charge, or be under the necessity of administering the sacrament, when no elder is pres-

ent, he may with equal propriety as he might act in passing the emblems to the people when blessed by the elder, call a deacon to his aid "if necessity requires."

It should be borne in mind by those who have volunteered to teach us the revelations on this point, that we distinctly stated in answer to the question that "if necessity required" the deacon might do so and so. If there is no necessity, and can be none, no possible harm can come to the law. David ate the shewbread contrary to law, the disciples violated the Sabbath in plucking the ears of corn and rubbing them in their hands, and Jesus plead the necessity as the law and it is still good law.

Now, inasmuch as the President of the Church is called of God to be the chief teacher of the revelations given to the church (D. C. 43: 2; 122: 1, 2; 23: 3), and to be the leading instructor and counselor of the Saints and the ministers (D. C. 19: 1; 87: 2, 3, 5; 104: 42; 105: 7, 12; 107: 13, 18; B. M. Mosiah 9: 9; 11: 12; Alma 3: 9, etc., etc.), should not great weight be given to his teachings; his opinions and counselings, in respect to doctrine, government, ministration, order, and everything pertaining to the building up of the Church of God? And when he has repeatedly, and publicly, and uniformly taught on a given subject, are not his teachings more likely to be correct than those coming from other officers of the church? And when there are conflicts in opinions and judgments and decisions occurring in the church, whose teachings are to be preferred? Whose are safest to trust? Whose should be first honored and observed? And when the President of the Church is laid under the highest, weightiest responsibilities to God and man, is it at all surprising that he feels deeply humiliated when his teachings and ministrations are antagonized and rendered void and condemnable?

That President Joseph Smith was justified in teaching that the act of conveying the emblems to the communicants is not necessarily any part of its administration as commanded in the law in Doctrine and Covenants 17: 22, 23, is seen in the fact (1) that the said law is silent upon that point; (2) that the usages of the church under the "choice seer" for fourteen years, and under his successor for thirty-three years, show that even lay members, in crowded congregations, passed the emblems from and to each other; (3) that the Christians of the first

three centuries after Christ frequently, and generally, received the emblems directly from the hands of deacons, as the history of those times shows; and (4), from the fact that each communicant at last, and finally, conveys the emblems to himself or herself—all of which shows that *administering* the emblems, and *conveying* them to the communicant, are two different acts, as has been repeatedly and uniformly taught by President Joseph Smith. And shall not the President of the Church *lead* in these, as in all other doctrinal matters? And is it not wisest and best for the Saints to “hear and heed” the counsels, and directions, and interpretations of law, given by the first and highest officer of the church? Has the Lord called and set apart others to regulate and lead and teach, officially, the chief leader and teacher of the church? Inasmuch as the Saints—ministers and all—profess that the Lord has called and set apart President Joseph Smith to “lead” the church—each and all of the church—is it not safest and best to let him lead, and not attempt to lead him? Think of it.

In further proof that others than elders or priests may *convey* the emblems when the sacrament is administered, I add the following historical facts, and commend them to the prayerful consideration of all in any way concerned in that matter. Here is what Moshem says:

The prayers of the first Christians were followed by oblations of bread, wine, and other things; and hence both the ministers of the church and the poor, derived their subsistence. Every Christian who was in an opulent condition, and indeed every one according to his circumstances, brought gifts and offered them, as it were, to the Lord. Of the bread and wine presented in these offerings, such a quantity was separated from the rest as was required in the administration of the Lord's supper; this was consecrated by certain prayers pronounced by the bishop alone, to which the people assented by saying, Amen. The holy supper was distributed by the deacons.—Church History, part 2, chap. 4, par. 7.

In Buck's Theological Dictionary this is said on the same subject (see *Eucharist*):—

And then the bishop or presbyter [elder], having sanctified the elements by a solemn benediction, broke the bread, and delivered it to the deacons, who distributed it to the communicants, and after that the cup.

Justin Martyr, one of the most in-

telligent, faithful, and experienced of the Christian writers after the apostles, has this to say on the matter in question:—

There is then brought to the president of the brethren bread and a cup of wine mixed with water; and he taking them, gives praise and glory to the Father of the universe, through the name of the Son and of the Holy Ghost, and offers thanks at considerable length for our being counted worthy to receive these things at his hands. And when he has concluded the prayers and thanksgivings, all the people express their assent by saying, Amen. This word Amen answers in the Hebrew language to *so be it*. And when the president has given thanks, and all the people have expressed their assent, those who are called by us deacons give to each of those present to partake of the bread and wine mixed with water over which the thanksgiving was pronounced, and to those who are absent they carry away a portion.—First Apology of Justin, chap. 65.

Justin repeats the same facts in chapter 67 of same book, as may be seen by consulting the text, and as may be found in “The Christian Sabbath,” by C. Scott, page 101. His statements are fully confirmed by Bingham's “Antiquities of the Christian Church,” chapter 20.

Eusebius, who is said to be the chief of church historians, states in book 7, chapter 9, Ecclesiastical History, that at times and in some places communicants

standing at the table . . . received the sacred elements . . . of the body and blood of our Lord and Savior Christ; and a footnote on the passage adds this:—

In the primitive church the faithful communicants came to the altar with their hands carefully washed, and when they were about to receive the body of our Lord, they stretched out their right hands.

These last extracts are in general harmony with the teaching of President Joseph Smith, January 13, 1883, as before quoted, which please read again. Indeed, all the historical quotations presented in this article, as also the usages of the church, from 1830 to 1844, and from 1857 to 1893, are found to be in essential harmony with President Smith's teachings on the matters in question up to the Annual Conference of 1893. And is not all this suggestive of the important fact that President Smith is, by the grace of God, competent and qualified to “set in order *all* the affairs of this church and kingdom,” as provided for in the word of the Lord in Doctrine and Covenants 87: 5, and elsewhere?

And is it not best for all concerned that the church shall teach and build in harmony with the pertinent facts of history, the usages of the church from 1830 to 1893, and the interpretation of church law given repeatedly and uniformly by President Smith, and thus avoid conflict with primitive church history and the usages had in the church from 1830 to 1893? In a word, is it not wisest, safest, and best, to follow the counsel, advice, teaching, and direction of the chief leader of the church in all matters pertaining to church work? Is it not best to follow this chief leader in all church work unless it is *known* he leads contrary to the law and order of God and the ruling precedents of the church? Is it not probable, nay, is it not almost *certain*, that by the grace of God, his foresight, and insight, and spiritual perception touching *all* matters of doctrine, church government, church polity, and usage are, and should be, by virtue of his office and calling, superior to that of any other officer in the church?

From my personal knowledge of President Joseph Smith's administration from April 6, 1860, to the present, I am prepared to say that his counsels and instructions in respect to the gathering, locating Saints in large bodies when and where lands were cheap and available, also in respect to building chapels without incurring vexatious debts; ordaining high priests strictly as provided in Doctrine and Covenants 17:17; also the ordination of high priests and filling up the high council; the ordination of seventies; also in respect to districts and district presidents; the distribution and the management and disposition of church properties; the right of presidency in branches, districts, and conferences; locating the Order of Enoch and the business center of the church; the management of the Board of Publication and the literary concerns of the church until of late—all of these and more have been found wise and prudent, time and experience fully vindicating him, as a large majority of the Saints heartily admit. This is just as might be expected of him from the position to which the Lord and the church has called him; and these facts should inspire renewed confidence in the safety and

uprightness of his leadership, not only in respect to his teachings concerning the administration of the sacrament, but in all matters that legitimately pertain to his office and calling in the Church of God. Had the ministry and the Saints been more ready to seek his counsel in respect to all matters falling under his official watch-care and presidency, and then been prompt and faithful in honoring and upholding it, the church, including the conferences, would have been spared many needless, hurtful conflicts, far greater unity would have obtained, and far greater progress would have been made in all the interests and departments of the church.

God and his Saints have made President Joseph Smith the visible "head" of the church on earth—its first minister, teacher, and leader—therefore the law of the Lord, the order of church government, and the plainest dictates of reason, demand that the church "let him lead" in all matters of church doctrine, church policy, and church government.

In conclusion, I suggest that, to officially "administer" the sacrament as provided for in Doctrine and Covenants 17:22, 23, is to act, manage, direct, or superintend in that service just in the "manner" set forth in the commandment. He who is called to "administer" the government of a nation, State, county, city, or an estate, calls to his help others as needs and occasions demand; yet *he* is the administrator, as President Smith has taught from the first and repeatedly.

THE BOOK OF MORMON VINDICATED.
NO. 4.

BY ELDER I. M. SMITH.

THE "STICK OF JOSEPH."

HAVING shown that a "sealed book" would come forth, that the truth would "spring out of the earth," and that "Ariel," of "the city where David dwelt," should "speak out of the ground" just before Palestine should become a "fruitful field" and the Jews should begin to return to it; and having shown also that the Book of Mormon (and the work connected with it) literally fulfills those prophecies, both as to the manner and the time of its advent, I shall now try to show you that the people of whom the Book

of Mormon gives a history are the very people that the Bible says shall inherit this land—the land of America.

On page 231 of the Book of Mormon you will find this:—

And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of Manasseh, who was the son of Joseph, who was sold into Egypt by the hands of his brethren.

Lehi was the leader of this Israelite colony from Jerusalem, and the writers of the Book of Mormon are his descendants; hence of the tribe of Joseph, the son of Jacob. Now, that the tribe of Joseph is to have a history, and that it is to be brought to light and placed with the history of the tribe of Judah, just before the Lord gathers Israel and makes them "one nation," is proven by Ezekiel 37:15-23:—

The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

In ancient times people wrote upon strips of parchment or skins of animals. Hitchcock in his "Analysis of the Bible" says that the parchment upon which the Pentateuch was written was sixty-six feet and six inches long and two feet and two inches wide. Those strips of parchment were

kept rolled upon sticks, in order to keep them straight and to preserve them from wear and tear, and were called "rolls," "books," "histories;" and here in Ezekiel they are called (very properly, too,) "sticks."

One of those "sticks," or histories, is to be for Judah and his companions, and evidently has reference to the Bible, that being the history of the tribe of Judah. But the other "stick" is for Joseph and is to be brought forth by the Lord and put with the Bible, the "stick" of Judah, just before Israel is gathered. That those "sticks" represent histories is evident from the fact that he is told to *write upon them* for those two tribes. Then the Lord says:—

I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

Notice here that the stick of Joseph is to be "*in the hand of Ephraim,*" at the time the Lord does this work. The two "sticks" are to be one in the hands of the Lord—one in their testimony, one in their teaching, one in doctrine. But why not take the "stick of Judah" and put it with the "stick of Joseph?" Because the Lord knew the people would be in possession of the "stick of Judah" at the time the other would be brought forth, hence he says he will take the "stick of Joseph" (Book of Mormon) and put it with the "stick of Judah"—the Bible.

In verse 21 the Lord says:—

Behold, I will take the children of Israel from among the heathen, . . . and bring them into their own land.

Now, when the "sealed book" comes forth the Lord is to perform a "marvelous work," turn Lebanon into a "fruitful field," and take away shame and paleness from the face of Jacob; when the "truth shall spring out of the earth" the Lord is to "give that which is good," cause Israel's land to "yield its increase," and set Israel "in the way of his steps;" and when the "stick of Joseph" is brought forth and put with the "stick of Judah," the Lord is to "gather Israel," make them "one nation," and "cleanse them" from their sins. Hence it is clear that David's "truth" that "shall spring out of the earth," Isaiah's "sealed book," and Ezekiel's "stick of Joseph," all refer to the same work—the same book. And, as the Book of

Mormon came "out of the earth," was a "sealed book," gives a history of Joseph's posterity, and came forth just in the right time, we are forced to believe it to be the book referred to in those prophecies.

Remember that the "stick of Joseph" is to be "in the hand of Ephraim" when this work is done. It is not to be written by him, neither is it necessarily a history of him, but it is to be *in his hands*. This harmonizes with the testimony of Hosea, 8: 11, 12:—

Because Ephraim hath made many altars to sin, altars shall be made unto him to sin. I have written to him the great things of my law, but they were counted as a strange thing.

The great things of God's law are written *to him*, and the stick of Joseph is to be *in his hand*, hence the great things of God's law are to be in the "stick of Joseph," as well as in the Bible.

The fact that the Book of Mormon has been "counted as a strange thing," from the time of its publication until now, is in its favor, as is also the fact that it contains the "great things" of God's law. The work of God, for the salvation and gathering of Israel in the last days, is to be a "strange work," "a marvelous work," "a wonder;" hence it is only natural that the great things of God's law written to Ephraim should also be "counted as a strange thing."

But, is there any evidence in the Bible that the posterity of Joseph would come to the land of America? The Book of Mormon claims to be the "stick of Joseph," claims to give a history of his posterity who came from Jerusalem and settled in America; but is there anything in the Bible to substantiate this claim? We think there is.

In answering this question I shall notice, first, the general supervision of God in locating and settling the nations of the earth in their inheritances. Paul says of this, Acts 17: 24-27:—

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habita-

tion: that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.

Deuteronomy 3: 8:—

When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance.

Acts 10: 34, 35:—

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him.

We learn from the foregoing some important facts, among which are these:—

1. God made all nations of the same blood.
2. He made them to dwell on all the face of the earth.
3. He determined the time when, and the place where they should dwell.
4. He commanded them all to seek after him.
5. He promised that they should find him.
6. He "set the bounds of the people" at the time he "separated the sons of Adam."
7. He chose Jacob as the "lot of his inheritance."
8. He declares that he is no respecter of persons, but is willing to bless all who work righteousness, regardless of their nationality.

Not only did the Lord choose Israel as the "lot of his inheritance," but he gave them a land and "determined . . . the bounds of their habitations," as is witnessed by the following:—

And the Lord appeared unto Abraham and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.—Gen. 12: 7.

For all the land which thou seest, to thee will I give it, and to thy seed forever.—Gen. 13: 15.

Also Genesis 15: 18-21:—

In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates. The Kenites, and the Kenizzites, and the Kadmonites. And the Hittites, and the Perizzites, and the Rephaim, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

And Exodus 23: 31:—

I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river.

For a more minute description of

the "bounds of their habitation," see Numbers 34: 3-12.

But Israel is not to remain within the bounds of his habitation. He is to be scattered all over the earth:—

My people hath been lost sheep. . . . Israel is a scattered sheep.—Jer. 50: 6, 17.

Yea, my flock was scattered upon all the face of the earth.—Ezek. 34: 6.

Thou hast increased the nation, O Lord, thou hast increased the nation: . . . thou hadst removed it far unto the ends of the earth.—Isa. 26: 15.

Yes, they were to be scattered "upon all the face," and to "all the ends of the earth;" and, in this scattering, Joseph's posterity are to find a home in America.

Of Jacob, just before his death, it is said:—

And Jacob called unto his sons, and said, Gather yourselves together that I may tell you that which shall befall you in the last days.—Gen. 49: 1.

Notice the time. It is a prophecy of what shall be "in the last days."

And when he comes to Joseph he said of him:—

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel;) Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.—Gen. 49: 22-26.

Before commenting on this I shall quote the blessing that Moses pronounced upon Joseph and his posterity, as found in Deuteronomy 33: 13-17:—

And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and

they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

If you will notice those two blessings carefully you will find the history of that tribe marked out about as follows:—

1. Joseph is to be a "fruitful bough"—among or of the tribes of Israel.
2. He receives a greater blessing than Jacob's progenitors.
3. His posterity are to "run over the wall"—their "bounds."
4. To receive a land that is wonderfully blessed in its productions, both in the mineral and vegetable kingdoms.
5. This land is to be at the "utmost bound of the everlasting hills," from the one given to Jacob's progenitors—Palestine.
6. They are to be blessed with the "blessings of heaven above," or the "precious things of heaven."
7. Those blessings are to be on the "crown" or "top" of the head of Joseph.
8. Ephraim and Manasseh are the two "horns" of Joseph, hence the "crown" of his head.
9. "With them" (Ephraim and Manasseh) the Lord is to "push the people together to the ends of the earth," in the "last days."
10. Ephraim is to be greater than Manasseh, in this work, as ten is to one.

The blessing of Jacob's "progenitors" is sufficiently pointed out in these texts:—

And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.—Gen. 12: 6, 7.

And Isaac went unto Abimelech king of the Philistines unto Gerar. And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy Father.—Gen. 26: 1-3.

Isaac in blessing Jacob said:—

And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.—Gen. 28: 3, 4.

Be ye mindful always of his covenant; the word which he commanded to a thousand generations; even of the covenant which he

made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance; when ye were but few, even a few, and strangers in it.—1 Chron. 16: 15-19.

Palestine, then, is the blessing which Jacob's progenitors received and handed down to him for an inheritance. But Jacob's blessing which he pronounced upon Joseph, "prevailed above" that of his "progenitors," extending "over the wall," even unto the "utmost bound of the everlasting hills." And his blessing upon the two sons of Joseph, Ephraim and Manasseh, is quite as remarkable as the one he pronounced upon Joseph. The record tells us that Jacob was old, his eyesight very dim, and that he was sick. Joseph and his two sons visit him, and he asks Joseph to bring his two sons to him and let him bless them. This blessing, and the peculiar manner in which it was given, is recorded like this:—

And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac, and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it; he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.—Gen. 48: 13-20.

From this blessing we learn:—

1. Manasseh is older than Ephraim.
2. The custom, with those old patriarchs, seems to have been to put the right hand upon the head of the oldest son, and give to him the chief blessing.
3. Jacob ignores this custom, and

puts his right hand upon the head of the younger—Ephraim.

4. He puts his name (Israel) upon them—both of them.

5. He says they—both together—shall "grow into a multitude in the midst of the earth."

6. Manasseh is to "be great," but Ephraim is to be "greater than he."

7. Ephraim's seed is to "become a multitude of nations."

8. "He set Ephraim before Manasseh."

9. The blessing of Israel is to be: "God make thee as Ephraim and as Manasseh."

Now, reader, come with me and we will stand, in our imagination, upon the land of Palestine, the blessing of Jacob's progenitors; then we will start on a journey, "run over the wall," and on, on, on, even to the "utmost bound of the everlasting hills." Where do we land? On the continent of America. What kind of a land do we find? We find a land "above" or superior to the one given to Jacob's progenitors; a land that is wonderfully blessed in variety of climate, adapting it to all kinds of animal and vegetable life; and a land that is rich in its productions, both mineral and vegetable. Hence, it is just the land that Moses said Joseph should have. It is in the very place, "the utmost bound of the everlasting hills," where Jacob said that Joseph's posterity should be blessed with the "blessings of heaven above," and where Moses said he should be blessed with the "precious things of heaven." What are the "blessings of heaven above," the "precious things of heaven?" Jesus says:—

I came down from heaven.—John 6: 38.

Peter says:—

By them that have preached the gospel unto you with the Holy Ghost sent down from heaven.—1 Pet. 1: 12.

Did any blessings ever come from heaven more precious than Christ, the gospel, and his Holy Spirit? We think not.

Now we take up the Book of Mormon and it tells us that some of Joseph's posterity, led by Lehi, did actually leave Jerusalem, "run over the wall"—"the bounds of their habitation"—cross the sea, come to the "utmost bound of the everlasting hills," and became a great "multi-

tude;" also that Christ visited them here, after his resurrection, poured out his Spirit upon them, gave them the gospel, and blessed them with the same "precious things of heaven" that he bestowed upon his saints at Jerusalem.

Then, when America was discovered by Europeans, four hundred years ago, a multitude of people lived upon this continent whose customs, dispositions, and languages, mark them as being of Israelitish origin.

Sunday School Associations.

CONVENTION NOTICES.

Convention of the Fremont district will convene at Shenandoah, Iowa, Thursday, February 7, 1895, at 7:30 p.m.; and as far as possible will carry out the following programs: Thursday, 7:30 p.m., subject for the evening, "Fiction." 1. Discussion, "Should we read fiction?" Yes, by Sr. Adda James, Henderson, Iowa. No, by Bro. Joseph Roberts, Thurman, Iowa. 2. "We are like the books we read," H. C. Bronson, St. Joseph, Missouri. 3. "The modern newspaper," T. W. Williams, Council Bluffs, Iowa. 4. A review of the evening's work, T. A. Hougas, Henderson, Iowa. Appropriate music will be interspersed.

Friday, ten a.m. Business, reports, election of delegates to the General Convention, etc.

At 2:30 p.m., election of officers, unfinished business (if any), and five-minute addresses by Brn. Henry Kemp, D. Hougas, J. B. Heide, and others as time permits. Seven p.m., subject for the evening, "Amusements." 1. "Home amusements for the young and old," Sr. Mary E. Pace, Shenandoah, Iowa. 2. "What does the world provide?" T. W. Williams. 3. "What should the church provide?" H. C. Bronson. 4. "Some observations," T. A. Hougas. Any changes found necessary will be made in these programs. These subjects should interest everyone; hence we especially desire a full attendance of both old and young. Again, as it is just one day ahead of the district conference, let every one come on Thursday instead of Friday and get it all. We would like to have every school in the district represented and reported. Send reports ahead to the secretary, Sr. Ethel Skank, Shenandoah, Iowa. Come one and all.

T. A. HOUGAS, Supt.

The following tunes from "Winnowed Songs" have been selected for use during the Clinton, Missouri, district convention to be held March 4, at Coal Hill church, Lebeck, Missouri. We especially request those who shall be present to prepare themselves on these tunes, thereby aiding in song service. Songs are as follows: Pages 156, 136, 108, 15, 146, 148, 10, 154, 98, 34, 88, 90, 132, 134, 144, 114, 74, 92, 158, 124. MAY DUNCAN.

Most of the Asiatic countries have been ruined by the system of farming the taxes.

Miscellaneous Department.

NOTICES.

LAMONI, Iowa, Jan. 31, 1895.

For reasons we deem sufficient, Elder Hiram L. Holt is hereby released from his mission to Oregon, Washington, etc., and is appointed to labor in Southern California until the Annual Conference of 1895, subject to missionary in charge.

JOSEPH SMITH,
W. W. BLAIR,
Presidency.

The missionaries of Southern Indiana are hereby notified to report to me at Derby, Perry county, Indiana, their final reports for the present conference year. Brethren, please be prompt to have your reports to me by the first day of March.

Yours in bonds,

I. P. BAGGERLY

LAMONI, Iowa, February 1, 1895.

BRANCH REPORTS.

As the time to close and balance the books or the year is now not far distant, it will be necessary that all branch statistical reports should be in the hands of the General Church Recorder as early as possible, the limit of time when they can be used not being later than March 15 to 20. As it is the wish of the church that it should be properly represented, according to its membership, in the annual report of the Church Recorder, to do this, it is needful that the names of all should be upon record to as late a date as possible, that the general record should be as complete as the branch records are.

Therefore district presidents and clerks will serve the cause if they will at once send in all reports that may now be in their possession, and all others as soon as they can after themselves recording them. This may hurry matters in March with some, but with attention it can be accomplished.

Also branches where no conference is held will do a favor if they send corrections since they last reported, names and items of those added, and names and how and when lost of those no longer in the branch. I will add that throughout the church there has been very good attention paid to forwarding reports, so that many districts are placed on record up to the October and December reports. Some few have forwarded none since the June sessions. These should attend to it soon. Also the districts in England are requested to send reports early, the original reports of branches if possible.

H. A. STEBBINS,
General Church Recorder.

LAMONI, Iowa, Jan. 26, 1895.

DELEGATE CREDENTIALS.

According to the order of General Conference delegate credentials to General Conference should be made out and sent to the Church Secretary before April 1. Therefore will district officers see that this is attended to as soon as possible after the close of the last conference you may hold prior to April 1?

As some conferences were held before January 1 such districts may make credentials at any time and send in; and those holding in February or March should be made out in good season, that a roll may be made before conference convenes and business begins.

Remember the rule, that for each twenty-five members one vote is allowed; also that no delegate can cast more than twenty votes. Consequently the district having more than five hundred members must send more than one delegate in order to have the full vote cast. If desired there may be a delegate appointed for each vote the district is entitled to, or one delegate may be sent for each twenty votes or part thereof.

Each branch not in an organized district is entitled to one vote and one delegate, no matter how large or how small the branch is.

If it is the wish that the delegates present at conference should cast the entire vote then they should be so instructed by vote of the district, otherwise, in case of a division, the whole vote cannot be cast by a part of the delegation.

H. A. STEBBINS,
Church Secretary.

LAMONI, Iowa, Feb. 1, 1895.

MINISTRY REPORTS.

Blanks upon which to report to the next General Conference have been sent to the ministry who hold appointments from the conference of 1894; also to those who have been appointed during the year by the First Presidency; or by ministers in charge if such appointment was known to me. Of a few brethren the exact address was not known, and in such cases blanks were sent in care of some one supposed to know their post office, that it might be forwarded. But if any fail to receive please notify me at once. Instructions are given on the blanks as to their being returned in time to publish in pamphlet form before conference convenes, as provided at the session of 1893.

H. A. STEBBINS,
General Church Secretary.

LAMONI, Iowa, Jan. 28, 1895.

CONFERENCE NOTICES.

Conference of Little Sioux district will convene at Magnolia, Iowa, March 2 and 3, 1895. Sunday school convention Friday, March 1, at 2:30 p. m.

A. M. FYRANDO, Sec.

The West Virginia district conference will convene with the Mt. Zion branch, in Ritchie county, February 9, 1895. Come, Saints, all that can and let us have a good time. Let each branch send in a full report, that the condition and prospects of the work of the district may be known to the conference. As this will be the last conference before General Conference it will be necessary to appoint delegates to the General Conference, and if you have any requests to make of General Conference this will be the time to make them known. Those coming by rail should get to Cornwallis on the 8th, and will be met at station if they notify B. Beall or J. B. Russell, of Goose Creek. Those coming from the east should come on the morning train.

J. B. RUSSELL, Sec.

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(Continued on page 4.)

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5
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 42.

Lamoni, Iowa, February 13, 1895.

No. 7.

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EVOLUTION TRUE AND FALSE.

THE Duke of Argyll and Professor Huxley have often crossed swords in intellectual conflict and generally to the edification of a wide public. The latter, in a recent issue of *Nature*, had an article entitled "Past and Present" with which the former, in the *Nineteenth Century*, December, takes issue. Professor Huxley gave a generalized view of the triumphs of science over its opponents during the last half century. He spoke disparagingly of Lord Bacon's division of the realm of knowledge into "two worlds" (we quote Professor Huxley), into one of which the human intellect can penetrate by "strict adherence to scientific methods," and into the other of which it can penetrate by "quite other mental processes." The nature of Professor Huxley's criticism, as interpreted by the Duke, is that Bacon's "one world" is that of physical science and that beyond that the intellect cannot penetrate, and that the other world or sphere of thought, which is not subject to physical methods of attaining knowledge, must soon be abandoned. The Duke takes issue with the Professor, declares that the habit of confining the word "science" to the physical sciences alone is "as a habit incapable of defense," asserts that "all the highest relations of things which are accessible to us are relations which lie altogether outside the methods of physical investigation," and that "neither love, nor justice, nor mercy,

nor benevolence, nor obedience to legitimate authority, nor, indeed, any other moral or spiritual truth," is approachable by the methods of physical science.

He quotes Professor Huxley as saying that even if Darwin's "Origin of Species," and all the conceptions that it has given rise to were swept away, the theory of evolution would not be shaken. The Duke assents to this, but attaches his own interpretation to the statement as follows:—

"The only doctrine of evolution that is indisputably true is simply this—that throughout the universe of nature, so far as we know it, everything happens through the operation of definite causes, which are so managed as to cooperate in the production of certain definite results. This general doctrine has nothing whatever to do with the theories about the ultimate nature of those causes, or about the conditions of time under which they have worked. It has nothing to do with the denial, for example, of so-called cataclysms in geology, or with the denial, in biology, of mind and will as the controlling agency in the direction of every kind of method. The wonderful steam engines which are now common for the storage and distribution of energy in forms which economize to the very utmost all the materials employed—these are all strictly cases of evolution from the simplest steam kettles which suggested the original idea. It is true each machine has been separately made, but only by a strict continuity of inventive thought developed according to natural laws governing the structure and operation of the human mind. The same doctrine of evolution is unquestionably applicable to the still more wonderful machines which are the abodes of life, and Mr. Huxley is right in a far higher sense than that which he intends when he says that the doctrine would remain wholly unaffected by the sweeping away of all the peculiarities of the Darwinian theory, or of every other theory similar in kind.

"But unfortunately, this is not the

doctrine of evolution as it is understood, and quoted, and applauded by Mr. Huxley. That doctrine is simply and crudely this, that all life, as known to us in animal and vegetable organisms, has been evolved by the processes of ordinary generation, 'and no other.' Darwin's special theory was a step beyond, or below, this general assertion, because it specified a particular sequence of causes by which the results of ordinary generation were governed, which sequence was chiefly remarkable for its apparent reliance on pure fortuity in the development of new forms. This was the element in the theory which undoubtedly commended itself to many minds; because it was the element which got rid of what they call the supernatural, or, in other words, of the agency of mind in mind in nature. Mr. Huxley has never, I think, committed himself to this idea, except in so far as the emphasis he places on processes 'purely natural' seems to be inspired by that idea, and is certainly the favorite antithesis of those who have adopted it with passion; but Mr. Huxley has in this recent paper committed himself to the idea that life as we know it in nature has never been produced by another method than that of ordinary generation. Yet we may affirm with confidence that this idea cannot possibly be true. Ordinary generation is an organic process—a function of organic life for its own perpetuation when once begun. But it cannot have been its own origin. In this doctrine, therefore, Mr. Huxley seems to deny one of the most far-reaching conclusions of his own science, and the teaching of one of its very chiefest apostles. No one knows better than Mr. Huxley the doctrine of the great John Hunter, that life is the cause of organization, and not its consequence. Somewhere, and somehow, and at some time, organic life was really originated in our world, and the first organism was not its own originating cause, but, contrariwise, life was the cause of the first organism. It cannot therefore be true that science affirms of or-

ganic life that it begun by ordinary generation and 'no other way.' But if life must have been at least once introduced into our planet by some 'other way' than ordinary generation, evolution as conceived by Mr. Huxley ceases to hold the place which he assigns to it. If organic life has certainly been otherwise begun, we cannot possibly decide on any safe *a priori* grounds that the other—the originating—process, whatever it was, may not have been many times repeated since organisms were first created."—*Literary Digest*.

BRANCH REPORTS.

As the time to close and balance the books for the year is now not far distant, it will be necessary that all branch statistical reports should be in the hands of the General Church Recorder as early as possible, the limit of time when they can be used not being later than March 15 to 20. As it is the wish of the church that it should be properly represented, according to its membership, in the annual report of the Church Recorder, to do this, it is needful that the names of all should be upon record to as late a date as possible, that the general record should be as complete as the branch records are.

Therefore district presidents and clerks will serve the cause if they will at once send in all reports that may now be in their possession, and all others as soon as they can after themselves recording them. This may hurry matters in March with some, but with attention it can be accomplished.

Also branches where no conference is held will do a favor if they send corrections since they last reported, names and items of those added, and names and how and when lost of those no longer in the branch. I will add that throughout the church there has been very good attention paid to forwarding reports, so that many districts are placed on record up to the October and December reports. Some few have forwarded none since the June sessions. These should attend to it soon. Also the districts in England are requested to send reports early, the original reports of branches if possible.

H. A. STEBBINS,
General Church Recorder.

LAMONI, Iowa, Jan. 26, 1895.

DELEGATE CREDENTIALS.

According to the order of General Conference delegate credentials to General Conference should be made out and sent to the Church Secretary before April 1. Therefore will district officers see that this is attended to as soon as possible after the close of the last conference you may hold prior to April 1?

As some conferences were held before January 1 such districts may make credentials at any time and send in; and those holding in February or March should be made out in good season, that a roll may be made before conference convenes and business begins.

Remember the rule, that for each twenty-five members one vote is allowed; also that no delegate can cast more than twenty votes. Consequently the district having more than five hundred members must send more than one delegate in order to have the full vote cast. If desired there may be a delegate appointed for each vote the district is entitled to, or one delegate may be sent for each twenty votes or part thereof.

Each branch not in an organized district is entitled to one vote and one delegate, no matter how large or how small the branch is.

If it is the wish that the delegates present at conference should cast the entire vote then they should be so instructed by vote of the district, otherwise, in case of a division, the whole vote cannot be cast by a part of the delegation.

H. A. STEBBINS,
Church Secretary.

LAMONI, Iowa, Feb. 1, 1895.

LATE LITERARY NEWS.

General Lord Wolseley makes a most important contribution to the literature of the China-Japan war. In an article for the February *Cosmopolitan*, he discusses the situation and does not mince matters in saying what China must do in this emergency. Two other noted foreign authors contribute interesting articles to this number. Rosita Mauri, the famous Parisian danseuse, gives the history of the ballet, and Emile Ollivier tells the story of the fall of Louis Philippe. From every part of the world, drawings and photographs have been obtained of the instruments used to torture poor humanity, and appear as illustrations for a clever article, by Julian Hawthorne, entitled, "Salvation via the Rack." Mrs. Reginald de Koven, Anatole France, W. Clark Russell, Albion W. Tourgée, and William Dean Howells are among the story tellers for the February number of *The Cosmopolitan*.

THREE KINDS OF SUFFRAGE IN CANADA.

A curious feature of the Canadian political system is the lack of uniformity in the franchise. There are in fact three voters' lists, with different qualifications for each. One is for municipal elections, another for elections for the Provincial parliament and the third for elections for members of the Dominion parliament at Ottawa. A Provincial elector must earn \$300 a year or be a property holder, a householder, or a farmer's son. Women are excluded, although, as already shown, they have the right to vote in municipal elections. The Dominion suffrage lists are made up by the officers of the general government and the elections are held under the supervision of that government. The qualifications of a Dominion elector are rather complex. He must own real property in a city of the value of at least \$300, or in a town of the value of \$200, or in a rural district of the value of \$150; or he must be the tenant of real property at a monthly rental of at least \$2 or at an annual rental of at least \$20; or he must be the *bona fide* occupant of property of a value such as is specified in the case of ownership; or he must be a farmer's son; or he must be able to show that he is in receipt of an income of at least \$300 in cash or

its equivalent in board and money. A man may vote at a general election in all the election districts in which he is able to qualify; that is to say, he may vote in one district and take a train and go and vote in another. If in a city where there are a number of polling divisions he may record his vote in one and walk to the next one in which he has qualified and record it again. This system is not much admired by the Manitoba people, and there is at the present time an agitation to have it changed, the rallying cry of which is "one man, one vote."—*From "Canada's Prairie Province," by E. V. Smalley, in February Review of Reviews.*

A PLEA FROM ONE WHO IS BLIND.

To my many friends, and those who sympathize with one who cannot see, I desire to state that because of the loss of property and also my eyesight, I have concluded to make this request of all who can afford it, to send forty cents for one box of my toilet soap, or twenty-five cents for one bottle of my great crystal cement with printed directions accompanying each bottle, both of which are very useful articles, and highly recommended by hundreds of the Saints and those who have used them in the past.

The object I have in view is to build me a little house that I may avoid paying rent. I could make a living if I could stop house rent. I am not asking charity, but simply ask patronage of those who may deem me worthy of the same. I hope that each one who shall read this will carefully consider the matter and decide to send in your order at once to J. H. McMullin, Independence, Jackson county, Missouri, and it will be promptly forwarded, postage prepaid. United States stamps or post office money order taken.

J. H. McMULLIN.

[BRO. McMULLIN is an energetic toiler, who, by selling his wares, earns a living for himself and family, preferring to so do, rather than cast himself upon the church for support. He is deserving of all he asks in the above plea, and those who respond will encourage a laudable ambition in one who labors under terrible disadvantage.—ED.]
mar6

AMERICAN PLACE NAMES.

Muskingum signifies "elk face."
Opelika means "Large Swamp."
Omaha signifies "Up the River."
Roanoke signifies a "sea shell."
Port Royal Bay was so called from its size.
Piscataqua means a "Good Place to Hunt Deer."
Manitou is an Indian word, meaning "spirit."
Monongahela means a "river without islands."
Winnipiseogee is the "Beautiful Lake of the Highland."
Cape Fear was so named by Sir Walter Raleigh, who found bad weather there in 1585.
Croton is an Indian word meaning "The Wind." The river was named for an Indian chief.
Point Comfort was named by the first colonist in 1607. The name was bestowed on account of the good channel and safe anchorage.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 42.

Lamoni, Iowa, February 13, 1895.

No. 7.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.

LAMONI, IOWA, FEB. 13, 1895.

ON THE SACRAMENT.

WE have published an article by Bro. W. W. Blair, upon which both he and the editor agree; but, lest some may misunderstand the motive, we state that it is expected that the article will be met with replies, reviews, opposition, etc.; so that no surprise will be experienced at the office when they come in.

We do not intend to attempt any answers to what may be received; and shall take the liberty, if two or more articles reviewing the one published referred to are sent in, to select the best and publish it, leaving the rest out, as it has not been the intention to start a controversy, but simply to state our view on a subject of more or less importance and there let it rest.

QUESTION ON JAMES 5: 15.

1. AND the prayer of faith shall save the sick and the Lord shall raise him up, and if he hath committed sin it shall be forgiven him."—James 5: 15. Question. Is there any evidence of the remission of sins in the case of death of the one administered to? Or is the fact of him being raised up the evidence of his sins being remitted, or forgiven him?

2. Why did not Philip confirm those baptized at Samaria? If the answer is he did not have authority to do so: Then by what authority did he cast out devils, heal the sick, and do mighty miracles?

The proposition in the text quoted providing for the forgiveness of sins is distinct from the statement, "the prayer of faith shall save the sick." It would seem that the promise of forgiveness of sins made authoritatively ought to be sufficient, resting as it does on the power and divine goodness of God; and should be taken for granted without a present testimony of yes, or no, to either the sick, or the well interested in them.

The promise that the "prayer of faith shall save the sick," is too frequently taken to mean the working of

an instantaneous miracle of healing; and in some cases is this sentiment so strong that the sick man and his friends set about puzzling their brains to find out and fix the sin that prevents such immediate healing. Ordinarily, persons who employ a physician are contented to take the physic prescribed and wait patiently for the medicine to have its desired effect. Yet when applying to the Great Physician, the expectation seems to be that there is to be no waiting, no patient enduring in trust, but instant relief and permanent cure.

That the Great Physician can, and at times does at once answer to these expectations, is plain to all; but the question admits that some die; and the question then is, Is there evidence in case of death that sins have been forgiven?

To our way of thinking, recovery is not necessarily an evidence of forgiveness of sins; and by a parity of reasoning, neither would death be an evidence that sins were not forgiven.

The man who being sick has the will and courage to put himself into the hands of his God by a compliance with the law given him to observe in the case of being sick, does by the act of obedience witness his trust, and the rule of law which prescribes his duty also states what shall ensue; hence we conclude that in either event, recovery and life or death, the forgiveness of sins is assured. This position is forced by section 42, paragraph 12, of the Doctrine and Covenants.

And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die, they shall die unto me, and if they live, they shall live unto me.

The inference fairly deducible from this is that whatever the issue to the sick, whether life or death, the observance of the rule given effects a forgiveness of sin and the "prayer of faith" saves the sick.

We therefore answer, the death of the sick after administration of the ordinance of anointing with oil and laying on of hands, is not an evidence that sins are not forgiven, nor

recovery of the sick an evidence that sins are forgiven; forgiveness results in either case, where faith is present, as provided in the command.

It is not safe to build too strongly upon the evidence of the headings of chapters six and eight of the Acts, that Philip was only a deacon, as we now understand the term of deacon.

There is nothing in the text to determine positively what office the apostles ordained Philip and the rest of the seven unto; but it is clear that he had authority to baptize, which we understand our law not to give to deacons.

It has been a supposition that the apostles ordained the seven chosen to wait on tables to be deacons, but the text does not so state. That they were something more than this is shown by the fact that the first one chosen, Stephen, was a man so full of faith and power of the Holy Ghost that he wrought great wonders and miracles. Philip was of the number, and as he also wrought wonders, he was equal in calling to Stephen. Our law does not provide that deacons have authority to lay on hands; but Philip evidently did both lay on hands and baptize. Smith in his Dictionary calls Philip the Evangelist; and states that,

Whether the office to which he was thus appointed gave him the position and the title of a deacon of the church, or was special and extraordinary in its character, must remain uncertain. The after history of Philip warrants the belief, in any case, that his office was not simply that of the later diaconate, (deaconship.)

It is supposed that Philip was *Bishop* of Tralles at his death; and it is within the range of possibilities that his ordination as an Evangelist carried with it, or was succeeded by an ordination to the office of Bishop, at the time referred to in Acts 8. It is, however, safe to believe that he was more than a deacon, and had authority to lay on hands.

The reason why the record does not state whether he laid on hands for confirmation and the conferment of the Holy Ghost, rather than to send for

some of the apostles, must be a matter of conjecture. Our own idea of it is, that he was alone. The record does not tell us of anyone being with him. "Philip went down to Samaria and preached Christ unto them," is clear enough to infer that at the scattering he was alone. It was but the natural and lawful result of his allegiance to his brethren that he joined with others of the newly baptized disciples to send to the apostles, and have them come to confirm his work. Or, it may have been that the apostles hearing of the work being done, of their own accord sent Peter and John to aid Philip and complete the work. We are inclined to believe the first named proposition.

BROTHER JAMES CAFFALL IN LONDON, ENGLAND.

ELDER JAMES CAFFALL (of America) will lecture on the following subjects: Eleven a. m., "What is Mormonism?" 6:30, "Why I am a Latter Day Saint." Samaritan Hall, West Arbour-square, Commercial-rd., E. Go to hear him.

Such was the modest notice given of the services of our brother, minister of the gospel at the seat of the "court of St. James." Of the visit of Bro. Caffall to the largest city in the world, see Bro. Tubb's letter elsewhere in this issue.

We believe what this friend of Bro. Tubb so tersely stated, that the leaven of the doctrines authorized by the angel's message, as the same was stated by the Palmyra Seer, has been and is permeating the circles of thought and reform.

BRO. AMOS BERVE wrote from Burnham, Michigan, January 27, and sent a clipping from the *Detroit Free Press*, which we give below:—

WEST BAY CITY, Michigan, January 17.—A colony of about one hundred men and women, calling themselves members of the Reorganized Church of Latter Day Saints, have located in this city. The supposition that they are Mormons is said to be a mistake. They claim to believe and teach every principle that was taught by Christ and his apostles as contained in the Scriptures. They stoutly deny the claims of Brigham Young that a man should have more than one wife and claim that the doctrine of polygamy was first introduced at Salt Lake City by Brigham Young eight years after he left the true church. The Saints further claim that there has always been a vast difference between the Mormons of Utah under the leadership of Brigham Young, and the [Re]

organized church of Lamoni, Iowa, under the leadership of Joseph Smith, a son of the Joseph Smith who claimed to have found golden plates in the State of New York. The Saints in this city are about to erect a church.

This speaks well for our Bay City folks.

It may be satisfactory to many of the readers of the HERALD to see something of the argument made before the Court of Appeals in the Temple Lot suit, as the same was reported in the local press. We therefore give a digest from the daily *Globe-Democrat* for January 26, the day the argument closed. We submit the report without comment:—

The Mormon case was taken up by the United States Circuit Court of Appeals yesterday afternoon. The title of the case is, The Church of Christ at Independence, Missouri, appellants, vs. The Reorganized Church of Jesus Christ of Latter Day Saints, appellees. In the trial Court, before United States District Judge Philips, the title of the case was reversed, the "Reorganized Church" being the complainant. The controversy is over the possession of a portion of certain property in Independence, Missouri, known as the "Temple lot," and so-called because it has been understood ever since 1830 [1] that it was designed for a Mormon temple. The Reorganized Church has a fine temple on a part of this property, and they brought suit to eject the "Church of Christ," which had bought a small portion of the land, and which has a small church thereon, where its members worship. The latter resisted the suit on three grounds; the statute of limitations; that they have a title by purchase; and they claim it on the ground of being the true church.

The "Temple lot" is about two and a half acres, being part of sixty-three acres bought by George [Edward] Partridge of the Government in 1831. Partridge was a prominent adherent of the (then) new Mormon Church, and the controversy largely hinges on whether he did not acquire this land in trust for the church. The little church, which is now fighting to retain its property, denies this proposition, and it exhibits what seems to be a straight line of title from Partridge to the present time. The "Reorganized Church" on the contrary, holds that Partridge took it in trust for the church, and with that distinctly in view, they base the right to the property on a deed made by Partridge to the "Cowdery heirs" in 1839, and on which the trust is confirmed and passed along. A mystery attaches to this deed. It is first heard of in 1870, when it was put on record. Where it had been all the intervening thirty years, and who put it on record, no one seems to know. The "Little Church" holds that the statute of limitations runs against this deed, in view especially of its own possession of the property since 1831. And it denies that Partridge could have taken the property in trust

for the church, because it was not until 1834 that the church crystallized and had any articles that were binding.

Another objection to the proceeding is based on the fact that the "Reorganized Church" is an Iowa corporation, and as such it cannot include among its membership all of like faith wherever found; nor can it, as such, maintain an action of this character in Missouri.

Judge Philips found for the "Reorganized Church" on all points, and made a decree ejecting the "Church of Christ" from the property. He held that Partridge acquired the property as a trust for the church. He found that the deed of Partridge to the Cowdery heirs was a good conveyance and perpetuated the trust. Lastly he finds that the "Reorganized Church" is doctrinally the church, essentially contemplated under the Partridge trust. Beaten at all points the Church of Christ appealed to this court.

The argument yesterday afternoon was begun by Mr. C. O. Tichenor, of Kansas City, in behalf of the appellants, the Independence church. He laid particular stress on two propositions: Granting the existence of a trust to Partridge, there must be a reasonable limit to such a trust; unexecuted, it cannot remain on the property forever. Secondly, the statute of limitation should run against the deed from Partridge to the Cowdery heirs, which had been in concealment for nearly forty years. He concluded with a brief discussion of the proposition that a foreign corporation cannot hold or entail church property in Missouri.

Frank Hagerman, of Kansas City, continued the argument. He spoke for the appellees, the "Reorganized," or the Iowa Church. It was not, he said, a question of a little church being dispossessed of its property, but a question of which of these bodies was the true Mormon Church. Mr. Hagerman started with a revelation in 1831 that there should be a Mormon temple in Independence. In pursuance of this revelation Partridge bought the property with money given him by Mormons in the East for that purpose. And Joseph Smith, the founder and head of the church, held services on the property, and dedicated it as the spot where the Mormon Temple was to rise and shine. That Partridge took the property in trust for the church appeared plainly enough in the Cowdery deed, where he solemnly set forth that he bought the property with funds intrusted to him for that church's uses. He gave that deed to the Cowdery children. Why? Mr. Hagerman recited with impressive force, the hatred which the Mormons had excited as the years rolled on until, in 1838, the Governor of Missouri issued the famous order of expulsion and extermination. This order was on the point of being executed in March, 1839, when Partridge made this deed to the three children of Cowdery, a magnate in the church, in order to preserve the property to the church; and he conveyed the property to these small children because, in the existing state of public feeling, it would not have been prudent to convey it to a man—no man dared accept such a trust. From the fact that the Mormon newspaper

printed that Partridge had accounted for his trust, Mr. Hagerman concluded that the deed found its way to Nauvoo, and thence was carted with the rest of the Mormon archives across the continent to Utah.

Mr. Hagerman spoke in a lively and brilliant manner for nearly an hour, and held the close attention of the Court and the audience. A more interesting presentation of a case has seldom been heard in this court. He will resume this morning, and will be followed by Bishop Kelley, a Mormon leader and one of the dignitaries of the Utah [Reorganized] Church. Col. J. N. Southern, of Independence, will close the argument for the appellees.

BRO. C. F. WOODS, of Syracuse, Nebraska, sends us the *Post Express*, of Rochester, New York, for January 30, 1895, from which we clip the following, to make it a matter of record:—

PALMYRA, Jan. 28.—Major John H. Gilbert died Saturday at his home. Major Gilbert was the first printer in the village. Born in 1802 at Richmond, Ontario county, he came to Palmyra when twenty-two years of age. He learned the printer's trade and was at one time editor of the Wayne county *Sentinel*.

In the year 1827, Joseph Smith, the founder of the Mormon Church, discovered in the side of a hill called Cumarrah, now known as "Mormon Hill," a stone box. He was not permitted, he claimed, to remove the box for a period of two years. He then found that it contained plates on which, it is claimed, were written the Book of Mormon and God's will, as therein revealed. These plates were removed to Manchester, Ontario county; thence to New York City, where they were taken to Professor Anthon for translation. He replied that he could not translate them, that they were written in "a sealed language, unknown to the present age."

Smith soon afterward announced that an angel had appeared to him in a vision and promised the true revelations of a gospel that should supersede all other forms of religion and that it could be had from the plates. He translated them and brought his copy to the Wayne *Sentinel* Office in 1830. The translation was turned over to Major Gilbert to set up and five thousand copies were published.

He resided with his daughter, Sarah Gilbert. Mr. Gilbert was married in 1827 and twelve children came of the union, five of whom are still living. They are William Gilbert, of Rochester, Charles Gilbert, of Detroit, Mrs. J. C. Williams, of New York, Miss Belle of the same place, and Miss Sarah of Palmyra.

EXTRACTS FROM LETTERS.

BRO. DAVID CHAMBERS, Persia, Iowa, writes January 31:—

Some two weeks ago in connection with Brethren William Smith and William Bullard commenced a series of meeting seven miles west of here. The Spirit of the Lord

attended the efforts and the people seemed strangely moved to repentance. Men, not of the church, and some in, who have held hardness against others for a long time, are now reconciled to each other. Five have been baptized and quite a number believing that we hope will obey the gospel soon. Brethren Smith and Bullard did well in their efforts in presenting the word; and I think I never saw happier men after they had done their duty and the Spirit of the Lord rested upon them.

Sr. Mary Hoague, Fulton, Wisconsin, the 30th ult:—

The Saints here seem to be growing in grace and faith daily. We had two added to our number recently; one my husband, the other his youngest sister. Bro. W. A. McDowell baptized a fine young man about two weeks ago. His wife is already in the kingdom.

Bro. W. H. Kelley writing from Brooklyn, New York, states that he wrote "lion" and not "liar," as we have already written. He further states:—

The child referred to on page 37 of *Herald* for January 16 was exposed to the fever in Cleveland and was sent to Kirtland with the hope that she would escape it; but she was taken with it and was returned to Cleveland where she died. She and her sister had played with Bro. Griffiths' children; and it is thought, but it is not certain, that it was through them the scarlet fever was introduced into Kirtland. There was an opportunity for it to have so occurred, none other is known. Kirtland has enjoyed unusual immunity from sickness this last season up to the scarlet fever influx into the home of Bro. Griffiths. There were no other cases, I am quite sure, even in the township. Kirtland is all right.

Kirtland seems to have been sufficiently vindicated; and we let it rest here.

Bro. C. E. Butterworth, Auburn, Iowa, January 31:—

I had the pleasure of baptizing two worthy people, a gentleman and lady, into Christ this noon in the North Coon River near this place. All goes well.

EDITORIAL ITEMS.

ERRATUM.—The word "sight," page 91, first column, 17th line of article "Emblems—who may convey them?" should read *light*.

Sr. Margaret Smith, of Alpena, Michigan, the daughter of Bro. John McGue, who was a member of the old church and was baptized into the Reorganized church, some fifteen years ago, desires to secure service in some family of Saints as a housekeeper. She is a widow, is fifty years old, and still strong and healthy. Her children are married away from her and

she believes she would be more contented if she could live among the Saints. Anyone knowing of such a place where a housekeeper is desired address Sr. Smith at Alpena.

Sr. Mary M. Thomas, of Grindstone, Michigan, has a little boy, born February 9, 1891, for whom she wishes to secure a home with some family of the Saints. The little fellow is short and stout, weighing thirty-eight pounds, fair complexion, eyes and hair brown; and his name is Edward A. Hawn. Anyone wishing to adopt such a lad, will address Sr. Thomas, at Grindstone.

Saints in the drouth-stricken regions of the West are proffered help by sisters and brethren of branches in the Far West district. See notice to that effect in Miscellaneous Department, this issue. We conclude that the Saints wish no special commendation of their offer, but prefer to do for the sake of doing, hence we offer none, simply referring to it that the spirit manifested may be noted and cultivated.

The Governor of Kansas has signed the anti-lottery and anti-gambling bills passed by the State Legislature.

Episcopalians in the United States are said to be taking steps to secure the appointment of an archbishop in this country.

Pres. Joseph Smith went to Council Bluffs, Iowa, for a brief stay, on the 6th.

Please address communications for publication to the editors; business matters to David Dancer, Business Manager.

Sr. S. J. Ross writes from Moorehead, Iowa, January 30. Bro. J. F. Mintun had been with the branch there and baptized two. Saints were active; though sickness had prevailed, blessing had resulted generally from administration by the elders.

Sr. R. E. Metcalf, Porcupine, Wisconsin, writes a good letter expressing her faith in Christ—the Christ of the gospel. She relates her experiences in sectarianism, her earnest seekings for light and satisfaction of soul; her dissatisfaction, her cravings for spiritual truth while in various religious organizations which with what good they have, failed to bring to her a knowledge of the truth. This knowledge she has consciously received by obedience to the gospel.

She thus testifies, and as a competent witness, having examined and tested what she earnestly affirms.

Bro. Thomas E. Eaton, of Little Deer Isle, Maine, writes of Bro. J. C. Foss' labors in that region. Hearing and rejoicing in the gospel, his heart is stirred in behalf of those who have not heard and who remain unsustained and unblessed by its light and comfort. He pleads for observance of the law of tithing by every member of the church that other laborers may be sent into the vineyard and souls be gathered into the spiritual garner of God—the church. The manifestation of such a spirit is commendable, is more than that,—it is a strong proof that a degree of the "divine nature" is implanted in the heart. One cannot love humanity and God sufficiently who fails to give what the spirit of the law requires. One who receives the spirit of the gospel receives the spirit of sacrifice and of service. In this connection we commend a general reading of the address of Bro. William Lockerby, Bishop's agent of the Southern Michigan and Northern Indiana district, published in this issue of HERALD.

Bro. A. H. Parsons was at Norwalk, Connecticut, January 31, where he had held meetings three weeks and baptized five, adults. He sends names of the new members that sample copies of the HERALD may be sent them. We request the ministry local and general to do likewise. Those who enter the church do so to grow in knowledge of the truth and should have the church publications to further acquaint them with the work and inform them of its progress.

Bro. L. M. Tracy, of Drain, Oregon, wishes to correspond with Bro. — Savage, the one referred to by Bro. Thomas Hamilton, who wrote from Sargent, Missouri, January 16, concerning some land. Bro. Tracy desires tent work at Drain, where Brn. Holt and Haws could not obtain a place to preach.

Bro. George Hicklin, Kansas City, Kansas, is doing what he can locally, though hindered some by affliction. He writes in humble, earnest spirit, acknowledging the goodness of God and the help received in performance of duty.

Bro. C. K. Preston, writing from Springfield, Nebraska, goes somewhat

minutely into the merits of the Porter-Watkins debate. From his account it appears that Bro. Porter pursued a consistent ministerial course and won the victory, while his opponent resorted to ridicule and often failed to fill in his time. Bro. Watkins has been one of our persistent opponents—in pulpit and press—but thus far the cause has been benefited by discussions held by him and our elders. The Congregational minister at Springfield acted as moderator, tendering his pulpit to Bro. Porter at the close, which he occupied.

A bill has been introduced in both Houses of the Minnesota Legislature appropriating \$50,000 to construct a building and carry on a department for girls at the State Agricultural College, where domestic duties may be taught in a school of housewifery.

Sr. M. M. C., Vincennes, Iowa, writes for information concerning the statements of Mrs. Spalding-Davidson and Mrs. McKinstry, wife and daughter, of Solomon Spalding, also of Miss or Mrs. Ellen Dickinson a niece of Spalding; especially the statements of the latter as published in *Scribner's Magazine* for August, 1880. We think some of the brethren made specific reply to the magazine article in HERALD, but do not remember the date. However, the statements in general are answered in the "Braden-Kelley Debate," in tract No. 36, *The Spalding Story Reexamined*, also by the "Manuscript Found,"—all published at the Herald Office; see catalogue. Bro. E. L. Kelley's late article showing the whereabouts of Sidney Rigdon during the time of translation and publication of the Book of Mormon, also proves that collusion between Joseph Smith and Sidney Rigdon in the production of that record was impossible.

Grand Rapids, Michigan, a city of ninety thousand inhabitants, has been receiving ministerial attention from Bro. Levi Phelps for the past few weeks. He is encouraged by the interest of some.

Bro. J. C. Clapp is laboring at the old State capital, Monterey, California, where he is the first preacher of the primitive gospel. "I have a big excitement stirred up," he writes.

Sr. M. Russell, of Goose Creek, West Virginia, writes, bearing witness to blessings of health received in an-

swer to the prayer of faith. We make note of her letter with others for which we lack space.

Sr. Amelie Self writes from Bennet, Nebraska, stating her deep interest in the work, recounting her efforts to teach the truth, and the limited privileges peculiar to scattered members of the church.

It is reported that Queen Lilioukani, of Hawaii, has agreed to formally abdicate, thus surrendering all claims to the throne. Whether justly or unjustly dethroned is considered a purely political question by some. We mention the abdication simply as showing again the forces at work for the destruction of the rule of so-called royalty. These are the days that try the souls of kings and queens. The spirit of the age demands a shaking up that shall reveal the underlying principles upon which all things stand. It will evidently eventuate in the supremacy of merit, of truth only; in the honoring of those only who represent and emphasize true principles. Such only should stand preëminent in the political, moral, religious, and general governmental system of the world. Principles are greater than woman or man. They stand eternal as sentinels to the race; rugged monuments, landmarks for the guidance of those who have the general welfare of fellow men at heart; as adamant, immovable agencies of destruction to those who would ignore or do violence to them. They preserve the right, they make manifest the wrong. The written word of law is based upon principles. To understand principle is to have power to discover the truth and be made free by observing it.

Forty-four vessels were lost on the great lakes in 1894. The ocean liner La Gascogne is long overdue.

A joint resolution has passed both Houses of the Oregon Legislature for a constitutional amendment extending the elective franchise to women. An Illinois Senate committee has also reported favorably on a bill extending further elective franchises to women.

An immense tidal wave swept the North Atlantic coast from Long Island to Cape Breton, on the 8th inst. Cape Breton towns were swept by the torrent. One hundred houses were demolished at New Haven alone and all were destroyed at Middle Head.

Mothers' Home Column.

EDITED BY FRANCES.

"We have careful thought for the stranger,
And smiles for the sometime guests;
But oft for our own the bitter tone,
Though we love 'our own' the best.

* * * * *
It's somebody late to breakfast
And the coffee growing cold;
It's a button that isn't fastened,
Or a string too slight to hold;
And time and temper are wasted,
And fun is driven away,
And all for the want of gentleness
The home is spoiled for a day."

HELPING HAND.

SYNOPSIS OF READING, CHAPTER TWENTY-ONE, HINTS ON CHILD-TRAINING.

SCOLDING IS NEVER IN ORDER.

THERE may be times when it is right to strike a child, but there is never a time when it is right to scold one. To "scold" is to assail or revile with boisterous speech. "Scolding" has always borne a bad reputation. Now, as in days of old, "a common scold" is recognized in law as a public nuisance.

Scolding always shows a bad spirit and a loss of temper. This is true when a lovely mother scolds her child for willfully breaking his playthings, or for soiling successive dresses by playing in the gutter after having been forbidden to do so, as when one apple woman yells out her abuse of another in a street quarrel. In either case the scolding is in the multiplication of hot words expressive of strong feelings, which, while natural, ought to be held in better control. The words may differ greatly in the two cases, but in either case it is scolding; and scolding is never in order.

If a child has done wrong he needs talking to; but a parent ought not to talk until he can speak in a natural tone of voice and with carefully measured words. If the parent is tempted to speak rapidly and with excitement, to multiply words without weighing them, the parent's first duty is to gain entire control of himself. The loss of self-control is for the time being an utter loss of power to control others.

Mr. Hammond advises the dog trainer to keep perfectly cool and show no sign of anger or impatience; "for if you cannot control your temper, you are not the one to train a dog." He further advises, "Never speak to your pupil in any but your ordinary tone of voice. Exercise unwearied patience; and if you feel your nerves becoming strained, leave him and do not attempt to teach until you are perfectly calm." This is good counsel in either dog-training or child-training, for in either scolding—loud and excited talking—is never in order.

In commanding or censuring a child, the fewer and more calmly spoken words the better. A child soon learns that scolding means less than quiet talking. There are times when it is best to speak at length to a child of the nature and consequences of his offense and the reasons why he should do differently in the future; but the words should be spoken in gentleness and self-controlled earnestness.

Few children, even among those of the gentler and kindlier parents, can say, "My parents never scold me." Many a child is well trained in spite of being scolded. Many a parent who scolds his children is still a good parent. But no scolding ever helps or benefits a child. Scolding is not always ruinous, but it is always out of place.

If scolding has any good effect at all the good is to the scolder and not to the one scolded. It may give physical relief to the one in whom strong feeling has been provoked and which struggles for the mastery, but it never benefits the person scolded, nor those who are its outside observers. If, therefore, the parent must scold, let the scolding be indulged in alone, in a room away from others, where no one may be harmed. As an element in child-training scolding is never, never, in order. C. B. S.

TRUE REST.

Rest is not quitting
The busy career,
Rest is the fitting
Of self to its sphere.

'Tis the brook's motion,
Clear without strife,
Fleeing to ocean,
After its life.

'Tis loving and serving
The highest and best,
'Tis onward unswerving;
And this is true rest.

—Selected.

EXTRACT FROM LETTERS.

SR. STERRETT writes from Pleasant Grove, Utah. She was converted and baptized by Bro. Anthony in 1884, which binds her very strongly to his memory. In confirmation Bro. Joseph Smith told her that the word of God should be made very plain to her. This has often in its fulfillment been the source of great comfort to her. She rejoices in the fact that she "knows her Redeemer liveth" and accepts trials as a part of that which is necessary to the Christian race. The sun shining on the snow has made her eyes sore and of this she says: "They are just as sore as my heart is when I think of what Utah's people are and what they might be if they would accept us as friends instead of enemies. I am not yet discouraged."

HARDY, Nebraska.

Dear Sisters:—I have just been reading your words of cheer in the *Herald*. This has been a beautiful day, but about six o'clock the wind suddenly changed and is blowing a perfect gale from the northwest and the heavens are becoming overcast with clouds. Such an abrupt change in the weather reminds me of the change in regard to the presentation of the word since Bro. Porter was here, just before Christmas. He preached eight sermons and baptized three in the Republican River, being, I believe, the first baptism in Kansas. He had a house full of attentive listeners every night, and I think seed was sown which will bring forth fruit in the future. Good order was kept during the meetings.

Little did I think when I wrote for papers and tracts to distribute that I would receive such an abundance. All seemed willing to do all they could in that line, and for over a month I received packages of papers. I also received several very good letters, and I wish all who were so kind in answering my request to accept my sincere thanks. We took the *Heralds*, tracts, and sermons to the school-house, and told all who wished to take them. I think nearly every family got some of the papers. I have given others since meetings closed and still have a good supply. I did not answer all the letters for I was too busy at the time I received them, but will say to the sister of N. V. that I did not receive any *Autumn Leaves* and would be pleased to receive hers. Bro. Porter thought he could be with us again this winter. We trust he will, and anxiously await his return. Asking you to pray for me that I may remain steadfast, I remain, your loving sister,

JENNIE BARRETT.

ASHMONT, Ohio.

Dear Sisters:—There are only a few Saints in this place. We often feel rather discouraged that more do not heed the truths of the gospel which have been so plainly set forth by God's chosen ones, from time to time in this place. But we realize that God's ways are not our ways and we hope and expect all the honest in heart will eventually be gathered in. We are trying to live as becometh Saints. It has been nearly four years since I was baptized, and I can say with many others, I have never regretted it; but feel to rejoice that I ever heard and obeyed the gospel, which is unadulterated by the creeds of men. I wish I was able financially to help spread the dead reviving news of the angel's message.

The Daughters of Zion are truly doing a noble work in helping us young mothers to realize the responsibility resting upon us and giving us aid in this time of need. May God speed the work.

KITIE MINKLER.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR FEBRUARY.

"All things must be done in the name of Christ, whatsoever you do in the spirit; and ye must give thanks unto God in the spirit for whatsoever blessing ye are blessed with; and ye must practice virtue and holiness before me continually."—Doc. and Cov. 46:9.

Thursday, Feb. 21.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—2 Cor. 9:6-8.

Thursday, Feb. 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Doc. and Cov. 64:7.

DAUGHTERS OF ZION.

HAMBURGH, Iowa: Srs. Allie Beckstead, Matilda Clayborn, Nettie Colon, Nancy G. Caulkins, Minnie Worker, Roie McVay, Annie Guard, Poca Vanderpool, Emma Vanderpool, Nellie Guard, W. G. Vanderpool.

Boston, Massachusetts: Srs. Susie F.

Blanchard, Ella M. Rich, Clara McPhee, Florence E. Sanford, Ada B. Sanford, Mina Kenty, Maud Laurence, Sarah B. Dobbins, M. J. Fairclough, Clara Gerrish, Mrs. Robe Sanford.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. H. A. GRIFFITHS requests your faith and prayers in behalf of her sister, Sr. Lou Berry, of Marshalltown, Iowa, who is very sick.

Letter Department.

WE THINK SO, TOO.

CHELSEA, Mass., Jan. 29.

Editors Herald:—In reading recent "original articles" in the *Herald*—"The Book of Mormon Vindicated," by Elder I. M. Smith—I believed it should be preserved either in book or tract form. If the last will be like the first, it will be as good in its place as the Voice of Warning. What think ye?

J. S. LAWTON.

WELLSTON, Ohio, Jan. 18.

Editors Herald:—We were pained to learn of Bro. Griffiths' sore afflictions and pray that the good Spirit may strengthen them to endure. We have been blessed in the last two weeks by the presence and preaching of Brn. H. E. Moler and H. R. Harder. Bro. Moler came on the 3d and Bro. Harder on the 5th. Bro. Moler commenced preaching on the 3d and Bro. Harder on the 5th; on the 6th Sunday school at ten a. m., preaching at eleven a. m. by Bro. Moler. The afternoon service was held at Bro. Hiram Arms', service in charge of Bro. Harder. The Spirit was present to comfort and edify. After service the writer baptized John P. Boyd, making twelve since I reported to my quorum on the 6th of last March. At the confirmation the Spirit was present in power, Bro. Moler speaking under the influence of the Spirit, telling of the reward, if faithful.

Bro. Moler started for home on the following Friday, Bro. Harder continuing until Tuesday night, the two last nights being on the Book of Mormon. Good seed is sown. The brethren made friends for themselves and the work. Come again, brethren. The people are inquiring when they will be back.

Yours,

A. W. KRIEBEL.

WHEELING, W. Va., Jan. 24.

Editors Herald:—The local ministry here have decided to try to maintain two missionary meetings; one at Martin's Ferry and one at Bellaire; the former to be held Sabbath morning, and latter Sabbath afternoon. These are in addition to the meetings here, to be kept up as formerly.

This is a step in the right direction. It is moving out, thus giving the ministry here, not directly in charge, opportunities to show themselves approved. These new points have offered me effectual doors in which I am trying to labor, though met by some discouragements.

The folks here have started a singing class,

and their literary society is prospering, and is instructive.

Bro. Ullom and I are visiting all, administering to the sick, blessing children, holding prayer and preaching meetings both on this and that side of the river, and are blessed. As to visiting the Saints, we have some of the sisters who have volunteered to assist. This is commendable for God's people always have the cause of the spiritual and temporal needy at heart, thus showing the degree of faith by the amount and kind of works.

JOHN S. PARRISH.

CORMORANT, Minn., Jan. 25.

Editors Herald:—I left home December 10, and have been preaching in the vicinity of the Union and Friberg branches, with good congregations and splendid interest; feel blest in preaching the gospel. I had the pleasure of baptizing two on the 19th; Bro. Morton's sons. I am now staying at Bro. McLeod's. Will spend the rest of the winter in preaching if the Lord wills.

I love this work, and would be willing to spend my whole time in it if I was able to do so, for the harvest is ripe and the laborers are few. May God bless his servants that they may be faithful.

I would like to hear from the President of the Fourth Quorum of Elders. My address is Alexandria, Douglas county, Minnesota.

In bonds,

P. W. PREMO.

LAMONI, Iowa, Jan. 31.

Editors Herald:—Since writing you last I have made two trips to Leon, preaching in the Saints' chapel eight times, and once in the country, five miles out of town, near the home of Bro. and Sr. Tibbetts and family. Bro. and Sr. Tibbetts, and their oldest son are among the late converts, and they are making a good start. Had it not been for the coldest snap of the season, and the horrors of lagrippe, I should have enjoyed my visit with them very much indeed.

At Leon I was ably and willingly assisted by Bro. J. W. Gillen, who preached for the people four times, three of which discourses were delivered while I was in the country. His effort on Sunday morning was a good one.

The Leon Saints are feeling well, as a rule, and are being more and more encouraged in this great and good work. Why should they not? The new converts are taking hold nicely; and were it not for the tobacco habit and a few other things, the Leon branch would be in an excellent condition. However, we recognize with pleasure and gratitude the marked improvement of the last few months. There are several others believing the truth, and the good Spirit is working with them. Through the efforts of the Saints there, assisted by one of the missionaries, together with the good management of the district president, the little chapel is now quite well seated, which makes it far more commodious and gives to it a much better appearance.

Have just read Bro. Maloney's remarks on the tobacco habit among the Saints as contained in last *Herald*. (Do Saints use to-

bacco? If so, *should* they use it?) He makes some good points, though his previous statement (referred to in his letter) was evidently a little radical. But if those who have had good opportunities for knowing that the tobacco habit is wrong, and therefore sinful, and who have been in the church for years, and whose duty it has been to keep pace with the onward and progressive movements of the church, continue to indulge in the forbidden practice, young men, middle aged, and aged, branch and district ministers, how can we wonder that some are not able to see, at the time of their baptism, that the foolish, filthy habit should be abandoned forever? Repentance does not have its sole application at the time of our first obedience; but whenever and as fast as the Spirit of truth reveals to us our wrongs and imperfections, it becomes our duty to lay them to one side. And if we live right, the Holy Spirit will continue its unlimited work of searching, revealing, and reproving till we are made perfect.

I think, too, that the Sunday school has an important work to do in this direction, which work of reform should begin among its officers and teachers. The idea of a man teaching boys and girls to do right, believe God and obey his word, in the class on Sunday, and then, on Monday, meeting them on the street or in the store, puffing away at the cigar or pipe, or chewing and spitting tobacco, is, I think, inconsistent and wrong. Such teaching is largely a failure. Let us "come up higher."

Your brother,

J. R. LAMBERT.

LEBECK, Mo., Jan. 22.

Editors Herald:—I have just been looking over an old volume of the *Herald* of 1884 in which I find many things of importance recorded. The thought comes to me, "The *Herald* contains the history of the church." I read of the labors of our departed brother, T. W. Smith, and of others associated with him. I read of the Braden-Kelley debate, and am made to realize that other men have had this trickster to deal with as well as the elders of Southwestern Missouri.

When I thus read the history of the past I ask myself the question, "What have I done that is worthy of record in the columns of this 'church history' which is being made each week. I began the ministry nearly seven years ago. I have devoted my time constantly to the work since that time. I had so much to learn and so much of self to overcome that it seems I have done little else. My record of baptisms in seven years is probably less than thirty. I certainly hope that my reward in the next world will not be based on the number of baptisms. In every year of the seven spent in the ministry I have had from one to several very serious trials to meet; and when General Conference would assign me another field I would ponder in my own mind, "Will I be able to stand another year?" I have seen dark hours, in which I have for the time being even doubted the existence of a God; but when I turned this gospel work over and gave it a thorough examination my faith was

just a little stronger than ever before. I am thankful that I can record the fact that these doubting periods are a thing of the past. I have not witnessed miracles like some men, in fact, never sought after the marvelous to any great extent. I would rather enjoy good liberty in preaching than to speak in tongues in prayer meeting.

I might fill pages with evidences of this work, but then what great good would it do? I have seen this evil under the sun, and it is common among men (and women too) that the person who says the most sometimes does the least. I have noticed that it is easy to pen a few words of advice to others but hard to take it home and make a practical application of it. Burns very fittingly remarks,

O that some power the gift would give us,
To see ourselves as others see us.

James observes, "The tongue can no man tame."

My experience in associating with the Latter Day Saints leads me to conclude that James was about right. If I were to guess I would suppose that more people will fail of celestial glory on account of a too liberal use of the tongue than anything else. I once saw a motto on the wall, "Mind your own business." I thought it beat "Home, sweet home" two to one. I think every home should be decorated with it, as also the following: "Don't talk about your neighbors."

I had intended, when taking up my pen, to speak somewhat of my labors the present year. I have endeavored to labor in Spring River district, but much of the time I have been in other parts as the work demanded. By request of Bro. M. S. Frick, of Webb City, I went with him to Poplar Bluff in Butler county, and on September 6 officiated in the marriage ceremony that made him one with our worthy sister, Belle Johnson, of that place. I remained to hold meetings for two weeks, during which time I baptized five. This is the first and only preaching ever done in Butler county. We left several near the kingdom who will no doubt obey when another elder goes that way. A good branch can easily be raised up there if some one will go and labor who can endure the climate. Malaria is abundant and the writer is not adapted to that kind of climate. I never enjoyed a series of meetings better than the one held there. I hope Bro. Sparling will see that this point is worked, as it is nearer his field than any other. My labors since the reunion have been divided between points in the northern part of my field and the vicinity of El Dorado Springs.

We have had to entertain his Royal Highness, Clark Braden, most of the fall and winter, and it has taken up much of my time. I have done my utmost to make arrangements for a contest "without gloves" between the reverend gentleman and Elder I. N. White, but so far we have only debated over rules, etc., to govern. Bro. White has demanded full and complete indorsements from the editor of the *Christian Evangelist*. Braden has therefore been on the anxious seat for some time awaiting the indorsement. The best he can do up to date is a telegram which may not fill the bill with Bro. White. Mr. Braden is not taking very well with his

church at El Dorado, and they are tired of his presence, even now. He has a copartner in business, one J. H. Jones, of Appleton City, who would fain be a "Mormon eater." Unfortunately, however, he is compelled to depend upon Mr. Braden for brains. Their trickery and scheming, if written up, would fill one issue of the *Herald*. The following conversation was recently heard between Mr. Jones and a citizen of El Dorado:—

Citizen: "This man Braden is a pretty big man, ain't he?"

Jones: "Yes, one of the ablest we have."

Citizen: (After some moments silence) "These Mormons don't amount to much anyway, do they?"

Jones: "No, there is only a handful of them here and there."

Citizen: "Well — me if I know what you want to fetch that big feller down here to jump onto them fur. I never did like to see a big dog jump onto a little one." (Silence with Mr. Jones.)

The clergy of Southern Missouri seem to be on the war path generally. The work is onward. My health has been much better this year than last, though I am at present unfit for active preaching, owing to a severe attack of hemorrhage of the lungs. I hope to be in the field soon again.

In bonds,

C. R. DUNCAN.

BROOKLYN, N. Y., Jan. 31.

Editors Herald:—A ten-days' stay in Philadelphia impressed me that a forward move in the work has been made there in the last year. There is a commendable little society of cheerful and warm-hearted Saints at work and they are endeavoring to make the church a first consideration. The young people and new beginners especially are to be commended in their efforts to keep the interest alive.

Bro. G. H. Hilliard did an excellent service while there, as he did also at Brooklyn, New York, which helped the Saints, and he has gone on his way well remembered by them. We parted company on the 24th and Bro. Hilliard went to Baldwin, Maryland, to remain a few days and then proposed to return to Illinois. It is the wish of the people that he call again, except a possible few who are willing to take their chances on the question of, "He that is tithed shall not be burned."

Bro. A. H. Parsons is well commended for industry and zeal in the work, and has a full share of the confidence and affection of the Saints. He is still in Norwalk, Connecticut, preaching nightly, and thrice on the Sabbath days. Local men are brightening up and exhibiting more of an effort in the cause. But Bro. A. Kent seems to be a favorite with all. He is warmly commended by the Saints, and although he has returned home, or is on the way, they hope for and request his return. Bro. Kent has been active, discreet, and faithful, and is thus worthy of commendations. Indeed, Mr. Editor, one's soul fairly blooms with joy and his nerves grow quiet and his pen runs smoothly when he can truly commend a fellow laborer and praise his work. What must be the effect, then, on the human

heart of the words of the Master when it shall be said for merited effort, "Well done." To be a faithful laborer in the Lord's work is an attainment of the highest rank. But we often chide ourselves because we cannot do more, but having the world, the flesh, the Devil, and sectarianism to contend against, with some considerable looking after self, it may be at least hoped that at the summing up there will be much standing to all of our accounts; and certainly he that is able to make his virtues to really shine and labors prized should be praised.

Preaching in the church here to-night. I think of going to Fall River, Massachusetts, next Saturday if nothing prevents.

WILLIAM H. KELLEY.

JASPER CITY, Mo., Jan. 25.

Editors Herald:—For upwards of thirty-four years I have been either directly or indirectly connected with this grand and glorious latter-day work; and while I regret sorely that my movements have not at all times been according to the ways of wisdom, nor my life's career in the church without mistakes, yet I deem the work of sufficient importance to myself and others to struggle on and if possible profit by past sad experience, having this assurance foremost in mind, that peradventure I should overcome, salvation is sure, as well as the crown; and to this end I take comfort in laboring for myself and mine, as well as the Saints and world at large.

A little over a year ago we made this place our home, among strangers to the commonwealth of Israel, and as soon as it became known that we were Latter Day Saints, (or Mormons, as they thought,) fear and dread came upon them; but after some preaching by word as well as by precept, some have expressed themselves as being glad we came, and we are glad to state that much prejudice has been removed and some are investigating.

Since coming to this county have opened up the work in a number of new places. Last week I labored in connection with Bro. A. M. Baker (the boy preacher), of Cedar county, at Nashville, Missouri, in the Christian church. We preached to apparently interested congregations, and the Christian brethren treated us with all due respect, for which they are to be commended. The sexton showed his respect for us by lighting up, kindling fires, sweeping, ringing the bell, etc. The above acts of kindness will be held in fond remembrance, while they reap the reward. The place is the home of Bro. B. F. and Sr. Miles, the only Saints there, who kindly cared for us. They have lived here twenty odd years, and by a godly walk and conversation have preached sermons louder than words, and have gained the love and respect of the entire community.

I left the boy preacher (who is doing finely, considering his small experience and youth) in charge of the service at Nashville, and went to Galesburg, Missouri, to fill previous appointments. There, as at the former place, I had splendid attention, but the congregations were not so large. However, some have become considerably interested. There was at one time a flourishing branch of the

church here, I am told, but it is now disorganized. This sad state of affairs has been brought about by removals and the bad conduct of some who were at one time numbered among the Saints, and only about four or five families of them have been left, but who still hold fast to the rod of iron, hoping to outride the evils of life, and gain favor with both God and men. The Saints and some not of the fold did all in their power to make me feel at home, hence I found it a harder matter to part than to meet. One not of the faith said: "I will care for and feed you and your team a week if you will stay and preach for us." But circumstances prevented.

Inclosed find the name of one more subscriber for the *Herald*. I now and then find some who are not able to take the church papers. "Hard times" is the cry; but in some cases tobacco, coffee, and tea come in, without taking any notice of the signboard, "hard times." I will do all I can in the interest of the church and her literature.

In gospel bonds,

J. C. CHRESTENSEN.

ANOTHER PROPHECY FULFILLED.

While at Weir City, Kansas, some time ago, Elder Herke furnished me with the following bit of now valuable history:—

"It is not the will of the Lord to print any of the New Translation in the *Star* [*Morning and Evening Star*, printed by W. W. Phelps at Independence, Missouri, 1831 and 1832]; but when it is published, it will all go to the world together, in a volume by itself; and the New Testament and the Book of Mormon will be printed together."—*Millennial Star*, vol. 14, p. 422, History of Joseph Smith.

J. C. C.

LONDON, England, Jan. 16.

Editors Herald:—I send you a copy of the *Morning Leader*, of the 5th instant, containing an announcement of Elder James Caffall's lectures in our hall on Sunday morning and evening, 6th inst., at eleven a. m. on "What is Mormonism?" and at 6:30 p. m., "Why I am a Latter Day Saint." The latter lecture, to which I had the pleasure and privilege of listening, was a most cogent and masterly effort; characterized by a depth of insight and a breadth of theological acumen that made me wish that the congregation had been doubled, nay trebled. Indeed, it could easily have been quadrupled without great inconvenience to those present, and without, I am sure, provoking any protest from the lecturer.

Bro. Caffall is not only a most conscientious and cogent reasoner, but a most indefatigable worker. He delivered three more lectures on various phases of the latter-day work, on the Monday, Tuesday, and Wednesday following the lectures hereinbefore alluded to.

Elder Caffall arrived in this city on Thursday, December 28, and left for the Sheffield conference on the morning of Friday, the 11th of January. He has thus been with us in London just a fortnight, and we look with sincere pleasure for his re-appearance in our midst later on. Would he might remain in England alway! and may our heavenly Father, in mercy to his church, increase and multiply

the number of such ardent, painstaking, and humble laborers in his vineyard!

While I am writing, may I be permitted to correct an error I made in my last letter to you, to the effect that Elder J. D. Howell had, during the past two or three months, baptized six young souls into the kingdom here. I should have said that Elder Thomas Bradshaw baptized the first two, and Elder Howell the remaining four.

It has been well and truthfully said that, "one soweth and another reapeth." Probably in no place more than in London, (otherwise Babylon,) has the justice and veracity of this assertion been made manifest. The good seed sown by my brethren and myself on the highways and byways of this great city in open air preaching, and the sending of your beloved pages to the great libraries, together with the *Autumn Leaves* and *Zion's Ensign*, has borne a fruit and affected a result utterly dissimilar to what I at least anticipated.

I fondly hoped that the steps taken would have eventuated in large accessions of outsiders to swell the ranks of this branch of the church and kingdom of our God.

I once expressed my disappointment on this head to a gentleman of high scholastic attainments who belongs to no church at all. His reply was characteristic of the man, and well worth repeating to the larger circle of my beloved American brethren and sisters, among whom I feel so insignificant a unit:—

"How can you possibly say that you are 'laboring in vain' when the very highest pulpits in the land, from St. Paul's Cathedral and Westminster Abbey downwards, are absolutely ringing with your doctrine?"

"Not mine," I humbly venture to remonstrate.

"Well, the doctrine you preach," he said.

"It is not nine years ago since I first saw and heard you preaching, in company with an elderly gentleman at Stoke-Newington, and at Clapton. At that time no preacher in the land but yourselves dared to raise a voice against the doctrine of eternal torment; or dared to predicate the least hope for the moral and upright-living man, hereafter, save and except he has embraced the popular religion of the day, and has become, (as they term it), 'saved' at once.

"Now listen to the soul stirring sermons of the venerable Archdeacon Farrar? The Rev. Canon Knox, . . . Little; Rev. Archdeacon Holland, at St. Paul's and Westminster Abbey; and you will find their sermons full of the 'larger hope' of ultimate salvation even for the vilest.

"Then read the splendid and masterly works by Rev. Canon Plumtree, D. D., on the 'spirits in prison,' and 'the eternal judgment;' also Rev. T. Farrer on the 'larger hope' (that is, if you have not read them already), and you will find it and them full of the very doctrine you and your brethren have been advocating from the very first time we heard you preach here, at Stoke-Newington; and I can only say that you must be singularly modest and self depreciating men if you fail to see that this wonderful change in the direction of theological thought and prelection, is in very large degree due to the preaching of your colaborers for years past, and the

constant dissemination of your literature."

I feel particularly anxious about the site of our new building in this city; for while it is written, the "poor have the gospel preached to them." it is in no place that I am aware of, at least, declared that the rich shall NOT have it, and, as I pointed out in a letter to your columns of some time back, there are nearly ninety large districts in the west, northwest, south, southeast, and southwestern portions of this great Babylon which have not as yet heard from the Reorganization, the message of the "true Evangel" of these latter days.

I humbly and sincerely hope that the proposed building will be erected in a central portion of London; where these teeming thousands may know where it is and how to get there.

Your brother in Christ,

F. TUBB.

POLLOCK, Mo., Jan. 29.

Editors Herald:—Baptized three here on Sunday; waded snow eight miles to the river against a zero wind sweeping down from Iowa's plains; immense crowds—our fame has run from Pollock to the ends of the woods. Calls from every side. Have preached in three different churches, and others waiting me, with the promise of fuel and lights as long as we will stay. Ordained one priest who will keep the camp fires blazing; others have given their names for baptism.

Came here by order of Joseph Luff, and can say I never felt better in my life preaching the word, and can say I am fully in accord with the late revelation, and that we will all do better and feel better in our work when we more nearly fulfill the law.

Yours in bonds,

T. W. CHATBURN.

CLARKSDALE, Mo., Feb. 4.

Editors Herald:—At our regular union meeting of the four branches in this vicinity; namely, Pleasant Grove, German Stewartsville, DeKalb, and Stewartsville, held at Pleasant Grove, on the 3d inst., the following resolution was offered and adopted:—

"Resolved that the undersigned be requested to write to the *Saints' Herald* that those Saints who are located in the drouth district of the west who are suffering for the necessaries of life will please notify us and we will do what we can for them."

Signed, CHARLES P. FAUL, Secretary.

IRVING, Minn., Jan. 31.

Editors Herald:—I am now at the above-named place, holding a series of meetings. It is a new place for our faith; I am the first one that has ever been here. The schoolhouse was full last night, although it is very cold weather now. It has been twenty-eight degrees below zero the last week. Some have walked four miles across the prairie to attend, then would have to walk home again. The interest at present writing is splendid and the indications are that good will be done. I dreamed the first night I was here that I went to the water to fish and all I had to do was to step into the water and throw them out with my hands. When I went to

the water I found one man there and he had caught a few fish, but did not have very good success after I got there. It seemed to me that the fish were those just waiting to be caught. A Methodist preacher had been holding a protracted meeting where I am now holding and had four or five caught, I suppose by guile, but he will not get any more at present at least. He is attending the meetings and with the rest of the congregations is on the anxious seat, for I have not told them in full the church I represent. No one ask me at first, and I did not think to the first night, so I have let them guess.

I was out visiting yesterday and some of the other neighbors were invited in and I told them that I represented the Reorganized Church of Jesus Christ. Will tell them in full the next meeting, then if they stay away it will be pure prejudice that keeps them at home. Some are attending who have never been known to attend church before. Some say they like to hear a man preach the gospel that believes it himself, and who is not afraid to preach the truth let it hit where it will. I believe I have never preached plainer than I have here. I gave polygamy a wiper night before last which set me right on that question. The M. E. preacher was present and gave me a lot of amens that night but did not give me any last night. I am of the opinion that they will be few and far between from now on. I am not feeling very well bodily but the Lord is with me in preaching and I feel to rejoice and give thanks to him for his goodness and for the aid he is giving in presenting his word.

While laboring in the city of Minneapolis I had a little experience that is amusing at least. I had an appointment out for Tuesday night and several spiritualists attended, and among them were two mediums, and they had agreed among themselves that they would unite their power and bring it to bear upon me and compel me to stop preaching and sit down. I had not been feeling well that day and had not decided when I went to meeting what subject I would present that night. When I went in the house was full and I saw that some were spiritualists and decided then what to speak upon. But I knew nothing about their conspiracy. I had the Spirit from the first and spoke with increased light and power for over an hour. During this time the mediums were working with all the power at their command to stop me, and were telegraphing each other by secret signs, but the harder they worked the stronger I preached and the greater light I had. They told some of the Saints afterwards that they made a failure of it, and that there was something about it they could not control. Some of them are now reading the Bible and may in time receive the truth. Shall stay here for a few days yet and see what the result will be.

For the right,

E. A. STEDMAN.

A new field for archæological discoveries as great as that of Egypt has developed in South Africa.

Lake Mohegan was named for an Indian tribe.

Original Articles.

IS FAITH INHERENT IN MAN?

To the readers of the *Herald* I wish to present a few thoughts on the principle of faith as I understand it. I am aware that it is taught by some that faith is a special gift of God to some that have become citizens of his kingdom, by the same rule that the gift of tongues, gift of interpretation, or prophecy is given. Now, we believe that all persons to whom these manifestations have been given have possessed these faculties or powers of body, humanly speaking, but when they became obedient to the gospel they received the Holy Ghost, and when wrought upon by this divine Spirit they spoke as the Spirit gave them utterance or dictated. This Holy Spirit was to continue with them, to remain with them as a monitor and guide.

We also believe men have faith in themselves, and that it is improper and unwise to ask God to give us faith or to increase our faith. The great Teacher taught the people to have faith in God. He nowhere taught them to ask God for faith, but for them to exercise the faith they had in God. He evidently knew that the principle of faith was implanted in man; but man in consequence of transgression has failed to understand his powers for good, and when he prays that God will give more faith he asks for that which God intends we should, individually, or as a church, cultivate ourselves.

We believe that in every rational and accountable being there exists the principle of faith. Without it man is not capable of carrying out his destiny and fulfilling the conditions of his creations. It is said that God created man in his own image or likeness, and he possesses in a limited degree all the attributes or qualities of the Godhead. Without these he could not be expected to battle with and overcome the obstacles strewn in his pathway; he could not be expected to become perfect as his heavenly Father is perfect. But as soon as reason begins to dawn and assert itself we begin to see the attributes develop that combine to make up the man.

The love manifested by the mother

wakes up the principle of love in the child, and upon this principle every faculty of the mind is brought into an operative condition. Its thinking and reasoning powers should then be properly and wisely cultivated and trained, so that it shall be led to love that which is pure and good. The child soon understands a mother's love and care, her unremitting attention, and returns her caresses with a smile. Thus the principle of human love is developed; and as the child grows to maturity, if wisely taught, he will be led to understand that the love and affection which are to him a wellspring of joy, have been planted in his soul by a wise and benevolent Creator; and that beyond and above his love of self and friends should be cultivated a love for God who is the author of all the good that comes to humanity. And as the child grows step by step the principle of faith has been developing, he has witnessed his fond mother's care and attention, and because of this love he has believed or had faith in her rules of treatment; her admonitions were all conducive to his happiness and comfort, and if she warned him not to touch the hot stove he found mother knew best and acquired faith in her judgment.

So it is with the children of the kingdom; they have all the qualifications necessary to become the children of God and heirs of salvation, all that it required is intelligent obedience to the rules given by the great Teacher. One of the first and most important qualifications is to have faith in God. Do you ask, How can I have faith in God of whom I know but little and whom I cannot comprehend? I reply, We have seen that we can have faith in man and rely upon his promises. Let us go a step further and believe in God, in his word, and in his servants; so shall we be established. You need not hesitate because of the mighty achievements said to have been wrought by faith in bygone time; the mountains have been removed, the sick have been healed, the blind made to see, but faith is just as potent now as then.

Reader, you have the germ of that faith, and by it you have accomplished everything in life that has made your work of any benefit to yourself or your fellow men. All the

mighty changes and revolutions by which mankind has been elevated and blessed have been brought about by man's faith in himself or some superior intelligence. Therefore we say, Exercise faith in God; *trust his word; believe his promises*; do what he has commanded; so shall our faith increase, and joy will abound, and we shall realize in our lives an abiding and increasing faith in God; we shall find the rules he has given us for self-government, not merely arbitrary to keep us in check, but for our greatest good.

Remember, all the men of renown, whose names have been handed down to us in the sacred records, have been men of like passions with ourselves; but they were constant in their love for God and truth, they acquired an abiding faith by obedience to law. This world is full of manifestations of God's love and good will to the race. We see them in the family circle; we see them in all the provisions made for the comfort and happiness of man in every condition in life. In all these varied circumstances our love and faith are called into lively exercise; and now the question is, Shall we appreciate the gifts our Father has so kindly bestowed upon us?

My thoughts are thus led out as I reflect and ponder on what I read and hear, and the various petitions which are offered *as prayer*, and the *repetitions* referred to in *Herald* of June 6, Editorial Items, with a view, as I suppose, to correct some of these habits. And that I may not appear to be assuming or dictating I will state that I understand it is my duty, as a parent, to properly teach and practice before my family good morals and correct habits. Desire for the present and future welfare of my children demands this, respect for myself as a parent urges this as my duty. And it seems to me there should be in our organizations or branches a *corrective power*, some one or more authorized to teach, to correct, and reprove in meekness and mildness, that all may be taught wisdom.

Some of the children that are brought into the church have need to learn the first rudiments of prayer and how they should behave themselves in the church of God. Others have been brought in from the various societies and have formed erroneous

habits, customs, and forms of prayer that need correcting; and proper training, both by precept and example, is a necessity. And it seems to me as I read the revelations given to us as a people and the law given of God to govern the church that we are behind the times, that we are slow to perform and observe the law appointed of God and given to the elders with a positive command that they shall *see that his law is kept*. Section 17 D. C. clearly points out the remedy for all these failings and imperfections. Public criticism is not nor ever will be as satisfactory to the erring ones as an observance of the law regarding these things. Let the elders, priests, and teachers be wise and learn their duty as pointed out in the sacred books. There we find a system of government that is equally as binding to-day as when first given. Read sections forty-one to forty-six Doctrine and Covenants. These rules and laws are our only safeguards; as soon as we begin to neglect or fail to carry out the rules of the great law-giver, we confess our unbelief in the necessity for such laws, or we think some other mode will do.

The same cause will produce the same effect to-day as was produced in 1832. The elders and those to whom the watchcare had been given became darkened in mind because they had treated lightly the law which God had given and vainly thought a substitute of man's invention would do. The church was not charged with apostasy, nor idolatry, nor any grievous sin, but with treating *lightly* or *with indifference* the things God had given; and this vanity and unbelief brought the whole church under condemnation and it was to remain until the church as a body was willing not only to say but to *do* according to that which is *written*. See D. C. section 81.

Just in proportion as we fail to recognize the law, whether officials or members, we lose the guidance of the Holy Spirit. If we as a church profess to have greater spiritual light, let us *walk* in the light, let it be reflected in all our acts and dealings with men whether in the church or out, let the law of God be our standard and rule of action. I am fully satisfied it is only by a practical application of gospel principles in our

lives that we can ever realize the blessings promised, not being forgetful hearers but *doers*; these are the ones that are to be blessed and their faith and love will increase day by day. Life will be worth living because in accord with the law of God.

I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise.

This admonition has been ringing through the centuries since the days of Enoch and neither the wisdom of man nor the cunning of the adversary has been able to change the decree. Let us be wise; obedience is better than sacrifice.

GEORGE DERRY.

LAMONI, Iowa, Sept. 21, 1894.

THE BOOK OF MORMON VINDICATED. NO. 5.

BY ELDER I. M. SMITH.

THE "STICK OF JOSEPH," CONTINUED.

ON this please read the following, from Bancroft:—

The theory that the Americans are of Jewish descent has been discussed more minutely and at greater length than any other. Its advocates, or at least those of them who have made original researches, are comparatively few; but the extent of their investigations and the multitude of parallelisms they adduce in support of their hypothesis, exceed by far anything that we have yet encountered.—*Native Races*, vol. 5, pp. 77, 78.

Joseph Merrick, Esq., a highly respectable character in the church at Pittsfield, gave the following account: That in 1815, he was levelling some ground under and near an old wood shed, standing on a place of his, situated on *Indian Hill*.

He ploughed and conveyed away old chips and earth to some depth. After the work was done, walking over the place, he discovered, near where the earth had been dug the deepest, a black strap, as it appeared, about six inches in length, and one and an half in breadth, and about the thickness of a leather trace to a harness.

He perceived it had at each end a loop of some hard substance, probably for the purpose of carrying it. He conveyed it to his house and threw it into an old tool box. He afterwards found it thrown out of doors, and he again conveyed it to the box. After some time, he thought he would examine it; but in attempting to cut it, found it as hard as bone; he succeeded, however, in getting it open, and found it was formed of two pieces of thick raw-hide, sewed and made water tight, with the sinews of some animal; and in the fold was contained *four* folded pieces of parchment. They were of dark yellow hue, and contained some kind of writing. The neighbors coming in to see the strange discovery, tore one of the pieces to atoms, in the true Hun and Vandal style. The other three pieces Mr. Merrick saved, and sent them to Cambridge,—where they were exam-

ined, and discovered to have been written with a pen in *Hebrew*, plain and legible.

The writing on the three remaining pieces of parchment, was quotations from the Old Testament.—*American Antiquities*, pp. 65, 66.

Of the Indians, Priest says:—

Their Jewish customs are too many to be enumerated in this work.

Hebrew words are found among the American Indians in considerable variety.—*American Antiquities*, pp. 56, 63.

Prescott says:—

When the Indians make their feasts they remove all fire, . . . and rekindle it before the food is put on to cook, so as to be sure and not have anything unclean about the feast. For my part I am forced to believe that these feasts have been handed down from the children of Israel.—*Ibid.* 241.

Boudinot says:—

Their language in their roots, idioms, and particular construction, appear to have the whole genius of the Hebrew; and what is very remarkable have most of the peculiarities of that language, especially those in which it differs from most other languages.—*The American Indians*, pp. 98–101.

In connection with the foregoing, please note the following remarkable tradition:—

Dr. West, of Stockbridge, relates that an old Indian informed him that his fathers in this country had, not long since, been in the possession of a *book*, which they had, for a long time, carried with them, but having lost the knowledge of reading it, they buried it with an Indian chief.—*Ant. of America*, by Priest, p. 67. (Quoted from "View of the Hebrews," p. 223.)

The prophecies of the Bible, the claims of the Book of Mormon, the discoveries of scientific men and his torians, as well as those peculiar traditions of the Indians, all agree. The Bible tells where Joseph's posterity should go, and how they should be blessed. The Book of Mormon tells us they went just where the Bible said they would go, and that they were blessed with the very things the Bible said they should receive. Then science, history, and tradition come along and confirm both records.

In the mouth of two or three witnesses shall every word be established.—2 Cor. 13: 1.

But science, history, and tradition are not the witnesses I design to use. Others have written on those subjects of late, proving that this continent was once inhabited by a highly civilized, enlightened, and religious people, and that the main facts as stated in the Book of Mormon have been confirmed by scientific discoveries since the publication of that book. That line of thought is very interesting, and also highly instructive; but my

object in this article is to prove *from the Bible* that the Book of Mormon is true. With the Bible, therefore, I shall stay, adding only such historical proofs as may be absolutely necessary.

Returning to the blessing of Jacob, upon Ephraim and Manasseh, I shall ask you to notice more particularly some of the points brought out in that prophecy. When Israel blesses they are to say: "God make thee as Ephraim and as Manasseh." But why should they wish to be like them? Because they are the "crown" of Joseph's head; they are his two "horns," and are "like the horns of unicorns"—strong and powerful; they (both of them) are the instruments that God will use, in the last days, to "push the people together to the ends of the earth." This is often quoted, "from the ends of the earth;" but that is wrong. The people at one end of the earth are to be pushed together to the "land of Jerusalem," the blessing of Jacob's progenitors; at the other end of the earth they are to be pushed together to Zion, upon "Joseph's land." Moses was right; they are to "push the people together to the ends of the earth."

Ephraim's seed is to "become a multitude of nations." This might be done in either of the following ways: they might divide up into a number of separate and distinct tribes; or they might mix in with other nations, lose their own identity, and thus "become a multitude" of *all*, or nearly all, of earth's nations. But, as God's word must harmonize with itself, we think the latter is the only way in which *this* prophecy can be fulfilled; although, at first thought, we would no doubt think the former the more plausible way of the two. For proof of this position, please read the following texts:—

Thus saith the Lord God, it shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin; and within three score and five years shall Ephraim be broken, that it be not a people.—*Isa.* 7: 8.

Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not.—*Hosea* 7: 8.

Ephraim is smitten, their root is dried up, they shall bear no fruit; yea, though they bring forth yet will I slay even the beloved fruit of their womb. My God will cast them away, because they did not hearken unto him:

and they shall be wanderers among the nations.—*Hosea* 9: 19.

They of Ephraim shall be like a mighty man. . . . I will sow them among the people.—*Zech.* 10: 9.

Now, as it would be impossible for Ephraim to "be broken, that it be not a people," "mixed among the people," "wanderers among the nations," and, at the same time, be a multitude of distinct Ephraimite nations, it seems clear that the only way for him to "become a multitude of nations," in harmony with these prophecies, is to become very numerous but be "mixed among" a multitude of other nations. The Book of Mormon says (p. 231) that Lehi was a descendant of Manasseh. But there is Zoram (p. 9), Ishmael and his family (p. 12), and some, at least, of the people of Zarahemla (p. 137), whose genealogy is not given, neither are we told to what tribe they belonged. But in view of the fact that Ephraim and Manasseh together were to "grow into a multitude in the midst of the earth;" and also that they are the two "horns," whom Moses said should inherit "Joseph's land;" and in further view of the fact that Joseph's "branches" (plural number—his *branches*) were to "run over the wall" and, together, go to the "utmost bound of the everlasting hills;"—we are forced to believe that some of those who come to this continent, whose tribal name is not given, were of the tribe of Ephraim; that they were "broken," "mixed among" the descendants of Manasseh, and thus lost their national identity.

But this position, whether correct or incorrect, does not affect the truth of the Book of Mormon. The Bible says that Joseph's "BRANCHES" shall go to a land corresponding, in its geographical position, with this continent. The Book of Mormon tells us that one of his branches (Manasseh) did come here, and become "great." And now I shall try, and I think successfully, too, to trace Ephraim to this continent (whether he came with Manasseh or not), and show that he is indeed the "greater," because of the greater work he shall perform in pushing "the people together."

But, first, I shall show his superior position over Manassah, and also over all the tribes of Israel, in the accomplishment of this work. Jacob puts these two sons of Joseph on an

equality with his own sons, as stated in Genesis 48: 5, 6:—

And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into the land of Egypt, are mine; as Reuben and Simeon they shall be mine. And thy issue, which thou begatest after them, shall be thine, and shall be called after the name of thy brethren in their inheritance.

In the 16th verse he says:—

And let my name [Israel] be named on them, and the name of my fathers Abraham and Isaac.

We see from these texts that Jacob adopts them as his own sons, puts his name on them, and makes them as his other sons. Hence it is that we have the tribe of Ephraim and the tribe of Manassah, Joseph's other children being called Ephraimites or Manassahites in their inheritances. This places them simply on an equality with the other tribes. The following, however, places them above the other tribes.

Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel; and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's.)—1 Chron. 5: 1, 2.

The "birthright was given to the sons of Joseph"—not to his son, but to his "sons," Ephraim and Manasseh. But how can they both have the birthright? I can give you only my understanding of that, and you can take it at what it is worth: Joseph was Jacob's firstborn son by his legal wife, Rachel, and was therefore entitled to the birthright—"the birthright was Joseph's." Manasseh, being the oldest son of Joseph, after the flesh, is entitled, by his birth, to the birthright. Being the firstborn of the family, he kept the family records, the history of the tribe, and wrote the "stick of Joseph." Hence, "he also shall become a people, and he also shall be great." But, when the Lord shall "save thy people, the remnant of Israel," and make a "new and everlasting covenant" with the house of Israel, Ephraim will be the "firstborn" into this "new covenant," and be entitled to the "birthright" in the "kingdom of God," which he is to set up "in the last days." Then the "stick of Joseph" is to be in the hand of Ephraim, and "the great things of my law," "written to him" (written by

his brother, Manasseh, who kept the family records) are to be "counted as a strange thing," hence he "shall be greater" than his older brother. For proof that Ephraim will be the "firstborn" at this time, read Jeremiah 31: 6-9:—

For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.

This is to be when the Lord saves "the remnant of Israel," when he brings them "from the north country" and "from the coasts of the earth." It is then that Ephraim is to be the Lord's "firstborn"—not Jacob's firstborn, nor Joseph's firstborn, but the Lord's "firstborn." Do you remember what the Lord is to do at the time he "saves the remnant of Israel?" Paul says:—

A short work will the Lord make upon the earth.—Rom. 9: 27, 28.

Isaiah says:—

The consumption decreed shall overflow with righteousness.—Isa. 10: 20-23.

Also that the Lord will do his work, his strange work; and bring to pass his act, his strange act.—Isa. 28: 21, 22.

Now, as Ephraim is to be the Lord's "firstborn" when the Lord makes this "short work," does "his strange work," and saves the "remnant of Israel," it will be interesting to know just where he will be, at that time, and this will help us to find out where this "strange work" is to commence.

Keeping in mind, now, that Joseph was blessed "above the blessing" of Jacob's progenitors, that his "branches run over the wall," go to the "utmost bound of the everlasting hills," receive a "land" that is wonderfully productive, and that they are there to be blessed "with the blessings of heaven above," the "precious things of heaven,"—I call your attention to the following in regard to Ephraim—one of Joseph's "branches:—

FROM THE WEST.

I will not execute the fierceness of mine anger, I will not return to destroy Ephraim; for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city. They shall walk after the Lord: he shall roar like a lion: when he shall roar, then the children shall tremble from the west. They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the Lord.—Hos. 11: 9-11.

IN FAR COUNTRIES.

And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them.—Zech. 10: 7-10.

"OVER THE SEA."

The lords of the heathen have broken down the principal plants thereof: . . . her branches are stretched out, they are gone over the sea.—Isa. 16: 8.

The "principal plants" of Israel are evidently the chief "branches" of the "fruitful bough," the ones who have the birthright, hence Ephraim and Manasseh, Ephraim being the "greater," the "firstborn." And "in far countries," "over the sea," "west" of Jerusalem, at "the utmost bound of the everlasting hills" would bring us again to America, as the place where Ephraim is to "remember the Lord," "turn again," and "live;" the place where he is to "tremble" when the Lord "shall roar like a lion," "place them in their houses," and cause them to "walk after the Lord."

There is another expression in Zechariah 10: 8, as quoted above, that I want to call your attention to, and that is, "I will hiss for them, and gather them." At the time of the gathering of Israel, then, the Lord is to "hiss for them"—"they of Ephraim"—and they are to "live with their children, and turn again." Isaiah says (Isa. 5: 26) that the Lord will "hiss unto them from the end of the earth" and "lift up an ensign" "from far." "From far," would be in "far countries"—where Ephraim is to remember the Lord. "From the end of the earth," would be "the utmost bound of the everlasting hills"—

where Ephraim is to receive the "blessings of heaven above" "in the last days."

The reason that Ephraim is not known is because he has been "broken," has been "sown among the people," has "mixed himself among the people," become "wanderers among the nations," and thus lost his national identity. His genealogy is lost, and he does not even know himself. But "in the last days" his posterity are to be made known, and they are to be "among the people," as is witnessed by the following:—

But ye shall be named the priests of the Lord: men shall call you the Ministers of our God. . . . I will make an everlasting covenant with them and their seed shall be known among the Gentiles, and their offspring among the people.—Isa. 61:6, 8, 9.

This, of course, is spoken of Israel, but it is to be in the day when God shall make an "everlasting covenant" with them that they "shall be known among the Gentiles," and, as Ephraim is to be the "firstborn" in this "everlasting covenant," his seed will be the first to be made known "among the people." How they are to be made known is not so plain. But as God is the "same yesterday, to-day, and for ever," it is to be presumed that he will always act like himself; and if he does, he will "cause to stand up," in the gathering of Israel, "a priest with Urim and Thummim" through whom the genealogy, not only of Ephraim but of all the tribes of Israel, shall be made known.

These [children of certain priests] sought their register among those that were reckoned by genealogy, but they were not found; therefore were they, as polluted, put from the priesthood. And the Tisshatha [governor] said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.—Ezra 2:63. (See also Neh. 7: 63-65.)

From this we see that a priest with the Urim and Thummim was the means through which the genealogy of the priests was made known in ancient times. And, as the children of Israel are to be "named the priests of the Lord" in the last days, and are to be "among the Gentiles, and their offspring among the people;" and, as Ephraim is to be the "firstborn," he will be the "chief priest," hence the first whose seed shall be "known among the Gentiles," and this, to be in harmony with God's

dealing with his people in the past, will be done by someone standing up "with Urim and with Thummim."

JOSEPH SMITH AND OLIVER COWDERY OF THE TRIBE OF EPHRAIM.

As already stated, the bringing forth of the Book of Mormon and the work connected with it—organizing the church and preaching the gospel—claims to be the "short work," the "strange work," the "marvelous work," that the Lord is to do in the gathering of Israel. Now, if this claim is true, the "firstborn" into this work, this new covenant—the gospel covenant, must be of the tribe of Ephraim.

What are the facts in the case? Joseph Smith and Oliver Cowdery were the "firstborn," as is witnessed by the following, from the pen of Joseph himself:—

We still continued the work of translation [the "sealed book" by the aid of Urim and Thummim], when in the ensuing month, (May, 1829,) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, "Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins, and this shall never again be taken from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

Accordingly we went and were baptized, I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded.

The messenger who visited us on this occasion, and conferred this priesthood upon us said that his name was John, the same that is called John the Baptist, in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the *priesthood of Melchisedec*, which priesthood he said should in due time be conferred on us—and that I should be called the first elder, and he the second. It was on the fifteenth day of May, 1829, that we were baptized and ordained under the hand of the messenger.—*Times and Seasons*, vol. 3, p. 726.

This quotation is quite lengthy, but as there are a number of points in it that I want to call your attention to, expecting to have a use for them before finishing this article, I thought best to give the entire quotation. I ask the reader, however, not to think that I am trying to prove this work true by the writings of its own leading advocates, for such is not the case. I present those statements simply to show you the nature of the claims made for the work; then, if I succeed in proving those claims to be in exact harmony with the predictions of the Bible, it stands as an evidence in its favor; but, if it can be shown that those claims are in opposition to the teaching of the Bible, it will, of course, be an evidence against the work. The points I wish you to notice in the foregoing extract are these:—

1. A "messenger" from heaven visits Joseph and Oliver.
2. This "messenger" claims to be John the Baptist.
3. He ordained them to the Aaronic priesthood.
4. He said this priesthood should never be taken from the earth again "until the sons of Levi do offer again an offering unto the Lord in righteousness."
5. He promised them the Melchisedec priesthood.
6. He commanded them to go and baptize each other.
7. They baptized and ordained each other as directed.
8. Joseph is recognized as the first elder and Oliver as the second elder.

Here, then, are the first two born into this kingdom, and they may, therefore, be recognized as the "firstborn" in this latter-day work.

As further proof that they are recognized as the "firstborn," I call your attention to the following from the Book of Doctrine and Covenants:—

Which commandments were given to Joseph Smith, Jr., who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand.—D. C. 17: 1.

This makes it clear that they are recognized as the "firstborn" in this work, being the first baptized, the first confirmed, and the first ordained.

They claimed also to be of the tribe

of Ephraim, as we learn from the revelations given through Joseph. The following from the Doctrine and Covenants is clear and pointed:—

And they who are in the north countries [the ten tribes] shall come in remembrance before the Lord. . . . And they shall bring forth their rich treasures unto the children of Ephraim my servants. . . . And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows.—D. C. 108: 6.

Notice that the "richer blessing upon the head of Ephraim and his fellows" is that they, by being the "firstborn" and thus becoming "the servants of the Lord," are to have the privilege of crowning the other tribes "with glory, even in Zion."

Again we read:—

And the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for, verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out.—D. C. 64: 7.

We see from these quotations that the "servants of the Lord," the first elders of this church, were recognized as being "of the blood of Ephraim." And (reckoning from Jerusalem) they were in "far countries," "over the sea," "from the west," at "the utmost bound of the everlasting hills"—just where the Bible says Ephraim is to be when he "remembers the Lord" and "lives." They had the "stick of Joseph" (Book of Mormon) in their hand with the "stick of Judah" (the Bible), just as the Bible says. They were "mixed among the people," as declared by Hosea, and were made known "among the Gentiles," as predicted by Isaiah, by one standing "up with Trim and with Thummim," in harmony with the teaching of Ezra and Nehemiah.

Reader, can you believe that the remarkable claims made by this unlearned boy, and the work done by him and his associates, just happened, by accident or chance, to be in line with all those peculiar prophecies? Can you not see the hand of God in all this?

California sent two hundred and eighty carloads of raisins eastward during September, against forty carloads during the same month last year. Of other dried fruits, including prunes, there were eleven hundred carloads, against seven hundred last year.

Sunday School Associations.

GENERAL CONVENTION.

The fifth annual convention of the General Sunday School Association will convene at Independence, Missouri, at ten a. m. on the 4th of April next, for a two days' session. The program which is now being arranged by the committee will be published in a short time. An earnest invitation is extended for as many to be present as possible, especially from among the Sunday school workers. We anticipate a splendid meeting, one fruitful of good results for the cause.

I am, for truth,

E. A. BLAKESLEE, Supt.

GALLEN, Michigan, February 1, 1895.

CONVENTION NOTICES.

Independence district will meet in convention at Independence, Missouri, March 8, 1895, at 2:30 p. m.

R. MAY, Supt.

Program of the Far West, Missouri, district Sunday school convention to be held in St. Joseph, Missouri, March 8, 1895: At 10:30 a. m., opening by singing and prayer; address by the president, T. W. Chatburn; appointment of necessary committees; Bible readings, conducted by Maggie Blair; report of committee on credentials; five questions from the "question box" answered and discussed (the question box is free for all to ask any question pertaining to the Sunday school work); adjournment. Two p. m., usual opening exercises; address of welcome by R. Winning; business; paper, "Trumbull on teachers and teaching," D. J. Krahl; paper, "Stray thoughts on Sabbath school work," J. S. Constance; paper, "Importance of real honesty," W. H. Worden; paper, "Teachers' work and deportment," Sr. M. M. Peterson; paper, "Interesting and instructing the infant class," M. J. Head; papers on various Sunday school topics will follow edited by Srs. Grace L. Gardner, Ida Pearson, Florence Peak, Stella Douglass, and Brn. H. D. Ennis, D. H. Blair, M. John Terry, Jr., followed by completion of the "question box." At night a royal entertainment will be given by the Sunday school, consisting in part of instrumental duets by Sunday school children, music by The Brokaw Mandolin Club, "A test class drill," declamations, select readings, and other amusing, instructive, and interesting features.

Committee on program,

T. W. CHATBURN.
C. P. FAUL.
J. M. TERRY.

Program of the Pottawattamie district convention to be held at Underwood, Iowa, February 23, 1895, at 7:30 p. m.: Song 22, Winnowed Songs; prayer, Isaac Carlile; song 166, Winnowed Songs; reports of Sunday school officials and transaction of business, including election of district officers; address by T. W. Williams, subject, "Duties of parents and adults in the Sunday school;" "Duties of Sunday school officers and teachers," T. A. Hougas; How to conduct a Sunday school, Arthur Dempsey, T. A. Hougas, and T. W.

Williams; blackboard exercises, conducted by T. A. Hougas; "Needs of the Sunday school," general; "How to teach a Sunday school class," S. V. Pratt; hymn 104; benediction.

Miscellaneous Department.

TO THE MINISTRY.

Elders who belong to quorums and are under general appointment are requested to report to church secretary; also to the missionary in charge and to their quorums, three reports.

Those not in any quorum, but under appointment report to Church Secretary and to missionary in charge. Priests under like circumstances to report the same way.

Those who desire appointments will notify the Twelve, addressing Heman C. Smith, secretary, at Lamoni, stating their circumstances, field, and needs, etc.

Those who expect appointments the coming year, report to Twelve as heretofore.

Those not in quorums nor under appointment report to the secretary.

JOSEPH SMITH.

W. W. BLAIR.

LAMONI, Iowa, Feb. 6, 1895.

BISHOP AGENT'S NOTICES.

To the Saints of Southern Michigan and Northern Indiana district:—As Bishop's agent I feel not only impressed but impelled, by the force of circumstances, to make this appeal to you in behalf of the financial department of the work in this district. As a people, as a church, we believe and teach that "Man shall not live by bread alone, but by every word of God."—Luke 4:4. Also "He that hath my commandments, and keepeth them, he it is that loveth me."—John 14:21. "If a man love me, he will keep my words."—Verse 23. "He that loveth me not keepeth not my sayings."—Verse 24. "For this is the love of God, that we keep his commandments."—1 John 5:3.

We also profess to believe this: "He that receiveth my law and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple."—D. C. 41:2. And this, too: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."—1 John 2:4.

Saints, do you love him? Are you his disciple? Do you "know him"? Before answering these questions please stop and "Examine yourselves, whether ye be in the faith; prove your own selves."—2 Cor. 13:5. The Lord has said to this church, and that, too, by way of commandment, that those whose duty it is shall "execute the law of tithing."—D. C. 114:1. And this "law of tithing," as expounded by those whom the Master has called to teach and execute it, and also as taught in the law of God, requires the Saints to pay "one tenth of their interest annually" (D. C. 106:1) for the support of the work. One tenth of our income over and above necessary expenses. Is that a hard law? If the Lord blesses you with health, strength, ability, and opportunity, to make six hundred

dollars a year, while your necessary expenses are only five hundred, you have a net income of one hundred dollars. Now, do you feel oppressed because the Lord asks you to give ten dollars of that for the support of the gospel? The Lord has furnished the earth, the sunshine, the rain, the health, the strength, the intelligence, the opportunity—all the capital—and you have put in your labor; you get five hundred and ninety dollars and the Lord gets ten—if you don't "rob God," and take his share too. Surely, "His commandments are not grievous."—1 John 5:3. "For my yoke is easy, and my burden is light."—Matt. 11:30. Are you willing to bear it?

I imagine I hear some of you saying: "O if it was only to pay the tenth of my net income from now on, I should not mind it; but I have worked hard, lived economically, and have succeeded in laying up, in money and property, some two thousand dollars, which I want to live upon, while here, and then leave for my children; and now, if I undertake to comply with this law of tithing, I must pay one tenth of that, too, as well as one tenth of my net income from now on." Yes, that is correct. And one tenth of two thousand dollars is two hundred; so, if you have two thousand, that has not been tithed, you justly owe two hundred dollars tithing. "But when the young man heard that saying, he went away sorrowful: for he had great possessions."—Matt. 19:22.

But, if you think this falls heavy upon you, just stop right here and answer, to the complete satisfaction of your own mind, this question: If you were starting out in the world to-day, and had your choice, which would you rather have, eighteen hundred dollars with the assurance of God's blessing upon it, or two thousand without his blessing? Now, don't tell me *with your tongue* that you would rather have the eighteen hundred with God's blessing, and then tell me *by your actions* that you would rather have the two thousand without his blessing, for that, you know, would be inconsistent, to say the least. But, if you say you would rather risk the eighteen hundred, then I say, show your faith by your works—pay your tithing. If you say you prefer the two thousand, and take your chances, then I have this to ask: If you, who have been in the church for years; you, who have received the Holy Spirit, the gift of tongues, prophecy, and revelation; you, who have received a knowledge of the truth, and have seen the power of God manifest in healing the sick, your own children, your own selves; if you, who have received, seen, felt, and known these things, have no more confidence in God than that, how can you have the cheek to ask others to give up their popularity, their good name, their friends, their all, and cast their lot with us? Let us *try* to be consistent.

How much of your property did you bring with you when you came into this world? "For we brought nothing into this world, and it is certain we can carry nothing out."—1 Timothy 6:7. Where then did you get it? "The living God who giveth us richly all things to enjoy."—1 Timothy 6:17. "Seeing he giveth to all life, and breath, and all things."—Acts 17:25. God gave you every-

thing you have—it is all net income. Have you paid the "tenth of your interest annually," since the Lord commenced increasing your goods? If not, you have taken that which belongs to the Lord and appropriated it to your own use. "Will a man rob God?"—Malachi 3:8. Do you think a man—a Saint—would "rob God?" "If the wicked restore the pledge, give again that he had robbed, . . . he shall surely live."—Ezekiel 33:15. Will the Lord require less of his Saints than he does of the wicked? If we have taken, in the past, that which, according to the law of God, belonged to him, must we not "restore," "give again" that which we have taken? Sometimes people take and use that which belongs to the Lord so long that their hearts become calloused, and they think they have a right to it, that it is their very own—that the Lord's claim upon it has expired by the law of limitation, but I trust this is not the case with us.

Brethren, the finances in this district are low. We have but few laborers in this district, it is true, but there is not means enough coming in to support their families. What shall be done? Calls are coming from all parts of our field for preaching. Prospects for preaching the word were never so encouraging before. The elders are willing to go, but their families' wants must be supplied. That part of the work is committed to us. "All are called according to the gifts of God to them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work entrusted to all."—D. C. 119:8.

The work does not rest upon the elders alone—it is "*entrusted to all*." The family of the traveling elder is as dear to him as yours is to you. Some of their families are hard run, even now. They are calling on me for the allowance promised them by the church, but I have not got it. It is due them long ago. Brethren, will you come to the rescue? If those men have to quit the field to provide for their families, the condemnation rests upon those who refuse to make their part of the "sacrifice," those who refuse to bear their part of the "burden."

Some of you have been in the church for years, and I hear you say from time to time that the Saints don't enjoy the Spirit as they did fifteen or twenty years ago, don't have as good meetings as they had then. Is it any wonder? Then, perhaps, the Saints were living up to all the light they had, and God accepted their work and blessed them in the same. He continued to give them "precept upon precept, line upon line, here a little and there a little," asking them, pleading with them to "come up higher." But alas! many have stood still, others have gone backward, while but few have gone forward. What could we expect, brethren? "But whosoever continueth not to receive, from him shall be taken away even that he hath."—Matt. 13:11, I. T. "But from him that hath not obtained other talents, shall be taken away even that which he hath received."—Matt. 25:30, I. T. The Lord says that this is "a day of sacrifice and a day for

the tithing of my people."—D. C. 64:5. Have you complied with that law? No? Is it strange, then, that you don't enjoy the gifts of the Spirit—the talents committed to your trust—as you did before you rejected this additional light? When God blessed you with these gifts he expected you to make greater sacrifices for his work, for, "Unto whomsoever much is given, of him shall be much required."—Luke 12:48. If we refuse to *do* his will, when we *know* it, we "shall be beaten with many stripes."

Brethren, is there anything in this world that you love better than you love this work? You say, "No." Then let us all "put our shoulders to the wheel," and use the strength, the wisdom, and the means which the Master has committed to our trust, in helping to build up the kingdom of God. Let us live so that it may be said of us, "Thou hast been faithful over a few things, be thou ruler over many."

Tithes and freewill offerings may be sent to me at Coldwater, Branch county, Michigan. Your brother in the gospel,

WM. LOCKERBY.

To the Saints of Northern Michigan:—The finances of our district, as represented by the efficient Bishop's agent, J. H. Peters, are exhausted. These hard times will test our fidelity to the work of the Lord. Let us all do something by sending means to our Bishop's agent at Coleman, Michigan, and keep the missionary forces in the field. Now is the time for all, ministry and laity, by mutual effort and personal sacrifice, to contribute to the support of the work in a substantial way. Let all money be sent to J. H. Peters, Coleman, Michigan.

F. M. COOPER.

Submissionary in charge of Northern Michigan.

CONFERENCE NOTICES.

The Far West district conference will convene with the St. Joseph, Missouri, branch on March 9, at ten a. m. All branches in the district should send a report to this conference. Come prepared to elect your delegates to the General Conference.

The Sunday school association will meet at the same place on Friday the 8th. Let all attend these gatherings and bring the Spirit of the Master with you that we may have an enjoyable time.

TEMME T. HINDERKS, Pres.

CHARLES P. FAUL, Sec.

The Southern Missouri district will meet in conference at Sargent, Missouri, Saturday, March 2, at ten a. m., and will hold over two days. Parties coming from the southern portion of the district can come on freight train No. 54 the same day conference convenes and be there at the opening session, as it leaves Thayer at 4:35 and arrives at Sargent at 9:50. Branch presidents and clerks, please take pains and see that there are no mistakes in your reports before you send them to the district clerk as there will not be time to send them back for correction, and we desire a complete report from each branch as it is the last report for this conference year. And as there was an

action taken at a previous conference requesting each one holding a license to report their labor to each quarterly conference, we therefore insist that each elder, priest, teacher, and deacon send in a written report of his labor, be it much or little, so that our journal will show a correct report of all the labor done in our district for this conference year. Please send your reports to me at Sargent, Texas county, Missouri, in care of John O. Savage, and send them as much as a week ahead, if possible.

JOSEPH WARD, Clerk.

The Pottawattamie district conference will convene at Underwood the last Saturday in February, 1895. As this will be the last conference before the convening of the Annual Conference at Independence we request that branch presidents will see that branch reports are properly made out, and sent to the district president, J. P. Carlile, or secretary, Thomas Scott, Underwood, Iowa, not later than February 21. We urge upon every official who has labored in the district to come in person, but if this is impracticable, to send a written report to the district secretary as there will be business of importance, such as choosing delegates to the General Conference, and such other business as may come before the conference. We kindly ask your presence. Come with the Spirit and let us have a profitable waiting before the Lord.

J. P. CARLILE, Pres.
T. SCOTT, Sec.

SINGING BOOK.

In a few numbers of the *Herald* back I noticed an earnest appeal from the committee of the General Sunday School Association on song book, for contributions of music, etc., suitable for such a work. Such a request has been made by the committee once or twice before. Little attention has been paid to these efforts by the musicians of the church. The need of such a work as is contemplated, is admitted. The association has put forth its best effort in the appointment of a well-qualified committee for the arrangement and editing of such a work, and now the success of the project rests with you who are acquainted with the composition of music. Do you believe the church is in need of such a work? If so the result of your best efforts, in the line of compositions and selections is earnestly requested by the association. Attend to this duty *at once* and forward your productions to the music committee, so that they may be enabled to submit a satisfactory report to the April convention, the work properly issued, and the church receive the benefit of your talents. In bonds,

E. A. BLAKESLEE, Supt.

GALIEN, Michigan, Feb. 2, 1895.

NOTICES.

To the Saints in the Rocky Mountain mission, Greeting:—It becomes our duty to call upon you again to assist us financially with your tithes and offerings. We have been compelled to call upon the [Bishop? Ed.] for aid this season when really we ought to have met all the obligations of the mission work here

ourselves. The treasury with us is depleted and we are greatly in need of aid at this present time. Let me appeal to you all, my dear brethren and sisters, to come to our assistance with all the tithes and offerings you may have to spare, whether it be much or little. The Lord has promised to bless you in so doing, and we feel sure he will bless you all. Send all money to R. J. Anthony, Box 1123, Salt Lake City, Utah, and I will receipt you for the same. Please be prompt, and may God abundantly bless you.

Yours in hope,

R. J. ANTHONY.

I wish the elders of this field to report to me, giving the number of times they have preached, number baptized, in fact, a condensed report of their labors for the past year; also the amount it will require to sustain them in the field the coming year, etc. Brethren, be sure and start your report to me by the first day of March.

A. J. MOORE.

BEAVER, Wichita county, Texas.

BORN.

TIBBLES.—To Harris and E. H. Tibbles, of North Platte, Nebraska, January 1, 1895, a son, and named George Harris. Blessed by George W. Shute. Mother and father are rejoicing in their firstborn son as a New Year's gift.

SHAW.—To Bro. Clark and Sr. Belle Shaw, at Lamoni, Iowa, October 27, 1894, a son, and named Bentley M. Blessed Sunday, February 3, 1895, by Elders Joseph Smith and Asa S. Cochran. By blessing the lad is an acceptable child in the family of the Saints.

MULLIN.—To Bro. Charles E. and Sr. Alma Mullin, February 9, 1894, a son, and named William Oliver. Blessed January 27, 1895, near Jay, Oklahoma, by Elder R. M. Maloney.

FERGUSON.—To Mr. W. H. and Sr. Sophie Ferguson, at Beeville, Texas, March 1, 1894, a daughter, and given the name of Nora Nell Ferguson. Blessed October 27, 1894, by her grandfather, L. L. Wight.

DIED.

GIPSON.—Sr. Lucy Gipson, wife of Charles Gipson, was born July 28, 1849; died at her home on January 23, 1895. Her husband and eight children mourn. She was firm in the faith of the gospel. She was buried January 25, at Mount Carmel church, near Grayson, Missouri. Funeral sermon by Wm. E. Summerfield, assisted by E. E. Binstead.

RIDER.—At Lamoni, Iowa, January 23, 1895, Mrs. Jane Reid Rider, wife of Bro. T. L. Rider, aged 63 years, 7 months, and 14 days. Mrs. Rider was of English birth and parentage. The deceased professed religious conversion many years ago as a disciple of Methodism, and that she was sincere in her convictions of religious duty was evidenced in a consistent deportment and kindly disposition toward other faiths, yet firm in the adherence to her early predilection until quite recently, when she acknowledged a superior excellence in the religious principles adopted by her household—the latter-day gospel, and expressed a desire that she might be so far restored to health as to en-

able her to obey the ordinance of baptism. She will be remembered by many who have shared the hospitality of her household, as one who did not withhold the cup when asked in the name of a disciple. The funeral obsequies were in charge of Elders J. D. Bennett; J. W. Wight assisting, and R. M. Elvin pronouncing the discourse from 1 Corinthians 15: 22, 23.

Rest, tired one, within thy narrow bed;
The wintry storm—the chilling blast
May pass above thee and o'erhead,
But ne'er disturb thy peaceful rest.

CHAPMAN.—Harriet Chapman was born August, 1815, at Wiltshire, England. She was married to John Chapman May 6, 1838. United with the Church of Jesus Christ of Latter Day Saints sometime about 1854. Came to America in 1861. Died January 9, 1895, at Persia, Iowa. A husband and seven sons mourn. Funeral sermon by Elder Joseph Seddon, assisted by Elder David Chambers.

HAY.—At Bandera, Texas, August 10, 1894, Bro. Alexander Hay, aged 49 years, 1 month, and 23 days. Bro. Hay was born at Nauvoo, Illinois; baptized at Bandera, Texas, September 3, 1865, by Elder Hugh Lytle. He was a kind husband and father, a consistent Christian, and died in full faith of the latter-day work. His wife and four small children mourn. Bro. Hay's parents were among the first to join the church in Scotland. They came to the United States and went through the troubles in Illinois. With his mother, Bro. Hay came to Texas with Lyman Wight when a boy. His funeral discourse will be preached the third Sunday in February at Saints' church near Medina City, by Elder L. L. Wight.

ASHER.—A son was born to Mr. F. S. and Mrs. A. Asher, at Beeville Texas, January 24, 1895, and named Calvin Asher. Died same day. Funeral on the 25th, conducted by L. L. Wight. Sermon from 1 Corinthians 15: 50-58; 1 Thessalonians 4: 16, 17; Revelation 21: 1-7; text, "Suffer little children to come unto me;" subject, the resurrection.

SAWYER.—Elma Leona, youngest daughter of Bro. Demira D. and Rebecca J. Sawyer, was born September 24, 1887, and died January 13, 1895. Funeral discourse by Rev. A. Hunter, of the Campbellite Church. She was a bright and good child. Father, mother, four brothers, and five sisters mourn.

SHAKESPEARE.—Near Lamoni, Iowa, January 21, 1895, of croup, Elsie Violet, child of Bro. W. T. and Sr. Jane Shakespeare, aged 5 years, 1 month, and fourteen days. She was born in Lorimer, Iowa. The funeral sermon was by Bro. H. A. Stebbins, assisted by Bro. S. V. Bailey.

LITTLE.—Lyman Little was born in Ontario, Canada, near Hamilton, June 20, 1835. While quite small his parents moved to Chautauqua county, New York, where they lived until he was eighteen years old. He came to Laporte county, Indiana, in 1852; was there about a year and a half and then came to Illinois, where he was married to Eliza A. Knox, September 20, 1862. He joined the Latter Day Saints in September, 1868; moved to Decatur county, Iowa, in April, 1869; died January 26, 1895. Funeral services at the house, conducted by Elder A. W. Moffet.

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

OHayer, Jr 15596

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No. 8.

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POSSIBILITY OF LIFE IN OTHER WORLDS.

CONJECTURE about the actual existence of living beings on the planets or their satellites is of course futile; but it is quite otherwise with speculation regarding the *possibility* of such existence, and this has long been a fascinating subject for the curious. The latest word upon it is said in *The Fortnightly Review*, November, by Sir Robert Ball, from whose article we make the following extracts:—

“Regarding our Earth as a globe which constitutes a member of the solar system, it can hardly be said to possess very extreme attributes. It does not appear to be marked out in any specially distinctive manner which would qualify it rather than certain of the other globes for becoming suitable abodes for life. The qualities which the Earth possesses are, generally speaking, conferred upon it in degrees intermediate to those in which other globes of the system are endowed with similar qualities. As the Earth was inhabited, it would seem only reasonable to assume that in this respect also it was not exceptional.”

Sir Robert goes on to express the opinion that while recent research has in some respects impaired the argument for the possibility of life on

other planets, yet on the whole it has strengthened that argument. For instance, it is now regarded as practically certain that the elements that enter as component parts into the framework of living creatures are as abundant upon some other planets as upon the Earth. He then speaks as follows of an instance in which the argument has been impaired:—

“It seems to be generally true that the larger the dimensions of a planet, the greater is the internal heat which it still possesses. Into the reasons of this we need not now enter; suffice it to remark that the great globe of Jupiter in this respect offers a very marked contrast to the Earth. It seems to be highly probable, if indeed it be not certain, that Jupiter is at the present time heated to a temperature, at its surface, greatly in excess of the temperature of the surface of the Earth. We cannot indeed assign an actual value to the temperature of Jupiter, but there seems little doubt that it must be so great as to preclude the possibility of that globe being the abode of any types of life like those which flourish on the Earth. It is no doubt just conceivable that living beings of some strange and unknown fashion might endure the conditions which Jupiter appears to present; but I do not know anything which would make such a view likely. What we have said about Jupiter may, with certain modifications, apply also to Saturn, and in some degree to Uranus and to Neptune. It seems impossible that any of these great planets are at present abodes of life in any sense which is comprehensible to us. There is reason to think that, so far as internal heat is concerned, the planet Mars, as well as Venus and Mercury, occupy much the same position as the Earth.”

So far as these last-named planets are concerned, therefore, Sir Robert thinks that climates and land distributions appropriate to certain organic types on the Earth are quite possible; but he thinks it would be impossible for us to form any conception of the biological characteristics of creatures

adapted to residence in other worlds.

He speaks, however, of one “merely mechanical matter” on which we can form some intelligent idea; namely, the weight of the several planets, and the effect of this weight upon the framework of living creatures. Calling attention to the fact that we are able to weigh the different planets, he proceeds as follows:—

“If, for instance, a globe the same size as the Earth possessed double the mass of the Earth, the effect would be that the weight of each animal on the heavier globe would be double that on the Earth. A horse placed on the heavy globe would be subjected to a load which would oppress him as greatly as if while standing on our Earth, as at present constituted, he bore a weight of lead on his back which amounted to as many stones as the animal itself. Each leg of an elephant would be called upon to sustain just double the not inconsiderable thrust which at present such a pillar has to bear. A bird which soars here with ease and grace would find that the difficulty of such movements was greatly increased, even if they were not wholly impossible, on a globe of equal size to the Earth, but double weight. It would seem as if flying animals must be the denizens of light globes, rather than of heavy ones.

“It is also easy to show that in general, other things being equal, the size of an animal should tend to vary in an inverse direction to that of the mass of the globe on which it dwells. . . . Generally, we may assert that, regarding only the point of view at present before us, the limbs of smaller animals would be better adapted for vigorous movement on great planets than would those of large creatures.

“It is, however, proper to bear in mind the point to which attention was, so far as I know, first called by Mr. Herbert Spencer. He has shown that there are excellent biological reasons, quite independent of those mechanical considerations to which I have referred, why it would be impossible for an efficient animal to be constructed by simply doubling every dimension

of an existing animal. The support of the creature's life has to be effected by the absorption of nourishment through various surfaces in the body. But if all the dimensions are doubled, the bodily volume, as we have already mentioned, is increased eightfold, and therefore its sustenance would, generally speaking, require eight times the supply that sufficed for the original animal. On the other hand, supposing the same scale to be observed throughout the animal's body, the available surface area for absorption of nourishment has only increased fourfold, and therefore each square inch would have to do double duty in the large animal. If, however, the surfaces are at present at full work, it would seem impossible that they should efficiently undertake double the work they now get through. On this account, therefore, a live animal would seem impossible on a simple specification of dimensions twice those of any existing animal. Great structural modifications of pattern would have to accompany the enlargement of bulk. This, be it observed, is wholly independent of all questions as to gravitation.

"No reasonable person will, I think, doubt that the tendency of modern research has been in favor of the supposition that there may be life on some of the other globes. But the character of each organism has to be fitted so exactly to its environment, that it seems in the highest degree unlikely that any organism we know here could live on any other globe elsewhere. We cannot conjecture what the organism must be which would be adapted for a residence in Venus or Mars, nor does any line of research at present known to us hold out the hope of more definite knowledge."—*Literary Digest*.

JEWES NO LONGER HATED.

Dr. E. G. Hirsch preached at Sinai temple, Chicago, yesterday morning, on "Rome and Jerusalem." He said in part:—

"Knit into a new appeal, the pledge of the ancient singer wakes new sentiments within the breast of the modern Jew. We feel that the gloom of hatred is lifted from us. The gusts of ill wind which now and then still blow around us are the dying energies of a dying storm. Jerusalem spells for us not a distant hope but an immediate duty. It is emblematic of a country which we would call our own, or a religious sacerdotalism which we would have reestablished. The Jew has no Jewish national aspirations [?].

"Roman individualism spells exploitations of the weaker by the stronger. The last days of the republic and epoch of the Cesars are the judgments pronounced on a society founded on the clamor for individual right which was death to social duty. Jerusalem would mold the individual along the lines of responsibility. This is the fundamental tone of whatever goes forth from her. Character is a sacramental appeal of Judaism. Here is the freedom predicted by it of the individual soul. Rome knew only masters or slaves; Jerusalem called together brothers. The law of Zion was the proclamation of humanity. Rome demands obedience. Medieval Rome is in this the successor of the imperial. Ancient Roman religion is the materialism of form; medievalism is the materialism of authority. The religion of Jerusalem is the duty of private judgment and individual responsibility. Conscience, not law or custom, is the final tribunal. The prophets would persuade, not coerce. Religious persecutions are unknown in their system. Lessing in making the Jew Nathan the mouthpiece of tolerance gave body to the spirit of Jerusalem. Rome is intolerant. When Rome has spoken there is no appeal. Yea, Edom shall be destroyed, but Jerusalem, the true Jerusalem, cannot be forgotten. It is the hope of the redemption of the race from Roman wrong, selfishness, and brutality, by the power of love and the spirit."—*Ex.*

A FAMOUS MOUNTAIN.

Mount Kineo, which rises precipitously seven hundred feet out of Moosehead Lake, is wholly composed of hornstone, and is the largest mass of that mineral in the known world.

There is no true flint in the United States, but hornstone so closely resembles it that it takes an expert to tell the difference. This rock supplied arrow heads to Indians hundreds and thousands of miles away. The discovery of these arrow heads in the Mississippi Valley has led to the belief that a system of commercial exchange must have existed among the red men in former centuries.

According to an Indian tradition the mountain is the body of a monster moose that was slain by a giant.—*Elsworth American*.

A PLEA FROM ONE WHO IS BLIND.

To my many friends, and those who sympathize with one who cannot see, I desire to state that because of the loss of property and also my eyesight, I have concluded to make this request of all who can afford it, to send forty cents for one box of my toilet soap, or twenty-five cents for one bottle of my great crystal cement with printed directions accompanying each bottle, both of which are very useful articles, and highly recommended by hundreds of the Saints and those who have used them in the past.

The object I have in view is to build me a little house that I may avoid paying rent. I could make a living if I could stop house rent. I am not asking charity, but simply ask patronage of those who may deem me worthy of the same. I hope that each one who shall

read this will carefully consider the matter and decide to send in your order at once to J. H. McMullin, Independence, Jackson county, Missouri, and it will be promptly forwarded, postage prepaid. United States stamps or post office money order taken.

J. H. MCMULLIN.

[BRO. MCMULLIN is an energetic toiler, who, by selling his wares, earns a living for himself and family, preferring to so do, rather than cast himself upon the church for support. He is deserving of all he asks in the above plea, and those who respond will encourage a laudable ambition in one who labors under terrible disadvantage.—ED.]
mar6

AMERICAN PLACE NAMES.

Muskegon means "plenty of fish."
Nebraska means "shallow water."
Oconee signifies "a water course."
Okeechobee means "Grassy Lake."
Penobscot signifies "A Rock Place."
Nansemond, the name of a Virginia river, signifies the "place from which we ran away."
The Juniata, in Pennsylvania, was named from a tribe of Indians living on its banks.
The St. Croix River, in Maine, was named from the cross made by two rivers at its mouth.

The Pend d'Oreille Lake, in Idaho, took its name from its shape, which resembles that of an earring.

La Rigolets, in Louisiana, were originally Les Rigolets de Bon Dieu, "Straits of the Good God."

The Atchafalaya River, in Louisiana, was so named from two Indian words, meaning Long River.

Ocklowaha means "Muddy Place." The name was given by the Seminoles to a Florida River.

Cape Lookout is said to have been thus named by sea captains, who, when they saw it, began to look out for Cape Hatteras and its storms.

Cape Canaveral, in Florida, was named by the Spaniards from the abundance of flowers in the vicinity. The name means "Land of the Rose Tree."

The name of Lake Ontario was first noted as Skanodairo, "Beautiful Lake." It was also, at various times and by different men, denominated Lac the Frontenac, Lac de Iroquois, and Lac de St. Louis. The Mohawks called it Caindaracqui.

The Rocky Mountains were first called Montagnes de Pierres Brilliantes, "Mountains of Sparling Stones;" then came Montagnes Rocheuses, and finally the designation now in common use. The Indians called them "The Crest of the World."

Oneida was the name of an Indian tribe. The word means the "People of the Beacon Stone," there being a tradition that in all their wanderings they were followed by a certain great stone that took up its station on the highest hill in the neighborhood.

Adirondack was a nickname, applied by the Iroquois Indians to their enemies, the Algonquins. The name means "people who eat tree bark." The territory now known as the Adirondacks was called by the Indians Coughsavage, "the Dismal Wilderness."

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 42.

Lamoni, Iowa, February 20, 1895.

No. 8.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF - CORRESPONDING EDITOR.

LAMONI, IOWA, FEB. 20, 1895.

ANDOVER HERESY.

THE wedge of dissolution was introduced a few years ago into the Congregational and Presbyterian Churches in the United States, by a few thinkers who urged the necessity for the acceptance by the church of a tenet, or dogma providing for a probation after death; and for the revision of the creed and elimination therefrom of certain obnoxious features to which strong objections were made. This wedge was called the "Andover Heresy," because it had origin or support among the theological students at Andover college.

The principles involved in the controversy have again unheaved and broken the crust of a patched up peace, and Denver, Colorado, is made the seat of conflict, Dr. Coyle, of the First Congregational church, being the agitator. This doctor of Congregational divinity was lately installed as pastor of the first church, after a spirited contest in the council who considered the call; the points of objection being that Dr. Coyle held views not warranted in the confession of faith; the divinity of Christ and the authority of John's Gospel being rejected by the reverend doctor.

Of the controversy, the daily Denver News for January 28 has much to say, the following clipping showing the trend of opinion. Rev. Paddock, one of the council, said:—

I am frank to say that I have no sympathy with the views of Dr. Coyle. Judging by the doctor's answers to questions by the committee, I would infer that he elevates man to the position we have ascribed to Jesus Christ, and also that he rejects the authority of the Gospel of John. I do not profess to be a metaphysician, and Dr. Coyle disclaimed being classified as such. Nevertheless, I never heard so much metaphysics as was brought out last Thursday.

Rev. Addison Blanchard thus expressed himself:—

It is impossible, said he, to reconcile the views of Dr. Coyle with the accepted doctrines of the Congregational Church. I shall present the matter to my church, and it may be that we shall feel obliged to withdraw from fellowship with the First Congregational society. I fear that there is a falling away among our clergymen, and the result of the vote seems to support my opinion. A Unitarian has no right in the pulpit as a missionary of the Congregational Church.

Mr. Willsea, a prominent layman, stated the tenets of the faith to be:—

A belief in the divinity of Christ, his death and redemption of mankind as an atonement, his resurrection and the necessity of regeneration for any human being to attain the abode of the blessed. As to eternal punishment, Mr. Willsea thought it not a necessary tenet of belief. He had attempted in vain to reconcile Dr. Coyle's orthodoxy to the Nicene creed, which the Doctor stated in reply to inquiries of the council that he accepted. The Nicene creed was formulated in the year 325, A. D., by the first general council of the church, and reads as follows:—

"We believe in one God, the Father Almighty, maker of all things, both visible and invisible; and in one Lord, Jesus Christ, the Son of God, begotten of the Father, only begotten; that is to say, of the substance of the Father, God of God, and light of light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made, both things in heaven and things on earth; who for us men and for our salvation came down and was made flesh, made man, suffered and rose again on the third day, went up into the heavens and is to come again to judge the quick and the dead; and in the Holy Ghost."

Rev. Blanchard of the Second Congregational church in his sermon on the Sunday after the installation of Dr. Coyle, among other things said:—

The common faith of the gospel of our Lord Jesus Christ is involved. The very foundations of Protestant Christianity—of Christianity in any true form, are at stake.

Mere denominational peculiarities have little interest for us in the church, and are not discussed in this pulpit. But there are certain great, well-recognized and fundamental things that have always belonged to any Christianity that has ever had any power in the world. They have been regnant in all the periods when the religion of Christ has swayed mankind.

These doctrines scarcely need to be mentioned: The absolute authority and the full inspiration of the Holy Scriptures; the full divinity of our Lord Jesus Christ, his supernatural birth and his resurrection, the absolute need of the new birth, the putting away of sin by the sacrifice of Christ on the

cross, salvation by faith alone, accepting him as Savior and his finished work for man as the ground of our acceptance with God, and thus a gospel which is really good news because it has in it the power of God unto salvation and not the strivings of self that can never satisfy.

These are among the things that have always been recognized as forming the very substance of the gospel message. Paul's epistles are full of them. They are, and always have been, the doctrines of power, and the Spirit of God has always borne witness to them when preached in faith by godly men. When rediscovered by the church reformation has always been the result. The loss of them has brought apostasy. It may be indeed that the time has come when men like to hear something else; when they turn away their ears from hearing the truth. The time predicted, when, having "itching ears," they "heap to themselves teachers," but these are unquestionably the old landmarks—as old as Christianity. It is not a question of creeds. It is a question of the authority of the very New Testament itself. This talk against creeds is made a bugbear to scare people with. No one of us would fight for them. Let men study the word of God for themselves. Let them treat these writings reverently, at least, and studiously and humbly, instead of listening to their own philosophy, and we will not fight for any creeds however ancient. But now when it comes to pass that a majority vote of a Congregational council inducts into the pastorate of an honored Congregational church a man who, whatever his abilities, and whatever his personal worth and genial character, denies the universally recognized foundations, it is time for any church involved in that fellowship and feels itself called for the defense and confirmation of the gospel to declare itself. It is due to the truth, and it is due to all concerned. An equivocal position in such times as these helps no one.

Fellowship is not a thing of good nature. We must fellowship the truth. When business men sign petitions carelessly and in the kindness of their hearts that lead to entrapping our youth, they rightly come in for a good scoring at our hands. When church people and ministers as carelessly give their names in fellowship with a denial of God's truth, they, too, should see their sin. We are not to be liberal with what is not our own. God's truth is great. He holds the shepherds of souls responsible for giving it. We are to fear and tremble at his word.

What, then, is needed? First, on the part of the churches and the ministry, a coming back to a real, devout, earnest, painstaking study and preaching of the Bible. It at least deserves a reverent handling. There are indeed so-called students that are trying to throw doubts on the Bible. They are try-

ing to teach our ministry so. Let us be aware of this and let the churches say what they propose to do about it. "Take heed" what "ye hear."

Second, we need to get back to faith in God as distinguished from the little philosophy of men. Again and again it is coming to pass, as is written in Paul's letter to the Romans, "Professing themselves to be wise, they became fools." O the conceit of this unbelieving philosophy of our day! It tries to make gods out of men and is not humble.

Third, we need to know that the great things of God and his gospel must be taught to us by his Spirit. There is the "flesh and blood" way of learning as suggested in our Sunday school lesson to-day, and it leads, as it did long ago, to confusion as to the person of Christ. Some say this and some say that, and the opinions are none of them worth anything. When Peter came to that great confession, "Thou art the Christ, the Son of the living God," Jesus said unto him, "Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." "No man can say that Jesus is Lord but by the Holy Ghost." What a restless humanity and an equally restless church needs to-day is to humble themselves before Almighty God and be taught of him. Our Lord was a great Teacher, and when he went away he sent one who should lead us into all truth. The trouble now is that man in his wicked conceit is refusing that and determined to work it out in his own way. If they become ministers they are, as one layman in the late council said, "blind leaders of the blind and both together fall into the ditch."

The statements made by Rev. Blanchard in regard to the authority and inspiration of the Scriptures, the divinity of the Christ, his birth and resurrection, will be cordially accepted by the most of the HERALD readers, with but slight modification; and the necessity for a new birth and a righteous life in Christ, by the putting away of sin will receive commendation; but, and here difficulty begins, that such change is wrought for man "by faith alone" as suggested by Mr. Blanchard himself, is disputable and opens the way for a contest, not for creed but for the dissolving of the creed that states it, or supposes it.

The world, including creed makers and creed speakers need to get back to faith in God, and in his word, as being the best means ever devised to reach and walk in the way to heaven.

When will the world, the religious teachers and those whom they teach learn that when "the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe"?

DISCLAIMER OF INTEREST IN TEMPLE LOT SUIT.

THE *Deseret News*, Salt Lake City, Utah, for January 25, 1895, has the following disclaimer of interest in the determination of the suit for the Temple Lot:—

A dispatch from St. Louis announces that the long-pending suit between the Reorganized Church, commonly known as "Josephites," and the so-called "Hedrickites," has now been called in the United States circuit court of appeals. It will be remembered that the suit was brought concerning some property at Independence, Missouri, known as the Temple Lot, and claimed by both litigants. The case was decided by Judge Phillips in favor of the "Josephites," and the "Hedrickites" appealed.

In the decision of the lower court questions were considered which seemingly were entirely foreign to the matter at issue, as for instance when doctrinal differences and the relation of the contending factions to the main church were brought up. This had a tendency to mislead the general public as to the only matter involved, that of the title to the property mentioned, and some Eastern exchanges continue to labor under the misunderstanding that the Saints in Utah are in some measure a party to the controversy. The *News* has on former occasions endeavored to correct this misunderstanding, and inasmuch as the case is again brought before the public, it may be proper to state once more that the Saints in this Territory have an interest in the controversy only as everybody else has, who desires to see justice administered in the courts of this great Republic. In addition to this it is but natural that the suit should be followed with some interest by the majority of the people here, to whom the property involved is associated with sacred memories of important events in the early history of the church, but beyond this the church itself is not an interested party, and cannot be affected by the decision that may be rendered. For the sake of justice, it is to be hoped that the controversy will in the higher court be settled on its merits and not on grounds that can have no conceivable connection with the matter at issue.

Whether the *News* correctly reflects the sentiment of the Utah Mormon Church in regard to the contest for the Temple Lot, at Independence, Missouri, or not, the manner in which disclaimer of interest is made is singular.

There was but the one course of procedure upon the question of church doctrine and practice as a means to identify the church really in interest in the matter in dispute, open to the Reorganized Church, and that was to show a departure from the faith and doctrine of the original church, if it could be done. The necessity for this course was emphasized when Mr. C. A. Hall, the acting President of the

"Church of Christ," attempted by the calling of witnesses in Utah, to fasten the burden for the dogma of plural marriage upon Joseph Smith, and upon the Reorganization, as a result; or to divert the point of controversy in regard to the succession in church unity and identity from the Reorganized Church to the church in Utah, should the claim to succession by the "Church of Christ," be disallowed by the court.

In either of these cases there was an eminent propriety in raising the question as to when and where a divergence in doctrine and church practice had occurred, who were responsible for such divergence. And, while it may be that the *News* may succeed in raising such a dust of disclaimer and semi-righteous protest as to blind some to the real issue, it is evident this is a dilatory process sure to fail sooner or later.

The fact is, all classes of believers in Mormonism have a direct and spiritual interest in the question whether the church organized April 6, 1830, has had an interregnum of departure from the faith, or has had an uninterrupted and continuous existence from that date until now. There are those who in good faith are asserting both of these statements, and are willing to stand or fall upon the proofs of the issue being made.

INTELLIGENT CO-OPERATION IN THE WORK OF GOD.

THE life of an elder in the field is a busy one as may be seen from the following extract, which we take the liberty of making from a personal letter from one of the brethren:—

Yours of the 10th ult., directed to me at Galien, Michigan, came duly to hand and in reply I will say that I am willing to do all I can for the work by pen, as well as by preaching. It is not "modesty" that has kept me from using my pen, it is more the lack of literary ability than anything else. It takes me so long to write an article, and get it in anything like fit condition to go into print, that I have left that part of the work for those more competent than myself. But I will promise to do what I can and, if my articles are thought to contain sufficient merit to entitle them to place in our church publications, all well and good. If they go to the waste basket, all well and good. I shall try and not infringe upon my other work. This has certainly been the busiest year of my ministerial life. Being submissionary in charge and president of the district has made quite a bit of

extra correspondence for me; the Braden affair at South Scott also caused me quite an amount of correspondence. Our district is large, calls coming in from all quarters for preaching, and only a few to respond. My health has not been the best, especially during the hot season and, altogether, it has kept me about as busy as I care to be.

At present I am feeling quite well. Came to Chester last evening. Expect to remain here till the first of February and then return to Coldwater, Clear Lake, South Scott and—I know not where. Am trying to complete my article on "The work of Christ in the Creation and Redemption of Man" but it is slow work, indeed. If an elder has to visit eight days every week it don't leave much time for writing. The work in this district is gaining some, but the Saints are not alive to the needs of the work and the responsibility resting upon them, as they should be.

Thanking you for your words of encouragement I am, as ever, your brother, etc.

We bespeak for the laborers in the field the hearty coöperation and intelligent support of the Saints. It must be apparent to anyone who gives thought to the subject that the work of God must be carried on intelligently if it be successfully prosecuted. God is law, God is manifested in law, in order, in system; hence systematic orderliness in the prosecution of the work is essential.

The elder's life is not and cannot be a life of leisure, of misdirected or half-hearted effort. He must be alive to a businesslike prosecution of it if he would be effective in work. He must be a student, a thinker, a worker, and must arrange to do his work in that way.

Many people who live in comparative leisure or quiet and who have abundant time at their disposal do not realize that the elder must have certain portions of his time for uninterrupted study and attention to the details of his work. True, they are glad to see him, to spend the time in social chat, and he to so see them, without doubt; but his time is not his own, nor all of it theirs. Hence those who aid him by respecting, by regarding his need of some "daily quiet hours," coöperate with him in the interests of his work, the interests of the Master.

The minister should also be permitted to make his headquarters at some suitable central point in the region of his labor. There are several reasons for this. He is commanded to do so by the Lord, and evidently that he might be advan-

tageously located to do his work; to be, all things considered, situated under best conditions to accomplish that work. Men whose minds are so constantly at work, with brains active in the evening hour, are not the soundest of sleepers, especially when frequent change of bed and surroundings conduce to wakefulness. Many a man becomes wearied and worn out in mind and body because his unduly active brain is not recuperated and his body not reinvigorated by sound sleep. For this reason it is, in most cases, unwise and detrimental to his success for an elder to make more changes in his stopping places than necessary.

It takes a certain amount of time, too, for the man to adapt himself to new surroundings, to accustom himself and become at home, at ease, in his new conditions. Men differ, physically and mentally, and in the degree of health enjoyed. Each is best qualified to know his needs and, within the scope of his sphere, the better methods to be adopted in carrying out the work before him. It requires an iron constitution, too, to sleep in a feather bed and warm room one night and in a cold room and "spare bed," if an unused one, soon afterward. It also tries a man's soul and body to sleep on feathers during the warm seasons.

We know our people are peculiarly hospitable and free-hearted, and we are glad to know that the lines of the traveling elder often fall in very pleasant, homelike places, and that they appreciate all that. It is not this we refer to, but to the tendency in many cases to require too much moving about and too much of the minister's time in mere passing social life. A man who talks in the pulpit cannot put in the day in social chat without wearing out bodily, nor without failing to keep up in information. He must *think* if he would preach effectively; must learn "by study" and by prayer, "by faith," as enjoined in the revelations of God, if he would teach.

The man, too, will be edified by hearing others at times offer "family prayer;" for instance, the man or the woman of the house. It will relieve him of the wearisomeness of hearing his own voice so often, and will encourage him by seeing the evidence

of spirituality and devotion in others; their interest in the Lord, and his work, and in his servant. Then, too, it will help him to sense, to measure, to know the spirit of those among whom he is abiding for a time. His discernment of their mental and spiritual makeup may be a great encouragement, a mental and spiritual stimulus to him; for all good natures inspire, and lift up, and conduce to good.

Then, too, in these busy times men and women under the growing spirit of the latter-day work find it necessary to rightly direct their conversation, to use all their time to advantage, that none be lost; that in social, in spiritual, in intellectual life there be progress, advancement, attainment. Thoughtless, listless conversation, or idling away of time in any way, is wrong, is harmful, is a loss. It fastens upon and encourages unprofitable, harmful habits. It is destructive to growth, to spiritual and bodily industry—to general industriousness—that contemplated in the spirit and word of the gospel.

If the gospel work means anything it means energy, growth, order, execution. It demands of all, in all departments and phases of the work of God, that intelligent application that shall insure the best execution possible—the completeness of perfectness in system and in execution. Its spirit requires the proper economy, the right directing, the active, complete coöperation of all forces, of all branches of the service. No one is his own; we are Christ's, and "have been bought with a price," hence are to glorify God in our "bodies and spirits, which are his."

Constant improvement is our watchword, the principle of safety that guarantees our success in service to God. It is peculiar to the work of God, when work is prosecuted as he would have it done. If it is not made manifest, if it fails to appear in our work personal and general, it is simply because we fail to fully comprehend and to meet our obligations to God.

We might do much more than we do; we might do it better, if we would. The moment any people content themselves in spiritual ease with the thought that "we have the truth," that moment they "sleep on their arms" and become a prey to the Satan

of their own indifference and carelessness.

We have the truth, but we have not reached the point where we have fully understood and fully obeyed it. Growth in anything is gradual, if natural; and growth in vegetable, in mineral, in physical, in spiritual,—in all forms of life is contingent upon right adaptation to conditions, upon assimilation, etc. As plant life flourishes by contact with soil, sunshine, and rain; so the human mind grows by contact with the spiritual and general powers of the church; its soil prayer and study, observation and effort bringing its sunshine and dew of spiritual comfort and enlightenment.

With an intelligent conception of what we are as members of the church, of what God is, and of our relationship to him, we can readily foresee what the present and the future give promise of to the faithful people of God; what understanding, what richness of grace, what beauty and strength of character, what largeness of life and of hope are to be enjoyed by the people of God; of what attractive and strong forces are to be marshalled and called together and to be planted in the various cities and hamlets of the world in behalf of the sons and daughters of the common brotherhood of man.

Is there room for selfishness, for faultfinding, for pettiness, for querulous misgivings, for blindness, for trifling, for personal ambition and vanity with such a work before us? Can it be that anyone will permit himself to fail to step forward and fully rise to the occasion in such a work? Shall not weakness be overcome, perverted tastes and appetites be surrendered and corrected, higher ideals and nobler purposes inspire in this the "hastening time," the day of preparation for the coming Bridegroom?

How beautiful upon the mountains are the feet of him that bringeth good tidings, . . . that publisheth peace; . . . that saith unto Zion, Thy God reigneth.

How beautiful, too, shall be the lives, how strong the characters of God's children who shall shine forth in the development of truth and goodness and strength.

"Let us have grace whereby we may serve God acceptably;" let us

have "power to overcome all things;" "power to become the sons" and daughters "of God" by making faithful preparation in intelligent discerning, and doing, and upholding of all that conduces to the general good.

With inspiration and growth contemplated in the law it will be difficult if not impossible for anyone to love the wrong, to selfishly withhold his substance in failing to pay his portion to the Lord in tithes and offerings, or to accept evil and fail to appreciate good in anything. May we reach and maintain the standard. God means that we shall, he says that we must. Let us earnestly strive heart and soul to do it.

Could we see the intelligent harmony and coöperation of the heavenly hosts "that do his pleasure" as ministering forces for God we would doubtless realize the unity of spirit and concentration of powers essential to the prosecution of the work of the Lord. It will be to the credit of of all who so observing and so working learn to do the will of God upon the earth "as it is done in heaven"—meekly, intelligently, faithfully.

AT a Chicago celebration of the birthday of Abraham Lincoln, General Peck, one of the orators, presented some striking epigrams that we think are worthy of note and of thought; hence give them here. He said of Lincoln that he "ennobled common blood." He "was great without knowing his own greatness." In him "common sense blossomed into fame." He had "the art of leading while seeming to follow." "The only great man in history who seems like one of the plain, every-day people." "Granite for the right, but yielding as water when common sorrow touched his own sad heart." "No ruler had more dignity, no laborer more true humility." "As Abraham Lincoln he never forgot he was President, and as President he never forgot he was Abraham Lincoln."

With Latter Day Saints there is so much in common in the spirit of our national institutions and the spirit of the gospel that we readily recognize it in General Peck's interpretation of the nature and purposes of the great emancipator, whom God evidently "raised up" for the work he was in-

strumental in accomplishing. Men who have elements of true greatness in them are Christlike in spirit—noble in nature—"tall men, sun-crowned." They are worthy of mention as those in whom right principles find expression. True leaders of the people in every age have been those who have adjusted themselves to the real elements, the correct principles of government that proceed forth from the only Sovereign, "who rules in the midst of all things."

Some of the grandest elements in the character of Lincoln were his humility and simplicity and his devotion to the interests of the masses, among whom he existed, moved, and lived in the grand manliness of lowliness of heart. It is consistent with the statement of the revelation, that God caused the constitution of the United States to be framed by wise men for the preservation of the liberties of the people, that he raised up a man in whom there was much of the divine nature as the chief instrument in maintaining those liberties. We constantly have reason to thank God for such principles, such liberties, and for worthy instruments chosen by him to maintain them.

CHOPPED THE LIST.

A GREAT many people in St. Joseph who have been riding on half fare clergymen permits issued by the various railroads, will not do so this year. Instead they will pay full fare, walk, or mayhap, if they are fortunate enough, manage to get a free ticket. The published list of the Western Trunk Line Passenger Committee in which district St. Joseph is located, was received by the officers yesterday and shows that in the territory embraced by that association alone over fifteen thousand names have been stricken from the list.

The great abuse of the privilege is what has occasioned the reduction in numbers. As an official who once in a year or two attends church himself, and does not care to be known as an objector, said yesterday:—

"In the first place, there is no good reason why clergymen should not pay full fare as well as mechanics and clerks. They draw larger salaries than the latter classes and do not travel any oftener. A few years ago the practice of making reduced rates for clergymen was inaugurated by one railroad, and all the others hastened to follow suit. Year by year the privilege list has grown until it would seem that the clergy of the country outnumbered the laity. The railroads have not raised serious objections to granting the concessions to recognized ministers of the gospel—the trouble has been in the abuse of the system. Men professing to be clergymen,

but having neither church nor congregations, insisted on obtaining half fare permits and so did camp meeting exhorters and street preachers. Anyone who sang a hymn at a religious meeting felt entitled to a half fare permit. We did not know where to draw the line, and that is still our difficulty."

The above from a St. Joseph daily may serve to explain to some of the brethren why delays are experienced in issuing half fare permits. As has heretofore been stated we think the brethren who explain their position—that they are out preaching without salary, dependent upon their ministry for personal support—will have little or no difficulty in obtaining the half fare privilege.

EXTRACTS FROM LETTERS.

BRO. I. M. SMITH, Ray, Indiana, February 11:—

We are overwhelmed with work; more calls for preaching than we can possibly fill. Am reasonably well.

Pres. Joseph Smith was still at Council Bluffs, on the 15th inst., whence he wrote, as follows:—

Have held meeting every night since coming here. Will continue over Sunday. Meetings here quite well attended. Had the fullest house Sunday night that they have ever had, so they say.

A personal letter from Bro. C. R. Duncan, from El Dorado Springs, Missouri, February 14, gives account of the White-Braden discussion. We make a few extracts:—

Braden is down flat. I am almost afraid to try to tell you the extent of his defeat for fear you may think I exaggerate. He was completely routed on the first proposition. . . . At its conclusion a lawyer, A. W. Sunderland, wrote up a paper expressing his views of the debate about as follows: "Braden has failed to dislodge Elder White in a single position taken; on the other hand Elder White has shown that Braden's objections to the Book of Mormon are entirely groundless," etc. This paper is being circulated by this gentleman and those attending debate are signing it. This was done without a suggestion from any of our people. Am writing up a history of the discussion. Will send for publication. You can rest assured that the work has . . . won from the first.

EDITORIAL ITEMS.

BRO. JAEES COCKS, of Brooklyn, New York, writes from Wadebridge, Cornwall, England, January 5, where he then was on a visit. He finds the people bound fast in the creeds of the day, and has tried to bear witness to them of the truth. He appreciates the faith and Saints the more he is absent from them.

The Omaha Sunday *World-Herald* of February 10 contains a full column report of an interview with Pres. Joseph Smith, who has been at Council Bluffs and vicinity of late. The leading points noted by the interviewer are correct in statement of the faith of the church, etc. The press is certainly doing much to place us before the people in our true light.

Bro. L. L. Booth commends Vernon and St. Anthony, Idaho, for the consideration of missionaries in the Rocky Mountain mission.

And now comes a member of the Wisconsin Legislature with a bill which prohibits women from wearing high hats and "balloon" sleeves at public assemblages. Surely these are days of reform and even Dame Fashion may be obliged to yield to the demand. She will probably evade it, however.

It is said the Mexican Government will soon establish a complete public school system that will reach every corner of the republic.

Various State legislatures are discussing bills which if passed will reduce rates for sleeping car service.

A Berlin dispatch reports negotiations for the construction of a railroad from a port on German East African Littoral to the Victoria Nyanza and Lake Tanganyika.

In addressing an assembly of ministers at Toronto, Ontario, February 11, General Booth, of the Salvation Army, claimed he was the successor of John Wesley, and also compared himself to Moses; this according to a press dispatch.

Navajo Indians near Defiance, New Mexico, are eating their horses, of which they have large herds. They raised no grain last year and have had a hard time to exist this winter.

The severe winter weather has prevailed throughout the entire Southern States. The loss to growers of small fruits and other products amounts to millions of dollars.

Bro. J. B. Russell, Goose Creek, West Virginia, writes that the conference of West Virginia district will convene March 9—not February 9 as announced.

Letters are received from Brn. C. Scott, James Caffall, John Kaler, James Kemp, and others, and will appear in next HERALD, according as space permits.

Mothers' Home Column.

EDITED BY FRANCES.

Select reading for Daughters of Zion, March meeting.

A STUDY OF CHILD-NATURE.

THE INSTINCT OF IMITATION, OR THE TRAINING OF THE FAITH.

THE instinct of imitation is one of the most important factors in a child's education. This instinct is universal, although the power to imitate varies with different children. By universal instinct is meant one which manifests itself in all races and conditions, and not one which is the result of some peculiarity of inheritance or environment in any one class.

Imitation is the unconscious effort of a child to understand life, by doing as the people about him are doing. It is his natural impulse to test the actions of people about him. The value which the world places upon this line of conduct is shown by the adage, "Put yourself in his place," which is often used when an appeal is made for charity of judgment or even for justice. It is only when we ourselves imitate any line of work that we get into real sympathy with other workers in the same direction. "It takes a hero," says Lessing, "to write the biography of a hero;" only a man of equal or greater power can rightly understand the hero. Christ applied this test when he told his disciples that they could know the will of his Father in heaven by doing it. We shall find that this instinct is used as an aid in human affairs, from the teaching of the tiny babe to wave his hand, "By-by," on through all intermediate efforts of mankind, to that class which takes as its ideal the highest injunction given to man, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

We see the manifestation of this inborn impulse in children of all stages of growth. The child of two years is filled with delight when his mother teaches him to say "Bow-wow" like the dog, or "Moo-moo" like the cow, or shows him how to swing his ball like a bell, or to make it spring like a cat. The girl of the same age, or a little older, will nurse her doll and tenderly sing it to sleep, or shake it and scold it, according to the treatment she has seen given to children by mother or nurse. Often in my twilight walks I have seen the various activities of a great city mirrored in the imitative play of the street children. Here is a mere speck of humanity, toddling along with a dilapidated toy wagon with stray bits of wood in it, and calling in a high childish treble some indistinguishable words which an older sister explains as intended for, "Kindling for sale." There, rushing up the street, comes a boyish form, with arms swinging, and voice shouting rapidly, "Lang, lang, lang, lang!" and the imaginary fire-engine has flashed by. Again, if it be near election time one may meet a flaring torch-light procession consisting perhaps of but three small boys; the torch-lights may be an old broom, a picket from a fence, and a crooked stick, still the commanding spirit is there, usually imitating a drum major, and the loyal legion are marching close behind him as if inspired by the

strongest party feeling. In yonder vacant lot a handful of boys are stirring up the feeble blaze of a bonfire, zealously adding to the flame such stray fagots and shingles as the neighborhood affords; listen to their talk, and you will perceive that some embryo Daniel Boone among them is carrying out his day-dream, and has led his comrades into the hardships of pioneer life in as exact an imitation of the hero of some tale as he can attain unto. The real or ideal world in which these children's thoughts live is going on in mimic representation of the older and fuller life around them. Sad is the story which the student of childhood reads in the tell-tale play of children in the poorer districts. There is the drunkard who is unwillingly reeling home, escorted by the would-be policeman; here is the daring robber who can outrun or outwit the pursuing officers of justice, for which overreaching of the law he receives the vociferous applause of his companions. A five o'clock morning walk in one district showed me three wrecks of womanhood standing with dejected lassitude, waiting for the low grogeries to open their doors to them. An evening ramble over the same ground presented a score of ragged little girls playing with zest the part of scolding and threatening mothers, belaboring their children, who in turn squirmed and twisted, cried and begged for mercy. A mother needs but to watch the unguarded play of her own nursery to see copied the gracious manner of some visitor, the sincere welcome from the kindly hostess, the wise remark of the school-teacher, the courtesy bestowed upon the milk-man or grocer's boy, or oftentimes the opposite of all this—the affectation of the visitor, the insincere welcome of the unwilling hostess, the putulant reproof of the irritated school-teacher, the lack of courtesy to the tradesman. The child is but learning the life about him and by imitating it he comes into close sympathy with it.

The kindergarten games are based upon this instinct of imitation and its reaction upon character. In the game called "Bird's Nest," two children act the part of father-bird and mother-bird, and others take the part of birdlings in the nest. The former prepare the nest and feed the baby birds, and finally teach them how to fly. I think no one could witness this game and not feel that the parental love was being surely and rightly trained, and that no amount of word explanation could give the child as sympathetic an understanding of the relationship between parent and offspring as is established by such simple imitative play. We have another game in which several children, each with his hands upon the hips of the child in front of him, creep along the floor, in imitation of a worm, until finally they curl themselves up into a cocoon which lies quite still upon the floor, while the rest of the children sing, "Good-bye, till you come out a butterfly." Then comes a pause in which there is sometimes represented rain or wind, or other phases of the weather, through which the cocoon remains undisturbed. When the song takes up the words, "O, there it is! O, see it fly, a lovely, lovely butterfly," the head child creeps out and on light tiptoe, with arms

waving in the air, flits about the room in imitation of a butterfly. A morning or two after the introduction of this game into my kindergarten, a child full of life and animal spirits came running to meet me with a face which proclaimed some good news that he was eager to tell. He began, "I saw a truly little worm this morning."

"Did you? Did you watch him crawl?"

"Yes, and I picked him up and put him over in a yard, so he wouldn't get stepped on, cause I knowed what a nice butterfly he might be some day!"

All the glow of intense and tender sympathy was in his face and voice; he was indeed at one with God's creation; the worm and he had become brothers, through his having imitated its form of activity. As I looked down into his soul-lit eyes, I wondered if this childish sympathy would not some day help him to save, for the sake of the glorious possibilities which lie in each of them, the little worms of humanity which crawl about the streets and gutters of our larger cities. In another game, in which one of two of the children imitate scissor-grinders, and the others the owners of the scissors and knives that need repairing, we are accustomed not only to play that we pay the household benefactors, but usually thank them quite courteously for their services. At one time I called in a real scissors-grinder, and had him sharpen and tighten some scissors, in order that the children might see the operation and the more perfectly imitate it. After he had completed his work, I paid him his money and opened the door for him to go out, when one little girl exclaimed in astonishment, "Why, you forgot to *thank him*, too!" She had in play been a scissors-grinder, and knew that recognition was due as well as money.

The parts enacted in all games of the Kindergarten are of an ennobling kind. The attraction which the role of the wild and reckless robber, who places himself outside the pale of the law, has for the child, is changed in the Kindergarten to a higher phase of the same daring spirit—for example, that of the brave and self-controlling knight, who is above law. All that is beautiful in nature—birds, bees, flowers, running water, fishes, even the stars themselves—is personified by the children: all that is useful or noble among the activities of man—the farmer, the miller, the baker, the cobbler, the cooper, the grimy blacksmith, or the lordly mayor of a city—is reproduced in childish play in the Kindergarten. The children's hearts are put into harmony with all that exists, save wrong alone. One year my own study was concentrated upon Homer, and, as is natural with the true Kindergarten, that which delighted me was made into childish story and given again to my children. We had stories of the young Achilles, who, though so strong and brave, could yet control his temper, and at the bidding of the goddess Pallas Athene could put up his sword and leave the angry Agamemnon. Thrilled and enraptured, the children listened to the story of the tender and true Hector, who could put aside his baby boy, and leave his wife that he might go and defend his country. With an interest akin to that of the child-race to whom the

story was first sung, they listened to the wise Ulysses and his plans for capture of the Trojan city and the rescue of beautiful Helen; truly were our days heroic, proving to me that all really high and great literature holds that which is wholesome and good for the little child, when one knows how to give it aright. Truth is always helpful if wisely given. Great books live through centuries of time because of their authors' insight into truth.

Over and over again did my children ask for the stories of those old Greek heroes. At last a child said, "Let's play Troy!"

"How can we?" said I.

"O, don't you see?" was the ready answer. "The chairs can be the walls of Troy, just so," (arranging them in a circle, backs turned outward,) "this table with four legs can be the horse, ever so many of us can get in under it and be the Greek soldiers while the rest can push us into the city, then we can get the beautiful Helen and take her home."

So eager were all to attempt the dramatizing of the stories told, that chairs and tables were soon arranged, and the various names of the heroes to be represented were selected. One chose to be the strong Achilles, another the good Diomed, whom the gods helped in the fight; another was Ajax, the brave; another was Hector, and so on, until all the more heroic characters were chosen. The beautiful Helen was to be represented by a dear little fair-haired girl of four, a favorite of all. To test them I said: "Where is Prince Paris? Who will be Prince Paris?"

There was a dead silence; then one boy of six, in scornful astonishment exclaimed: "Why, nobody wants to be *him*—he was a bad, selfish man!"

"Well," said I, "the tongs can be Paris," and from that time forward whenever they cared to play their improvisation of the old Greek poem the royal Helen was gravely led into the walled city of Troy, with the tongs keeping step at her side, as a fit representation of the inner ugliness of weak and profligate young princes. I merely relate this incident to show that when children have been led to represent the good and true, they do not wish to play a baser part. I firmly believe the school of the future will see the noisy, boisterous, lawless "recess" of the primary departments replaced by lively, active impersonations of historic scenes, or of the early life of our own country, which the children are beginning to learn. Playing these heroic parts strengthens the heroic element within, and aids in the building of that inner wall without which no child is safe.

That a mother may know how she can rightly begin the religious as well as the secular training of her child, Froebel uses the following incident, which is an example of this instinct of imitation:—

A child is taken out for an airing on a windy day, and notices, as he naturally would by the law of recognition, the moving objects about him; among them a weathervane, a very common object in Germany. He sees that it moves from side to side, and instinctively imitates it so that he may understand it. The mother, whose insight

tells her that this is a critical moment in the child's life, playfully aids him in his attempt to turn his hand upon his wrist as the weathervane turns upon the rod, and sings some such ditty as this:—

"As the cock upon the tower
Turns in wind and storm and shower,
So my baby's hand is bending,
And his pleasure has no ending."

To show the deep meaning which lies in childish play, Froebel has used an incident of common everyday life for each song in his "Mutter und Koselieder," carefully choosing those which are the most helpful to the mother. The earnest student will find imbedded in each incident a lesson for the child which may be eternal in its influence upon him. Thus, in this seemingly insignificant attempt to imitate the weathervane, Froebel, with his prophet's eye, sees that the child is attempting to find the *invisible* cause back of the *visible* moving object; sees, too, that it is the mother's opportunity to begin to impress upon him the great lesson that behind all visible manifestations of life is a great Invisible Power. Science may call it *Force*; Art may call it *Harmony*; Philosophy may call it *World Order*; various religions have called it *God*, but Christianity calls it "*Our Father*." This is an important moment in a child's life, this first groping after the unseen. Are not the great, the powerful, the lasting things of life all invisible? To again turn to nature for illustrations, the great attractive and repulsive forces have thrown up the vast mountain ranges and cleft them in twain; *gravitation* has settled their crumbling fragments into level plains, and caused the water-courses to sweep in given directions; *capillary attraction* has drawn the water up into the seed cells and caused plant life to germinate and vegetation to cover the plains; *chemical action* and *assimilation* have changed vegetable and animal food into human blood; *appetites* have caused the human being to seek food and shelter and the opportunity to propagate his kind; *parental instinct* has given rise to family life; *public sentiment* has maintained the sanctity of the marriage tie and the safety of family possessions; *business credit* has made trade life possible; *patriotism* has banded these communities of civic life into national life; *religion* is yet to unify the nations of the earth into common brotherhood. All these are invisible forces. What is the tribute paid to character, over and above wealth and beauty, but a tribute to the unseen? Without friendship, sympathy, love, aspiration, ideality, what would life be worth? No wonder that he who lives only in the visible, tangible things of this world asks the question: "Is life worth living?" Fill the soul with the realization of the invisible, and the question needs no answer; that soul *knows* that life is worth living. Why are the battles with doubt, the struggles with death, the agonies of disgrace, so awful, so terrible, so soul-wrecking? Is it not that the visible side of life has gained an undue foothold in the sufferer's mind? Fill a life with noble deeds, with the joy that arises from unselfish activity, and the scales will re-adjust themselves, the "light afflictions" will be seen to work out a far more and exceeding weight of glory.

(Concluded next week.)

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

PACIFIC COAST, December 12.

Dear Sisters of the Prayer Union:—My earnest desire is that my husband and son may repent and seek a knowledge of the Lord that the evil habit of tobacco, strong drink, and gambling may be overcome, as I believe the Lord is striving with them, but they are stubborn.

A SISTER.

TUNNEL HILL, Illinois, Feb. 10.

I write to ask the prayers of the Prayer Union in behalf of my baby boy, two years old, who has been afflicted most all his life with what appears to be a scrofulous breaking out on his face. I have had him administered to several times but without permanent relief. Have also tried simple remedies but nothing so far has effected a cure. The other day it was forcibly impressed on my mind in some way, to ask the sisters of the Prayer Union to make it a special request in their prayers that he may be healed.

Your sister in Christ,

M. J. KELLEY.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR FEBRUARY.

"All things must be done in the name of Christ, whatsoever you do in the spirit; and ye must give thanks unto God in the spirit for whatsoever blessing ye are blessed with; and ye must practice virtue and holiness before me continually."—Doc. and Cov. 46:9.

Thursday, Feb. 28—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Doc. and Cov. 64:7.

Letter Department.

EGREMONT TOWNSHIP, Ont., Jan. 20.

Editors Herald:—As I read the editorials, articles, and correspondence that fill your columns, my thanks ascend to the Giver of every good and perfect gift. The *Herald* to me is and has been a grand help, for when but a babe in the church and isolated from true worship, it fed and nourished me in my weakness, giving me instruction and comfort still fresh in my memory.

I wish and pray for the progress of every help to the church, and believe as a people we would be furthering the work more rapidly were we to take advantage of every help to benefit others as readily as we do to advance our own interests. May God speed the day when every house of the Saints shall be a house of prayer and every heart a temple of the living God.

The work is not advancing very rapidly in this part. The Saints are holding fast to their hope, but those outside the church are so blinded by the god of this world that they take no interest in the work we so much prize. Winter has set in with vengeance, which to some extent hinders the work of the writer; but while visiting has been the chief labor, we do not despair of having done good. In other parts lately visited a greater

interest was taken, one being added and several others consenting to be baptized. I hope for brighter prospects as I pass along my line of labor.

In bonds of everlasting truth,

FREDERICK GREGORY.

SHERIDAN, Nev., Feb. 4.

Editors Herald:—Bro. Thomas Daley and his son George have been preaching in Nevada since October last, but both left lately for California. They baptized six while here this time. Stormy weather set in and deep snows made the roads impassable. They preached in a number of places and had very attentive audiences, and left many believing.

Bro. Daley is getting quite popular in this part. He labored hard to convince his hearers and has a way of getting around with other societies in a friendly way. He gains considerable influence among the people in general. He is very sincere and energetic and firm and pointed, as well as posted in the doctrine of the gospel, and can show things in their true light, and has a great memory, of a wonderful store, and such an argumentative way that cannot be overthrown.

The latter-day work in Nevada is improving gradually, the Saints are sincere and sound in the faith and the outlook is better than it has been before. Nearly all the old members who were here at first—that came from Utah many years ago—have passed beyond and they that remain are of a different people in some respects. We had some very remarkable manifestations of the power of God since the last Annual Conference in the East, which we hope will encourage the members in the path of duty as well as bring others to investigate the gospel as it is preached by the Reorganized Church. Times are very hard on everybody; many families are suffering for the necessities of life. There is very little doing in mining; all waiting for some change; all believing a change of administration would give silver a boom or free coinage or something to that effect. But Saints understand these troublous times are such as being foretold. Let us put on the armor and battle for the right and be persevering to the end.

Yours in truth,

D. R. JONES.

WILBER, Neb., Feb. 12.

Editors Herald:—The conference of the Southern district of Nebraska, was held at this place the 10th and 11th. Considering the very cold weather, we had a very good time—good spiritual meetings throughout. The local ministry was not so well represented on account of cold weather. The work in our district seems to be moving along nicely considering the very few that we have to labor here; but the way seems to be opening up all along the line for the preaching of the word. We have succeeded in opening up the work in several new localities this last year and with a fair prospect for good to be done.

Your brother,

J. W. WALDSMITH.

FLINT, Ind., Feb. 11.

Editors Herald.—Last evening we held the twenty-second service in Flint, and if excitement was ever excited, it is now. We dealt the subject of the Book of Mormon to a jammed audience estimated at four hundred or four hundred and fifty people. Our service is conducted in a large storeroom fitted up for the purpose, by Mrs. Crandall. Sleigh load after sleigh load went away not being able to get in the building last night. I have written Bro. I. M. to come to the rescue, I cannot fill the places now opened. Salem, Orland, Applemansburg, Hamilton, Lake Gage, Silver Lake, and other points. "Tearing up the Campbellite church at South Scott," has been more serviceable than a thousand commendations; people are attending these meetings from ten to fifteen miles away, and in fact two or three loads from La Grange county were in attendance last evening. In my limited career I have never seen such an interest—so general. The building begins to fill up by five o'clock on Sunday evenings. A great work is imminent here. I wish Bro. Dancer would send me a bundle of tracts to Flint, Indiana. Weather is beautiful here now.

More anon,

S. W. L. SCOTT.

SPANISH FORT, Texas, Feb. 6.

Editors Herald.—A few of the sweets and sours of an elder's life in this part. During the year I have done considerable preaching in different places, in both Indian Territory and Texas. I came to this part of Texas two weeks ago. I preached two evenings in a schoolhouse, when it was closed against me. Then I made an effort to get the use of the Campbellite house, where I held a debate with one of their Goliaths last August; but was frankly told I could not get it. But I will tell you what I did get; I got a good tongue lashing. I was then offered a private house, which I accepted, and announced meetings to begin next night, and held five meetings in the private house. Then I was invited to go three miles east to a small house that had been seated by two brothers—one a Campbellite, the other a Baptist. I held three meetings there; then I was sent for to go south four miles, so made my way to that place last Saturday and preached two sermons. But snowstorms have stopped my meetings. I am requested to go to another schoolhouse, which I will do. I have made many friends and they are standing by me nobly, and, lots of enemies; for the Devil is raging. His main instruments here are preachers of the most cowardly sort. How many good ones do ye elders find? I haven't found one yet in all my travels. They seem to think they are doing God's service when telling big yarns on Joseph and the Saints; but let me tell you I am after them with the truth. It does me good to see them stack their arms and take leg bail for safety. I pray God to send more laborers in order that the last enemy may be driven from the field.

The Lord is blessing me in a wonderful way in speaking to the people. There are eight or ten here who will be with us soon.

One man gave me the use of a storehouse a year to hold meetings in; another gave a stove, and others are to seat it; so we see the promise, "I will be with you," is being fulfilled in this part of the harvest field, gladdening our hearts and encouraging us onward.

I am to begin a series of meetings at the storehouse on the 15th. Am expecting Bro. A. J. Moore to assist me. He was at Rogers, Bell county, Texas, when last heard from. I have been called upon to go to Wise county, but on account of the scarcity of means have not been able to reach that place. I am also anxious to visit the Saints at Jack and Young counties, but poverty prevents. Brethren, my will is good; I feel an interest in the Saints and friends in Wise, Jack, and Young counties, and will be with you as soon as possible. I have a horse, and Bro. F. M. Parsons, of Oscar, Indian Territory, furnished me a buggy; so I can travel some in that way. It seems out of the question to reach points at a distance. Brethren, I haven't been inside of one of Nahum's chariots this year, all my traveling being done by private conveyance furnished by myself.

If anyone reading this in my part of the mission field desires preaching, please write me at Oscar, Indian Territory. Mail will be sent by my wife. I will also say that if I am to reach you by rail my fare must be paid. Is that fair?

O, brethren and friends of this great Lone Star State, wake up and come to the help of the Lord! I firmly believe that if all Saints will do their part the elders will do theirs; but Saints, we must have your cooperation in this great work of God. Brethren and sisters of this part of the mission field, I pray God to inspire all with more zeal, wisdom, knowledge, charity, and brotherly love. If we put ourselves in condition to receive the Spirit that produces those blessings, no sacrifice will be too great for us to make. I hope to be remembered by the good Saints everywhere.

S. W. SIMMONS.

ELDORADO SPRINGS, Mo., Feb. 9.

Editors Herald.—You will no doubt be anxious to hear how the debate is progressing. It began Wednesday evening, Braden having been delayed by a train not being on time, consequently could not commence on Tuesday evening.

Bro. White is making a grand defense of the prophetic mission of Joseph Smith. I doubt if a more able defense was ever made. He is using a chart of his own make, representing the parable of the vineyard being let out to husbandmen in the various dispensations. Braden never saw the chart before and he is at sea. Every dive he makes at it he "gets his foot in it." He (Braden) uses or rather reads from manuscript previously prepared without regard to the affirmative argument. In his first speech of one hour he only devoted ten minutes to the examination of the affirmative argument. He relies mainly on the "beauties" of the Book of Mormon, all of which is familiar to you.

His moderator is Mr. Armstrong, a lawyer. The chairman is Attorney James Perriman.

They both seem like nice men. Our people are rejoicing over the results so far, but with the Campbellites it is not so. Bro. White has not lost a single position, but has run Braden in from a number of his posts. Braden has a great big job on his hands. He is down, and shows it badly. What will be the result later on when he takes the affirmative? Poor Braden! I can't help feeling sorry for him, bad as he has acted.

The El Dorado people certainly appreciate Bro. White's efforts, and with many the prejudice is all against Braden and in favor of Bro. White. Braden laid around El Dorado too long, and they found him out too well.

We have not forgotten the prediction Bro. Joseph made while here, "The work here will be assailed." We are doing our best to heed his advice not to let the bull butt us off the track. Prospects look encouraging now, but at times things have looked dark to us. Pray for us that we may humbly trust in Him who has called us into his vineyard.

In bonds,

C. R. DUNCAN.

NEBRASKA CITY, Neb., Feb. 5.

Editors Herald.—Elder I. N. Roberts has been preaching here in the church for a week or so, until last Sunday night. He left for Wilbur, Nebraska, to attend district conference. He is a good man and preacher. I hope success may attend his labor.

I read Elder James Caffall's pastoral letter with great interest. Truly his instructions should be valued by all Saints and complied with. I pray the Lord to bless his work; that God may bless both minister and member in their various trials and sorrows.

Your sister,

ANNA NIELSEN.

SHENANDOAH, Iowa, Jan. 12.

Editors Herald.—We took a trip through Keystone, preached four sermons, visited the Saints, and had good liberty; also preached twice in Emerson to very attentive though not very large congregations. Some have manifested a belief in our doctrine in both these places, and we hope they may be led to obey and obtain the reward.

On Farm Creek, near Henderson, eight sermons were preached. The Saints turned out exceedingly well. The weather was very cold, but it made no difference to either Saints or friends. We had the best of liberty and a fair turnout, and were well cared for and assisted financially, for which we feel grateful, as it came in a very opportune time; for the times are just as hard for the weary traveling elder this season as for the most of the Saints. And O, we lift our hearts in prayer to God for his blessing to rest upon those who help in time of need, and feel that all such will be richly rewarded by the blessed Master, as he said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Our Sunday school convention convened on Thursday night, February 7; but on account of the severe storm the exercises were not so complete as otherwise would have been. On Friday the 8th we met morning and afternoon, receiving reports from the various schools in

the district, sustaining the officers, and electing delegates to the General Convention, General Conference, with other business. At night we had a fine entertainment conducted as previously arranged by the superintendent. All moved off harmoniously and pleasantly.

Our conference held Saturday and Sunday, February 9 and 10, was never better. Our business was transacted without a jar. Our social meetings were excellent, and preaching services well attended. The hearts of all made to rejoice in the outpouring of God's Holy Spirit, and the pure love of God shed abroad in the hearts of all. We start now for Bedison, Missouri, to attend district conference. For the service of God,

HENRY KEMP.

SAN JOSE, Cal., Feb. 7.

Editors Herald:—I have just returned from the historic city of Monterey, where I spoke fifteen times, it being the first time the true gospel as we understand it was ever preached in the old city. I was made more than welcome at the nice little home of Bro. and Sr. Voshell, who are very exemplary Saints. I also found Sr. Jorgenson and her husband, who treated me with much kindness. I feel confident that all the seed that was sown will neither be carried away by the birds of the air, nor choked out by brambles; for it is sown too deeply and the soil is too good for such a thing. Some of the clergy showed what they would do if they dared, by closing the church doors against us; but these are very light afflictions compared with what others have suffered for the kingdom of God.

I made warm friends who treated me with marked consideration, and others who were very kind to me, and to whom I owe a great debt of gratitude. The familiar "come again" was heard many times.

We got permission to preach in the First Presbyterian church, and published appointments in the paper for two discourses; but alas! sectarian intolerance, the fear of losing something or learning something (I know not which), prompted the pastor to come and tell us we could not have the house. Of course we were not offended, for I for one expected it. Well, it is a hard matter for the clergy to decide, and I am almost tempted to say that I never will apply for the use of a sectarian meetinghouse again, for two reasons; one is, I don't like to preach in them; the other, they don't like to have me do so. I have noticed that when some good souls become favorable to our doctrine and apply to their pastors for the use of their churches for us, it is like putting the man in a straight jacket. He is afraid to let us have the house lest some of his flock be drawn away, and afraid to not let us have it lest the ones asking become offended and leave him.

I had intended to write up the old, historic city, for *Autumn Leaves*, but I learn that it has been written up for some of our papers, so I will only say that Monterey, which means "king mountain," is one of the oldest cities on the coast. It is situated at the head of the bay bearing the same name,

and was the capital when California was a state of Mexico. Don Pio Pico, the governor of the state, lived at Monterey when California was ceded to the United States at the close of the Mexican war.

Father Juinperro Sirria landed at Monterey on the third day of June 1770, and planted a cross in the little nook into which he ran his vessel, and celebrated mass under an oak tree close by. The tree and cross still remain. This brave man founded the Carmelo mission and many others within the next few years, and lived to see thousands of the wild Indians won over to his faith.

General John C. Fremont took the place and hoisted the stars and stripes in 1848. His old rifle pit is still plainly to be seen and the people preserve the pole upon which the flag was raised.

Madam Bonifacia (The Maid of Monterey) is still living, and notwithstanding her great age still retains some of the beauty that so won the heart of the brave Fremont; and the story is that the General on leaving, gave her, as a token of his love a rosebush to plant, and it was to be a prophecy of their future; if it lived, he would return to her and they would be happy and prosperous. The rose still lives and has grown into a goodly tree, which is still cared for by the faithful Bonifacia, who is still waiting for the gallant officer's return.

The old city of Monterey has not made as much improvement or progress as other towns on the coast. New Monterey and Pacific Grove are two beautiful villages lying from two to three miles southwest, and are most delightful places to live.

I intend going to Gilroy next week, and from there perhaps on to Merced and Fresno counties.

Respectfully,

J. C. CLAPP.

BURTVILLE, Mo., Jan. 30.

Editors Herald:—The work in this part of the vineyard is still slowly moving onward. I am busy every Sunday and parts of the week days with more calls than I can fill. Am preaching at four different points, from three to twenty miles from home. Bro. I. N. White held a series of meetings about one week in all and baptized seven. He left a good impression on the people. Pray for us. Love to all.

S. J. MADDEN.

COUNCIL BLUFFS, Iowa, Feb. 7.

Editors Herald:—After returning from Denmark last fall I spent some time in this vicinity, preaching to the Scandinavian people. In the month of November I went to Hills, Rock county, Minnesota, where resides Bro. O. H. Midgorden. The population in and about Hills are nearly all Norwegian and hold to the Lutheran faith, there being two churches of that denomination in the town. Bro. Midgorden obtained the use of the town hall and on Sunday evening, the 11th, I commenced preaching, and at the close announced that I would continue on Tuesday night, Bro. Midgorden having obtained the promise of the hall for several evenings. But on Monday we learned that the minister and one of his faithful adherents

had grown uneasy about it and thought it their duty to do something against us, wherefore they used their influence with those in charge to have the hall closed. However, this act was disapproved of by many, among them the editor of the paper, who denounced it in the following language:—

"Elder Anderson, a disciple of the Mormon faith, held forth at the town hall Sunday night. It was announced that he would hold a series of meetings here, commencing Tuesday evening, but some of our good brethren objected to the deal and the elder was unable to receive the hall. The *Crescent* [name of paper] does not think that was hardly a square deal. If there is anybody in Rock county who is foolish enough to want more than one wife we believe he should be given permission to get over it, which he would do about the time three or four of his dearly beloved helpmates got tangled up in each others' hair and fingernails. No, sir! We say give the Mormon a chance to see if there are any such fools in the township."

I then wrote an article for the paper, including the articles of our faith, which when handed to him by Bro. Midgorden he read carefully and coming to article on marriage he frankly confessed that he did not know that there were two classes of Latter Day Saints. Bro. Midgorden explained to him, and he was quite willing to publish the article, as also to correct the above statement, which he did in the next issue of the paper. Thus instead of hindering, this little difficulty only gave our faith a larger circulation.

I then held some meetings in Bro. Midgorden's house and blessed five of his children. We enjoyed the Spirit of the Master and feel confident that if Bro. M. continues to let his light shine he will in due time have the satisfaction of seeing his family and others with him in the faith. Before I left he sent for tracts and several copies of the *Voice of Warning*, by means of which he intends to keep up the work. May God bless his efforts.

Will the authorities of Southern Minnesota please send me their addresses? If continued in my present field I expect to visit and spend more time in that country.

During the month of December I labored some in Hazel Dell, also in the vicinity of Oakland; Bro. George Needham assisting me in the latter place. After the holidays I again went east and spoke ten times in the church at Wheeler, thence to Oakland, where I held forth for several evenings in Bro. Snider's house. Bro. Needham also spoke once. We then occupied the Christian church for three nights. Several at Oakland seemed to be interested in the preaching and we would have continued had the church not been occupied. We then obtained the use of the Christian church at Carson and spoke there three times, but by this time Mr. Lagrippe had got hold of me to such an extent that I had to quit, and returned home. I hope, however, that he will not be able to detain me long, as I wish to continue in the Master's work.

For the information of Bro. Kelley let me

say that last year while in Denmark I baptized a man who was eighty-three years of age on June 27 last, making him a little older than the sister you mentioned having been baptized by you some time ago. He is a bright old man, too, having been in the service of the government for over fifty years.

Yours truly,

PETER ANDERSON.

POMO, Missouri, Feb. 2.

Editors Herald:—Through the influence of Bro. John R. Wedlock and a Mr. Wells, a prominent citizen of Ozark, we obtained the Presbyterian chapel to hold a meeting and commenced immediately after the Rogersville discussion. Bro. Wedlock is a good speaker considering the amount of practice he has had, and has talked his religion in the stores, on the streets, and in his shop; and by being charitable with others, considering their feelings as well as his own, has attracted the attention of some good people to the gospel and effected an opening where no longer than last April the writer could not get a place to hold a meeting. And as Bro. W. had endeared himself to the people of his town, we thought we would give him charge of the meetings, and I must say he rendered valuable service, while Bro. C. J. Spurlock and I were the principal speakers.

The first two times I appeared on the rostrum the brethren accused me of using a little theological soft soap, but the crowd and interest continued to increase and it fell to my lot to preach the last two sermons, one of them on the Book of Mormon, one on the signs of the times and second coming of Christ. We had hundreds out to hear and many invitations to come again, and the brethren said they would never so accuse me again. I believe in using strategy in our warfare, but our weapons must be spiritual.

We held thirteen meetings at Ozark and left a good interest in the care of Elder J. R. Wedlock. He is fully competent to take care of all we gained. I look for an ingathering. I did not enjoy the meetings as I usually do, because of illness. Since I came home I have been ill, but when Bro. Spurlock came I received a great blessing through the ordinance of the gospel, and think I will be able to take the field again in a few days.

Although glad to see Bro. Spurlock, it grieved my heart to learn that he had walked about forty miles of the way on the ties, for want of a few dimes to pay his way. Brethren should remember that Latter Day Saint preachers are not beggars, and if we are void of observation or too timid to inquire into their financial circumstances, we are liable to let some poor, weakly brother walk off with his books and clothes when it is more than his physical strength is able to endure, and when he reaches his appointment he may be so overcome with fatigue as to be unfit for work for a week to come. I trust no one will think I am finding fault; I am only calling attention to one of the indispensable duties we owe to the work of the Lord and his servants; and while we are thanking and praising our Father in heaven for sending the glorious gospel to us, we should

remember that somebody has made sacrifice of time, money, and pleasures of a happy home that we might rejoice in the knowledge of the restored gospel; and that we should be willing to bear our part and send the good news to others as fast as we can. And now while our country is almost a network of railroads they will prove to be of very little help to the work of the Lord if his ministering servants are not supplied with money enough to pay their way on the train from one appointment to another, when the trains run by the door. Then let us all watch, and work, and pray for the advancement of this holy cause, that the bride may be adorned for the second coming of the Bridegroom; for then we will receive our reward.

Bro. Oliver Rounds also lives at Ozark. He and his family are well respected by the people. Sr. Addie Hull makes her home at Bro. Rounds', and I am glad to note that her influence is good. Although she is weak in body, yet she is strong in faith, and has a zeal that is commendable. Sr. Wedlock is also in the work and willing to make every reasonable sacrifice. The work at Rogersville and Ozark (only twelve miles apart) seems to have a sure footing, and if it can be taken care of, I believe will yield a good harvest.

Your colaborer,

JOSEPH WARD.

OSKALOOSA, Iowa, Feb. 11.

Editors Herald:—The work here is moving onward. It seems slow to us, but God blesses us in doing our known duty. Last August Brn. Fred Smith and D. M. Rudd held tent meetings, since which time five have been added to our little branch, with good prospects for more.

Bro. John Barnes, priest, and the writer, teacher, have been holding preaching services at Carbonado, three miles east of this city, with good results. Bro. Barnes baptized a good and worthy lady who has children to bring up, which we are sure she will do in the fear and admonition of the Lord as she is an earnest and faithful servant. Her people are indeed very nice, accommodating people, for which we are very thankful, as they have aided us very materially through their kindness. Bro. Geo. and Sr. Mary Langdon, two worthy Saints of that place, have rendered the work very efficient service, for which may God bless them; and, indeed, all the Saints of the branch have been laborers together, which makes it very pleasant for the officers. Our prayer is that God may abundantly bless them.

In bonds,
C. B. BROWN.

The total amount of beer drank in the world during 1893 is estimated by a German statistician at 4,500,000,000 gallons.

The carrier pigeon has just been turned to a curious use in Russia. It is to convey negatives of photographs taken in a balloon.

Emigration to the United States dropped from 141,023 in 1893 to 94,311 in 1894; to British North America from 23,937 to 14,621.

At the present rate of cutting it will take but fifteen years to exhaust the timber supply of Texas.

Original Articles.

WONDERFUL EXPERIENCES.

I WOULD like to relate some strange manifestations which have occurred in my past life, and if deemed wisdom, they may be put in print. I have related the experiences to several outside of the church, but could get no light on them.

In the month of November, 1872, my wife and I went to California to visit relatives residing some six miles from the city of Vallejo. After a day of rest my brother-in-law, George Highson, with his wife took us to view the country round about their home. One day, having returned from our excursion about three o'clock in the afternoon, we were sitting in the front room of my brother-in-law's house talking over what we had seen, when, happening to turn to a corner of the room where some pictures were hanging, to my great surprise I beheld my eldest boy who had been left at home, two hundred miles distant, with blood all over his face and saturating his clothes, crying, his hand up and seeming to be in great agony. It made me jump in my chair and gave me great uneasiness for some time, because of thinking there was something wrong at home.

The conversation went on for about twenty minutes when I turned again and looked in the same direction. My boy again appeared to me, but in a different form; he was washed, had on a change of clothes, and a white cloth bandaged about his head. I immediately experienced a feeling of rest and calmness in regard to what had happened at home. We had left my brother and his wife and a hired man to take care of things while we were gone. Upon our arrival home about ten days afterwards, they related an accident that befell the boy at the very time he appeared to me while sitting in George Highson's front room at Vallejo. My brother and the hired man had come home with a load of wood, and while in the house eating a lunch the boy climbed on top of the load and part of it fell down with him, a limb striking him on the head, and making an ugly cut in a dangerous place. They had quite a time with him for about twenty minutes when they got him washed

and bandaged as was shown me. My boy was about ten years old.

Now here is the secret of the matter. By what power was this made known to me? Who can say? It appears to me that there is a science yet to be revealed, and perhaps is already to some, but who are they, and what kind of life must they live? If I am allowed to answer, A godly one. I had been in the church only a short time then, my faith in God was never so strong as it was at that time of my life; all my trust was in him in those days, and has been since.

Eight years ago last November I had the following vision. At that time we lost a son by death who was a member of the church. For several nights during his illness I lost my sleep which caused me to be sick several days after his death. In the midst of my affliction I had this remarkable manifestation: I saw myself standing about five miles from shore on a vast deep in the ocean. By me stood a large tree, like a great pine, with thick limbs on it and one of them supported me from drowning. As I looked towards the east, I saw on a rising ground on the distant shore, a large city with towers and palaces, the grandest sight I ever saw, and my feeling and desire was to go there; but I had to wait until a boat would come after me. This boat could not come until sundown. I looked west and the sun was shining bright and clear, and by appearance it was about the middle of the afternoon. My age was then fifty-five. I hope, if faithful, the boat will come when my sun goes down. This is another testimony to the latter-day work. Lord, help us to hold to the tree of life until the appointed time when the lifeboat will come and land us in the city of rest, where there is peace and joy evermore.

In the year 1873, a man, in our neighborhood, was taken sick with typhoid fever and the doctors gave him up to die. He was a man well to do, had a large farm, and was friendly to the church. His wife's parents lived in Utah and at that time were members of that church, but since have united with the Reorganization. When the man was given up by the doctors, his wife sent to Utah for her mother, and she came immediately. She found her son-in-law very sick, and

inquiring about church matters and whether any elders could be had, was informed of two who lived at some distance, but she was satisfied to have one as she thought her son-in-law was dying. The writer was sent for and arrived about six in the evening. I administered to the sick, as commanded, in a short and simple way, but in accordance with the direction of the Spirit of the Lord. Immediately after I was left alone in the room with the sick man. The doors and windows were all open, when I looked around me, I beheld the room full of what, to me, appeared like black looking men standing around me and accusing me of being alone. They said I had no right to officiate alone and they would destroy or annihilate me. I could see their teeth gnashing at me as they made wicked threats, and I began to feel fearful of the situation as they stood between me and the door. In the midst of this I lifted my voice to God in prayer, and instantly a personage dressed in white stood between me and them holding in his right hand a white garment done up. This, I was informed, should be put on the sick man when he would obey the gospel. As soon as I saw my protector and comprehended the circumstance, I was left alone in the room with the sick man and wondered at what had transpired. I walked out of the house and meeting his wife she asked me what I thought of him. I answered her, "He will be all right." In a week he was able to walk from the house to the barn. If necessary, I can give place and names. The place is about two miles from here. I live in Carson Valley, Nevada.

DAVID R. JONES.

THE BOOK OF MORMON VINDICATED.
NO. 6.

BY ELDER I. M. SMITH.

AN ENSIGN TO BE REARED.

THERE is another thought we must not overlook, and that is that an "ensign" is to be lifted up to the nations as a part of this "strange work." As proof of this I shall call your attention first to the prediction of Isaiah:—

And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: none shall be weary nor stumble among them; none shall slumber

nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind: their roaring shall be like a lion, they shall roar like young lions; yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.—Isa. 5: 26-29.

Notice here,

1. An ensign is to be lifted up to the nations.
2. It is to be lifted up "from far."
3. When the Lord shall "hiss" for his people it will be "from the end of the earth," reckoning from Jerusalem.
4. They are to "come with speed swiftly."
5. "Their horses' hoofs shall be counted like flint and their wheels like a whirlwind."
6. The "roaring" of their horses "shall be like a lion."

We have already shown that "from far" would be "in far countries," where Ephraim is to "remember the Lord" at the time he is gathered; and that "from the end of the earth" would be "the utmost bound of the everlasting hills," where Ephraim is to be blessed "with the blessings of heaven above" in the last days. The words, "they shall come," etc., show that this too is to be at the time the Lord gathers Israel. And, as horses of flesh and blood do not have "wheels," nor hoofs "like flint," it is evident that the prophet refers to the "iron horse"—the steam engine, with "wheels like a whirlwind," and whose roaring is "like a lion," as the means of conveyance the Lord will use in bringing Israel back, "with speed swiftly," to their own land.

Now read Isaiah 18: 1-3:—

Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

The seventh verse makes it clear that this too has reference to the time that Israel shall be saved from his scattered condition and "brought unto the Lord of hosts." It reads as follows:—

In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion.

We ask you to notice in this,

1. The Lord is to "lift up an ensign" and "blow a trumpet"—the gospel trumpet.

2. "Swift messengers" are to be sent to "a nation scattered and peeled," etc.,—that is, to Israel.

3. They are to be sent from a "land shadowing with wings, which is beyond the rivers of Ethiopia."

4. "All ye inhabitants of the world, and dwellers on the earth" are commanded to see and hear when the Lord does this work.

5. Then "shall the present be brought unto the Lord of hosts of a people scattered and peeled, . . . to the place of the name of the Lord of hosts, the mount Zion." There are one or two points in this that I wish to call your special attention to, now; others will be noticed in their proper place. By a comparison of this chapter with Isaiah 5:26, we see that both refer to the same time and the same work. Both speak of the ensign, both speak of the swift means of travel, both speak of the return of Israel; one says the work shall commence "from far"—at "the end of the earth," while the other says it will be in a land "beyond the rivers of Ethiopia." Ethiopia at present is a little country almost due south of Jerusalem, but in ancient times it took in a much wider territory, as will appear from the following description:—

Originally, all the nations inhabiting the southern part of the globe, as known to the ancients; or rather, all men of dark brown or black color were called Ethiopians (Gr. *aitho*—*ops*, sunburned). Later, this name was given more particularly to the inhabitants of the countries south of Libya and Egypt, or the upper Nile, etc.—Chambers' Encyclopedia, Vol. 4, p. 142.

"Beyond the rivers of Ethiopia," "as known to the ancients," would be "over the sea" in "the west," or southwest, of Jerusalem; and, as the ensign is to be lifted up at the "end of the earth" from Jerusalem, we find ourselves again landed in America (the land of Joseph), as the place where this work is to commence. And when we come to this land we find that both North America and

South America, in their shape, resemble the wings of a bird; also that the American eagle with spread wings is used as the emblem of liberty; hence it may truly be termed a "land shadowing with wings."

For further light in regard to lifting up this ensign, I now call your attention to Isaiah 11:11-16:—

... "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth: and the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod. And there shall be a highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

This puts it beyond question that the ensign is to be lifted up at the time the Lord commences his work for the salvation of Israel; at the time he shall gather the "outcasts of Israel" and the "dispersed of Judah from the four corners of the earth;" when he shall save "the remnant of his people." Also that the power of God is to be made manifest in such a remarkable manner, in the performance of this work, as to make it indeed "a marvelous work and a wonder."

Now please remember that when the Lord saves "the remnant of his people" he is to make "a short work" "upon the earth" (Rom. 9:27, 28); that the "consumption decreased" is to follow immediately upon the heels of this work (Isa. 10:20-23); and that just before the "consumption" the Lord is to proceed to "do his strange work." (Isa. 28:21, 22.) And, now, we have just learned that in saving "the remnant of his people" he will "set up an ensign for the nations," making it clear that the "short work," the "strange work," and the setting up of this ensign, all refer to the same work: and that this work is to commence in "a land shadowing with wings," "beyond the rivers of Ethiopia," and at the opposite "end of the earth" from Jerusalem. Remember also that it is to be when the Lord shall "save his people, the remnant of Israel," that Ephraim is to be "my firstborn." (Jer. 31:7-9.)

If any are in doubt as to what is meant by the ensign, please read the following:—

There shall be a root of Jesse [Christ], which shall stand for an ensign of the people; to it shall the Gentiles seek.—Isa. 11:10.

Christ is the "ensign," and he is held up to the nations by preaching the gospel to them. Peter says:—

This is the word [the living word, the word that was made flesh, the Christ] which by the gospel is preached unto you.—1 Peter 1:25.

Hence it is that we find the expressions, "preached Christ," "preached the word," "preached the gospel," used synonymously in the Scriptures. If Christ is the ensign, and if he is presented to the nations through the gospel, then, when we read that God will "lift up an ensign to the nations," we are to understand that he will preach Christ unto them, proclaim the gospel to them, and that the lifting of the ensign in the last days is simply the restoration of the gospel of Christ. This being true, we will now hear how this work is to be commenced:—

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come.—Rev. 14:6, 7.

The gospel then is to be brought from heaven by an angel. Jesus says:—

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matt. 24:14.

When the gospel is thus restored, it is to be to "every nation, and kindred, and tongue, and people;" when the ensign is lifted up, "all ye inhabitants of the world and dwellers on the earth" are commanded to "see" and "hear;" and when "this gospel of the kingdom shall be preached in all the world," it is to be "a witness unto all nations."

When this angel brings the gospel he is to declare that "the hour of God's judgment is come;" when the ensign is lifted up, "with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." (Isa. 11:4.) And when "this gospel of the kingdom shall be preached in all the world," "then shall the end come."

This connects the restoration of the

gospel by an angel, and its being preached "for a witness unto all nations," with the setting up of the ensign. Hence the claim of Joseph Smith that an angel came from heaven and gave him authority to organize the Church of Christ, preach the gospel, and thus build up the kingdom of God, is found to exactly accord with the predictions of the Bible as just quoted.

For further evidence as to how this work is to be commenced and carried on please read the following:—

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.—Amos 3: 7.

And, in connection with this, please turn and read the prophecy of Zechariah. In chapter 1: 18–21 he relates a vision, in which he "beheld four horns." The angel that talked with him told him that "these are the horns which have scattered Judah, Israel, and Jerusalem." Then he sees "four carpenters," and the angel tells him that they have come "to cast out the horns of the Gentiles, which did lift up their horn over the land of Judah to scatter it." This is a vision of the redemption of Jerusalem—of the time when the "horns of the Gentiles" shall be cast out of her. The prophet then proceeds to describe how this redemption is accomplished. He says:—

I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein. . . . Ho, ho, come forth and flee from the land of the north, saith the Lord. . . . Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord.—Zech. 2: 1–10.

The prophet here, in telling how the Lord will proceed when he redeems Jerusalem, says that an angel shall be sent to speak to a "young man" and tell him that Jerusalem is to be inhabited again. Some think that "this young man" is Zechariah himself; but we must remember that the prophet is telling what he saw and heard. He tells us that the angel talked with him, and tells what he said—that he spoke of

casting out "the horns of the Gentiles" and taking the measure of the city. Then he says the angel left him and went and talked with another angel, and he listened to the conversation; and that one of them said to the other, "Run, speak to this young man, saying, Jerusalem shall be inhabited," etc. Now, it hardly seems that one would tell the other to run and speak to Zechariah and tell him certain things, and him standing by listening to the conversation. Besides this, the angel is to tell "this young man," not only that Jerusalem is to be inhabited, but that Israel must come "from the land of the north"—that they must "flee," come at once; and the reason assigned is, "for, lo, I come, and I will dwell in the midst of thee." Hence, when the time comes for Israel to "flee from the land of the north" and inhabit Jerusalem again, an angel is to be sent to a "young man," and is to tell him that the time has come.

Now, reader, please read a short extract from the history of Joseph Smith. Of the angel's message to him he says:—

He quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. . . . He also quoted the second chapter of Joel, from the twenty-eighth verse to the close. He also said that this was not yet fulfilled, but was soon to be. And he further stated that the fullness of the Gentiles was soon to come in.

Joseph was a "young man," a mere boy, at this time. Hence we see that in his claim, as to what the angel told him, and also in his age, he is in exact accord with the prediction of Zechariah.

A PREPARATORY WORK.

That this work of setting up an ensign is a work of preparation, preparatory to the coming of the Savior, will appear from Isaiah 59: 19, 20.

When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.

Also Isaiah 62: 10, 11.

Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

His work is to go before his com-

ing; this work is to "prepare ye the way of the people;" and this is to be done by lifting up a standard, "for the people" "against" "the enemy." And, as "his reward is with him," this is evidently at "the hour of his judgment;" hence, the work that is to go "before him" is the preaching of "the everlasting gospel."

I now call your attention to Isaiah 40: 1–10.

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. . . . And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. . . . Behold, the Lord God will come with a strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

We are told here, as in Isaiah 62: 10, 11, that when the Lord comes "with a strong hand," to reward his servants and reign over them, "his work" shall go "before him." We are also told that the object of this work is to "prepare ye the way of the Lord."

Some object to our using this prophecy on the ground that it was applied to John the Baptist; but, before answering this objection, I wish to call your attention to Malachi 1–5.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment.

This, too, refers to the time when the Lord shall come "to judgment;" and, as in the other prophecies just quoted, a work is to precede his coming. "I will send my messenger, and he shall prepare the way before me."

Before deciding that these two prophecies refer to the work of John the Baptist before the first coming of Christ, I ask you to notice carefully

what they say, and note the following points:—

1. The Lord is to come "to judgment," "with a strong hand." "His arm shall rule for him;" "his reward is with him;" "he is like a refiner's fire;" and the question at that time is to be, "Who may abide the day of his coming? and who shall stand when he appeareth?"

2. He is to send his "messenger"—"the voice of one crying in the wilderness"—to "prepare the way before me."

3. This messenger is to "speak ye comfortably unto Jerusalem," is to "cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."

4. He is to cause the sons of Levi to "offer unto the Lord an offering in righteousness."

5. "Then shall the offering of Judah be pleasant unto the Lord, as in the days of old."

6. "The glory of the Lord shall be revealed, and all flesh shall see it together."

Now, was the Savior's reward with him when he came the first time? No.

For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.—Matt. 16:27.

And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.—Rev. 22:12.

It is yet in the future, "when the Son of man shall come in the glory of his Father with his angels," that "his reward is with him."

Well, did they comfort Jerusalem? Did either John the Baptist or the Savior tell Jerusalem that "her warfare is accomplished," and that "she hath received of the Lord's hand double for all her sins?" Please read the following for an answer:—

Behold, your house is left unto you desolate.—Matt 23:38.

For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.—Luke 21:23, 24.

This is too plain to need any comment.

Did the sons of Levi "offer unto the Lord an offering in righteousness," and was the offering of Judah "pleas-

ant unto the Lord," at that time? "To the law and to the testimony."

Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.—Matt. 21:43.

It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.—Acts 13:46.

The Lord did not accept their offering at that time.

Was he "like a refiner's fire?" and was the cry then, "Who shall be able to stand?" No; that was to be in the future from John's day, and is to be at the second coming of Christ.

And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?—Rev. 6:16, 17.

The wicked stood when Christ came the first time. They beheaded John the Baptist and crucified the Savior. But when he comes "with a strong hand," "to judgment," and sits "as a refiner's fire," then, only those who have "clean hands and a pure heart" will be "able to stand."

One more question: Did the Lord come in his glory, the first time, and did "all flesh see it together?" No. He said then,

I am not sent but unto the lost sheep of the house of Israel.—Matt. 15:24.

This prophecy refers to his second coming, as we see from these words of the Savior:—

And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.—Matt. 24:30.

It is then that "all flesh"—"all the tribes of the earth" shall see his glory. Hence you see it is ridiculously absurd to undertake to apply those two prophecies, and their fulfillment, to the first coming of Christ.

Matthew, in speaking of John the Baptist, says:—

For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.—Matt. 3:3.

For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.—Matt. 11:10.

Here is proof, positive, that John the Baptist is "the voice of one crying in the wilderness," and also "my messenger," referred to by both Isaiah and Malachi; and I assure you,

reader, I have no disposition to dispute the record.

But there are two persons referred to in those prophecies. One is the Savior, who is to come in power and glory, and "sit as a refiner's fire" in judging the world; the other is the "messenger" who is to "prepare the way before him." Jesus of Nazareth is the Savior, and John the Baptist is the messenger. And, as the Savior did not do the work here predicted of him, at his first coming, but is to do it when he comes "in the glory of his Father, with his angels;" so John the Baptist did not do the work here predicted of him, when he was here the first time, but is to come again before the second coming of Christ to "prepare the way before him." For proof of this please read the following:—

Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.—Matt. 17:11-13.

Jesus says here that he has come, and that the Jews have done by him just as they will do to himself; that is, they have put him to death. But he also says of him, "Elias truly shall first come and restore all things." He says that "he is come," and that he "shall come." Now, did he "restore all things" when here before? If so, what does this mean?

Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.—Acts 3:21.

The "times of restitution of all things" was yet in the future, and when they come, Elias (John the Baptist) is to be sent again to "prepare the way"—"restore all things."

Let me call your attention once more to the claims of Joseph Smith, as already quoted:—

The messenger who visited us on this occasion, and conferred this priesthood [Aaronic priesthood] upon us, said that his name was John, the same that was called John the Baptist in the New Testament.

Also this:—

And this (priesthood) shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness.

Again, his claim is in harmony with the Bible. The claim has been scouted and ridiculed, but the fact remains that Jesus says he "truly shall

first come [before the Son of man] and restore all things;" and Joseph says he did come. Also notice that he says that the priesthood which he conferred upon them, should not be taken from the earth until the sons of Levi offer an offering unto the Lord in righteousness. Just what Malachi says they are to do after the Lord sends his "messenger." We see therefore, how it is that John the Baptist is the "messenger" referred to in those prophecies, and yet they refer to the second coming of Christ. He prepared the way before the Savior at his first coming; he has also been sent to prepare the way for his second coming. Hence, the statement of his father, Luke 1: 76:—

For thou shalt go before the face of the Lord to prepare his ways.

His ways—plural number.

Conference Minutes.

NORTHEASTERN KANSAS.

Conference convened at Netawaka, February 9, Henry Green presiding, Daniel Munns clerk. Branch reports: Netawaka 59, gain 2; Scranton 91, loss 2; Atchison 52, no change; Fanning 54, no change; Centralia and Baker no report. Ministry reporting: Elders J. T. Davis, J. A. Davis, W. E. Peak, W. Hopkins, D. Williams, H. Green, D. Munns, J. Buckley, H. Parker, W. Gurwell, C. E. Guinand, J. B. Jarvis; Priests W. Hudgins, J. Cairns; Teacher W. Oxendale; Deacon J. W. Burnes. Bishop's agent's report: Receipts \$109.60; expenditures \$110; due agent 40 cents. A motion to sustain the present officers of this district carried. The officers of the church were sustained. Adjourned to meet at Atchison City, June 8, 1895. Preaching by W. E. Peak, J. T. Davis, and J. A. Davis. A peaceful conference.

DES MOINES.

Conference convened at Perry, Iowa, February 9, at ten a. m.; district president, W. C. Nirk, having been called away by telegram, Columbus Scott was chosen to preside; H. A. McCoy clerk. Branch reports: Des Moines 128, Head Grove 31, Angus 42, Oskaloosa 20, What Cheer 12, Edenville 58. Richland and Des Moines Valley reports returned for correction. Ministry reporting: Elders C. Scott, F. A. Smith, D. M. Rudd, C. E. Hand, W. C. Nirk, W. Johnson, G. Shimel, E. Hayer, J. P. Knox, J. W. Morgan; Priests C. F. Miller, F. Russell, J. Barnes, J. Lilley, and H. A. McCoy; Teachers A. Freel, C. B. Brown; Deacon G. Johnson. Bishop's agent's report: On hand last report \$39.60; collected since \$423.19; expended \$431; on hand \$31.79. Brn. C. Scott, F. A. Smith, and D. M. Rudd were appointed a committee for Des Moines district to confer with similar committees

from other districts to General Conference to arrange for and locate a place for a reunion in Eastern Iowa or some other suitable place near. Brn. C. Scott, F. A. Smith, D. M. Rudd, G. Johnson, and W. Johnson, and Srs. Emma Needham and Anna Amos were elected delegates to General Conference. The local ministry were requested to do all they could in harmony with the district president. A resolution was passed asking the Quorum of Twelve to return to this district its present staff of missionaries, and to add to the staff Elder Wm. Thompson. Preaching by C. Scott, C. E. Hand, and D. M. Rudd. Adjourned to meet with the Head Grove branch the first Saturday and Sunday in June, 1895.

NORTHEASTERN MISSOURI.

Conference convened at Bevier, Missouri, February 2, at ten a. m.; T. D. Williams president, J. A. Tanner clerk. At the request of the president, T. W. Chatburn was chosen as chairman pro tem. Branch reports: Bevier 148, Higbee 78, Missouri River 36, Carrollton 11. Hannibal and Huntsville not reported. Ministry reporting: Elders D. E. Tucker, T. D. Williams, E. Rowlands, W. Vaugn, R. R. Jones, W. Vincent, F. A. Evans, J. A. Tanner, J. T. Williams; Priests J. Waltenbaugh, W. Chapman, D. Edmunds; Teacher J. T. Richards; Deacon W. Griffith. Bishop's agent's report: On hand last report \$1.38; received since \$44.25; expenditures \$28.40; on hand \$17.23. Preaching by Elders T. W. Chatburn and D. E. Tucker. Adjourned to meet at Higbee, June 7, 1895, at nine a. m.

SPRING RIVER.

Conference met at Weir City, Missouri, November 10, 1894, at 9:30 a. m., O. P. Sutherland president. Five branches were represented by delegates. Eight of the ministry present reported. Auditing committee of district treasurer's account reported \$2.35 on hand. Five branches reported, with an aggregate membership of 505; gain since last report 15. It was agreed to reordain Bro. J. W. Thorp to the office of elder. Church authorities were sustained. Each branch was requested to take a collection for the district expenses. Conference adjourned to meet at Webb City, Missouri, March 8, 1895. Preaching by Brn. G. Montague, E. A. Davis, and R. W. Davis.

Sunday School Associations.

GENERAL CONVENTION PROGRAM.

Program for General Sunday School Association meeting, April 4 and 5, 1895: Thursday, April 4, ten a. m., opening exercises. Business. Reports and addresses of officers. At 1:30 p. m., business. At 7:30 p. m., teacher's training class, Trumbull's "Teachers and Teaching." General criticisms.

Friday, April 5, nine a. m., primary work, Srs. Resseguie and Blair. Ten a. m., intermediate class drill, Belle Robinson James. Criticisms. Eleven a. m., superintendent's review, Miss Anna Stedman. At 11:30 a. m., chalk talk, T. A. Hougas. At 1:30 p. m., unfinished busi-

ness. Election of officers. Paper, "The Sunday school a gospel work," Duncan Campbell. Four p. m., discussions; topics, 1. Best method of conducting Sunday school work at our reunions or camp meetings. 2. How can we interest the ministry in Sunday school work. At 7:30 p. m., Winnowed Songs. Prayer. "The heavens are telling," Independence chorus. Address (twenty minutes). Instrumental duet, (clarinets), O. L. James, Wm. Mills. Recitation, Pearl Price. Solo, vocal, Mrs. V. Blair. Paper, "Practical suggestions to superintendents," Miss Anna Stedman. Instrumental music. Recitation, Ruth Cobb. Male quartet. Paper. "Gloria," Independence chorus. Benediction.

W. N. ROBINSON,
SR. C. B. STEBBINS, } Com.
T. A. HOUGAS,

CONVENTION NOTICES.

The Independence, Missouri, district Sunday school association will convene March 8, 1895, at 2:30 p. m., at Independence, Missouri. All Sunday school workers are requested to be present. Let us have a good representation. Important business will have to be attended to. The election of delegates to the General Convention will take place at this session. Program for the afternoon and evening will be as follows: At 2:30 p. m., business; evening, short speeches; subject, The best interests of the Sunday school.

R. MAY, Supt.

Miscellaneous Department.

TO THE QUORUM OF APOSTLES.

To my Brethren of the Quorum of Twelve; Greeting:—It is with a degree of pleasure I assume the duty, as the present mission year is drawing to a close, to issue a call for our convening at as early a date as the 25th of March, that we may consult and arrange our work, and get it before the conference at as early a session as possible. There are a few important matters to be considered besides the missions, and in the consideration of missions, the hard times and financial pressure should be considered, and as few changes made as can be consistent with the welfare of the work.

A word of counsel to the mission force may not be amiss. In the present scarcity of funds in the church treasury, unless the expense of attending conference (that is, going to and returning to field of labor) can be made very light or without immediate draft upon the Bishop, the burden could be lessened by a little sacrifice of the pleasure of attending conference, especially so by those who have a long distance to travel to be present. The duties falling upon the Quorum of Twelve make it imperative upon them to attend, hence, it is expected that at least all the members who can, will be present. For reasons thought to be good and sufficient, it will be best to meet in Lamon, Iowa, on the 25th day of March, 1895, at ten a. m. in the room usually occupied in the Herald building.

I am glad that I can report, so far as the

mission fields have been reported to me, there is a steady increase and improvement in the work all along the line, and the reports from our foreign missions are more encouraging than ever before. Many events have occurred in the twelve months just past, which emphasize the work as being all we claim for it, and comforts the prayerful, watching Saints, assuring them the final time of triumph is hastening on.

Our ministry have been challenged in various fields and met their opponents, and in every instance reported victory has crowned their efforts, and their testimony is, "God and his Holy Spirit have been with us." For this we have reason to be thankful, but the year has not passed without leaving its share of sorrow and grief in the homes of the Saints. The angel of death has visited our homes, and hearts have been touched with sorrow and weeping. The old, the middle aged, and the young alike have been called from our midst, but what a comfort it is to us to have the assurance the separation is not eternal but transitory, and soon we may meet our loved ones again. Let us rejoice that each year as it dawns upon us is full of promise, and as time advances and grows old the events transpiring make assurance doubly sure that we are the children of the great King, and we can already see the rays of light which mark the coming of the day of our reception at home by our Lord and Savior, to be ever with him. So let us prove ourselves worthy. Amen.

ALEX. HALE SMITH,
President of Quorum of Twelve.

GENERAL CONFERENCE RECEPTION COMMITTEE.

The Independence branch has appointed a committee on reception and accommodation for those attending the General Conference. Board will be furnished to those who apply at the rate of \$3 per week. All who desire accommodations furnished are requested to address, with inclosed stamp, as early as possible, either member of the committee, at Independence, Missouri.

3 apr AMMON WHITE,
A. H. MILLS.

CONFERENCE NOTICES.

The Montana district conference will convene at Reese Creek, March 16, at ten a. m. We earnestly request all branch presidents and secretaries to send in a full report of their respective branches, and that all holding the priesthood send in their reports. Let us hear from you (where you are unable to attend), and let the conference know what you are doing for the cause, and what you intend to do. An invitation is extended to all to attend.

J. E REESE, Pres.
GOMER REESE, Sec.

The Independence, Missouri, district conference will convene at Independence, Missouri, March 9, 1895, at 10:30 a. m. All branch clerks, and also the ministry, are requested to send in their reports before the day appointed for conference. Come all who can, and let us have a profitable time before

the Lord. Considerable labor has been done in the last quarter and we expect more can be done in the next; therefore let us come together and adopt the best possible measures for carrying on this great latter-day work. If we are the light of the world we ought to lead the world and not let the world lead us. Among the most important business to be done at this session will be the selection of delegates to General Conference.

R. MAY, Pres.

The conference of the Northern district of California will convene at Sacramento, March 1, 1895. Saturday afternoon, March 2, will be devoted to the work of the Sunday school convention. A full attendance is desired, as delegates to General Conference and to the General Sunday School Convention will be elected. Take notice that all officers' reports are required to be made in writing, and that all branch reports must be made upon the authorized blank statistical reports, or in their form to entitle them to acceptance. Let us hear from all the branches, and in proper form. Blank statistical reports may be had of Chas. A. Parkin, 3010 Sixteenth street, San Francisco, so that none need seek excuse for neglect.

M. H. FORSCUTT, Pres.
MARY SAXE, Sec.

The Texas Central district conference meets at Texas Central branch, March 9. District Sunday school association meets on the 8th at same place. Let us have full reports from all branches and schools in the district. Let everybody come who can.

E. W. NUNLEY, Pres.

Conference of the Far West, Missouri, district will convene in the Saints' church, St. Joseph, Missouri, Saturday, March 9, 1895, at 10:30 a. m., continuing over Sunday. Branch officers will please see that delegates are appointed and their branch reports made out and approved by the branch, that the condition and prospects of the work of the district may be known to the conference. As this will be the last conference before General Conference it will be necessary to appoint delegates to the General Conference, and other important business will come before us. Let all that can, come, and bring the Spirit of our Master along so that we may have a season of rejoicing and our spiritual strength renewed.

T. T. HINDERKS, Pres.
C. P. FAUL, Clerk.

DIED.

WHEELER.—At Los Angeles, California, January 31, 1895, Melvin Wheeler, son of Sister and stepson of Brother Bowlby, aged 14 years and 10 months. He was born at Rockport, Missouri. His mother, one brother, two or three sisters, and stepfather mourn their loss. Elder C. W. Earl preached the funeral sermon, assisted by R. R. Dana, to quite a large attendance of Saints and friends at the home, on Buena Vista street, Los Angeles, February 1, after which his remains were buried in Evergreen cemetery.

LINNELL.—Joseph D. Linnell died at his

home near Powersville, Iowa, December 27, 1894, aged 59 years, 6 months, and 14 days. Bro. Linnell was born at Depauville, New York. When seven years of age his family moved to Henry county, Illinois. In 1857 he was married to Miss Mary Linnell, of Dellona, Wisconsin, who died July 30, 1866. They had three children, of whom one son, Fred, still survives, and resides near Powersville. October 15, 1867, he was married to Mrs. Sarah J. Bowman, at Reedsburg, Wisconsin. In 1883 Bro. Linnell moved to Pleasant Grove, near Powersville, where he resided at the time of his death. Bro. Linnell had eight children by his second wife, four of whom, with their mother, survive him and mourn the loss of a kind husband and father. Bro. Linnell became a member of the Reorganized Church May 13, 1894, being baptized by Elder J. S. Roth. The funeral sermon was preached in the hall at Powersville, February 3, 1895, by Elder J. R. Sutton, from Hebrews 9: 27 with 2 Corinthians 2: 1-10 to a large concourse of sympathizing friends and relatives.

LANE.—Near Lamoni, Iowa, February 10, 1895, Dora, daughter of Bro. O. S. and Sr. Mary Lane; aged 5 years. Funeral services conducted by Elder R. M. Elvin. Interment at Lamoni cemetery.

ARKELL.—Sr. Charlotte Arkell died January 13, 1895, at the residence of her daughter, Sr. Tyson, Brooklyn, New York. She was born August 7, 1823, in Ross, Herefordshire, England. Her maiden name was Robinson. When about twenty-two years old she was married to John Arkell. A family of nine children was born to them, three only of whom survived her. She was left a widow fourteen years ago and has lived with her daughter the greater part of the time since, where she had a good home and considerate care. When about thirty years of age she joined the Church of Jesus Christ of Latter Day Saints and has always entertained a fixed faith in that belief. In 1870 she came to America with her husband and family and has lived in Brooklyn since. About three years ago she united with the Reorganization, Elder W. H. Kelley officiating. She was a woman of industrious habits and force of character and her home was a resting place for the Lord's servants, where they received sympathy and aid. She lived to a good old age and died honored and respected by all for her many virtues and devotion to the right. Funeral services by Elders Geo. H. Hilliard and Wm. H. Kelley.

BRADLEY.—At his home near Bradtville, Wisconsin, December 22, 1894, Mr. Joshua A. Bradley. Deceased was born near Kirtland, Ohio, February 2, 1831. He was married to Sarah A. Carpenter March 16, 1854, near Mentor, Ohio. In September of that year he moved to Grant county, Wisconsin, and settled in Wyalusing township, where he has since resided. His wife died October 18, 1876, since which time he has lived a widower. He reared a family of seven children, six of whom are now living. He died a firm believer in the latter-day work, though not a member, his sickness preventing him since he became convinced. Elder J. W. Peterson preached the sermon from Matthew 16: 27.

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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Lamoni, Iowa, February 27, 1895.

No. 9.

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JAPAN'S WONDERFUL TRANSFORMATION.

THE transformation, political and social, which Japan has undergone within the last thirty years reads almost like a fairy tale. If the Pope of Rome were to lay aside all the trappings of Papal rank and the insignia of office, and take his place as the first citizen of Italy, eager for civil and military reform, and for the restoration of Italian unity and greatness, it would constitute nearly an exact parallel to the great reformation which has been wrought in Japan within the memory of even middle-aged Americans. It is true that, being of a different race, we are not in full sympathy with the Japanese, and do not attach precisely the same weight to their doings in peace or war as we would to similar events among Christian nations. Still the story of "the land of the Mikado" is a fascinating one, wanting in none of the elements of romance, and its salient features are well-sketched in outline by J. Castell Hopkins in a paper in *The Engineering Magazine*, November. Mr. Hopkins presents us first with a rough sketch of Japan under the feudal system, intensely hostile to foreigners, down to the British bombardment of Kagosimea in 1864, and then continues.

"During this very time, however, the volcanic action must have been preparing, which in a few years was to cast off with lightning rapidity the garments of medieval institutions, the power of a ceremonious and superstitious priesthood, the influence of an invisible and infallible head, the authority of sanguinary and uncontrollable chiefs, the government of crafty and faithless leaders. How it was done is not known to this day. The great revolution does not seem to have had its great leader. No master mind appears as having directed the masses and controlled the classes. Yet in 1868 a coalition of turbulent nobles and princes united in offering to consolidate the Mikado's power by yielding up to him their feudal and immemorial rights and revenues. A body of men who had instigated or allowed the murder of foreigners and attacks upon British and other consulates, issued a manifesto declaring that their object was 'to enable their country to take its place with the other countries of the world.' The bitter opponents of external trade and foreign intercourse overthrew the Tycoon and his whole elaborate system of commercial monopoly. The Mikado, after having passed a life of enervating idleness, luxury, debauchery, and absolute seclusion, came suddenly to the front, assumed his place as the secular as well as the sacred head of the nation, clothed himself in European garments, went out into the light of day to be seen by all his subjects, and commenced the task of receiving addresses, opening public undertakings, and representing the empire in the eyes of the world, as if he had all his life been a constitutional monarch, grafted upon an Eastern despotism.

"It was the most marvelous, interesting, and peculiar episode in the political history of the world. There has been nothing to compare with it anywhere. All the ancient landmarks of Japanese policy, statecraft, and administration were thrown down as by one of those volcanic shocks for which the islands are famous. They

were replaced within half a dozen years by elements of Western civilization and government which have elsewhere been the product of centuries of slow and stormy development. Old and new were commingled, and forty millions of people of Asiatic stock dropped almost in a moment from the feudalism of a thousand years into a system of modern monarchical government with a gradual but steady approximation toward the 'popular' government of the present moment. It was in the strange realization of the fact that these latter institutions could not be had all in a year that we recognize a quality in the people, equal to that hitherto unrecognizable one in the four thousand nobles of the country who had a short time before voluntarily thrown off their mantles of despotic local power. . . .

"It is a land of paradoxes and anomalies. Thirty years ago everything seemed to Sir Rutherford Alcock, the British minister who spent three years of danger in the country, to be in reversed order. The people wrote from top to bottom, from right to left, in perpendicular instead of horizontal lines, while their books began where ours end. Their locks, though imitated from Europe, were all made to lock by turning the key from right to left. The old men flew kites while the children looked on; the carpenter used his plane by drawing it to him; the tailors stitched from them; the horses were mounted from the off side and stood in the stables with their heads where we would place their tails. The ladies blacked their teeth instead of keeping them white, and then as now, the sexes mixed freely in public bath houses without a thought of immodesty, but piled on clothing when they went into the street. And to-day the natural habits of the people are in constant and amusing contrast with the national and western ideas of the time.

"They are, as already stated, wonderfully adept at imitation, and if at all possible will never allow a foreigner

to excel in anything. Indeed the only possible explanation of the great revolution is that the nobles saw the superiority of the foreign systems and practices and made a sudden resolve not to let that superiority be felt or known. In the early days of the English legation a lacquer ware man was given some spurs, curb chains, and stereoscope cases for repair, and finally a lock was given him to fix on a box. He had never seen such things before, but some time after the necessary work had been done it was discovered by the merest accident that many of the articles returned were counterfeits and the lock and key imitations! Corkscrews, glass shades, and other things were easily and quickly copied.

"Another curious feature in their character which seems to have largely disappeared under new conditions was the tendency to act as spies and the entire absence of any consideration of dishonor in such a position. Everybody from the Tycoon down was watched, and watched some one else in turn. When the Earl of Elgin and Kincardine arrived upon his mission they could not understand who was watching him! No one in his suite seemed to have note books for that particular purpose, and there was certainly no one specially appointed, as would have been the case with them. So, seeing the double name in his signature, the conclusion was come to that the Kincardine, who seemed to be nowhere visible, was in some way 'keeping his eye on Elgin.'

"It would be hard to say just what the present religion of the Japanese is. There are all kinds of sects, Buddhism probably predominating. Since the Mikado renounced his infallible and sacred character considerable looseness in religious thought or superstition prevails—leaving, of course, all the more room for the advance of Christianity. The temples are very simple structures, the chief internal feature in many of them being a looking glass, supposed to be emblematic of the soul's purity. Near it is a font containing water. In this the worshiper washes, then proceeds to the looking glass and prays for what he wants, and after leaving a few coppers in a box near by, rings a bell at the door thrice as he goes out. . . .

"The empire may therefore be said to have fairly established itself and the people to have earned the reputation of being the most remarkable nation in Asia. What may be ahead of them in the way of development or misfortune no one can predict, but whatever it is they have given to Asia a beacon light of civilization from which much should be learned. Within twenty-five years they have achieved what European peoples have taken centuries to do. The monarch has thrown away his imperial robe of seclusion and the halo of religious veneration which were his by right of two thousand years of precedent and power. The feudal system and oppressive oligarchy have been swept away in favor of a free government and a foreign scheme of rule. The once hated foreigners are given ample freedom, welcome, and even employment. Where the shores once bristled with dangers to navigation, lighthouses are now everywhere established. In the capital where the British minister twice nearly lost his life, twelve foreign powers are now represented. Where the highway of Yeddo once threatened him with death, the foreigner now rides his bicycle, with the whistle of the locomotive in the distance, and the sound of the telegraph operator at given intervals.

"Well, therefore, have the Japanese earned the right to call themselves a progressive people and to speak of 'new Japan, the land of the Rising Sun.' And whether right or wrong in the present war, whether finally victorious or defeated, we cannot but hope that they may remain a light in the Eastern sky until the day of a final and better dispensation dawns upon the nations of Asia."—*Literary Digest*.

A PLEA FROM ONE WHO IS BLIND.

To my many friends, and those who sympathize with one who cannot see, I desire to state that because of the loss of property and also my eyesight, I have concluded to make this request of all who can afford it, to send forty cents for one box of my toilet soap, or twenty-five cents for one bottle of my great crystal cement with printed directions accompanying each bottle, both of which are very useful articles, and highly recommended by hundreds of the Saints and those who have used them in the past.

The object I have in view is to build me a little house that I may avoid paying rent. I

could make a living if I could stop house rent. I am not asking charity, but simply ask patronage of those who may deem me worthy of the same. I hope that each one who shall read this will carefully consider the matter and decide to send in your order at once to J. H. McMullin, Independence, Jackson county, Missouri, and it will be promptly forwarded, postage prepaid. United States stamps or post office money order taken.

J. H. McMULLIN.

[BRO. McMULLIN is an energetic toiler, who, by selling his wares, earns a living for himself and family, preferring to so do, rather than cast himself upon the church for support. He is deserving of all he asks in the above plea, and those who respond will encourage a laudable ambition in one who labors under terrible disadvantage.—Ed.]
mar6

GENERAL CONVENTION PROGRAM.

Program for General Sunday School Association meeting, April 4 and 5, 1895: Thursday, April 4, ten a. m., opening exercises. Business. Reports and addresses of officers. At 1:30 p. m., business. At 7:30 p. m., teacher's training class, Trumbull's "Teachers and Teaching." General criticisms.

Friday, April 5, nine a. m., primary work, Srs. Resseguie and Blair. Ten a. m., intermediate class drill, Belle Robinson James. Criticisms. Eleven a. m., superintendent's review, Miss Anna Stedman. At 11:30 a. m., chalk talk, T. A. Hougas. At 1:30 p. m., unfinished business. Election of officers. Paper, "The Sunday school a gospel work," Duncan Campbell. Four p. m., discussions; topics, 1. Best method of conducting Sunday school work at our reunions or camp meetings. 2. How can we interest the ministry in Sunday school work. At 7:30 p. m., Winnowed Songs. Prayer. "The heavens are telling," Independence chorus. Address (twenty minutes). Instrumental duet, (clarinets), O. L. James, Wm. Mills. Recitation, Pearl Price. Solo, vocal, Mrs. V. Blair. Paper, "Practical suggestions to superintendents," Miss Anna Stedman. Instrumental music. Recitation, Ruth Cobb. Male quartet. Paper. "Gloria," Independence chorus. Benediction.

W. N. ROBINSON,
SR. C. B. STEBBINS, } Com.
T. A. HOUGAS, }

GENERAL CONFERENCE RECEPTION COMMITTEE.

The Independence branch has appointed a committee on reception and accommodation for those attending the General Conference. Board will be furnished to those who apply at the rate of \$3 per week. All who desire accommodations furnished are requested to address, with inclosed stamp, as early as possible, either member of the committee, at Independence, Missouri.

AMMON WHITE.
A. H. MILLS.

3 apr

Housatonic is a corruption of Wassatonic, "Bright Stream Flowing through Rocks." The translation of Potomac is "Place of the Burning Pine," an allusion to a grand council.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 42.

Lamoni, Iowa, February 27, 1895.

No. 9.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF - CORRESPONDING EDITOR.

LAMONI, IOWA, FEB. 27, 1895.

CHANGE OF FEELING.

THE *Deseret News* of Salt Lake City, for February 1 has an editorial note stating that Elder William G. Patrick, of the Utah Church, returning from a mission in the Southern States,

reports that there has been an entire change of feeling toward the elders *since the dedication of the Salt Lake Temple*, mob violence having become a thing of the past.

The *News* attributes this reported change to the wrong source; the change of sentiment in the States, either north or south, wherever it has occurred, is not traceable to the dedication of the temple at Salt Lake City, but to the belief based upon report, that the Utah Church has abandoned the dogma and practice of plural marriage. The public and reiterated statements made by President Woodruff, George Q. Cannon, and others, that the church had renounced the practice, and would submit to and observe the laws of the nation on the subject of the domestic relation, are being accepted in good faith outside of Utah, and it would be just as well that our Utah friends do not mistake the fact, and build a false theory to suit their convenience about it.

PROBATION AFTER DEATH.

THE following has been lying on our scrap pile for some time waiting editorial leisure, or the spirit to write to give it notice. The contest over the subject written of having broken out anew, this time at Denver, the time is opportune for the HERALD readers to see how the Missionary Board disposes of the responsibility of deciding the mooted question. As it has been for a good many years, so it is now, church conservatism fearing for the creed and denominational unity dodges the issue and leaves the door

open to heresy, if the individual conscience dares to determine it.

HELL AND THE HEATHEN.

The Congregational board of missions has voted by a large majority in favor of offering to the Rev. Mr. Noyes an appointment as missionary to Japan, but at the same time it has taken the precaution of avoiding any responsibility for the doctrine of future probation, which has been the sole cause of the discussion concerning his fitness to teach religion and theology to the Japanese.

Mr. Noyes thinks that the doctrine of the damnation of the Heathen because they do not believe in Christ is grossly inconsistent with divine justice. He resents such treatment of them as unfair, asking how can they be culpable for not believing the gospel when they are ignorant of it? The thought that the vast majority of mankind now and in all times past were doomed to everlasting torment by the Divine Master before all time is revolting to him. He is not made of the stuff which enabled Jonathan Edwards to rejoice in the conviction that thus the justice of the Supreme Ruler would be satisfied and vindicated. The more general the torture the more the absolute power of God is displayed, he argued, and hence the more terrible the wholesome fear of the wrath to come. If hell were not so horrible the disobedience to the will of God would be greater, he thought. People in his congregations fainted when he pictured the horrors of the lake of fire and solemnly declared the probability that some of them would be undergoing its tortures before another day. Whether a million or a million million people went to hell seemed to him of insignificance as compared with the necessity of the logical execution of the Divine will.

Mr. Noyes cannot stomach that doctrine, though it is a legitimate conclusion of Calvinism. At any rate he thinks the Heathen should be excluded from its operation. Hence his tenderness has suggested that because they do not know of Christ here they will have the chance to learn of him hereafter through heavenly instruction.

If this theory be sound, says Charles A. Dana, of course the motive for efforts to convert the Heathen to Christ on earth is destroyed. The propagation of the Christian faith among them by human missionaries is not necessary to their salvation if in a future probation they will learn heavenly doctrine from angelic teachers; and hence there is no longer any imperative need of a missionary society. It may serve the ends of temporal philanthropy and infuse a better spirit into heathen civilization, but it is not essential to save the Heathen from everlasting damnation, and only belief in that necessity has induced the self-sacrifice which has expressed itself in the construction and organization of a vast

missionary machinery and the enormous contributions of money and religious zeal for its maintenance.

If then the view of Mr. Noyes becomes generally accepted the time will have come when the Congregational mission board may as well begin to wind up its affairs. Undoubtedly it can last for a considerable time yet, going ahead with the momentum it already has, but when the congregations are finally imbued with the conviction that the Heathen will not be in any danger of going to hell, even if unconverted to Christianity in this life, the sources of the supply of money and zeal for missionary enterprises will dry up. Accordingly this board accepts Mr. Noyes, but dodges responsibility for his doctrine. He is to be allowed to teach the Heathen that they will have a future probation, but the organization which sends him to Japan will not take the risk of teaching the doctrine to Christians.

It may be that Christians do not need that the doctrine should be preached to them; but it is fairly certain that the churches do, and equally certain that the average pastor either has no conviction upon the point, or has not the courage of his conviction. The doctrine that there is to be a chance for the Heathen hereafter, who do not in this life hear of Christ, his gospel, and his salvation, is in the spiritual atmosphere; and will not out at command of synod or presbytery, vestrymen or missionary boards. It has been started on its evangelizing work by a higher power, and in accord with divine writ will not return to him who authorized it void. The ministry of the divinely instituted church to whom the doctrine is familiar will not be the ones to say that its course should be stayed, and will risk the issue of a charge for heresy if it be made against them, for they trust him who has said to the anointed One, "I will give thee the heathen for thine inheritance."

If the gentleman of whom Bro. F. Tubb wrote in a late letter to the HERALD is correct, and London pulpits are being made the mediums whence the mercy of God to all, through Christ, is being sounded as an onward rushing wave of religious thought rising from the teaching of Bro. Tubb, his associates, and his predecessor brethren, it may easily be taken for

granted that in America the burdens of the angel's message are also being heralded, though it may possibly be from pulpits openly denied to a chosen ministry, and in churches closed to the freedom of gospel themes—the doctrines of Jesus.

“Let the good work go on.” Keep the themes of salvation before the world. Encourage those whose convictions lead them to the field. Set our hearts and faces Zionward, remembering that he that “endureth to the end” is he that is saved. “Proclaim liberty to all the world,” and salvation for the Heathen, in the own due time of the Lord.

We sincerely trust that Dr. Noyes will staunchly stand for the doctrine of the equal justice of God to all mankind, though the Board of Missions which sends him may not have the courage to say, The Heathen may receive salvation through Jesus in a probation after death.

It is one of the privileges of the teacher to take the lead of meetings in the absence of the other officers of the branch; and in the discharge of this duty of taking the lead he may “teach, exhort, expound, and *invite* all to come to Christ.”

This is in effect preaching, or so close to it that it would be out of the province of a court of elders, to tell the difference; hence we conclude that a teacher may preach.

The language of the eleventh paragraph of section seventeen, Doctrine and Covenants, is very much like that of paragraph eight, defining the duty of the elders; and we see no good reason for believing that the teacher may not preach, when occasion seems to require.

EXTRACTS FROM LETTERS.

BRO. L. L. WIGHT, from Beeville, Texas, the 15th inst.:—

Such a snowstorm as we have had in the last two days has never been known in Texas—six inches on a level, in many places drifted to a depth of seven and eight feet. This is in the extreme southern part of Texas. Men and women raised here never saw the ground white with snow. Imagine the excitement! They would have looked upon one with suspicion had he told them the like sometimes happened in Iowa! A new gospel, a new kind of winter, all come pouring down at once. I fear they will become superstitious.

Bro. W. H. Kelley, of New Albany,

Indiana, wrote as follows, the 13th inst.:—

Some time ago I wrote that I had baptized, as I thought, the oldest person ever baptized into the church, but have since baptized the lady's husband, who is four months older,—born May 22, 1811. I also baptized a Mrs. Keithly, who was the most prominent lady in the M. E. Church where she lives, after she heard two sermons. While at dinner she was wrapped in vision, and was told what to do. It was not a dream, but an open vision. She sent for me and then notified all her friends of her determination. I baptized her and two others, the people coming from quite a distance to witness the rite. O, I did rejoice that I was a Latter Day Saint. She told the people it was the happiest day of her life.

Bro. R. Etzenhouser, Cleveland, Ohio, February 14:—

By direction of Bro. Griffiths I have recently done service at Jeannette, Pennsylvania, where a few are very busy deciding whether to remain out or come in. Pleasant days were spent at Pittsburg with that band of noble Saints. Bro. Griffiths was there, tried sorely by the recent loss of bright boys; but his faith is still in the ascending scale. Tried and true, he will labor on, supported bravely by his noble wife. Am in Cleveland, seconding the efforts that have preceded. A noble few here try to keep the gospel unfurled.

Bro. Henry Sparling, writing from Burnham, Missouri, February 14:—

Weather cold and schoolhouses poorly fixed, is the cause of my being at home, though I am preaching at private houses, trying to build up the Saints. The late frosts have destroyed the greater part of the peach crop here, and many are discouraged. There is a great deal of suffering, much stock dying. Last year the crops were poor and the Saints are feeling the hard times with the rest of mankind; still some have done well with tithing, and others had the will but not the means. Bro. Ward and writer are contemplating coming to General Conference, but stand a fair show to walk. I see in *Ensign* the committee has set the price of board at \$3 per week. I would like to know if there is any proviso for elders that don't happen to have the \$3; for \$5 will exceed the amount in cash that I have received for traveling expenses for the year. I hope the committee will have a *special clause* inserted to cover such cases.

Bro. Emsley Curtis, writing from Springerton, Illinois, February 15:—

District conference passed pleasantly. The Campbellite brethren here started to hold a protracted effort with us, but gave it up on Wednesday night. We have had full to crowded houses all the time, seemingly the interest was never better than now. So far we have had good liberty in the presentation of the word. Eighteen months ago this branch numbered fifty-six, now one hundred and one. This is in fulfillment of a statement made by the Spirit. The work is in a prosperous condition throughout the district so far as I know. Bro. T. C. Kelley held a successful discussion at Tunnel Hill with the

Baptists, and now arrangements are being made between him and Rev. W. J. Moore, whom I met last September at Wallpole. They expect to hold it about March 15.

Bro. Hubert Case, from Papeete, Tahiti, January 15, 1895:—

We expect to go from here this week to some of the other isles to join Bro. and Sr. Devore. Bro. and Sr. Burton are here yet and expect to stay until February 12, when they leave us for their home and mission in California. They are both liked by the natives, and in fact by all the Saints here. The natives would like them to remain in this mission, but of course that is impossible under the circumstances. Bro. Burton has done us much good in the boat affairs which we hope now to be settled. Bro. Gilbert is a zealous worker in the cause. He has greatly aided us in thus far learning the language. We think as does he that we are getting along nicely and hope to soon begin our work of teaching. We are much pleased with the mission so far, but have not been to any other island yet. We are feeling well in body as well as in spirit, and feel that the Lord has truly cared for and blessed us all. The natives are childlike, very teachable, and desiring to learn. They take much pleasure in talking to us, and when we say a few words to them they are much delighted.

Bro. E. W. Nunley, from Cook's Point, Texas:—

It is the coldest weather I ever saw in Texas, and has been for some time past. There are many detriments to the good cause in Texas not in many sections. Our State is made up of all nations nearly, and every State in the union is represented, all kinds and classes, and all religions. The people are prejudiced. We cannot get to preach in many places, and where we can are far apart. Our own people are scattered, and as a rule are weak having much opposition to contend against. It is difficult to keep up branch organization in many places, because of the members moving from one place to another. Notwithstanding the drawbacks, we have some good Saints in Texas, who discharge their duty and by the help of God we are moving along still hoping for the better. I learn that Bro. Cutler, of East Texas, is doing good work in that section.

Of the White-Braden and the Chatburn-Clark debates we have this from Bro. C. R. Duncan, dated Virgil City, Missouri, February 19:—

Your readers will all no doubt be interested to learn of the outcome of the White-Braden debate. One almost hesitates to write up the facts in the case for fear it will sound too loud. In many ways this debate was very important; probably as much so as any ever held by the church. The victory was complete. Braden, with all his cunning craftiness could not stand before the avalanche of truth hurled at him by our “cyclone” debater. The tide of public opinion is turned our way, and no doubt our cause will move forward at El Dorado, if the Saints live humble and faithful. While all rejoice over the grand victory, they recognize in it the hand of God,

and to him be all the glory and praise. The Chatburn-Clark debate began here last night. Bro. T. W. is in good trim and started out well. Will send particulars of both debates as soon as I can write them.

Bro. W. H. Kephart, from Brush Creek, Iowa, February 12:—

I came here January 26 from Grove Hill, where I preached a few sermons at the Orin Center schoolhouse. I found the Saints feeling and doing well, having cut loose from the Union Sunday school and organized a Saints' school with thirty scholars enrolled and a prayer meeting of their own. They have been treated with contempt by the Free Methodist preacher, who told them plainly that he had no sympathy with the Saints, and the Saints have wisely said, "We will come out from among them." I have been preaching here since I came, to a good congregation, and with the best of attention.

EDITORIAL ITEMS.

THE editor returned from Council Bluffs, Iowa, February 20, after assisting Brn. A. H. Smith and T. W. Williams, during the closing week of a four weeks' series of meetings held in the chapel there. Bro. Williams baptized seven on the afternoon of Sunday the 17th. The attendance was good throughout the session, and the attention could not well be better. It was quite intense, and interested. The brethren feel well as to the result. The work being done by Bro. T. W. Williams at Council Bluffs is having most gratifying results. Bro. F. A. Smith is to have charge at Omaha; and it is expected that the work there will proceed harmoniously under the impetus given it from the Williams-Savidge debate. Certainly the editor has not preached at Omaha, for the last twenty years, when so good a spirit prevailed as on the morning of the 17th of February, during the visit and effort at Council Bluffs. We pray it may continue.

Bro. M. R. Scott, Galena, Indiana, reports "fair crowds and good liberty" at the Byrneville branch lately.

Bro. John H. Lake, from Appledore, Ontario, February 6, reports heavy snows, but the work is being urged on as energetically as possible. R. C. Evans had baptized some since his debate with Kepper at Selkirk. Bro. Lake had held some meetings in Zone and Wabash branches, and had appointments at Appledore for three meetings, at writing. It was rumored that Joseph Musser, a priest, at Gladwin, Michigan, had renounced the

faith, and proposed to prove it a delusion, etc. Bro. Lake seems to think that if the turning away from the faith by some (few or many) necessarily makes that faith false, there is, cannot be, any true faith on the earth. We shall await further advices on the matter.

Srs. Alvira Vernon and Sarah Arbaugh, Hemlock, Ohio, request prayer; the former for strength in duty, the latter for help in bereavment—the loss of husband and entire care of her family. These sisters report the worth of prayer, and activity in the mothers' and other meetings.

Bro. George Barrett, writing from Pittsburg, Pennsylvania, makes a plea for the church publications—that they be circulated in every family of the Saints and sustained financially.

Bro. L. G. Gurwell gets after one William Kirby, in the Troy, Kansas, *Chief* of the 7th inst. Mr. Kirby had resumed lectures against the faith, hence the public card referred to. Bro. A. L. Gurwell reports the Fanning branch united and blessed in its work. The Saints of Fanning have built a house of worship.

Bro. G. F. Barraclough orders tracts for distribution at Eagle Mills, Sherman, Texas. Four of our people reside there. Bro. J. D. Erwin was expected on the 20th to begin work among a population of thirteen thousand.

Bro. A. M. Fyrando, of Magnolia, Iowa, replies to criticisms on the faith made in a local pulpit,—in a late issue of the *Logan Observer*. The reply made many friends he says. Our people are becoming more and more alert. That is right; an attack on the faith furnishes opportunity to make it more widely known.

Bro. H. E. Moler wrote from Haulp, West Virginia, February 18. He had been laboring in the Mountain State since January 16, in Calhoun county, also in the vicinity of the Fairview branch. Had baptized four. Bro. G. H. Godby had joined him on the 13th. The latter had baptized three. They were to labor jointly for a time. Bro. D. L. Shinn was to meet a Disciple minister—Ira C. Moore—in discussion. Bro. Moler reports much work to do and much destitution among the people, especially those who have not been industrious. He would return to Ohio in March.

Sr. S. Jasperson, writing from Independence, Oregon, the 16th inst., bears witness to answers to prayer in healing and other blessings. She unites with the increasing numbers of those who have personal evidence that the Father above has sympathy for his children in affliction and comforts with healings, with peace, with strength and resignation to bear what is necessary to be borne. Some are healed, some are not healed; but all are remembered, and compensated, and fitted for present or future service as they trustingly endure and have faith in God in trial, in affliction; knowing that "all things work together for good to them that love God."

Sr. Abbie Rounds furnishes further news from Ozark, Missouri. Some were baptized, others promise to be when a branch is organized. Bro. J. R. Wedlock preaches on Sundays.

The *El Dorado Mascot* has some striking original notes on the White-Braden discussion. We await a fuller report before attempting to publish a statement of it.

Bro. R. M. Maloney was to be at Union Grove, Oklahoma, February 12 to 17, and would go thence to Snyder, thence on to Keighley, Kansas, until March 7; thence to Webb City, Missouri, to attend conference of the Spring River district. He says: "This field becomes more interesting the longer I remain. No doubt a good work will be done here next year by those appointed."

Bro. B. W. Pack has been laboring in the region of country adjacent to Sacramento, California. He has baptized some, and has numerous calls for preaching. He exhorts the local ministry to activity.

Sunday schools and district associations can obtain new and improved blank forms—four in all—as follows: For reports of schools to districts; for districts to General Association; credentials of delegates to district associations; credentials from districts to General Association. On sale at Herald Office, each ten cents per dozen.

Bro. T. J. Martin, from Minneapolis, Minnesota, February 13, reports the labors of himself and Brn. Swenson and P. W. Premo, as having been productive of great good at Girard, where Bro. Swenson baptized one; and at Detroit, Lakeview, Cormorant, Audu-

bon, Friberg, Clitherall, and Minneapolis. Bro. Premo baptized two. Northern Minnesota conference held at Luce.

An extra supply of letters this week. We make notes of a number—the best we can do.

Bro. E. M. Wildermuth was at Valley Junction, Wisconsin, the 19th, suffering from lagrippe but preparing for labor.

Bro. John Weaver reports an applicant for baptism, an opportunity to do good, and a home for the traveling elder at Layton, Utah.

We have received about a dozen newspaper clippings from papers published near Norwalk, Connecticut, from which it appears that Bro. A. H. Parsons had been preaching and baptizing, to the disquiet of some of the local churches, and had been attacked from one of their pulpits. It also appears that while Bro. Parsons was denied further use of schoolhouse or church, "the church troubles at Broad River, which have caused widespread comment, have now reached a climax by George W. Mills offering to donate land for a chapel for those interested in the Latter Day Saint faith."—Local paper. We notice that others are standing by Bro. Parsons, hence conclude that the people are being awakened to hear his message and that things are moving aright.

Pres. Joseph Smith arrived home from Council Bluffs the week of the 17th and Bro. Heman C. Smith from the South during the preceding week. Bishop Kelley went to St. Louis on the 21st inst.

Sr. Amelia Self, Bennett, Nebraska, to whom we referred in a late item as one who with others sought to teach the word as occasion permitted, thinks we said too much for her. She feels the need of being taught.

Amigration society has been formed in Chicago for the purpose of aiding homeseekers by furnishing reliable information concerning boomed and other lands. Branches are being formed in other cities.

National House and Senate committees have reported a resolution providing for appointment of commissioners to act with Canadian commissioners in providing for a deep waterway for ocean vessels to connect the Atlantic Ocean with the Great Lakes.

Sr. Myra G. Steele, Cranberry Isles, Maine, writes of cheering prospects for additions to the church there, because Bro. J. C. Foss had succeeded in interesting the people by his preaching. She longs for larger association in the bonds of the covenant, and labors to extend the truth with that end in view. There is not completeness of life, of entire congeniality and assimilation of spirit without the gospel; for in it is the "life and the light of men." It is not strange that Saints do not find other associations entirely satisfying; that they desire others to know its comfort, its peace.

Brn. Joseph and Heman C. Smith addressed the Lamoni Saints on Sunday the 24th. Bro. J. R. Lambert preached at Leon, the county seat, on that date.

Sr. M. A. Sylvester, of Omaha, Nebraska, asks prayer in her interest. She is afflicted, but desires that her life be prolonged.

Brn. R. W. Davis and A. M. Baker had been laboring at Weir City, Kansas, in February. They were to continue at points near by.

Bro. Henry Winship and family report an opening at Crenshaw, Pennsylvania, in a union church, also a home for an elder with them. Who can respond?

Battle Creek Adventists in General Conference decided to sell their South Sea Islands missionary vessel Pitcairn and obtain a larger one.

While Milwaukee ministers were discussing the question of separate, individual communion cups one of their number advocated the use of a wine-laden wafer.

Eighty persons died in London during the recent cold spell, whose deaths were caused by the extreme weather. Many lives were lost in Northern and Central Europe. Wild animals and birds perished in great numbers because unable to procure water.

Anarchists have threatened to assassinate Czar Nicholas.

Fred Douglass, the noted freedman, orator, and diplomat died at Washington, D. C., February 20.

The German Reichstag has passed a bill repealing the act by which the Jesuits were expelled from the empire, in force since 1872. The Bundesrath is not expected to sanction the repeal.

Mothers' Home Column.

EDITED BY FRANCES.

God's service maketh all things great;
To him there's nothing small,
A thousand lives we cannot see,
Each within each; how wondrously
He careth for them all.

Select reading for Daughters of Zion, March meeting.

A STUDY OF CHILD-NATURE.

THE INSTINCT OF IMITATION, OR THE TRAINING OF THE FAITH.

FROEBEL, believing as he himself expresses it, that "these first impressions are the root fibres of the child's understanding which is developed later," calls the mother's attention to this early interest in moving things manifested by the child, and tells her that by aiding his attempt to imitate the movements of external objects, like the weathervane, she helps him to understand them, and to know that as an unseen force in him turns his hand so an unseen force must turn the attractive weathervane. This knowledge Froebel would have her aid by word and song; for long before a baby can distinguish words, much less understand them, he gains impressions of his mother's meaning by repeated association of word and act. That the little thinker does see that like effects are produced by like causes, is evident to anyone who has made a study of children. The lisping two-year-old baby in the family of a friend of mine was taught by the older children to solemnly bow his head up and down several times to each person present, when he was brought into the breakfast room, and to attempt to say: "How do you do?" with each ceremonious bending of the little head. The effect was absurdly droll to the other children, who with like solemnity would slowly and repeatedly return the salutation. One breezy morning he chanced to be left alone upon the veranda. The branches of the maple tree in front of the house were slowly swaying up and down, and soon attracted his attention. With puzzled interest he watched them for a short time; then a light broke over his face, and he began to bow his head in like manner, and to say, "How-do! How-do!" He had logically and to his satisfaction solved the mystery; the outside world was giving him a morning greeting. Another friend was walking along a street in a city with her child of three years. As they approached a railway crossing an engine passed. "Mamma," said the child, "what makes the engine go so fast?" The mother explained, as well as she could, that it was the steam inside of it which caused its rapid motion, and asked him if he did not see the clouds of white steam coming out of the top of the smoke-stack. After walking a block or two farther, a girl ran swiftly across the street; the little investigator looked up questioningly into the mother's face, and said, "Mamma, I didn't see any white steam coming out of the little girl's head,"—inferring that if steam caused one thing to pass rapidly across his path, it must cause another like rapid motion. That children's minds attempt to work logically, needs no other

proof than to watch their grammatical errors, two-thirds of which are attempts to make their native tongue logical.

In the childhood of the world, when men tried to express their ideas of God, the first characteristic recognized and represented was *power*. So, too, we see that the child's first recognition of the unseen is ordinarily the force of the wind. With what delight do all children, when out on a windy day, test this manifestation! "See!" exclaimed a little child, "the wind can make everything do as it likes. Where does it come from?" Each mother has had like questions put to her. "Mamma, what makes the smoke go up?" "Mamma, what makes the trees grow?" Thoughtful, indeed, should be the answer given, for it is the searching of the young soul after the unseen power. Then is the mother's best opportunity for developing a reverence for the Great Unseen, bearing in mind always that increased reverence is *increased capacity for religion*. So great and manifold are the opportunities afforded by nature for such lessons, that the home and the kindergarten should bring as much of the outdoor life as they can to the town-imprisoned child. Right education, in the largest sense of the word, cannot go on unless that great teacher, Dame Nature, is employed with her gloriously illuminated textbooks of field and forest, of sea and sky. From her the child should learn its cradle-hymn of whispering breeze, its nursery song of running brooks, its childhood's chant from throat of bird and hum of bees, in order that maturer life may catch the grander, fuller harmonies which can come only to well-developed, reverent natures who are ready to worship God in truth. The study of history shows us that the battle is not always to the strong nor the race unto the swift. In olden times the forms of gods and goddesses were seen to fight first upon this side and then upon that. Old Homer tells us that "The shout of Juno filled the Greeks with courage, and caused dismay to spread throughout the Trojan ranks." Through all history an invisible power has been felt, working for victory or defeat, until in our own times a Frederick Douglass could exclaim: "One with God is majority!" We scarcely need to turn to Scripture, the climax of whose revelation is summed up in these words: "God is a spirit, and they that worship him must worship him in spirit and in truth."

In speaking of social contact with others, Froebel says: "There is something else which early awakens in your child a respect for goodness, and a feeling of emulation and aspiration to attain unto goodness,—that is to say, to *be good*. These feelings are aroused in him, not by the respect and acknowledgment which you show to goodness in the *abstract*, but by the amount which you show to goodness in *others around you*; every sign of respect shown to others, which appears to the child just and merited, and above all attainable by effort, spurs him on by awakening a generous emulation." The standard of character which the child will strive to attain to will be that of the people whom he meets in his home. Let the child see that in dress it is the suitability, both as to occasion

and size of purse, rather than the beauty or richness of material, which is to be emphasized. In gifts, let it be the pleasure given, instead of the price of the present, which is mentioned. In charities, let it be the *childish effort* to do and to give, rather than any sum of money given by the parent in the child's name. In school work, let it be the effort put forth and the real mastery of the point in hand, rather than the per cent gained, which is praised. In science-lessons with a little child, such books as Hooker's "Child's Book of Nature" are of inestimable value. Not only are the facts told, but that wonderful side of science which is beyond all explanation is always present. In story-telling, avoid moralizing, but emphasize the invisible power instead of the visible manifestation. Let me illustrate with a story always a favorite in my own kindergarten:—

Once upon a time, in the middle of a small village, by the side of the great ocean, there stood a little stone church; on the top of the church stood a tall spire; on the top of the spire stood a gilded weathervane. Most of the men of the village earned a living for themselves and their wives and little ones by going out in sail-boats to the deep waters of the sea, and catching fish, which they took to a neighboring city and sold for money. Each morning these fishermen would come out of their huts, and shading their eyes from the bright sun, would look up at the gilded weathervane on the tall steeple of the little stone church. If it turned towards the sea, they knew that the wind was favorable and would fill their sails, and would help them to get out to the deep water where there was good fishing. If, however, the weathervane turned towards the land, they knew that the mighty wind was blowing away from the ocean, and that it would be useless to try to get out that day. So they would turn their boats upside down and stop up the leaks which had begun to let in the water, or they would otherwise occupy themselves on land until the wind changed. The little gilded weathervane noticed that each day the fishermen looked up to him to see whether he pointed out to the sea or in towards the land, and that they seemed to obey his slightest direction; so he began to feel that he was the most important thing in the village. Therefore, one night when the great wind came rushing down from the high mountain-tops and over the hills and plains, and reached the little weathervane, it said, in a deep, strong whisper, "Turn, turn to the sea." "No," said the little weathervane, "I am not going to mind you any longer. I am the most important thing in this village; why should I mind you? I shall turn which way I please." The great strong wind blew stronger still; there came a crackling, snapping noise, and in a moment more the little gilded weathervane was lying broken on the ground below, and the mighty wind had swept far out on the ocean. The next morning when the fishermen came out, they looked as usual to the top of the church spire; but the little weathervane was gone. So then they looked at the boughs of the trees, and saw that they were all pointing towards the deep waters of the ocean. Then

they got into their boats and went off to fish, and the foolish weathervane was left unnoticed on the ground."

As we never leave a story with a sad ending, because the effect upon the child is unwholesome, we usually add that the sexton came along by and by, and picked up the little weathervane, mended it as best he could, and after a few days put it on top of the steeple again, and that forever after the gilded weathervane was very glad to be of use by showing the fishermen which way the great wind was blowing. Here the story ends. No moral is pointed out. The invisible soul within such stories, which has caused them to be handed down from generation to generation, will speak of itself to the child in the exact degree that he is ready to comprehend it, and will make him feel that the great invisible cause is more than any special manifestation, no matter how prominent. In a dim way at first, it will show him that the importance of any life comes not from its *prominence*, but from its *usefulness*. Such truths are life's great lessons, and it lies in our power to give them to the child.

The problem before every earnest mother is how to so train her child that the unseen things in life shall be as real to him as the seen. First of all she must fill *herself* with this truth, must be satisfied with no line of study or of thought which deals simply with the external facts. If she is studying history, it must be to her not a mere compilation of dates, of kings and conquests. "Of what significance to me," exclaimed Carlyle, "are the births, marriages, and deaths of a few petty mortals who chanced to be called kings and queens!" And truly, what is the significance, unless we seek to see the slow dawn of freedom in the rise and fall of nations,—a spiritual gain in the struggling steps of the race forward? Is literature to be studied for the sake of the beauty of style of this writer, or of the polished diction of that one? Why have the great books of the world lived, while thousands of rival productions have sunk into oblivion? Has it not been because giant brains have lived and labored amidst their puny contemporaries, striving to portray Truth so that the dark labyrinth of life might seem less dark to some poor soul? Why is Homer still the world's great poet? Not from beauty of expression, not from tenderness of thought, not from power of imagery. Many have equaled and surpassed him in these respects; but who has given to us, so powerfully as he, the great Soul struggling against the restrictions of authority? Who has so well portrayed the pitifulness of uselessness, of all great Achilles sulking in their tents, even if their own followers are around them, when greater and more universal causes are calling them? Mighty indeed are the lessons which the old bard has taught us. So it is with every other great book; it is not its form but its *soul* which has made it immortal. It is not the establishment of the Roman Catholic doctrine of hell, purgatory, and paradise; not the fierce punishment of his enemies, not even his fiery imagery, which has made Dante the shrine at which great hearts still worship. It is rather the awfulness of sin, the mighty struggle out of

sin, the glory of the redeemed, pictured with such grandeur and majesty that the human soul which has approached the magnificent temple of the *Divine Comedy* feels that it has renewed its own dignity and worth. Why is it that a Carlyle cries out to the souls struggling in the hell of materialism, "Close thy Byron, open thy Goethe"? Has Goethe the literary polish and beauty of style of Lord Byron? Is it not that his strange and unsurpassed creation of a Faust has proclaimed that all the culture and erudition, all indulgence, all activities, cannot make life desirable until the great secret of living for others has been discovered? How much grander and more helpful becomes mythology when we cease to study it as a source of certain facts which every cultivated person should know, and begin to realize that it is the far-off voice of nations calling after God? Of what use are the stories of the labors of Hercules, of the wings of Mercury, of the transforming powers of Circe, or a hundred other tales of a childish race, save that we see portrayed in them the dim feeling of the human heart that man must become the master of creation, must control the forces of nature and make them serve him, must be able to transfer himself with little hindrance from place to place,—aye, must govern his appetites or become beastly; in a word, that the God-element must conquer all the material outer world! Such truths are of value, though put by the child-race in such crude form; they are the *more* serviceable to the mother from the fact that they are expressed in simple, mythical shape, as the child-mind is better able to grasp truth in its poetic than in its abstract form. With thorough preparation within herself, any mother will naturally and almost without effort lead her child to value what she has learned to value. Mothers who are deprived of the general culture which books bring, can yet keep alive in their hearts the intense realization of the all-importance of the unseen side of life; they can seek *real* people for their friends. Over and above all other avenues of inspiration they can keep their religion far beyond its mere external, visible side. They can make it the sweet and holy impulse from within which shall control the inmost thought as well as the outmost act. They can make their lives such that religion is to them not the *mere* going to church, the reading of the Bible, the *performance* of any religious duty, but that *nearness to God* which renders all these things a *joy*. Not until the mother has reached this state is she ready to lead her child beyond the petty temporal things of life, into a realization of the great and everlasting things. Truly her office is priestly, and great is the reward—the greatest on earth. "A life gift" Froebel calls this work of hers for her child; and well may it be so called. Let her once teach him to see the difference between the great and little things of life, and she has placed him where no outside storms can trouble his serenity, where no sickness nor poverty nor lack of success nor lack of popularity can give him one inward pang. He is master of his own life. The petty aims of shallow people do not divert him from his great purpose, and the

world exclaims, "*Truly a great soul! Let us draw near and gain strength from it!*"

Does any mother-heart crave more recompense than this?

HOME COLUMN MISSIONARY FUND.

Amount to date, Dec. 21.....	\$4,933 67
Daniel Evans, Mo.....	\$ 65
E. Roseberry, Cal.....	1 00
Almira A. Pinkerton, Mo.....	2 66
Kate Hartshorn, Io.....	1 00
M. G. Chapman, Neb.....	25
Emma Hall, Io.....	50
Abbie W. Chase, Mass.....	1 00
Mr. and Mrs. E. E. Holman, Me.....	1 00
Abbie A. Newton, Me.....	50
A Sister, Mo.....	1 00
Sarah A. Hopkins, N. J.....	25
A Sister, Io.....	21
Emma Burraston, Utah.....	1 00
Mary S. Gillman, Nev.....	1 00
M. Thomas, Oreg.....	1 00
Mary Nelson, Neb.....	50
Daughters of Zion, Keb, Io.....	10 00
Hannah Jones, Ia.....	1 00
A. F. Lambert, Okla.....	50
Belle Talcott, S. D.....	1 00
John Campbell, Ill.....	1 50
James McAllister, Neb.....	1 00
Ella Baird, Mich.....	40
Mrs. Mary Hiatt, Io.....	3 00
S. S. Jaspersen, Oreg.....	5 00
	36 92
Amount to date, Feb. 22.....	\$4,970 59

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR MARCH.

"If ye turn away the needy, and the naked, and visit not the sick and the afflicted, and impart of your substance if ye have, to those who stand in need; I say unto you, If ye do not any of these things, behold, your prayer is vain, and availeth you nothing," etc.—Alma 16: 29.

Thursday, March 7.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verse.—1 John 2: 6.

Thursday, March 14.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verse.—Doc. and Cov. 68: 4.

Thursday, March 21.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Galatians 6: 9, 10.

Thursday, March 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Doc. and Cov. 65.

Cayuga Lake, in New York, was so named from an Indian word meaning "Lake of the Murky Land."

Letter Department.

NAIU ISLAND, Oceanica,
Nov. 8, 1894.

Editors Herald:—As the work moves on, I feel it would not be amiss to report our status now and then that you may learn of the work being done in behalf of the cause in this mission. To hear often from the missionary force here individually is out of the question, but I will say that so far as I have been able to learn they are all at work. From the Tahitian division conference held October 6 on Kaukura Island, my wife and I came here and have been here up to the present. I have been assisting the secretary of the mission to get the records in as good shape as we are able to do at present, and by and by we hope to forward a list of the membership entire, so far as it is possible to obtain particulars; but, after all, it will be incomplete, because some of the branch clerks have failed to keep a correct record.

The work done by Sr. Devore in the Sunday school cause has entirely revolutionized this school and placed it in a position far in advance of its former standing. They have been awakened to understand the design or main object of the Sunday school; viz., to teach and lead the children into the truth and the church. When we came we found the children had been and were still being greatly neglected, and it required quite an effort to get the officers to see their proper work and do the same toward the children. As she has the Sunday school work in charge, I left it in her hands to move forth as she might be led, and when my help was needed that I would aid what I could. She was somewhat discouraged at first over the condition of the school, but began holding teachers' schools, and by earnest endeavor overcame the obstacles which stood in the way at first, and by forming more classes and choosing *suitable* teachers, and her careful oversight over each class, the result is a school worthy of praise.

The choosing of one sister to take charge of a class composed of little girls gave new life to the whole school. The second Sabbath after she was chosen, Ella was standing behind her watching her manner of teaching. A vision passed before her, in which she saw those children marching two and two, and singing as on a celebration day. She afterward related the vision to me, but did not know how or when it would be fulfilled. Two weeks from that day I laid down to rest awhile, and during the time she was reading the *Herald*, and read concerning the "Children's Day" in Independence, the Spirit of inspiration rested upon her then, and showed her in what way to proceed to have a day of rejoicing and exercises for the school here. It would have to be done speedily, as we knew not when a vessel might call to take her to other isles. She laid her plans before me and asked if I could approve of and assist her in the undertaking, to which I assented. In the teachers' school that afternoon she told them what she desired to do. They had hitherto known nothing about such a thing, but after explaining the manner of procedure to them

they seemed anxious to have it take place, and set the following Friday for the exercises to be carried out. It was a very short time in which to prepare for such a day; to divide the school into appropriate classes, from the little prattlers to the aged sires, and give each their portion to perform, the Bible alone the text book for all, save the various singing classes, and was no small undertaking; but there was no delay, and as soon as each one knew his or her work they began with earnestness to prepare to perform their part. In the evenings, and up to nine and ten o'clock, the various classes could be heard drilling. Some were to read from the Bible, others were to commit portions to memory, others to sing. On Thursday afternoon the various classes came before us in the little Niau church, that we might hear them recite, and we gave them still further instruction, also a drill in marching, after recitations were over, which they seemed to enjoy greatly. A beautiful banner was made without a yard of ribbon (because none to be had here) with the following printed on it: "*Niau Haapii raa Tapati 1894*," which is, in English, Niau Sabbath school. There were badges to make to designate the offices each held in the school and also the banner bearers—two young ladies. Sr. Devore made by request for each small scholar a beautiful star as a badge for them, placed in front above the heart.

All were in readiness by Friday morning. At an early hour all were up and preparing to go to the city, some three or four miles distant, where the church house was large and the streets wide. Five boat loads crossed the Niau lake, or lagoon, but as Sr. Devore and the writer wished to feel well, we took passage in a two wheeled cart, drawn by the only horse on the island, as seasickness would likely have overtaken us on the lake.

At 8:30 the bell was rung and all appeared in full dress, clean, and some very beautiful, in front of the church. A hymn was sung by the children standing in order, arranged by their teacher, a young native brother, followed by a prayer by L. R. Devore. The marching was controlled by Sr. Devore and two teachers. The banner bearers were in front, dressed in blue, with the superintendent, D. M. Pohemiti, and the oldest man present, one at the left, the other at the right. The little girls came next, all dressed in red; then followed the little boys clad in blue and white. After them the sisters dressed in white from youngest to oldest, then the men dressed in black and white. A native elder and the writer brought up the rear, bearing the French flag. After marching awhile on the beautiful grounds in the city, we repaired to the church. Then the exercises were continued by a hymn by the entire assembly, followed by a prayer by the superintendent, after which L. R. Devore addressed the assembly in the native tongue, on the design and object of the Sunday school.

For about three hours the exercises continued; every one took a part and acquitted himself honorably. There were three native elders; viz., Hiva, Tamai, and D. M. Pohemiti, who delivered addresses, which were good. Benediction by the oldest man present, after

which privilege was given for anyone to state what he thought of the proceedings. Quite a number expressed their minds, approving of the work done, and the presence of the Spirit was sensibly felt, and they were able to see the utility and benefits to accrue from the Sunday school.

It is evident that Sr. Devore has found the key to reach the latent talents of many here; her method of conducting teachers' schools serves to reach the ability of all who participate, and various elders ask permission to attend them, as well as the Sunday school officers. When she goes to an island first, she finds them dark-minded, thinking they have not ability to do much; but she encourages them, and gently leads them step by step until they attain to quite a measure of confidence in themselves; and it is gratifying to note the progress they make in a short time. She has been traveling among various isles in the interest of the Sunday school for the last six months alone, and if the Lord will, will continue up to April conference.

I desire to go to Kaukura soon, while if the way opens, she will visit Tikahau, Makatea, and Rairoa before conference. We think we can accomplish more for the time being, to thus labor, as the missionary force is limited, and she needs no interpreter now. Our health is improving, and if the General Conference deems it wisdom to continue us here another year we shall try to do what we can, and by that time the late missionary force will have attained a sufficiency of the tongue to move out with effect.

The omens are brightening, indicative that this people have ability to "come up higher." A brother and sister in the church here were lately married by the Governor of the island. We were present at the feast, which would for style and beauty not fall far below many such occasions in America, while the ornaments attendant, made by native hands, from nature's own storehouse, would attract any eye for beauty. On the following Sabbath I married the same couple in the church.

I feel a great desire to have the work spread out, but hitherto we have been bound within certain limits. We still hope and pray. We have had no mail for over three months, hence know nothing of the happenings in the church, or the world. With much anxiety for the cause we love, I remain, as ever,

L. R. DEVORE.

PORCUPINE, Wis., Feb. 15.

Editors Herald:—Having done no preaching for some time previous to Thanksgiving, it might be well to explain for the benefit of those concerned and who may not know the cause of my prolonged inactivity. Just before Thanksgiving Day I was attacked with severe pleurisy, which was followed by lung fever. The fever continued about two weeks, leaving the left lung so affected that I could neither read nor speak, for a time, without immediate distress and injury; in fact, it is only within the last few days that I have been able to read even a chapter in the Bible with ease. Under these circumstances it has been impossible for me to do anything in the ministry this winter. This is much to be regretted, as there has been an unsupplied de-

mand for preachers in the State, and especially in this "north country." Bro. Curtis has done nobly, but has needed more help than he has had. Brn. A. L. Whiteaker and A. V. Closson are expected here soon.

I have attended two sacrament meetings and enjoyed evening prayer services, which were kindly held at residence of Sr. Patton, where I find a home. Expected to go to my home at Hallowell, Kansas, long before this, but have been unable to travel. If not unexpectedly hindered, will go home sometime next week.

The brethren had better send their quarterly reports ending February 28, directly to Bro. A. H. Smith, Lamoni, Iowa.

I feel thankful to God for the influences of his Spirit which I have enjoyed from time to time, but more especially of late. Long will I remember the kindness of the families of Mr. Hooker and Mr. Shaver. For long weary weeks they anticipated my wants and supplied them, while I was sick at Ono. I am similarly indebted to Sr. Patton and Bro. Will Edwards for care during sickness. I hope to be ready for missionary work again in a few weeks and be prepared to do more effective service than heretofore.

Yours faithfully,

W. S. PENDER.

CHICAGO, Ill., Feb. 16.

Editors Herald:—I have just returned from a four weeks' trip through a portion of my mission field—Northern Illinois. On January 17 I went to Piper City in time for evening service and found the schoolhouse well filled with Saints and others who seemed anxious to learn of our doctrine. I preached with fair liberty each evening till the following Friday, including three sermons on Sunday. We had a variety of weather; first it was mud, then wind and snow, then bitter cold; but in spite of all these hindrances the people turned out in good numbers, listened with close attention, and seemed to accept what was presented as true, though none came forward in obedience. Piper City is about one hundred miles southwest of Chicago. The branch is located about four miles from the city. The members are mostly farmers and comfortably situated, and by a godly walk and conversation have earned for themselves and the church a reputation for good that makes it easy for the minister to declare the work to be of God. A good interest is manifest, and we were impressed that some will obey when sufficiently instructed.

From Piper we went to Peoria. Preached twice on Sunday and assisted in Sunday school and in their business meeting. We rejoiced to see the little branch, three months old, in fine working order, moving forward nicely. Last October they were organized with twelve members; they now number twenty-five, all apparently good members. In organizing, the matter of finance was not overlooked. Each member was requested to subscribe something per week—if ever so little to agree to pay something. This was done willingly, and as a result we found that this little band had purchased an organ, paid their hall rent, assisted their pastor quite liberally, and were out of debt; and I need hardly add, were alive

in the work. My experience has been that where there is a branch of people who are liberal with their means there is a live branch, but where the members console themselves that the gospel costs them nothing, there is a dead branch. It is not what a person has, but what he puts to proper use that benefits him. If this principle were understood there would not be so many dead members. Bro. A. J. Keck makes a good pastor, judging from what the members say. He labors for Bro. Ordway through the week and serves the branch on Sunday and as opportunity offers. Bro. Ordway has been remarkably successful in business and has made for himself a good reputation. His heart is in the latter-day work, and though he works quietly, it is in a way that counts. It makes one rejoice to see such men prosper. All things considered, prospects for the work in Peoria are good.

From Peoria we drove into the country about ten miles and held four meetings in a schoolhouse at Orange Prairie. It was fearfully cold; the first two meetings were poorly attended, but a fine audience attended the third and fourth services. The people received the word gladly; some bore testimony to its truth. Sr. Epperson's family are the only Saints here, but they are good, substantial people whose influence is felt for good in the community. One daughter has been superintendent of the Union Sunday school there and is well received. It would have been a pleasure to have remained longer, but the Kewanee conference convening on Saturday made it necessary to defer further services. We have reason to believe that if the work is properly presented it will obtain a good foothold.

Conference at Kewanee passed off very pleasantly. This district is gaining ground. The local brethren as well as the general missionaries seem to be actively engaged, working together in a spirit of unity. Brn. E. E. Wheeler and M. T. Short are the two general missionaries in this district now. Both were present at conference. One indication of advancement is the fact that steps have now been taken to organize their Sunday schools into a district organization. Their next conference will be held at Peoria the 1st of June. Money for a gospel tent is secured and it is likely that the tent will be used for holding next conference.

We were glad to find Kewanee branch alive and active. A glance at the Bishop's agent's books reveals the secret of their active condition. They live for others as well as themselves. I never hear them boast about how little the gospel cost them, but they seem to take delight in giving where they can do good; and though comparatively poor people, the agent's record shows they are rich in good works. Our only regret is that Bro. Chisnall, their president, district president, and Bishop's agent, cannot get out in the district more, so as to instill the same business principles in the other branches as he has in his own. Another pleasing feature in the work at Kewanee is the activity among the young men. Several, I understand, are developing into good preachers. This is as

it should be. What we need everywhere is good local preachers and pastors.

From here we came to Sandwich to attend our own conference. The weather was very cold, therefore many were prevented from attending. Our Sunday school convention was poorly attended, especially by members of the Sandwich school. Reports were received in good form from the different schools (thanks to our active and efficient secretary, Bro. Elma Johnson), and a profitable season enjoyed. We had a pleasant conference session. The prayer and preaching services were well attended and the good Spirit prevailed throughout. All the former officers were sustained. Conference adjourned to meet at Mission on the second Saturday in June. Preaching meetings were continued after conference, and if the interest keeps up it is proposed to continue them every night next week. I to return there to assist Bro. Roush, who is now conducting them while I minister to the branch here over Sunday. I wanted to say a few words in reference to our work in this city but my letter has already grown too long so will defer to a future time. I am feeling well in the work. May God continue to bless and sustain it.

In bonds,

F. G. PITT.

SYDNEY, Australia, Jan. 10.

Editors Herald:—Our annual district conference convened here the last Saturday and Sunday of December. The attendance was fair and all went pleasantly until the choosing of a place to hold the next conference was considered, when it was said that two branches (who have a majority delegate votes in district) had already settled the matter as to where the next conference should be held, by binding their delegates to vote for a certain place. This made some feel a little indignant to think the matter had been taken out of the hands of the conference and settled beforehand in branch business meeting; but all ended well, for the vote was taken in the ordinary way, the "yeas and nays" not being called.

Some may think the delegate system is faulty, but the fault was not in these branches appointing delegates, but in *binding* them to vote in a certain way regardless of the interests of the work or the guidance of the Holy Spirit. If branches are going to settle a matter in their business meetings prior to convening of conference, then what use is the conference? It cannot pray for wisdom to direct, for it must yield to whatever the delegates (who hold the balance of power) are instructed to do by the branch. I hope these mistakes will be avoided in the future and the Lord be accorded the right to direct his people in conference. Branches should not *bind* delegates to vote for or against, only in matters of "grave importance affecting the faith of the church." (Book of Rules, page 161.)

Elder C. A. Butterworth, our worthy missionary in charge, has been laboring with me the past three months, during which time he baptized ten and made many friends to the cause, and also strengthened the Saints. Although young and inexperienced

when sent here, he has developed into an able defender of the restored gospel. Surely the Lord had a design in sending him. May his light ever grow brighter that many more may be brought into the kingdom through his efforts.

Things seem to look brighter now for the work than heretofore. Two of our city branches hope to have houses of worship in the near future. O, how I would rejoice to see their desires realized! May the Lord give them wisdom to do the very best in this direction.

Bro. Gomer Wells was again chosen district president, and I expect him to return from Victoria soon to assist in meeting the demands of the work in these parts. Calls for preaching are many, more than we can fill, and money is scarce; but I have determined ere now to travel and preach, *money or no money*. And this can be done by carrying a tent, blankets for bed, food, etc. I have found this way of traveling to work splendidly, as the climate here is well suited to "camping" nearly all the year.

We need more missionaries here; young, healthy, and active workers; and I hope the next conference will send us at least two more. New Zealand is a good field, and ought to be looked after; but we have more than we can do here, there being only three of us who are doing mission work regularly in this large field; so that chances for opening New Zealand are slim, unless more help is sent us.

Elder Thos. Dixon moved to New Zealand some time ago, and he writes that he is striving to make known the faith by preaching, talking, and scattering the printed word. He would welcome a missionary in that part of the great harvest field and thinks a good work could be done there.

I feel good in the work and hopeful for the future, believing the Lord will raise up more laborers for the harvest, even here in this far-away continent of the sea. My permanent address is Tuncurry, New South Wales, Australia.

JOHN KALER.

HUTCHINSON, Colo., Feb. 11.

Editors Herald:—Just closed a ten nights' debate here with Elder G. W. Admire, a representative of the Church of God. The questions discussed were the church, the Sabbath, and the immortality of the soul. I took the affirmative on the church and the soul question, and Bro. Admire affirmed the Sabbath.

We had a good attendance all the time, and our cause did not suffer by the examination of those questions. I believe good will result to the cause, both here and at Denver; for Bro. Frank Chatburn discussed the same questions at Denver with one Mr. Johnson, a member of the Church of God. It lasted eight nights and I believe some were convinced that we were right and ere long will be ready to cast in their lot with us. I am feeling well in this great latter-day work and am determined to push it ahead to the best of my ability.

Yours for truth,

JAMES KEMP.

PERRY, Iowa, Feb. 14.

Editors Herald:—The series of meetings held at the Webster Hall, Des Moines, referred to in my last, closed on Sunday, the 20th ult. A large, interested attendance. Bro. O. B. Thomas came along during the meetings, by request stopped over one Sunday, and delivered a nice, clear, and forceful sermon on the divinity of the Book of Mormon. Bro. F. A. Smith delivered an able lecture on the distinction between the Reorganized Church and the Utah faction, and with such power attending that some not of the faith wept tears—of joy, I think. At the concluding service, I enjoyed an unusual degree of liberty and power while presenting some of the evidences of the prophetic calling and divine commission of Joseph Smith the Seer.

Many regrets were expressed that the meetings should close with such interest manifest, but we concluded the Saints had borne the financial burden so well and nobly that right would demand no more of them at the time, and so reluctantly closed; but expect to hold meetings there again before going to the General Conference, if all goes well. Hope the Saints of Des Moines will be ready for the series by March 7.

On January 23 Bro. Fred left Des Moines for Perry, Dallas county, where and in vicinities he kept the work moving till the time of our district conference. On the 24th I went to Runnells, and for two days the snowstorm and blizzard held us in "durance" and their vigils ceased not. Indeed, such experiences as the world has witnessed this winter, with the snow and storm, cause me to think seriously of the Lord's "reserved" forces of "battle and of war." (Job 38: 22, 23.) The battle has raged by land, lake, and ocean. He has "his way in the whirlwind," says the prophet.

After having held a few services at Runnells, on the evening of January 31 I began a series of services at Hartford, Warren county, in the Presbyterian church. The attendance was good, and increased almost to the last, and had not the weather been so severely cold the audiences would have been larger and we would have continued the meetings two evenings longer; but the renewal of the blizzard on the 6th inst. cut our efforts short there. I will not soon forget how the Lord sustained me by the aid of his Holy Spirit while setting forth the claims of the gospel restored, at Hartford. I do not believe all doors will be readily closed there against our elders again. Some who hitherto have heard reports only of our people and faith expressed great surprise, exclaiming, "It's the Bible;" "I'm astonished;" "I can bid you God speed." The Lord is opening wide the door for the proclamation of the word of life, in Warren county and in some other parts of this district.

Our soul swells with gratitude to God, as we contemplate the increasing calls for the preaching of the word of life, and the query, "Where shall the laborers be found to respond to the calls?" presses itself home to our hearts. We can only pray for more laborers, and labor on, and wait.

Bro. D. M. Rudd, after leaving Knoxville,

battled with blizzard and other circumstances northwest of Des Moines during the cold snap till the week before conference, when he came on to Perry, where he is at this writing, aiding in a series of meetings we are holding here.

Bro. F. M. Weld is well reported of where he has labored; for, besides preaching when the way opened to him, he takes hold and aids branch officers, as only those of experience in that department of the work can.

We all felt sad to have Bro. F. A. Smith leave the district, as the needs of the work of the district are increasing all the time; but we shall try to be reconciled with the belief that the loss of his labor here will prove to be the gain of the work at Omaha, Nebraska, whither he went last Sunday, the 10th inst., to steady the gospel plow. May God give him success there. His labors here have been approved.

I arrived here too late on the 8th inst. to attend the session of the Sunday school convention, but learned that the business was done in a satisfactory way. I was here to attend the entertainment in the evening. The children acquitted themselves splendidly. The concluding exercise scene of the evening, the eight little, four little, one little white-gowned, white-capped, candle-bearing, "good night, March," little "tots"—girls,—was a very pretty and impressive closing scene.

I made a few remarks on the nature and importance of the Sunday school work, urging upon the party the necessity of strongly sustaining it, as its influence is one of the strongest safeguards to the young that could possibly be thrown around them; because its developments of them is *morally strengthening*, thus preparing them to resist the increasing evil influences of these evil times—the increasing power of intemperance, floods of fictitious books and papers, the general moral indifference and religious laxness of the age. So many *sins* are being liveried in the garb of innocent pastime and being *exalted to the sphere of etiquette!* Some of the young present, not of our people, stated afterward that the counsel given was better than their *mothers* had ever given them! We can never know till the "sweet by and by" what an infinite power for good the Sunday school under the gospel may become. Toil on, ye young Sunday school workers; your cause is among the noblest conceivable. Let it have *first place* in your life's work. Sow gospel seed in the untrammelled soil of young, pure, and innocent hearts. O, what shall the harvest be?

Bro. C. Nirk, the district president, was called away from Perry on Friday evening, to conduct the funeral services of Sr. Batty, at Colfax, did not get back to attend the conference held the 9th and 10th inst., so the brethren placed the burden of presiding on me. Business was done in an affable way, considering the cold weather, and so far as I was able to learn, to the satisfaction of the attendant Saints; so my part of the work was quite easy. The Bishop's agent's report indicated quite a lively interest in the work, notwithstanding the hard times; and ministerial reports showed that the local laborers had not been idle since the previous conference.

The conference was not so numerously attended as it would have been had the weather been more moderate. But O, those frosty Dakota northwesterners, how they paralyze business and ideas, and frustrate plans and the best of intentions, sometimes! But we must learn to yield to the inevitable; *cannot* do otherwise.

Bro. Rudd and I are here doing what we can to set the claims of the latter-day work before the people. Saints have rented the town hall for the time; attendance on the services moderate. So we labor and wait, sow the seed, and "have long patience," till the early and latter rain descend upon the labor, that fruit unto life eternal be gathered in. But few Saints here but they are workers in the cause; and with persistent effort what may not the results be for good here? Bro. William Johnson and J. W. Morgan have the work here and at Angus in charge, and are faithful and vigilant, endeavoring to improve each opportunity for getting the gospel before the people. I believe the work is onward and in fair condition throughout the district. Expectantly,

C. SCOTT.

PLEASANT GROVE, Utah, Feb. 11.

Editors Herald:—The Saints at this place are striving faithfully to complete their church building, which is now nearly ready for the plastering. They will have a neat little house in which they can worship without hindrance, and where they can feel at home.

Great credit is due their untiring efforts, and I wish Saints in other parts who could do so would take hold in good earnest, and imitate their example, and erect houses of worship where the missionary would be free to preach the word without fear of the doors being closed against him. The churches of other denominations here are securely barred against us, and the ministers seem to hate us worse than they do the Mormons here.

I recently called on the Presbyterian minister at American Fork, Rev. A. J. Livingstone Smith, who for some time has been lecturing against Mormonism each Sunday night. When I had introduced myself he told me I was the very man he wanted to see, but his action and manner of speech soon revealed that I was the man he did not want to see. He at once began his tirade against Mormonism root and branch, but gave just time enough for me to state that the church I represented did not indorse the false doctrines of the Utah Mormons. He broke in by asserting that Joseph Smith Mormonism was tenfold worse than Utah Mormonism. He especially condemned the Book of Covenants because it says that unless a man is baptized by immersion in water he cannot be saved. I proposed for him to open his church doors and we would go in and canvass the matter before the people, I to affirm this doctrine. He said: "Rather would I give poison to the people." I then asked him to let me hold a meeting or two, but he told me he would sooner have his right arm severed than permit me or any of our elders to occupy a pulpit under his control. I found him to be one of those kind of men who think they

know it nearly all, and what they do not know not worth knowing. He is a would-be Braden, but lacks in ability. I obtained the use of the city hall, where I preached twice to a fair attendance of men, but not one woman honored us with her presence. Mr. Smith attended one meeting.

An elder cannot preach many sermons a year in this field, as he is often compelled to wait a whole week, and sometimes longer, to get a house to preach once, and in many places cannot get a house at all. I preached in this place yesterday, and may continue during part of the week. I am to be in Provo for Sunday, and from there may go to Spanish Fork and other places in that region.

Yours, hoping for the triumph,
H. N. HANSEN.

MOOLAP, Australia, January.

Editors Herald:—In penning a few lines with reference to the work in this part of the Lord's vineyard I am pleased to inform you that recently there are slight indications of an improvement among the Saints where I have been laboring, for which we feel very much pleased, and trust that it will be permanent, and that the forthcoming conduct will be fraught with examples which will prove to the world that our lives are hidden with Christ in God. For I have learned by observation in the past that although a man may be possessed with great abilities, and speak as it were with the tongues of angels, if the Christlike life is not made manifest in his daily intercourse with his friends and neighbors, his influence for good would die a natural death. 'Tis not a day of many words, but a time of sifting and critical examination, when all shades and forms of hypocrisy are sure to be made manifest by the Spirit of truth, to those who are found walking in the light of the gospel.

Some three months ago I went to New South Wales, joined Bro. Kaler, and spent one of the most pleasant and profitable seasons it has been my lot to enjoy since coming to the Colonies. We lost some time in traveling as we had several hundred miles to go, and that by horse and vehicle; so we took along Bro. Kaler's new tent, and like the gypsies camped by the way when night overtook us. We found this plan a cheap way of traveling, and we could stop when, where, and as long as we liked, with but little expense. We were in the regions of the Nambucca branch for one month, and were greatly pleased to see the union and persistent endeavor to keep pace with the onward march of Zion's cause. They are somewhat scattered, and therefore take their dinners with them on Sundays, and spend the whole day together in the different departments of church work. Zion's Religio, prayer and testimony, Sunday school, and preaching at three and seven p. m., make up the day's exercises. There's no danger of rusting out or of falling into the background, as long as such grand opportunities and privileges as are here given are improved upon. May they never grow weary in well-doing is our earnest desire, for their influence for good is sure to be felt by others in days to come.

We held services at several places in the neighborhood, with some interest; but no one felt ready to obey the truth, although some were quite satisfied that Saints have the pure gospel as it is in Jesus. On our way home we called on the scattered Saints, by the way, and talked of the good things pertaining to the kingdom of God, to comfort and cheer them on in the warfare of life as much as possible. Stopped at Taree; upset the "disciples" nest, which had no bottom in it, gathered a few of the starving nestlings into the ark of safety, and went on our way rejoicing, knowing that the Lord will give liberally and sustain those who approach him in faith believing, nothing wavering.

Tuncurry, "that downy nest of the taffy elders," was the next point in line, where we stopped but a short time for fear some of the Saints might think we had fallen into one of "Rip Van Winkle's" twenty year sleeping fits and would not be along to turn the world upside down in time for the conference. However, the few days spent there were enjoyed and well spent; for it is indeed a home to the wanderer, a friend to the widows (the elders' wives), and a real sample of what we expect in the paradise hereafter. May the peace of the Lord ever abide there.

Here I left Bro. Kaler to drive overland to Sydney, as he is no lover of the sea, and I trusted to the gentle breezes which soon wafted me to my destination. The Saints gathered in from different parts of the country, and an enjoyable time was spent at their annual conference, which seemed to put new life into all present and give them greater desires to run with patience the race that is set before them. Three were baptized at the conference, making eleven in all during our few weeks' travel together. I find Bro. Kaler to be kind, upright, and always ready to raise a warning voice in defense of the restored gospel.

Arriving home, in Victoria, January 4, I found wife and little one quite well, but sorry to hear that Bro. Jones, president of Hastings branch, was very ill with jaundice; but upon calling I found him improving slightly, for which we are thankful. Haven't seen Bro. Wells since arriving, but hear he is well. Hoping for better times and greater prosperity in this noble work, I am,

In bonds,

C. A. BUTTERWORTH.

CO-OPERATION IN GREAT BRITAIN.

Industrial coöperation has met with many backsets, and has often taken a wrong road, yet it is making substantial progress in England. In twenty years ending with 1891 the number of coöperative societies in Great Britain increased from 746 to 1,656, their capital from \$12,607,000 to \$86,111,170, the annual sales from \$47,318,000 to \$244,608,485, and the annual profit from \$3,331,000 to \$23,571,490. These figures seem to stand for an assured success, and to indicate a broad future for coöperation in the United States.

There are enrolled in the public schools of our country 13,484,572 pupils, who are taught by 373,210 teachers.

Original Articles.

A SHORT SERMON.

COME UP HIGHER.

THE Christian life may be divided into three stages; namely, infancy, youth, and mature manhood. Every child of God passes through these stages if they ever attain

to the measure of the stature of the fullness of Christ.

The growth of the spiritual is, in a sense, similar to that of the natural man. The babe in Christ may not fully realize its absolute dependence upon its heavenly Parent, any more than the natural babe realizes its dependence upon its earthly parent; but like the latter it turns to the bosom of that divine Parent to seek the nourishment it needs; and in its simplicity drinks in the "sincere milk of the word," and is nourished thereby and grows in grace until it has attained to the *youthful stage*.

While in the infantile stage, just born "into newness of life" and nourished by "the sincere milk of the word," we are apt to be childlike, humble, and full of meekness, and reciprocate the love of our heavenly Parent; but as we approach the second stage we are more exposed to the evils and temptations of the world and the snares of the evil one, and are in danger of being deceived by the flatteries of Satan who is ever seeking to blind us as to our own weakness and absolute dependence on God, and as the natural youth is apt to imagine he no longer needs the watchcare of his earthly parent, so we, on entering into the youthful stage of our spiritual life, are in danger of thinking we can dispense with the care and instruction of those whom our heavenly Father has appointed as our guardians and teachers, and when this thought is indulged it is an easy matter for the enemy to persuade us that we do not need the care of the great Shepherd of souls, that we can dispense with his guiding hand, and walk alone. This fact renders the youthful stage the most dangerous one; for we neither know our weakness nor our strength, and are apt to be overconfident in our ability, and are in danger of treating with contempt, alike the infant in Christ and the veteran warrior who has grown gray

at the post of duty. In such conditions we act as if we thought we were the men and "wisdom" would "die" with us. We become lifted up in the pride of our hearts, and thus become heady, highminded, lovers of pleasure more than lovers of God; forgetting that the wise man hath said,

Pride goeth before destruction, and a haughty spirit before a fall.

I do not say this condition is common to all in this youthful stage, or that even a majority of the Christian youth fall into this error. I rejoice to know that many see the dangers and avoid them; but there are too many who become the victims of self-conceit because they have not studied their own natures, nor examined their own hearts; neither have they properly learned the gospel of Christ. If we continue to cultivate this pride, we shall grow up in ignorance of our real nature and become regardless of God and his word, and while we may profess to be the children of God we shall be as thorns and thistles in the vineyard of the Lord, wounding the hearts of the faithful laborers therein, and while, for the time, we may escape the pruning knife of the husbandman, the fruit we bear will be as described by Paul in Galatians 5:16-21 instead of the fruit of the Holy Spirit as mentioned in the same chapter, verses 22 and 23, and we shall eventually be plucked up and cast into the fire. Are our hearts filled with pride and unholy ambition for place and power? If so, with this spirit, the spirit of rebellion will unite as surely as two drops of water; in fact, it is the spirit of rebellion, and we shall become restive of all rule but our own and despise the authority God has given, and thus become rebels against God and his truth. Hence how necessary that by the light of the gospel we should learn to know our own hearts and seek to cultivate the disposition that was in Christ Jesus, that we may become like him and grow up unto him in all things, in righteousness and true holiness; for this reason the voice of the Spirit is given, "Come up higher!" So also the inspired language of Paul, Hebrews 6:1-3, exhorting us to "go on to perfection;" and the voice of God through Peter:—

And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins.—2 Peter 1:5-9.

God hath in these latter days emphasized this instruction, speaking to the laborers in his vineyard.

Faith, hope, charity, and love with an eye single to the glory of God, qualifies him for the work.

Remember, faith, virtue, knowledge, temperance, brotherly kindness, godliness, charity, humility, diligence.

Then he closes with the promise,

Ask and ye shall receive, knock and it shall be opened unto you. Amen.—D. C. 3.

Reader, let us ask ourselves if these are the fruits we are bearing. If so, then we are obeying the divine injunction, Come up higher! and he has decreed that "no good thing" will he withhold from them that love him. Let us then go on from one degree of grace unto another until we have

Come unto a perfect man, unto the measure of the stature of the fulness of Christ.

C. DERRY.

January, 1895.

THE BOOK OF MORMON VINDICATED. NO. 7.

BY ELDER I. M. SMITH.

AN ENSIGN TO BE REARED.

HAVING thus digressed, in order to remove all doubts in regard to Isaiah 40:1-10 and Malachi 3:1-5 referring to the second coming of Christ, I now return to this work of preparation. I have shown that the Lord is to "set up an ensign for the nations," or "lift up a standard for the people," just before his coming in power and glory, and that the object of this is,

Go through, go through the gates; prepare ye the way of the people.

The voice of one crying in the wilderness, Prepare ye the way of the Lord.

Behold, I will send my messenger, and he shall prepare the way before me.

Now, this latter-day work claims to be this preparation for the coming of the Savior. Has it come to us at the right time? We can soon determine, for certain conditions are to obtain at the time of this preparation that never obtained in the world's history before.

I will call your attention first to Nahum 2:3-6:—

The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defense shall be prepared. The gates of the rivers shall be opened, and the palace shall be dissolved.

Reader, could you describe our present railroad cars more perfectly, with the same number of words the prophet has used? Do they not "rage in the streets?" Do they not "jostle one against another in the broad ways," when stopping? Don't their powerful headlights "seem like torches"? Do they not "run like the lightnings"? (They are often named, "the Cannon Ball," "the Lightning Express," etc., etc.) Does not the conductor "recount his worthies," those who have paid their fare, between every station? Don't they "stumble in their walk," when the train is running? Do they not "make haste to the wall thereof," both in getting in and getting seated, and also in getting off? Is there not a "defense prepared" to prevent them from falling down between the cars? And do not "the gates of the river"—railroad bridges—open to let the steamboats pass? And, mind you, this is to be "*In the day of his preparation.*" Did such a condition of things ever obtain before the inauguration of this work in 1830? Never.

Now turn again to Isaiah 18:1, 2, and there you will see that when these ambassadors were sent out from a "land shadowing with wings, which is beyond the rivers of Ethiopia," at the time the Lord "lifteth up an ensign on the mountains," it is to be said to them, "Go ye *swift messengers.*" Then turn again to Isaiah 5:26-29, and you will there see that when the Lord shall "lift up an ensign to the nations from far, and will hiss unto them from the end of the earth," that Israel "shall come *with speed swiftly;*" also that "their horses hoofs shall be counted like flint and their *wheels like a whirlwind,*" while "their roaring shall be *like a lion.*" Did any horses ever have "wheels like a whirlwind" until the invention of the "iron horse," in the present century? Never. Did

any horses ever make a roaring "like a lion," except the "iron horse"? Never. Was there ever a time, then, until the completion of the railroad from Jaffa to Jerusalem, in 1890, that it would have been possible for Israel to return to their beloved city as here described? Never.

Let me now call your attention to the testimony of Mr. Dana:—

MODERN JERUSALEM.

Editor Charles A. Dana, of the *New York Sun*, has been to Jerusalem and reports his impressions in an interesting contribution to *McClure's Magazine*. Mr. Dana landed at Jaffa, the ancient Joppa, where Peter prayed from the housetop, and took the new railroad to Jerusalem. The road was built by the French, but uses American locomotives. The ascent from the sea to Jerusalem is two hundred and forty-eight feet in elevation, and fifty miles by rail. The train requires three and one half hours for the trip, and the fare is two dollars. There is one round trip daily, the train leaving Jerusalem at nine a. m., and on returning starts from Jaffa at two p. m. The traveling is therefore much more convenient in Mr. Dana's time than in the time of Peter and John who called the trip a two days' journey.

The Oriental Jews have a notion that the coming of the railroad is to precede the coming of the Messiah. The idea is based on the last chapter of the prophecies of Isaiah, where the return of the Hebrew exiles is thus predicted: "They shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord."

The word "kirkaroth," which is translated "swift beasts," literally means, it is claimed by Dr. Mendes, "a swaying furnace." This is the only instance of its use in the entire Bible. The word is not used for dromedary, camel, or asses, or any other known species of animals. The early translators knew of no other meaning and therefore supplied "swift beasts." As Mr. Dana mentions, the phrase fits the locomotive exactly. The swaying furnace is a better term for the locomotive than the present term. The prophet could not have used a more appropriate name had he seen the swaying locomotive with its flaming furnace in full blast swinging on its way down the desert, over the hills and chasms, from Jerusalem to Joppa. The swaying furnace has not yet brought them a Messiah, but it is bringing them the fruits of Western civilization, whose message is almost Mesianic.

Traversing the plains of Sharon and Jerusalem, from which Abraham was driven by bad crops, the traveler reaches the railway terminal one mile from Jerusalem's gate.—*Saints' Herald, March, 1894.*

Now, remember that we had already quoted,

And there shall be a highway for the remnant of his people.—Isa. 11:16.

Prepare ye the way of the people; cast up, cast up the highway.—Isa. 62:10.

And, in connection with these texts, read the following from the sermon (previously referred to) of Rev. A. Ben Oliel, a converted Jew late from Palestine:—

He also referred to the railroads in that land being a significant fulfillment of prophecy, especially of Isaiah 35:8, which reads: 'And a highway shall be there, and a way, and it shall be called the way of holiness.' The literal meaning of the term 'highway,' he says, means an 'embankment road.' On account of the floods, they had to raise the road upon an embankment to avoid it being washed away. At first the road was not raised high enough, and part of it was destroyed by the overflow of waters, and they had to elevate it still higher. Jerusalem is called, in that land, 'The Holies,' and the road, 'The road to the Holies.' Thus, the very name is given in prophecy.—*Zion's Ensign, May 26, 1894.*

The reader will please bear in mind that when Joseph Smith received his first visit from the heavenly messengers, in 1820, there was not a railroad in the world; that when he received his second visit, in 1823, there was not a railroad in the world; that when he published the Book of Mormon and organized the church, in 1830, there were only thirty miles of railroad in the United States, and the cars made only eight or ten miles an hour. They didn't "seem like torches," nor "run like the lightnings." There was no highway "to the Holies," and no returning "with speed swiftly;" no horses with "wheels like a whirlwind" and roaring "like a lion;" no returning of Jews to Jerusalem "by the hundreds," and no "former or latter rains" to make glad the heart of "his [God's] people Israel." All this was to be brought about in "the day of his preparation."

All this has been brought about since the commencement of this work. Did it all "just happen"? No; there is a God that doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, "What doest thou?" And he has brought about those wonderful changes in nature, and in the condition of things among men, to confirm the word and work of his servants, and to leave all who reject this work without excuse in the day of judgment. "Be ye not mockers, lest your bands be made strong."

OTHER PROPHECIES AND HISTORICAL STATEMENTS OF THE BIBLE FILLED IN THE COMING FORTH OF THE BOOK OF MORMON.

There are a number of other prophecies and historical statements found in the Bible that I wish to notice in connection with the Book of Mormon. I have already shown that its mission is to establish the truth of the Bible, and make plain some parts of it that otherwise might remain obscure. And, if it helps us, in the investigation of God's word, to understand more fully his plans and purposes in regard to man, it should be recognized not only as a work of interest but as a veritable godsend to the human family. The first quotation I shall introduce under this head is found in Genesis 11:1-9:—

And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

This tells us that God himself scattered the people from the tower of Babel "upon all the face of the earth." Do you believe it? Was America a part of the "face of the earth"? Did anyone come to America from Babel? The Book of Mormon says they did. On page 501 we read:—

And Kib was the son of Orihah, who was the son of Jared; which Jared came forth with his brother and their families, with some others and their families, from the great tower, at the time the Lord confounded the language of the people, and swear in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered.

On page 510 we are told that this

colony, who were called Jaredites, landed on this continent, where they lived until about six hundred years before the coming of Christ. During their sixteen hundred years' residence here they multiplied and spread over the greater part of North America, developed a high degree of civilization, and became very wealthy. But they had also become very wicked, and, about the time that Lehi and his colony of Israelites landed on this continent, they were destroyed in a war of extermination, having previously divided into two great factions. And, as those two parties destroyed each other in war, they left much of their wealth scattered over this continent.

Now, the Bible says the people were scattered from the tower of Babel "upon all the face of the earth." The Book of Mormon confirms that statement, and also tells us who came to this part of the "face of the earth," how they came, how long they lived here, and why they were destroyed, thus confirming the Bible narrative, and throwing a flood of light upon ancient American civilization.

But this is not all. About the time this people were destroyed, leaving their wealth scattered over this land, the Lord delivers a command, a prophecy, and a promise, to certain ones in the land of Palestine, which is recorded in Jeremiah 49: 30-33 and reads as follows:—

Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the Lord; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you. Arise, get you up unto the wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwell alone. And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them that are in the utmost corners; and I will bring their calamity from all sides thereof, saith the Lord. And Hazor shall be a dwelling for dragons, and a desolation for ever: there shall no man abide there, nor any son of man dwell in it.

At this time Nebuchadnezzar was king of Babylon, and his dominion and authority extended over the entire eastern continent. But the command here is to, "flee, get you far off;" and the reason assigned is, "for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you." The object, then, of their fleeing was to

get out of reach of the king of Babylon, which they could not do on the eastern continent. Not only was it impossible for them to get out of his reach there, but, so far as we know, there was no "wealthy nation" on that continent that "dwell alone," "without ease," "which have neither gates nor bars."

Then the Book of Mormon tells us that the same year that this command and promise was given to this people by Jeremiah (B. C. 600) the Lord told Lehi to leave Jerusalem, and promised him this land of America, which is indeed "far off," as the land of his inheritance. They did "flee," and got themselves "far off," even to this continent, out of the reach of Nebuchadnezzar.

When they got here it was just as Jeremiah had predicted. The Lord had scattered this "wealthy nation," those who were in the "utmost corners," into "all winds;" had brought "their calamity from all sides thereof," and their wealth became a "spoil" and a "booty" to this Israelite colony. One of their writers, in Book of Mormon page 43, says:—

And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forests of every kind, both the cow, and the ox, and the ass, and the horse, and the goat, and the wild goat, and all manner of wild animals, which were for the use of men. And we did find all manner of ore, both of gold, and of silver, and of copper.

It is sometimes argued that the "inhabitants of Hazor" were not Israelites and, therefore, Jeremiah could not have had reference to Lehi and his company. But the Bible in speaking of those nations that dwelt in and around Jerusalem at the time they were conquered by Joshua, (that is, the Canaanite, the Ammorite, the Hittite, the Perizzite, the Jebusites—and the Jebusites dwelt in Jerusalem—the Hivite, and others,) says that "Hazor beforetime was the head of all those kingdoms." (Josh. 11:10.) It also says that all this land, of which Hazor was the head, was taken by Joshua and given to Israel "for an inheritance." (See Josh. 11:23.) Hence, as Hazor was the "head of all those kingdoms," the children of Israel who had taken possession of all those countries, and were inhabiting them in the days of Jeremiah, could very properly be called "inhabitants

of Hazor." The prophet could not have referred to the ancient inhabitants of Hazor, for the Bible says Joshua smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire.—Josh. 11:11.

As further evidence that those inhabitants of Hazor were not to stop on the eastern continent I now call your attention to Jeremiah 48: 32, 33:—

O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach even to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage. And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the winepresses: none shall tread with shouting: their shouting shall be no shouting.

"Thy plants are gone over the sea." Notice in the thirty-third verse the Lord speaks of two places, the "*plentiful field*" and the "*land of Moab*."

In connection with this please read Isaiah 16:8:—

For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea.

The Lord in those two prophecies is speaking of "the vine of Sibmah," and he says that the "branches" or "principal plant" of this vine are "gone over the sea,"—speaking prophetically,—and that they first "wandered through the wilderness."

That Israel is this "vine of Sibmah" is proven by the following:—

For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot. Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?—Jer. 2: 20, 21.

Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved. Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and

the branch that thou madest strong for thyself.—Ps. 80: 7-15.

The word "Sibmah" means *coolness*, and you will notice in this last quotation that the "shadow" of this vine covered the hills, "and the boughs thereof were like the goodly cedars" making it indeed a vine of "coolness" and pleasantness. Notice too that this is a "noble vine," and that it was brought "out of Egypt;" that she (Israel—this vine) "sent out her boughs unto the sea, and her branches unto the river," and that there is a "branch that thou madest strong for thyself." We have already learned that Ephraim and Manasseh are "like the horns of unicorns;" that they have the "birthright," and are therefore the "principal plants" of this vine; also that Ephraim is "like a mighty man," "greater than Manasseh," the Lord's "first born;" hence "the branch that thou madest strong for thyself," that is, in the day when the Lord shall "visit this vine."

We have just seen that the "branches," "principal plants," of this vine "wandered through the wilderness," "they are gone over the sea."

Turning now to the Book of Mormon, page 36, we learn that this Israelite colony, under Lehi, "wandered through the wilderness," eight long years; they then built a ship and went "over the sea," just as the Bible says, got themselves "far off" out of the reach of Nebuchadnezzar, and found the "booty" and the "spoil" left by the "wealthy nation" whose "calamity" came "from all sides thereof," just as predicted by Jeremiah, —thus confirming, and proving the statements of the Bible to be literally true.

It will not do to say the "vine of Sibmah" is Moab, simply because the principal part of those two chapters are devoted to the calamities that were to come on that people. We have already noticed that Jeremiah 48: 33 speaks of the "plentiful field" and the "land of Moab;" while Isaiah 16: 8 speaks of the "fields of Heshbon" in connection with the "vine of Sibmah." Now Heshbon was not Moab, nor any part of it, Numbers 21: 25.

And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.

Deuteronomy 2: 9 tells us that the

Lord would not give Israel the land of Moab. In verses 13, 19 we learn that they were to pass through the land of Moab, and also the land of the Ammorites, and not molest them. But in verse 24 we read:—

Behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess it, and contend with him in battle.

Hence we see that Israel dwelt in the "plentiful field," the "fields of Heshbon;" and that Israel is the "vine of Sibmah" that sent out her "principal plants" "through the wilderness" and "over the sea," unto the "wealthy nation," "far off" out of the reach of Nebuchadnezzar. And here in this land of America, "far off" from Jerusalem, the descendants of this Israelite colony lived at the time the Savior was here in the flesh. And he gives us to understand that he not only knew of them, but that his mission was to them, as well as to the Jews at Jerusalem. In John 10: 16 he says:—

And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

This evidently refers to Israelites, for the Savior said, Matthew 15: 24:—

I am not sent but unto the lost sheep of the house of Israel.

Now, if he was sent only to the "lost sheep of the house of Israel," and had "other sheep" which were "not of this fold," they must have been Israelites who did not worship at Jerusalem. And they were to hear his voice, and, in time, become one fold with those at Jerusalem. We take up the Book of Mormon again and there we learn that he had "other sheep," and that too "of the house of Israel," on this continent, to whom he appeared after his resurrection. We learn also that they heard his voice, and, through obedience to the gospel, became one with him and the Father, —thus again helping us to a better understanding of the Bible.

It has always been supposed that those "other sheep" were the Gentiles, but, as already seen, Jesus was sent only to the "lost sheep of the house of Israel," and we are told,

He came unto his own and his own received him not.—John 1: 11.

And when they rejected him he said:—

The kingdom of God shall be taken from

you, and given to a nation bringing forth the fruits thereof.—Matt. 21: 43.

And Paul says:

Through their fall salvation is come unto the Gentiles.—Rom. 11: 11.

Again he says:—

And thou, being a wild olive tree, wert grafted in among them.—Rom. 11: 17.

The Gentiles, then, were not his sheep at the time he made this statement, neither did they become his until after "his own" had rejected him. Then they were taken as a "wild olive" and "grafted in among" those who "did receive him," and, although they were not the "natural branches," they were made partakers "of the root and fatness of the olive tree." And herein is fulfilled the prophecy,

I will call them my people, which were not my people.—Rom. 9: 25.

But the "other sheep," "which are not of this fold," are of the "lost sheep of the house of Israel."

Conference Minutes.

FLORIDA.

Conference met at Coldwater, Florida, Friday, February 1, 1895; Heman C. Smith was chosen to preside, S. D. Allen secretary pro tem. After able and instructive addresses by Heman C. Smith and M. M. Turpen, which were timely and well received, Bro. Smith addressed the Saints upon the pending business. Resolved that this conference petition General Conference to send an elder to labor exclusively in Florida. Resolved that the Bishop of the church be requested to release Benjamin West as Bishop's agent, and that he appoint S. D. Allen in his stead. Resolved that we sustain the district organization; that E. Powell be sustained district president and that S. D. Allen be elected clerk. Bro. Smith and Turpen were chosen delegates to General Conference. During conference four discourses were delivered by Bro. Smith and Turpen, and two prayer and testimony meetings were held, at one of which the sacrament was administered. Adjourned to meet at Santa Rosa church, Friday before the first Sunday in May, 1895, at two p. m.

NORTHERN NEBRASKA.

Conference met pursuant to adjournment at Fremont, Nebraska, January 25, 1895; G. M. L. Whitman president, James Huff secretary. District president reported the district in as good or better condition than one year ago. Ministry reporting: Elders A. H. Smith, C. H. Porter baptized 2, G. M. L. Whitman baptized 13, H. J. Hudson, G. W. Walters baptized 2, J. Huff, J. M. Stubbart; Priest S. Carter. Branch reports: Blair 24; 2 received. Columbus 35; 3 removed, 1 received. Lake Shore 62; 5 received. Omaha

155; 14 received, 13 removed. Union 69; 2 removed. Platte Valley not reported. Bishop's agent reported: On hand at last report \$55.86; received \$117.31; paid out \$132.50; on hand \$40.67. Elders' court reported that they had met but accomplished nothing, as it appeared to them they had no jurisdiction, and were discharged. Wm. Owens, of Lake Shore, recommended to be ordained to the office of priest, and was so ordained, and C. R. Davis, of Blair, recommended for ordination to the office of teacher, and referred to the district president. Present officers of the district sustained. Delegates to General Conference: G. M. L. Whitman, C. H. Porter, J. M. Stubbart, Geo. W. Walters, and E. H. Boulson; those present to cast the vote of the district. Elders and priests to labor in district under direction of district president. Committee appointed to investigate the matters of difference between Brn. O. H. Brown, C. H. Porter, and G. M. L. Whitman, were: Geo. W. Walters, Warren E. Peak, and J. W. Waldsmith. Preaching by Brn. A. H. Smith and C. H. Porter. Adjourned to meet at Omaha the last Friday in May.

VICTORIA.

Conference convened at Queensferry, January 5 and 6, 1895, Elder D. McIntosh in the chair. Branch reports: Queensferry 41; no change. Leopold 30; 1 expelled. Hastings 53; 1 died. Bishop's agent's report: On hand last report £1.; receipts £6. 16s.; expenditures £6. 1s.; on hand £1. 15s. Ministry reporting: Elders C. A. Butterworth baptized 11, D. McIntosh, and G. R. Wells. The committee appointed to deal with Bro. Juror's case reported having recommended his expulsion, which has been done. The matter of the ordination of W. Craig to office of priest was referred to next conference. The altering of times of conference from thrice to twice a year was also referred to next conference to enable delegates to be instructed on the matter. J. W. Gillen, J. F. Burton, and J. W. Wight were chosen delegates to General Conference, delegates present to cast full vote. Conference adjourned to meet with Leopold branch, first Saturday in May, 1895.

EASTERN WALES.

Conference convened at Porth town hall; James Caffall president pro tem., and A. Edwards assisted him; A. N. Bishop acted as secretary, T. S. Griffith assistant. The following elders reported: A. Edwards, T. S. Griffiths, T. Gould, A. N. Bishop, R. Jenkins, J. O. Evans, G. Cope, D. Davies, J. Lewis, J. Bishop. A. Edwards asked to be released from the presidency of the district. Whereas much indifference has existed with officials in obtaining licenses in the past, therefore, be it further resolved that hereafter we will not recognize elders, priests, teachers, or deacons that do not apply for licenses after being duly notified of the passing this resolution. Moved that we appoint a committee of three to cooperate with the committee of the Western District with reference to holding a reunion; the said committee to consist of A. N. Bishop, T. Gould, and R. Jenkins. Preaching by Brn. J. R. Gibbs and

Caffall. Moved that we accept the resignation of A. Edwards. Moved that we appoint A. N. Bishop president, T. Gould vice president, D. Morris secretary, and R. Jenkins assistant. Bro. Gould was sustained district treasurer. Recommendations for ordinations were referred to missionary in charge and presidents of branches. Committee of reunion met and decided that it should be held at Whitsuntide, which will be on June 1, 2, and 3. Moved that we tender our warmest thanks to our sisters and friends for their kindness during conference. Moved that we tender a vote of thanks to A. D. Edwards for his labors in the past. Moved that Bro. T. Gould be appointed book agent and that he is hereby authorized to purchase books to the value of £10. Moved that we apply for fifty copies of hymn books unbound, and that each person bind his own book. Moved that the district secretary apply for the said books and retain them until applied for. Moved that we uphold by our faith and prayers all the spiritual and temporal authorities of the church. This conference recommends that each member of the district contribute one penny per week towards defraying the expenses of the district. Adjourned to meet at the call of president.

Sunday School Associations.

CONVENTION NOTICES.

Convention of the Spring River district will meet with the Webb City Sunday school March 11, 1895. Business, ten a. m., entertainment in the evening. The committee on program will please report to Chas. W. Sutherland, Webb City, Missouri, a week or more before conference, so he can arrange the program. All are invited to attend these meetings.

MIRTIE JONES, Sec.

CORRECTION.

Through an unintentional oversight, for which we are sorry, the names of Sisters Maggie Blair and Mary Brown were omitted from the Sunday school program for our district convention to be held in St Joseph, Missouri, March 8, 1895. Papers on Sabbath school work will be written by them.

T. W. CHATBURN, }
C. P. FAUL, } Com.
J. M. TERRY, }

Miscellaneous Department.

SECOND QUORUM OF ELDERS.

On February 19 I mailed blank reports to each member of quorum. Please fill out same and return to me by April 1. If any have not received blank report, if they will write me I will send them one.

ARTHUR ALLEN, Sec.
2210 Wabash Ave., KANSAS CITY, Missouri.

CONFERENCE NOTICES.

The semi-annual conference of the Pittsburgh and Kirtland district will be held at Wheeling, West Virginia, on the first Saturday and Sunday of March—March 2 and 3.

FIRST QUORUM OF PRIESTS.

Dear Brethren:—You have each been mailed a quorum list and blank report. Please fill out the blank and return to me by April 1. Let us have a good report, brethren, and bring our quorum up to the highest standard possible. Should any fail to receive blanks after a proper length of time, please notify me at once, giving present address, as some changes may have occurred. Hoping to hear from each of you, I remain,

Yours fraternally,

L. F. JOHNSON, Sec.

P. O. Box 663, INDEPENDENCE, Missouri, Feb. 19.

SCATTERED MEMBERS.

Will the brethren and sisters whose names appear below, who may see this notice, report to the secretary, Priestly Suttill, or president, E. O. Toombs, of the Providence branch, as to their whereabouts, and if living in the vicinity of a branch of the church, ask for their letters to unite there? And if any know of those who do not read the *Herald*, or have died, will they please report, if possible, date of death, or post office address of those living. Please report by April 25, 1895.

Jane Wilson, Philomelia Brown, Nellie Fiske, Stephen H. Morse, Harriet R. Chilson, Aaron Atwall, Edwin P. Truesdell, Matilda J. Clough, Amy A. Evans, Elvira R. Eddy, Henry Greeley, Seaver Allard, Joseph Rollins, Minnie Kichner, Thomas Makin, Fannie F. Howes, Elba A. Childs, Josephine Swanburg, Esther Hopkins, Frank Simmons, Addie J. Budlong, Rhoda Peet, George Payne, Jessie H. Budlong, S. A. Budlong, P. Hopkins, E. M. Nichols, Louis Hilbert, Lillian A. Robbins. E. O. TOOMBS.

PROVIDENCE, Rhode Island, Feb. 15, 1895.

TO WHOM IT MAY CONCERN.

As there seems to be some misunderstanding upon the subject of the ministry reporting to General Conference, and as a resolution was adopted in 1892 (minutes page 73) that defines who may and who may not report to the annual sessions, therefore I cite all concerned to it, reading as follows:—

"Resolved that we instruct the elders of the church who are not under general church appointment to not report to this body, unless the labor performed has been outside of all districts and branches; and that the Secretary of the Church be authorized to reject all ministerial reports which do not properly belong to the General Conference of the church."

Several elders have sent for blanks upon which to report, yet their names are not in the list appointed by the conference of 1894, nor have I received notice from the First Presidency, or from the members of the Quorum of Twelve, that such appointments have been made. In cases where official notice has been received from the above authorities blanks have been sent, but, under the above rule, it would do no good to send them to others, much as I might like to accommodate all the laboring brethren; and this notice will explain why. I am not acting for myself in the matter, but according to the order of the body, and any and all reports sent by those not under appointment

will have to be subject to the rule quoted, so far as my action is concerned, and I hope that no one will be offended by reason of failure to receive a blank.

In this connection will say that if members of the Twelve have appointed any other missionaries than those whose names have been sent in, they should notify me at once so that blanks may be sent in time for reporting before March 15.

No reports are needed by me from those not under appointment, except that those not in quorums may apply for enrollment, stating when born, when baptized, when, where, and by whom ordained, and what labor they are performing as ministers, in branches or districts, whether presiding, preaching, teaching, or otherwise seeking to advance the cause of truth.

Such statements will be placed with quorums where vacancies exist, and each quorum will by vote accept the men it desires to have enrolled as members thereof. It does not rest with me to enroll any, only to see that they are placed in the hands of quorum officers, on their call.

H. A. STEBBINS, Church Secretary.

FIFTH QUORUM OF ELDERS.

Brethren of the Fifth Quorum will please send their reports with usual dues to the secretary,

WM. WATERMAN.

LAMONI, IOWA.

NOTICES.

Pacific Slope Mission; Brethren.—By reason of unlooked-for hindrances I will not be able to get back to California in time to receive and forward to the Twelve the reports of the missionaries of this mission. I therefore hereby request them to forward their reports, with their preferences of field of labor, the sum needed for their families, etc., to Bro. Heman C. Smith, secretary of the Quorum of the Twelve, at Lamoni, by March 15.

I hope all who have been in the field will report ready for another year of toil and anxiety, joy and blessing. Those who may be in a position to offer their services I hope will send in their names, with the necessary information. The harvest is great, the time is short, and laborers needed everywhere.

I ask pardon of my brethren for unintentionally causing them to write double reports. However, I expect to be in San Francisco by March 20, and will immediately forward to the Twelve whatever reports may have been forwarded to that place to my address, 3010 Sixteenth street.

In bonds,

J. F. BURTON.

PAPEETE, January 10, 1895.

Having changed my address since notifying the Saints of Southern California district, I will once more request, if they have anything which they desire to have recorded as matters of history, which will stand as evidences of the remarkable dealings of God with his people in these latter days, to please remember that the writer was chosen by the October conference to be your historian, and will take pleasure in fulfilling his duties as such, if you will send them to him at Univer-

sity post office, Los Angeles, California. Some person make a beginning, so we may hope for more to follow.

R. R. DANA.

BORN.

SKANK.—At Henderson, Iowa, October 8, 1894, to Robert and Bell Skank, a son, and named Harvey. Blessed January 30, 1895, by Elder H. Kemp.

BADHAM.—To Amason and Melvina Badham, of Henderson, Iowa, August 4, 1892, a son, and named George Walter; also a daughter October 11, 1894, and named Melvina Gail. Both blessed February 4, 1895, by Elders H. Kemp and A. Badham.

HILLMAN.—Near Hooker, Nebraska, January 13, 1895, to Bro. John T. and Mrs. M. A. Hillman, a son, and named Reuben Leslie. Blessed January 26, 1895, by Elders J. W. Waldsmith and W. M. Self.

GRAF.—At Mount Olive, Nebraska, May 14, 1894, to Bro. David and Sr. Adaline Graf, a son, and named Fordyce Havilah. Blessed February 5, 1895, by Elders J. W. Waldsmith and W. M. Self.

CRUSE.—At Hutchinson, Colorado, November 22, 1894, to Mr. J. R. and Sr. Lucy Cruse, a son, and named Jesse Francis. Blessed January 27, 1895, by James Kemp.

DARK.—At Hutchinson, Colorado, December 8, 1894, to Mr. L. A. and Sr. Sadie Dark, a son, and named George Owen. Blessed February 5, 1895, by James Kemp.

DIED.

CARTER.—At Charlestown, Maryland, February 1, 1895, Sr. Elizabeth Carter, aged 76 years. She was baptized November 18, 1892, by A. H. Parsons. She had stood aloof from church fellowship till she heard the gospel, which gave her great consolation after obedience. Funeral at Bro. J. V. Carter's house (the oldest son). Discourse by A. H. Parsons, assisted by Rev. Mr. Valliant, Methodist pastor. Peace be to her ashes until the trump of God shall call the just to come forth.

PETHOUD.—Near Pickrell, Nebraska, January 27, 1895, Rena Ethel, infant child of Claud and Nellie Pethoud, aged 2 months and 7 days. Funeral service held January 29 at the large Dunkard church, southeast of Pickrell; sermon by Elder J. W. Waldsmith, assisted by Elder W. M. Self. "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

SHERWOOD.—At Dunbar, Nebraska, December 28, 1894, Bro. George Sherwood, aged about 72 years. He was a member of the Nebraska City branch. He was an inoffensive man, always tried to be at meetings, at times bore testimony to the truthfulness of the work, and died in the faith. Peaceful be his rest.

COLE.—Near Davis City, Iowa, February 12, 1895, Clarence W., son of Charles and Millie J. Cole. Deceased was born December 22, 1893. Funeral sermon at the home by Priest Nephi Lovell; text, Acts 17:31, 32.

BATTY.—At the home of her parents, Colfax, Iowa, February 6, 1895, Sr. Fanny E. Batty, aged 47 years, 4 months, and 4 days. She was born in England; came with her parents to America in 1856; obeyed the gospel

in Newton, Iowa, in 1868, Elder G. E. Deuel officiating, and has ever since manifested a Christian spirit. In her affliction she was patient and willing for the Lord's will to be done. A good, exemplary Saint has gone to rest. Elder William C. Nirk delivered the funeral sermon.

HARVEY.—Bro. Hiram Harvey was born in the Province of Quebec, Dominion of Canada (then called Canada East), on October 3, 1807, and he died at Wilton Center, Will county, Illinois, January 24, 1895. He had been feeble for several years, and his death was expected to occur before that of his daughter, Sr. Rosalia H. Dancer, but he recovered enough strength to survive her several months. Bro. Harvey's character was of that sweet and gentle nature that more commonly dwells in womankind. The writer of this was acquainted with him nearly twenty-five years and admired that kindly spirit which manifested ever a tender care for both his family and those who came within his gates, whether personal friends or the stranger traveling that way. Indeed he seemed to have a regard for all that possessed life, for dumb and helpless creatures, as well as for man, and no intentional harm was done by him in word or act. He also possessed a most cheerful disposition, ever looking upon the brightest side possible and inclined to pleasant jest that made himself and others cheerful under depressing circumstances. He accepted the gospel in 1868, being baptized May 10 that year, by Bro. David H. Smith. His wife passed on before him in 1876, and he has since resided with his son and wife, Mr. and Mrs. B. W. Harvey. He has one other son living, Mr. Jabez Harvey, of the same place.

ARBAUGH.—At Hemlock, Ohio, February 4, 1895, Bro. Wm. Allen Arbaugh, aged 45 years, 11 months, and 20 days. He was born at Arabia, Ohio; was married to Sarah E. Gipson March 11, 1870, and to them ten children were born, six of whom survive their father. He was baptized at Hemlock, September 18, 1893, by Elder H. E. Moler. Funeral sermon by Elder L. W. Powell.

WILLIAMS.—Oral Harrison, son of Sr. Ella Williams, was born April 4, 1894; died January 26, 1895, at Portsmouth, Iowa. Services at the M. E. church by Elder David Chambers.

DOWNES.—Brother Downes passed away October 12, 1894, near Plymouth, Devon, England, in his eightieth year. He lived good, and his end was peace.

COUCH.—Brother Couch passed away suddenly on December 30, 1894, near Plymouth, Devon, England, in his seventy-first year. A diligent, faithful Latter Day Saint.

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Vol. 42.

Lamoni, Iowa, March 6, 1895.

No. 10

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HIGHER CRITICISM OF THE HEXATEUCH.

PROF. L. W. BATTEN, of the Protestant Episcopal Divinity School, Philadelphia, has an article in *The Arena*, Boston, June, the object of which is "to present to the intelligent public a specific problem of the higher criticism of the Bible." Professor Batten takes for his subject the Hexateuch, not the Pentateuch; because, he contends, the Book of Joshua is inseparably bound up with the books which precede. The conclusions of the modern higher critics in regard to the Hexateuch are summarized as follows:—

There are four chief documents in the Hexateuch. The first is the so-called "Priest's Code," which runs through the entire Hexateuch, including the whole of Leviticus. It is the most complete of all the documents, as it was used by the compiler as the basis of his work, very little being omitted. This writer is particularly interested in the origin of the great religious institutions, such as the Sabbath, circumcision, and the pass-over. This document is indicated by the symbol P.

The second document is found in all the books except Leviticus, and is characterized by the use of the name

Jahveh. To this author we owe the second account of the creation, the story of the Garden of Eden, that of Cain and Abel, and much of the patriarchal history. This writer is called the Jahvist, and his work is indicated by the symbol J. His stories are primitive and interesting. His religion is intensely anthropomorphic.

The third document was once confused with P, because the same name was used for God; but it was discovered that in literary characteristics this writer was much more akin to J than to P. He is called the Elohist (E). From his interest in the northern tribes he was probably a resident of the northern kingdom. In style, J and E are so much alike that it is difficult to separate their narratives.

The fourth document comprises the main part of the Book of Deuteronomy, and is indicated, therefore, by the symbol D.

Our author then presents some of the evidences by which these results are reached, and affirms that "the critical analysis of the Hexateuch is not based on mere speculations, but upon facts." He says: That there are different documents in the Hexateuch appears from double narratives of the same events. The most complete example is the duplicate of the creation. The first from P. (Gen. 1: 1; 2: 3), the other from J (Gen. 2: 4-25). A careful study of these two narratives will show that they cannot possibly have come from the same writer. P represents the creation as accomplished in a cycle of days, J on the other hand is not concerned with time. In P, the world in the beginning was a chaotic mass, and was covered with water. The water was drawn off from the land, and then vegetation springs forth. J represents the earth at the beginning as barren for lack of water and of cultivation. The rain falls and man is created to till the soil, and then vegetation appears. In P, the last act of creation was man, and that not an individual, but the race, and of both sexes. In J, the first creature was an individual man, and the last

was the woman, the animal creation coming in between. P's account includes the universe, J's only the earth. The conception of God in the two accounts is very different. In P, the Almighty fiat is sufficient. God only needs to say, "Let be," and the creation is accomplished. In J, God fashions the man out of dust, breathes into his nostrils, puts him to sleep, takes a rib, and fashions it into a woman. God is represented as experimenting. The interest of P lies in the institution of the Sabbath day. In J, the chief interest centers in man.

The story of the flood is an interesting case in which the two accounts are woven together, though each is tolerably complete in itself. According to P, two animals of each kind were taken into the ark; according to J, seven pairs of clean animals and one pair of unclean. According to P, the flood was caused by the breaking up of the great deep as well as by the opening of the windows of heaven. "Some great terrestrial commotion is thus implied" (Ryle). According to J, the flood was produced by a rain-storm which lasted forty days and nights. According to P, the flood lasted over a year; according to J, there were seven days' warning, forty days' rain, and twenty-one days' subsidence,—sixty-eight days in all. The same differences of style and theology are found as in the creation stories, and indeed run all through the Hexateuch.

The burning question concerning the documents from which the Hexateuch is compiled is in regard to their respective dates. It is best to begin with Deuteronomy, because there is the surest ground. If the critical results with regard to that book cannot be maintained, nothing else can. We read in 2 Kings 22, that in the eighteenth year of King Josiah, Hilkiah, the high priest, sent word to the king that he had found the Book of the Law in the Temple. What was this Book of the Law? Prof. William Henry Green and others, who hold the traditional view, maintain that it was the entire Pentateuch. The fol-

lowing evidence shows that it was the Book of Deuteronomy. 1. The Pentateuch could not have been read twice by Shaphan in one day. 2. Josiah's reformation was based wholly on the laws of Deuteronomy. 3. A careful study of Jeremiah's prophecies after the reformation of Josiah, shows that his thought was permeated by the ideas of Deuteronomy. But the question still remains whether the book had been really lost, or was first produced at this time. It seems clear that, whenever the book was written, it had never before seen the light.

On the question of authorship, Professor Batten says:—

If the Hexateuch is composite, Moses was not the author, and no modern critic pretends to know who the various authors were. Like most of the other writings of the Old Testament, these documents are anonymous.

The denial of the Mosaic authorship is the sore point with traditionalists. It seems strange that they should be aggrieved if one examines the basis of the venerable claims that Moses was the author of the Pentateuch; for the Pentateuch does not make such a claim for itself. Indeed, the Pentateuch itself contains statements which exclude the Mosaic authorship. Moses is constantly spoken of in the third person, and from what seems to be a distant point of view. Moreover it is expressly stated that Moses wrote certain laws. In saying that Moses wrote a part of a book it is clearly implied that he was not the author of the whole.

If these reasons persuade any one that the traditional view of the Hexateuch is wrong, it need not persuade him that the religious value of the books is in any way impaired. Other authors were inspired as well as Moses. But, after all, it is not a question of consequences but of fact. If these things are so, we must accept them. That they are so is the verdict of a very large proportion of the men who are now devoting their time and talents to the study of the Old Testament Scriptures.—*Condensed for the Literary Digest.*

HOME SEEKERS' EXCURSION,

Via C. B. and Q. Tickets sold March 5, April 2 and 30, 1895. For dates, limit, and rates, inquire of your local passenger agent.
25apr

ZION'S RELIGIO-LITERARY PROGRAM.

Senior religious department; J. F. McDowell, superintendent, Magnolia, Iowa.

March 10-16.—Song 373, Saints' Harp. Prayer. Music. Roll call. (Respond by brief sentence from a religious author.) Song 372, Saints' Harp. Ten-minute essay: "Moral theology." Music. (Solo or duet.) Ten-minute essay: "Natural theology." Song 359, Saints' Harp, first, second, and third stanzas. Reading: Psalm 104. Paper: "Mythology—its twelve gods." Duet or quartet. Reading: Gibbon's Rome, p. 48, vol. 2. Doxology: Saints' Harp 72. Benediction.

Junior religious department; David J. Krahl, superintendent, No. 216-218 North Fourth street, St. Joseph, Mo.

March 10-16.—Hymn, Saints' Harp 27. Prayer. Reading, selection from "Lucy Smith's History." Hymn, Saints' Harp 620. Study: Conclusion of chapter one, Book of Mormon Lectures. Recitation, "The parting," Hesperis, page 7. Power and authority of the Melchisedec priesthood: Doctrine and Covenants 104:1, 2, 3, 9; 83:3, 6. Six members, each to read one paragraph. Hymn, Saints' Harp 757. Two-minute papers, "Should the society be under the direction of this (Melchisedek) priesthood?" Five members. Paper, "Church incidents for the past month." Hymn, Saints' Harp 231. Dismissal.

Senior historical department; F. M. Sheehy, superintendent, 2948 Washington street, Boston, Massachusetts.

March 17-23.—Voluntary. Singing. Prayer. Paper on the maguey plant and its uses among the Aztecs. Biographical sketch of Las Casas, Bishop of Chiapa. Music. Reading, "March to Mexico," pages 354-363, volume 1, Conquest of Mexico. Paper on the Tezcucans. Singing. Sketch of Boturini. Report of Critic. Business. Dismissal.

Junior historical department; Etta M. Hitchcock, superintendent, 4342 Vista avenue, St. Louis, Missouri.

March 17-23.—Song. Prayer. Music, instrumental. Essay, "The origin of the sanctuary at Dan." Solo, vocal. Five-minute paper, "Samson." Recitation, "The harp at Nature's advent strung," Whittier. Scriptural reading, Judges 17, member. Song, society. Business. Doxology.

Senior temperance department; G. H. Gates, superintendent, No. 9 Pierce street, Providence, Rhode Island.

March 24-30.—Hymn. Invocation. Scripture reading, 1 Peter 3:1-12. Hymn. Recitation. Paper, "Costly dress." Vocal solo. Reading. Debate, "Resolved that profuse ornamentation does not enhance personal beauty." Vocal duet. Reading. Roll call. Response, quotation concerning dress. Vocal solo. Critic's report. Business. Dismissal.

Junior temperance department; R. B. Trowbridge, superintendent, Parsons, Kansas.

March 24-30. Opening hymn. Responsive reading, Luke 6:20-49. Prayer by a member. Song. Five three-minute talks or papers on, "Do we practice what we preach? If not, why not? and is it not an intemperate practice?" Roll call. Declamation. Music. (Either vocal or instrumental.) Discussion: "Do the evil effects of a parent's intemperance pass down even to the third and fourth genera-

tion' of his children?" Suggestions for improvement. (By any member.) Short talk by vice president. Song. Benediction.

Senior literary department; Dora Young, superintendent, Dow City, Iowa.

March 31-April 6.—Prayer. Music, singing. Organ voluntary. Address, "The aim of our society." Week's reading, "Life of Shakespeare." Questions on the week's reading. Music, solo. Roll call. Response from Shakespeare. Talk, "Why have we not as many noted women authors as men?" Paper, "The woman of the future." Music, orchestra. Essay, "Wherein popular education has failed." Music. Report of critic. Dismissal.

Junior literary department; Jessie Cave, superintendent, Lamoni, Iowa.

March 31-April 6.—Hymn. Prayer. Song. Essay, "A successful life." Discussion, "Which is the greater incentive to action, the hope of reward or the fear of punishment?" Recitation. Paper, "Thoroughly faithful." Song. Roll call. Quotations from Harriet Beecher Stowe. Song. Benediction.

NOTICE.

The Independence branch has appointed F. C. Warnky, A. White, W. Roberts, and A. H. Mills, a committee on reception and accommodation of those attending General Conference. Board will be furnished at \$3 per week. All who desire further information, or to have accommodation furnished, are requested to address with inclosed stamp,
3apr AMMON WHITE, Sec.

A PLEA FROM ONE WHO IS BLIND.

To my many friends, and those who sympathize with one who cannot see, I desire to state that because of the loss of property and also my eyesight, I have concluded to make this request of all who can afford it, to send forty cents for one box of my toilet soap, or twenty-five cents for one bottle of my great crystal cement with printed directions accompanying each bottle, both of which are very useful articles, and highly recommended by hundreds of the Saints and those who have used them in the past.

The object I have in view is to build me a little house that I may avoid paying rent. I could make a living if I could stop house rent. I am not asking charity, but simply ask patronage of those who may deem me worthy of the same. I hope that each one who shall read this will carefully consider the matter and decide to send in your order at once to J. H. McMullin, Independence, Jackson county, Missouri, and it will be promptly forwarded, postage prepaid. United States stamps or post office money order taken.

J. H. McMULLIN.

[BRO. McMULLIN is an energetic toiler, who, by selling his wares, earns a living for himself and family, preferring to so do, rather than cast himself upon the church for support. He is deserving of all he asks in the above plea, and those who respond will encourage a laudable ambition in one who labors under terrible disadvantage.—ED.]
mar6

Last year over 4,500,000,000 gallons of beer were drank by the people of this world.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 42.

Lamoni, Iowa, March 6, 1895.

No. 10.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF - CORRESPONDING EDITOR.

LAMONI, IOWA, MARCH 6, 1895.

NO REDUCED RATES.

WE are informed by the committee appointed to secure rates for the General Conference of 1895 that the Western Passenger Association has again refused to grant our request, as they did in 1892 and in 1894.

The committee wrote the chairman of the association and he sent a blank form. Upon this a regular application was made in the specifications desired and returned to them on January 22. There followed correspondence, and some of the passenger agents of the chief lines offered their assistance. Twice tidings were received that our application was being considered, but a final answer was not received until February 25, and then it was found that a majority of the roads in the association had voted against us, whether from prejudice or other causes we are only left to conjecture, no reasons being assigned in the letter received.

Some of the roads have been very kind this year in issuing half fare permits to our missionary force. In other cases our active and diligent men have been refused. But we think that in many cases the success or failure in this respect has been according to the friendliness or otherwise of the local agents who have had to write out replies to the series of questions sent out by the association. For this year the association has had the final decision as to granting permits by any of the roads within the combine, instead of each road by its passenger agents making the decision on the applications received.

However the committee are now trying to obtain rates over the chief roads that will be used by our people in going to Independence. As the Burlington last year gave rates after the association had refused them,

therefore it is hoped that it and others may do so this year; and, if the number who must travel over each line is not set too high, then many of the Saints may be able to attend who cannot otherwise do so. The committee has done the best it could, using its influence locally at Council Bluffs, St. Joseph, and Kansas City, as well as with the general authorities by correspondence, and whatever may be the result of it all we must submit as cheerfully as possible.

PATRIOTIC PROGRAM.

THE west side Grammar and Intermediate school, at Lamoni observed Washington's birthday, February 22, by presenting to the patrons and visitors the following program:—

Music by band. Saluting the flag. Response, "Our Nation's Colors," followed by song, "Red, White, and Blue." Oration, "Our National Flag," Heman Broliar. Recitation, "George Washington," Laura Kelley. Solo, "The Sword of Bunker Hill," Clara Dudley. "The Story of Washington," Arthur Smith. Recitation, "A Scene at Sumter," Ethel Banta. Song, "Rally Round the Flag," School. Reading, "The Responsibilities of Our Country," Herbert Barto. "Iowa's Eagle," Walter Hammer. Duet. Recitation, "Washington," Albert Hazelton. Recitation, "I, Like Washington," Clifford Broliar. Quartet, "Out of the Old Home they Wander," Mabel Blair, Coral Smith, Clifford Broliar, Arthur Smith. Recitation, "The Ship's Colors," Clara Dudley. Song, "America," School.

The exercises were of an excellent character, tending to foster the spirit of patriotism, love of country, and devotion to its institutions; which was to be commended, and beyond praise.

The flying of the flag that day on the schoolhouses of the land gave ample token that the love of country was by no means lost, or overshadowed by the meaner things of the life that now is.

BRO. J. M. BROWN, of Leon, Iowa, laboring in Oklahoma, reports the following circumstances: Sr. B. A. Hall, who with her husband, not in the church, settled in county N, Oklahoma, was bitten by a sand viper, a species of snake, while gathering sand

cherries; of this occurrence she herself writes:—

RICHMOND, Oklahoma.

Dear Saints of God.—I feel like writing my testimony to the glory of God. I was bitten by a sand viper snake to-day, and I took it to the Lord in prayer and he has healed me. O, I cannot praise him enough for it! I want to shout to the world for him. I want to live true to him forever. Amen.

MRS. B. A. HALL.

Bro. Brown writes further:—

This letter should have appeared in the *Saints Herald* instead of the *Gospel Trumpet*. Mrs Hall is a member of the Saints' Church. . . . Sr. Hall tried to persuade her husband to obey the gospel when she did, but he thought that the responsibilities were greater than he was willing to assume. I am pleased to learn that he is now ready to take upon himself additional responsibility, and requests me to come and labor in that vicinity; thinks good can be done. He also states that upon his farm is a beautiful lake of clear water and he desires to be buried there; "buried with Christ in baptism."

RESPECTFULLY referred to the committee on American Archæology.

Prof. Warren K. Moorhead delivered an illustrated lecture yesterday afternoon at the Field Columbian Museum on "Prehistoric Man in Ohio." The lecturer spoke of the Hopewell group of mounds in Ross county, Ohio. It consists of twenty-three mounds which have recently yielded valuable archæological treasures. The excavations reveal that the pre-Columbian man was the manufacturer of rough grades of cloth, copper utensils, and carried on trade with California, Yellowstone Park, Lake Superior, and Florida. One pyramid in Southern Ohio is only sixty-five feet lower than the highest Egyptian construction. Gravel appears to have been an excellent preservative of the human body. One cranium was found in which every tooth was sound. Valuable pearls were buried with the more notable persons, and separate graveyards were assigned to men, women, and children.—*Chicago Tribune*.

Victoria letter in San Francisco *Examiner*. A remnant of a once powerful and numerous Indian tribe has just been discovered by Franz Boaz near the head of Portland Canal. Dr. Boaz has devoted his life to the study of the Indian race in America. In the interest of the Berlin Museum and the British Association he came here from Chicago a few months ago, having heard during the World's Fair that one of British Columbia's Indian tribes possessed many of the distinct characteristics—physical, religious, social, and mental—of the ancient Egyptians, from

which their legends would indicate that they had descended.

On arrival the investigator learned that the tribe he sought, now almost extinct, had a home somewhere in the Naas River country, whither he hurried. He found that the tribe had once ranged the great extent of country from Behm's Canal in Alaska to Cape Fox, and extending down to the Naas River, but that unable, by reason of their more peaceful disposition and pursuits, to oppose the inroads of Indians from the coast and from the Rockies the tribe had grown smaller and gradually smaller, until now but twelve souls remained of what was once a great people. They have even lost their name, the present tribal name, Tsotsout, being taken from the Naas River language, in which it is synonymous for slaves.

These Indians differ in appearance, measurements, history, and customs from any other Indians of America and are apparently a distinctive family. Dr. Boaz does not, however, agree with those who have pronounced them ancient Egyptians. Their sociology possesses much in common with that of the Pharaohs and their legends also are all of the "Great River." But the expert does not consider this sufficient to establish anything in view of physical dissimilarities. He has taken careful and voluminous notes, however, which he will study and compare on his return to London and Berlin. The language of the Tsotsouts is, he says, remarkable in its likeness to the Egyptian.

ELSIE, Mich., Feb. 16.—Five cases of a unique pottery which is said to have been taken from mounds in Mecosta and Isabella counties have reached here. From one of the caskets were taken pipes, lamps, and vases said to be of the time of Pharaoh; from another, stone amulets and smaller gold nuggets, and from a third, brass and stone coins and stone type. On the outside of another casket is the representation of the pyramids of Egypt and figures of a mound builder with a spear upraised, and an American Indian with tomahawk upraised. Among the curiosities also are two tablets, one said to represent the ten commandments and the other the flood.—Chicago Tribune.

EXTRACTS FROM LETTERS.

BRO. L. L. BOOTH, Vernon, Idaho, February 13:—

I know whereof I stand, but may not be able to convince others who stand where I have stood. It has been purely force of circumstances that has brought me where I now am identified. Strictly speaking, I am an outcast; my views, religiously speaking, are in line with the Reorganized Latter Day Saints, as I have read and talked them up, especially read them up. Hoping in due time I may be admitted to full fellowship and be a beacon light wherever I may be placed is my desire.

Bro. Booth has been under the harrow and plow of convincing forces, for some time, and has been singularly patient in it all; so that sympathizing with him we can safely write, Be patient, suffering soul, let the wis-

dom of God's dealing be manifest in your complete triumph in due time.

Bro. Thomas W. Chatburn sends card from Virgil City, Missouri, February 21:—

I came here last Monday to engage in discussion with one J. M. Clark, a Presbyterian. Discussion is held in a union church in this city, four hours each day; one to three and seven to nine p. m. House is crowded to repletion. I am feeling well in the fight and like it splendid for a change.

Bro. Charles Derry, Underwood, Iowa, February 25:—

Have just closed a profitable conference at this place; good interest manifest among the brethren. We were favored with the presence, counsel, and instruction of Elder A. H. Smith. I am now holding meetings for three nights. Hope some good may be the result.

Sr. Mary Hoague, Fulton, Wisconsin, February 21:—

In *Herald* of 13th ult. I am made to say: "We had two added to our number recently; one my husband," etc. It should read: "One baptized by my husband, his youngest sister; the other by Bro. W. A. McDowell, a fine young man," etc. Please correct or I fear the Saints will hardly think me truthful, as my husband has been baptized over two years and ordained an elder over one year ago. I have already received one letter asking what I meant.

Bro. E. A. Stedman, North Minneapolis, Minnesota, the 25th:—

This leaves me in fair health, still trying to push the work along. Bro. T. J. Martin, president of the Northern Minnesota district, is now with me in the city. I baptized three last Friday, the 22d; one married lady and two young men. The water was cold, but had a good day. Bro. Martin said it was the nicest baptism he ever saw. Will go back to Irving, the new opening, the last of the week. All is well.

Bro. J. R. Evans, Lucas, Iowa, February 26:—

I arrived home Friday. We had an excellent conference on the 16th and 17th at Guilford, Missouri. All are hopeful of the work in the district; the Lord is certainly blessing his people. I have been greatly blessed in my labors the last year. May the Lord continue his kind favor.

Bro. W. C. Cather, Percilla, Texas:—

There seems to be more or less spiritual distress among the people, and possibly a little suffering on their part will cause them to look more earnestly for the "perfect law of liberty." I am very proud that I am a member to this "marvelous work and wonder" in these latter days. Trials will come to us all, to test our *faith*. We should not magnify them, but go to God in prayer, remembering that God will have a tried people.

Bro. Levi Phelps, Grand Rapids, Michigan, February 27:—

I baptized two last Sunday who have been seeking truth for years, but were not satis-

fied until they heard the restored gospel. By what I have been told I expect we will soon have to trouble the waters again. The interest is increasing and we feel encouraged to continue the work here.

Bro. W. S. Macrae, Okarche, Oklahoma, the 27th ult.:—

Bro. J. D. Erwin is to meet Rev. J. M. Hendrickson of the M. E. Church in an eight nights' discussion of the faith of the two churches, at El Reno. Great interest is being taken and we expect much to be gained.

Bro. C. Scott, Eagle Grove, Iowa, March 1:—

At the late conference of the Des Moines district, their committee of inquiry on location of reunion for Southeastern Iowa was continued. I would suggest that if other adjacent districts have appointed similar committees, the members of such committees as may attend the General Conference arrange to hold a meeting while there to take the matter under advisement. I came here from Perry the 16th ult. Have held services at Head Grove church and the Fountain schoolhouse. Much sickness among the children—whooping cough and mumps, but notwithstanding this and the *muddy roads* (from melting snow), the interest has been fairly good. The baptismal waters have been troubled twice, four having been added to the church here; all from the Lutheran Church. Bro. Eli Hayer baptized three of them, I the other. I go south in the district after Sunday, March 3.

EDITORIAL ITEMS.

In this issue we begin a report of the White-Braden discussion, written by Bro. C. R. Duncan. We wrote Bro. White before the discussion began, requesting a report of the main features of the debate. He has put it in good hands and the report promises to be full of interest throughout. We are glad the right was victorious and we thank Brn. White and Duncan for the account. We take this opportunity to renew request of the brethren to furnish us news, and promptly, that the *HERALD* readers may be kept posted on what is transpiring. Accounts should be brief or full, according to their importance. The main points, without unnecessary detail, are all that are necessary.

Bro. E. N. Beach, of Flora Vista, New Mexico, writes requesting us to state that there is a favorable opening there for any of the brethren with means to erect a merchantable grist mill. It would be patronized by a large farming country well populated, whose people are now dependent on Durango, Colorado, for their market, and who are obliged to haul their grain thirty to one hundred miles, sell

for low prices, and pay high prices for flour, etc., with a long haul home, etc. Address Bro. Beach if interested.

Bro. J. C. Crabb is in the Nauvoo and String Prairie district doing work for the cause. His righteous soul is moved to strong disgust by the acts and speech of one Dr. Bronson of the First Methodist Church of Burlington; with but a small chance to refute the reverend gentleman. Patience, Bro. James, patience, the Lord's time will come by and by.

We are obliged to epitomize many of the letters we receive, and to leave out many others, so many are being sent us. All are in their way interesting, but we cannot print all, when received; and the next mail crowds them further out of date.

Bro. J. A. Stromberg, writing from the Alms House, San Francisco, February 7, is of the opinion that it is almost, if not quite useless to spend labor at that institution, people are so set in their ways "learned aforetime." He has pleaded by voice, the word, and tracts to awaken an interest, but all to little or no purpose; and will now move on to some other spot, where possibly he may have better opportunity.

Bro. J. I. Young was at Merwin, Missouri, the 23d ult. He had failed to get an opening at La Cygne, Kansas. The people did not need "doctrine;" old things had passed away and all things "become new." Some prospect of a discussion there with a Christian minister. Bro. Young has been laboring constantly in new fields since last October.

By clipping from the Woodbine, Iowa, *Twinner* of the 23d inst. we learn that Bro. J. W. Wight had been holding meetings there "with the best of interest." He had been called to Moorhead by the death of a relative.

Bro. John Pottorff writes from Eldon, Iowa, some twelve miles down the Des Moines River below Ottumwa. He has been requested to get an elder to come there to preach some. Will Bro. J. C. Crabb please take notice.

Bro. Thomas G. Whipple, Norwich, Connecticut, writes February 6, breezily. Prospects good in that region but not dazzlingly bright. It is all right, Bro. Whipple, the Lord's will only will be served at the outcome.

Bro. D. L. Harris, of San Bernardino, California, was rained in at Fall Brook, California, and reports the few noble souls settled there and at San Jacinto as being strong in the faith.

There is a little band of Saints at Grand Rapids, Michigan, whom Bro. Levi Phelps has been aiding since last November with the result that some have been baptized and others probably will be. Of this Sr. Z. M. Stephenson wrote the 24th inst., a good letter that we regret to omit.

Bro. F. J. Updyke, Greenwood, New York, writes of "many friends" made to the cause by Brn. Robinson and Powell. Certainly very many are becoming friendly to the church, and that friendship is telling and will continue to tell in its augmenting strength for good.

Those interested in the Ohio district conference should read the notice of Bro. Chas. Cooper, this issue.

President Joseph Smith left home on the 28th ult., for Webb City, Missouri, to attend the March conference of the Spring River district.

Honolulu papers sent us by Bro. G. J. Waller show that the government is dealing promptly and effectively with those who opposed it in the late uprising. Affairs were somewhat disturbed but were daily becoming more settled.

Bro. Heman C. Smith held services at Leon, Iowa, on Sunday, the 3d inst.; Bro. J. R. Lambert at Davis City, Iowa; and Brn. J. H. Hansen and M. B. Williams at Lamoni, the same date.

A dictionary holder is almost a necessity to the average student or literary worker. While one can get along without it, it is certainly a loss of time and an inconvenience to do so. Mr. L. W. Noyes, 12th Rockwell, and Fillmore streets, Chicago, manufactures an excellent, substantial holder with book shelf, that we find a great convenience. It is strong, made of iron, and saves much wear and tear upon that heavy volume—the Dictionary. Price \$3.00 each. Address the manufacturer as above.

Negotiations are said to be on foot in Italy and Germany to obtain Russia's adherence to the triple alliance.

Li Hung Chang has been empowered to conduct peace negotiations for China with Japan.

Mothers' Home Column.

EDITED BY FRANCES.

"The budding fig tree tells that summer,
With its rip'ning harvest nears;
So the times as plainly teach us
The day 's at hand,—a thousand years."

"THERE REMAINETH A REST."

"Let us never be weary in doing the right;
If we faint not we soon shall be blest,
For the children of God when their spirits
take flight,
"There remaineth a rest."

"For the frail hands that toil, for the feet
that are torn
By the thorns in the path they have
pressed;
For the lips that unceasingly quiver and
mourn
"There remaineth a rest."

"For the heart that is crushed with its bur-
den of woe,
To the cold, careless world unconfessed,
For the life that is lost by the tempest of
time
"There remaineth a rest."

HELPING HAND.

SYNOPSIS OF READING, CHAPTER TWENTY-THREE, HINTS ON CHILD-TRAINING.

DEALING TENDERLY WITH A CHILD'S FEARS.

THE very best of children may be full of fears; and in order that his fears may not gain permanent control of him the child who is thus fearful needs careful handling. Fears are of a child's very nature, and the question of how to deal wisely, firmly, and tenderly with these fears is an important one in child-training.

Fears are no sign of weakness in a child. As a rule, the stronger a child is in all that will make a well-balanced and admirable character, the more fears he will meet in the exercise of his character. Hence, a child's fears are worthy of respect and call for tender treatment instead of ridicule or severity.

"Fear" is not "cowardice." Fear is a keen perception of dangers, real or imaginary. Cowardice is a refusal to brave the dangers which the fears recognize. Fear is a moral attribute of humanity. Cowardice is a moral lack. A brave child or man may have more fears than the veriest coward. The one is successful in striving against many fears; the other yields to the first fear that besets him.

To say truthfully of a child, "He does not know what fear is," is not to the child's credit. A child ought to know what fear is. The soldier who is not quick to see and recognize danger on every hand cannot fully realize the necessities of the hour and the demands upon him. Hence, the best soldier is likely to be the most fearful. The apostle said, "Let him that thinketh he standeth take heed lest he fall." It might be said, Let him who has no fears have a care lest he fall from lack of fears.

A child has different kinds of fears and they need to be differently dealt with. Some of a child's fears come by reasoning, some are

apart from any reasoning, and some are in the realm of fancy and imagination. Every child has some measure of each kind of fears, but one has more of one kind, another more of another kind.

A child who has fallen or been otherwise hurt in making some attempt, is liable to be afraid to make another effort in the same direction. "A burnt child dreads the fire." That is a reasonable fear. Again there are fears which have a basis of reality, though they are not the result of reasoning. A child shrinks from trusting himself to strangers: he trembles at a loud noise; is fearful of sounds made by the wind; of thunder and of lightning, even though he knows nothing of harm from the electric bolt. Again a child is afraid in the darkness, or of "ghosts" and "goblins" of which others have told him. In this case his fear is caused through his imagination. It would be absurd to think that all these fears call for exactly the same treatment. It is necessary to consider how to deal with each class of fears by itself.

If a child had no fear of falling, no fear of fire or water, of edged tools or machinery, or of a moving vehicle, he would obviously be lacking in sense. Yet some children are much more timid than others in the presence of personal danger. One child is unduly cautious, another unduly venturesome. The timidest child can be brought to overcome largely his fears of physical harm. Among primitive peoples, children are taught to swim before they can walk; to climb as soon as they can stand. Also, circus managers train civilized children to feats of daring agility. How to train a child to master his feelings in this line, without the cruelty of savages or professional athletes, is worthy the attention of every wise parent.

Fears which are the result of reasoning ought to be removed by a process of reasoning. A child ought not to be beaten or threatened or ridiculed into overcoming his fears, but rather encouraged and directed through showing him that they can and ought to be overcome. His fears are not unworthy of him. The meeting and surmounting of fears is worthy of a child. He ought to be helped to see this, and kindly cheered and sympathized with in his efforts to overcome.

Many a child has been trained to intelligent fearlessness, as far as he ought to be fearless, through the wise and tender treatment of his parents in showing him that he could overcome, and stimulating him to strive to do so. And many another child has given up the attempt to overcome his fears because of untimely ridicule. If he must be a laughing stock while struggling to overcome he will give up the struggle to evade the ridicule.

Instinctive fears are common to the brightest and the dullest children. They are given to humanity as guards for its own protection. It would never do for a child to trust all persons alike. He needs to be capable of starting at a sudden sound, and of standing in awe of the great forces of nature. A child must learn to meet these fears through understanding what is their reasonable limit,

and by acting accordingly. It is the parent's part to train the child to know how far to overcome and how far to give play to his fears. And for this the parent needs tenderness, patience, and wisdom.

When a child shows fear at the rattling and moaning sounds made by wind on a winter's night, it is not fair to say, "O, nonsense! What are you afraid of? That's nothing but the wind." That does not help the child, but it may harm him from lack of sympathy. If instead the parent says, "Does that sound trouble you? Let me tell you how it comes," and then goes on to show how the wind drives away sickness, and that it sometimes makes sweet music on wires stretched for it to play upon, the child may gain a new thought about the wind, and learn to listen for its changing sounds.

To quiet his fear of thunder, a little boy was told by his mother that it was the voice of God. At the next peal he cried, "Mamma, baby doesn't like God's voice." He was not old enough to find any comfort in the thought and his mother did not rebuke him. A father whose little daughter was afraid of thunder carried her out on the piazza during a thunderstorm to see something very beautiful, as he said. He told her that the clouds were making loud music, and that he wanted her to watch for the music and for the light that always flashed just before it. His tender way and his enthusiasm made the little one forget her fears to think of the wonders of nature. Soon she could listen with reverent gratitude to the thunder as if to the voice of God. Children would have fewer unmastered fears to trouble themselves and others if parents dealt with them with more of such loving wisdom.

Fears of the imagination are the hardest to control; and they call for the greatest tenderness of treatment. The most sensitive children, those of largest imagination, will suffer most from these fears. Cold-blooded matter of fact persons are scarcely able to sympathize with them. Hence, these fears are less likely to receive consideration though they need it the most.

These fears cannot be removed by reason. They are of the imagination and must be mastered through imagination. It is children who suffer from them most keenly, but manhood is not always free from them.

A child may be trained to go alone in the darkness, or to sleep away from others without overcoming his fears. He may remain as timid as ever and suffer in silence because his fears are always regarded as being unworthy of him. In most cases it would be better not to send a sensitive child for a lonely walk in the evening, nor to force him to sleep beyond easy call of others of the household. It is always right and wise for the parent to sympathize with a child in his fears.

The best of helps to a child in overcoming fears of imagination is found through the imagination in a sense of the constant presence of a Divine Protector. A little child awakened in the night and called to her parents in another room. When her father came to her she told him that she was afraid. He did not rebuke her, but told her of a verse in

the Bible which he said was meant for her at such times. It is what David said to the Lord, his Shepherd: "What time I am afraid I will trust in thee." He told her to say it over as a loving prayer whenever she was afraid, and the Good Shepherd would hear and take care of her. She repeated the words and then her father prayed and she was helped to realize how near God was to her in her time of fear. She never forgot the verse and it always helped her in her fears.

A child's imagination should be shielded from unnecessary fears through foolish stories told by others or read from improper books. But whether a child's fears be few or many, they should be tenderly dealt with; not ignored nor rudely overborne.

C. B. S.

WILMETTE, Illinois.

Dear Sisters of the Home Column:—Though I think I will address more particularly those who are apart from any branch of the church. I want to tell you of a meeting I have had at my house recently.

For a long time I had thought I would invite some who were interested, and have a mothers' meeting, and perhaps there would be those who would like to meet once a month afterward. I talked with some about it, and all thought it would be pleasant as well as profitable; so we had the meeting the last week in January. Both the ministers announced it for me, and I spoke to any I saw, and there was a very good attendance, though the weather was extremely cold.

Dr. Marie Olsen, a physician with whom I am acquainted in Chicago, came out and gave an informal talk on "social purity," after which the ladies asked questions, and all took part in a discussion of the subject. All were quite pleased with the meeting, and it will, I hope, lead to more meetings later.

If a speaker is not available for an opening meeting, there are many good articles in the Home Column, *Autumn Leaves*, and the leaflets that will do just as well. The "Christmas Talk with Mothers" I thought very good indeed, and it would make an interesting reading. Most mothers will take an interest in a meeting of this kind, though there may be some few who do not see the importance of serious thought on these questions. A great many have not thought much about it at all, and only need an awakening to a realization of the importance of teaching their children in this direction.

A lady who has been a school-teacher said to me: "Any school-teacher knows that children learn twice as much at school as at home; so why should they not be properly taught at home, instead of hearing things in an improper and an impure manner, away from home. I think that if children were taught at home to look upon these things as sacred, they would be less apt to talk about them to their playmates."

Mothers say to me that they would not know where to begin, or what to teach, and I felt that way at first; but I concluded only to answer each question as it was asked, and then only so far as I thought they would be able to understand, and later to explain to

them more fully. Some of the helps that I have had, are, "The Song of Life," by Margaret Warner Morley, and "A Father's Advice to His Son," and "A Mother's Advice to Her Daughter," little leaflets from the Murray-Hill Publishing Company, Boston. These I have read to the boys, and some of the sweetest experiences I have ever had with them, have been in these little private talks, and I am sure every mother will find it so.

I long ago came to the conclusion that life is too real, too earnest, not to be doing something to help; and let me tell you that the very best way to get interested in any work, is to have a part in it.

"The earth is the Lord's and the fullness thereof," and each must work for the advancement of righteousness wherever he is, as the children sing, "You in your small corner, and I in mine."

I think wherever there is a branch of the church there ought to be an organization of the Daughters of Zion. Where there is no organization, try these mothers' meetings. I am sure much good can be done in this way.

Something is always to be gained by an interchange of ideas on any subject, and I know mothers can be a great help to one another, if they are earnestly desirous of being useful in this way. You will certainly feel happy and blessed in putting forth an effort to help mothers, and for the advancement of purity among children. Your sister,

HORTENSE SELTON CRAMER.

LAMONI, Iowa.

On Sunday, evening February 3, Bro. Joseph Smith addressed the branch on the duties of branch officers and members. He said that the principle underlying the duty of each was that of service, of doing good to each other.

After defining the duties of each branch officer and giving much good instruction by which all might be benefited, he said that one great mistake which the church had been making for the last thirty four years was in waiting to be commanded in everything. The Lord has placed in man the power to do good, and he ought to exercise this power.

Besides the officers "set" in the church, there are "helps and governments." Among the helps we have the Sunday school. It has been thought by some that because he (Bro. Joseph) had not said a great deal about the Sunday school work, that he did not approve of it. He said, "I indorse it from first to last. Anything that is for the benefit and instruction of the children is good. It seems to be the impression with some that there was no Sunday school in the old church. I stand here as a witness that there was. I was a member of a class of sixty boys, taught by Bro. Almon Babbitt, and I there gained some wholesome instruction. Let the brethren and sisters who are engaged in this work of the Sunday school, labor with zeal, and do all they can toward establishing righteousness.

"I also indorse the Zion's Religio-Literary Society. I indorse the Daughters of Zion.

And to those who think that there is no commandment for these things, let me say that there is. They are provided for in the spirit of the law. The power is in you to do good, it is your privilege to exercise it, and it is expected of you that you will do so. As a matter of course, put forth your efforts to keep out evil and to build up righteousness."

ONE WHO IS ANXIOUS TO HELP.

THOSE BABY FEET.

NO SOUND is sweeter to the parent's heart than the patter of baby feet. No silence is more oppressive than that unbroken by accustomed footfalls. And yet, how baby's feet are neglected and abused. I am speaking not of the infant in long clothes, but the toddler of one year and up to seven, but especially under seven years of age.

One need not be very observant, nor have a wide field to see illustrations of what I saw not very long since:—

A mother warmly clothed, thick, arctic overshoes encasing her feet and ankles; by her side, a dainty mite of humanity, possibly four years old, well cloaked, well capped, but on the tiny feet only the soft kid baby shoes. Nothing between the tender feet and the ice-cold pavement but a paper sole. And hark! hear that hollow, hacking cough. Dire omen that a breach has been made in the loved one's health. It entered through the feet for otherwise the little one was well protected, unless perchance there should have been a veil over face and ears, for the day was bitter cold, though sunny.

Many a catarrh, many a severe deafness, many a consumption, many a case of croup, many an acute attack of lung, throat, or bowel trouble has this cause, and this cause only to thank for its existence.

Let this be your maxim who have the care of young children, wherever economy must pinch, let it be elsewhere than on feet and limbs. Let it be a calico dress summer and winter if needs must, but let wool encase the body from ankle to neck, and let warm though mayhap coarse footwear protect the feet.

True, many a child of poverty goes with nearly bare feet in the depth of winter and perhaps escapes consumption and catarrh, but one exception does not make a rule. The child of poverty is short lived as a rule, and forms no guide for those able to care for their children as they should be.

While the question of children's footwear is under consideration another point comes to mind; namely, the matter of fit.

While the question of warmth and wearing qualities no doubt deserve first consideration, the fit should be as near perfect as possible. Corns, ingrowing toe nails, bunions, enlarged big toe joints are many times started by ill-fitting shoes bought by our elders, when our protests that "they hurt" were entirely disregarded or laid to childish petulance.

Hardly one person in fifty reaches maturity without some deformity of the feet. This is sad, nor is it necessary, for it is avoidable even though few can afford shoes made to order, if only a little care be taken. Whatever other failing the shoe may have, secure three

points: let it be long enough, wide enough, and just right around the ankle to insure a little support without in any degree interfering with the circulation.—A. A. Whitfield, M. D.

NOTICE.

WE hereby remind the local societies of the Daughters of Zion that we desire to hear from each at the convention to be held at Independence during the time of the General Conference. To this end please instruct your secretaries to report before April 1, to Sr. Callie B. Stebbins, Lamoni, Decatur county, Iowa.

ADVISORY COMMITTEE.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

A SISTER who, for good reasons does not wish her name to appear, earnestly requests your faith and prayers in behalf of her daughter, who has become cold and indifferent in the work, that she may return to her former faithfulness and be fitted to do the work she was told by the Spirit she should do, if faithful.

Sr. L. M. Walters, of Denver, Colorado, requests your faith and prayers in behalf of her husband, who is sorely afflicted.

Bro. J. R. Cook, of Sacramento, California, asks your faith and prayers in his behalf that his health may be restored so that he may be permitted to enter the ministry.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR MARCH.

"If ye turn away the needy, and the naked, and visit not the sick and the afflicted, and impart of your substance if ye have, to those who stand in need; I say unto you, If ye do not any of these things, behold, your prayer is vain, and availeth you nothing," etc.—Alma 16: 29.

Thursday, March 14.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verse.—Doc. and Cov. 68: 4.

Thursday, March 21.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Galatians 6: 9, 10.

Thursday, March 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Doc. and Cov. 65.

BEGINNINGS OF CANCER.—Dr. Robert Boyce (*London Lancet*), calls attention to the relationships that exist between irritation and cancer. The precancerous stage of cancer itself often due to some local irritant, is something too much neglected. Especially is this true in reference to lingual irritation from defective teeth which form a simple psoriasis but too often ends in cancer. Dr. Boyce suggests that animal parasites may arouse by their long irritating presence, pre-cancerous, and even cancerous changes, giving as examples coccidia, distoma, bilharzia and the echinococcus.—*Nat. Pop. Review*.

Letter Department.

SHEFFIELD, England, Jan. 28.

Editors Herald:—I was much stimulated this morning in reading the *Herald* for January 16; for a traveler might as well be in—well, hades, as deprived of reading the *Saints' Herald*.

How cheering to learn that the Evanelia had glided over the bosom of the great deep and safely arrived at her destination! And how many hearts will be drawn out in fervent prayer to God as the conference minutes from the Tahitians are read, for the enduring, patient, and persevering Bro. and Sr. Devore, who have suffered so much for the gospel's sake; not forgetting Brn. William Newton and J. W. Gilbert, nor the brethren who are battling for the right amid many difficulties in far-off Australia!

But while the *Herald* brings so much comfort, it not infrequently conveys sorrowful events, but how can it be otherwise in this lower estate? I readily and freely offer my condolence to Bro. and Sr. Griffiths in their great bereavement and distress, and I am sure I may so speak in behalf of the Saints in England and Wales. God bless and keep them, that after life's struggles they may enjoy a blessed reunion with their loved ones in the resurrection of the just. And, though it may not tend in this the time of their distress to effectively assuage their grief, yet the thought that in the interim their departed ones will be safe, and better cared for, may greatly tend to make their inexpressible grief tolerable. May it be so.

On Sunday, January 20, the rain poured down, and during the ensuing week cold, with snow squalls, slippery streets and sidewalks, or causeways. The 27th: snow, snow, so that the hills and vales of Sheffield are covered with a snowy garment, and the streets present a lively scene with householders, shopkeepers, etc., scraping and sweeping sidewalks, some of whom for the benefit of pedestrians spread salt and sawdust in front of their several doorways, that their feet slide not. Yet while perambulating the hilly streets of Sheffield there have been many slips and not a few falls measuring the sidewalks at full length quicker than ye editors could wink. Whether I write understandingly on this point or otherwise, to the reader it mattereth not.

My visit to Wales has been deferred, to attend a Sheffield district gathering; but all being well I set my face thitherward on the 31st. Snowstorms in England are general, Wales not escaping. The necessity for a vigorous prosecution of the work this side of the Atlantic, whether men hear or forbear, is apparent. He who is untiring in duty's path need not worry as to results, for God is at the helm, and all is well and will so remain in Zion, with all who mean well.

Thanks to Bro. Scott for his report of the Braden-Scott debate. It was both cheering and instructive. May he, and all our rising young men, be blessed with prolongation of years, many of whom are coming nobly to the front in the stupendous latter-day work. Thank the good Lord, both England and

Wales have some such who are now thrusting in the sickle as circumstances admit with effect; and I believe that when finances will permit some will be ready to devote their whole time in the great harvest field. But I must stop.

In bonds,

JAMES CAFFALL.

MENOKEN, Kan., Feb. 16.

Editors Herald:—I am here, acting as moderator in a discussion between my son, J. Arthur Davis, and Mr. R. L. Moody, of the Christian Church, on the indentification of their churches with the New Testament church. We have had four sessions in which our church was under trial, and came out all right. We have four more sessions to try the Christian Church.

The circumstance that led to this is, Bro. G. W. Shute came here to visit his daughter, and obtained the Christian church to preach in, which resulted in the baptism of three—his daughter, her husband, and the deacon of the Christian church. Forthwith they "dug up the hatchet" and were on the "war path." We put the matter off as much as we could in order to get the gospel before the people. They hoped we were afraid to meet them and they urged the matter the more. Finally we turned around and gave them battle.

Both Mr. Ingalls, pastor of the Christian church at North Topeka, and Mr. Moody refused to accept Clark Braden as authority on the doctrines of their church, stating that he was not in harmony with the Christian Church. What will the editor of the *Christian Evangelist* say to this? A house divided against itself will not stand.

The Disciples here kick fearfully; they are not used to the harness. They will cool down and feel better we hope. All we aim at is to give the gospel of peace to mankind. Our conference at Netawaka on the ninth and tenth inst. passed off peacefully.

In best of bonds,

J. T. DAVIS.

COUNCIL BLUFFS, Iowa, Feb. 23.

Editors Herald:—Our meeting has closed for the present, and Bro. Joseph has gone home, and the visible fruits of the meeting have been encouraging and seed sown that I think will bring a rich harvest in the future.

Our worthy President during his short sojourn here has left an excellent impression on the minds of those without, and the branch has received a fresh impetus to stand by its noble young pastor. I hardly know wherein lies Bro. Joseph's power. That God does bless him in preaching, there can be no doubt; but there is an indefinable power about him that impresses the hearers that he is sincere and has their welfare at heart. While his oratorical power is not great, yet there is a peculiar power about his preaching which brings his hearers, so to speak, *en rapport* with him, so that he holds them at close attention until the close of his argument. Bro. Williams also possesses this power in a very marked degree.

Now, dear Saints, another thing we should remember is that our beloved President is no longer the strong, virile man of a few years

ago, but is growing old, and the natural powers are growing feebler, and he needs in increased measure our love, prayers, and support; and as he goes down the western slope of life, let us hold up his hands and pray God that he may yet be spared to us very many years.

Our prospects in this city are bright, and if we can only keep Bro. Williams this year we will almost take this city for the blessed Master. I pray God that this may be a fruitful year for the latter-day work, and for this let us all work and pray.

Yours in hope,

J. S. STRAIN.

CENTER JUNCTION, Iowa, Feb. 22.

Editors Herald:—Quite early last spring the attention of the people some eight miles west of Osterdock, in a vicinity known as "Updegraff Ridge," was called to our work by a brief series of meetings held by Brn. William Kephart and J. W. Peterson. Quite an interest was awakened, as also in a neighborhood near known as Elk Creek, by the former of these two brethren following the meeting referred to. At the latter place, and others near, the writer visited again in June last. The interest taken in the work warranted a promise of return, which was made good in October and November, Bro. J. R. Sutton joining in the work for a short time, the first series of length being in Edge-wood, some twenty miles west of Osterdock. At the close of this (a tent meeting) the writer returned to the Elk Creek neighborhood, where he was a second time kindly received by the good people who ministered to his wants and made their houses his home while among them; holding there a series of twenty-five meetings. From here we were invited to the ridge, the place of Bro. Peterson's effort in the spring, and held a two weeks' meeting, with an increasing interest. At this several were in attendance from an adjacent neighborhood known as the Wagman Valley, who were so anxious to have meetings there that by vote of consent on the part of the people of the ridge, willing to share the spiritual feast with their neighbors, the remaining time till the holidays was given to the new field. Here also the Lord blessed his work, and the little schoolhouse was filled to overflowing, thirty-eight listening outside in a mild evening in December. At both places the meeting was closed with a promise to return.

On the night of January 31 Bro. J. S. Roth, missionary in charge and presiding elder of the Eastern Iowa district, with the writer, began the third series in the schoolhouse on the ridge.

The congregation and interest increasing, we were soon invited to occupy the M. E. church one mile east, whither we removed with our congregation, holding a little over two weeks with a spacious house, well seated, literally packed. There will certainly be an ingathering of souls in this region ere long. Many from the valley were again in attendance. Many who had not attended any of the previous meetings were present and seemed much interested. Again the meeting closed too soon, as we were called to administer to

the sick; and again a promise to return directly after our district conference. Thanks are due to the good people of both ridge and valley for the kindness received at their hands, in which the friends in Edgewood and at Wood Center should not be forgotten.

We confidently expect to see a strong branch organized, including members all the way from Osterdock to Edgewood. God speed the day.

Yours in gospel work,
O. B. THOMAS.

MILLERSBURG, Ill., Feb. 15.

Editors Herald:—Our conference at Kewanee on the 2d was one of the very best it has been my good fortune to attend. Unity of the Spirit brought order, peace, happiness, intelligence, and multiform blessings in the various sessions. The district appears to be in a better condition than for many years heretofore. This healthy growth and steady development is largely due to the efficient labor and wise counsel of our worthy brother in charge, F. G. Pitt. The next term is to convene at Peoria the first Saturday in June, as per urgent request. The few Saints in that great city feel encouraged I believe.

There are many places in this vast domain, that should receive attention and labor. Effectual doors seem ajar, but laborers are "few and far between." The Saints are sacrificing not only their means somewhat, but evil habits are being eliminated. More patience and forbearance, more pity and pardon, more faith, hope, and charity are in active demand and forthcoming; therefore all along the line we are blessed.

With gratefulness for all mercies past and with confidence for returning good, we feel to press on in order to obtain the prize. I haste to close for the afternoon mail but not till I pray the Lord to bless the children of the holy covenant.

M. T. SHORT.

PHILADELPHIA, Feb. 16.

Editors Herald:—We have attracted some attention at Silver Mine, Broad River, Norwalk, and South Norwalk, Connecticut. After three weeks labor and the baptism of five adults at Broad River, Rev. Robbins, the Baptist minister, undertook to correct my theology under the announcement "Rebaptizing and laying on of hands;" advertising his subject in the papers, which drew a large audience, as well as the *Parsons* to hear this matter treated from a Baptist-gospel-position. Assertions outside of the lesson read were all we were privileged to hear. I submit a few of his sayings, although nothing new:—

"I have come to look after my sheep." "A disturber is among them." "He has sneaked into my back yard and stolen some of my sheep, preaching false doctrine." "I have the Holy Ghost without the laying on of hands." "Such nonsense; he would have you believe that the thousands of Christians have not the Holy Ghost, because they have not hands laid on them!" "The one hundred and fifty I have converted; he says they are not converted; must be baptized again; if not

they will go to hell." Many other things he said, but this will suffice.

After he concluded I asked the privilege of speaking a few words for myself, but was informed I could not in that house. However, I challenged the Rev. Robbins to meet the proposition of the "laying on of hands" in a public discussion. He treated it with silent contempt. I announced that I would review him, in the schoolhouse just across the street. He closed his criticism by saying, "Let him [Parsons] into my church? No! Sooner let the *itch* in."

I inclose extracts from the different papers which indicate which way the wind blows in that section. A lot is offered free to build a church on, and some money; and a number are ready for baptism, so I am informed. A better opening for gospel work I have not found for some time. I have reviewed the last two articles that came out in the *Sentinel* and *News*, daily papers, and asked them for space to be heard; and am waiting results.

Conference convenes here to-day week; after which I return to Norwalk, where I expect to continue the conflict. Bro. Kent is missed very much, especially here in the city where he had endeared himself to them by his wise, fatherly counsel. "May he be returned," is the cry of the Philadelphians.

A. H. PARSONS.

PLEASANT GROVE, Utah, Feb. 16.

Editors Herald:—This is an evening long to be remembered by the Saints at Pleasant Grove, as Bro. H. N. Hansen preaches the first sermon in our neat little chapel which we have struggled so hard to build, that God's word may be taught without having a concert or monkey show going on in the adjoining room. Our little church is not yet finished, but it will answer the purpose until the Lord opens the way for its completion. We have received with thankfulness, all donations from Saints and friends scattered through the land. It is surprising to see the sacrificing some of God's children are willing to do. One sister, a widow with seven children to support, sent in her mite. Also a sister whose husband was paralyzed, and all depended upon herself. May the Lord stand by them in every hour of need, is the ardent wish and the fervent prayer of the Saints here. May he richly reward all those who have remembered us here among rebellious Israel. We have need to be remembered in more ways than one. Pray for us, dear brethren and sisters, while there is yet hope for this people here, among whom the writer has many dear relatives and friends. Sometimes I think the ice is melting, although Jack Frost is doing some artistic work these days—I mean the Brighamite ice.

February 6; Sister Permelia Sterrett's birthday. The old people had a party in the schoolhouse; she was invited, as she had been every year before. This time, however, she felt impressed to go, so accepted the invitation. The Bishop's brother came after her in his sleigh. Bro. H. B. Sterrett was called upon for a speech on which he was complimented several times, they saying it was the best of all. Srs. Charlotte Richins

and Lizzie Sterrett were doing their parts well in their respective committees, and altogether were treated the very best by our Brighamite brethren and sisters, and an enjoyable time was had all the way round, the crowning feature being that Bro. Hansen was placed at the head of the long row of tables spread with necessaries and delicacies of life, and asked the Father's blessing upon all. Now comes the funny part. All those above sixty years of age were presented with a sack of candy. Perhaps Bro. Hansen will explain to you how he came in possession of one. Bro. Anthony was expected here to-night, but for some reason failed to come. With best wishes for our weekly visitor, Your sister,

HELENA STERRETT.

HUTCHISON, Colo., Feb. 20.

Editors Herald:—Since our debate at Denver the Kemp-Admire discussion has been concluded. Bro. Kemp produced an abundance of scripture to prove our position on the three propositions; viz., soul and Sabbath questions, and church identity with New Testament Scripture. Both disputants were courteous and polite throughout the debate. Elder Admire has had considerable experience in debate and is quite adroit in presenting his side of the question. The Saints are strengthened in the belief that Sunday is the Christian Sabbath and that the soul is immortal.

At a business meeting, held February 18, the Rocky Mountain branch was fully organized as follows: President, James Kemp; priest, Thomas Nutt; teacher, Peter Case. Bro. Joseph Kemp was ordained to the office of deacon. Six were added to the branch, others are to follow. This branch is now in good working order and our meetings are well attended.

Bro. James Kemp and I have been holding meetings in Evergreen. Mr. Frank Hines, a merchant and Justice of the Peace furnished a commodious hall, lighted and seated, free of charge. The interest is good. We shall endeavor to supplement the work begun with a series of meetings. I think the work in Colorado is in fair condition. The Denver branch is prospering nicely under the care of Bro. Shupe.

Yours respectfully,
F. J. CHATBURN.

FREDONIA, Ind., Feb. 21.

Editors Herald:—After a brief sojourn at home during the holidays, I bade adieu to family and friends on the 5th inst., and returned to my field of labor, where I arrived on the 7th, my first objective point being Derby, where we held our district conference, February 9-11. This is thirty miles from Eckerty where I left the train, and over the ruggedest, rockiest, and hilliest road that I know anything of in the State. Having no conveyance and no money to hire a rig we started on foot with our grips facing one of the worst blizzards that ever swept over this country. (This will just meet the mind of some Saints I heard in the prayer meeting at Lamoni before I left home.)

Bro. L. F. Daniel was with me on this journey. The second day out at three p. m., I was overcome with fatigue and stopped with Bro. Isaac Sardage till next morning, seven miles from the place of conference. Bro. Daniel being possessed of more physical endurance pushed on and reached the conference ground shortly after sundown, accompanied by Bro. Columbus Maymon. I was out the next morning early and reached the place of meeting in good time.

The attendance was small,—four of the missionaries and the nearest local officers being present; but quite a good report by letter of both elders and branches. Nothing of importance occurred except the ordination of Bro. C. S. Barmore to the office of priest. One or two parliamentary questions were discussed and delegates chosen to represent the district in General Conference. We met in peace and love and closed in the same. After conference Bro. L. F. Daniel took Bro. Chas. Barmore and went to Rome where they broke the bread of life nearly a week with good results. I took A. C. Barmore and went to Derby. Here we had a splendid time, many being interested. We parted yesterday, Bro. Daniel going back to his field in Central Indiana. He will preach on his journey at Lilly Dale and Oakland City and at some points in Davis county. Bro. A. C. Barmore going to Winslow and surrounding country. I and James Baggerly came here last evening where he had effected an opening early in the winter. We have the use of the brick church, the only one in the place. This is the place where twenty-five years ago I taught vocal music. Many of the friends of former days have moved away, but there are a few here now. There seems to be quite a good spirit of inquiry manifest among the people, as prejudice and tradition are certainly on the decline. Sr. Henrietta Baggerly is convalescing and I soon hope to see V. D. out in his field.

At work,

I. P. BAGGERLY.

BELL RIVER, Mich., Feb. 14.

Editors Herald:—On the 8th inst. by direction of J. A. Grant, district president, I came to this place to assist Bro. William Davis. On my arrival I found him hale and hearty, with gospel work booming. The whole surrounding country here is ablaze with the gospel. For the last week the schoolhouse has been packed to its very utmost capacity, with sleigh loads going away that could not obtain even standing room. This is a new field, and to my mind means a rich harvest of golden sheaves. The Presbyterian people at Grayling have offered to pay my fare to their little city and give me their church to preach in if I will come; I expect to go. The Saints at North Branch have been so fortunate as to rent a suitable church building for forty dollars a year. All these places are new fields for the gospel as restored by the angel.

R. E. GRANT.

Uncle Sam makes 3,000,000,000 cigarettes annually.

In Paris one person in eighteen lives on charity.

Original Articles.

ADMINISTERING THE SACRAMENT.

IN April, 1893, the Twelve and Seventy adopted the following resolution:—

Resolved, That we go upon record as believing that the act of conveying the emblems to those partaking forms a part of the work of 'administering the sacrament,' and under the law, neither teachers, deacons, nor laity, have right to serve in that capacity.—Conference Minutes, pp. 68, 71.

This action was had by each quorum in its own capacity, after which it was reported to the body. It had been referred to the Twelve from England. The First Presidency were invited to be present and take part in the discussion, and they were present and took part. No disrespect was intended, and I believe none was manifested. I call attention to the foregoing facts lest some should be misled because of the lack of needed information.

It should be borne in mind also that up to the date of the passage of the above resolution, no official decision had been rendered on the matters involved, either by President Joseph Smith, or by the First Presidency as a quorum; but even if there had been such decision rendered, would that exclude the Twelve, or First Quorum of Seventy from the privilege of taking the matter up and deciding upon it for themselves? I think not. (See Doctrine and Covenants 104: 11.) President Joseph Smith's answers to queries, as cited by a late writer, reflect the views held by the editor of the *Herald*, but must not be regarded as official decisions of the President of the Church, as the First Presidency have informed us.

In a communication from the First Presidency to the Twelve, dated at Lamoni, Iowa, March 29, 1890, occurs the following plain statements:—

It must be borne in mind that the editorials of the *Herald* are the acts and opinions of the editor of the *Herald* stated and done at the time of their occurrence according to the place, condition and circumstances obtaining, and are not the official declarations of the Presidency, either one or both; and that the editors are responsible for their editorial utterances as editors of the *Herald*, for which they are ready to answer.

JOSEPH SMITH,
W. W. BLAIR,
Presidency.

The above quotation is sufficient to show that there was no impropriety in the Twelve and Seventy passing upon the matter involved in the resolution referred to at the head of this article; and that when the resolution was adopted no opposition was had to the President or First Presidency of the church.

If, as it is claimed, conveying the emblems to the communicants is not necessarily any part of the administration as commanded in the Doctrine and Covenants 17: 22, 23,

then, clearly, there is no law providing how, or by whom the emblems shall be dispensed. This is directly and virtually conceded. Is it correct, then, to say that the expressed belief of the Twelve and Seventy, in the form of a resolution, conflicting to some extent with previously expressed opinions of the editor of the *Herald* is "a serious . . . conflict?"

Let us look at it in another way. We are acting under the light and authority of the restored gospel. If there is no provision in the law which has been given to us for the government of the church, stating by whom the emblems shall be dispensed to the members, then, evidently there was no such provision in the law given of God for the government of the primitive church. And if God gave no direction in this matter, neither then nor now, does it not prove that he was not at all particular as to how, or by whom, the emblems should be dispensed? In this case the practice which is said to have been general in the first three centuries of the Christian era, viz., the deacons carrying the emblems to the communicants, rested solely upon the authority and wisdom of men. Indeed what more do we want if it forms no part of the administration of the sacrament? Surely if all this be true, we do not need the inspiration of a seer to inform us that the deacon "may" pass the emblems. Let every branch use its own judgment in this matter, being governed wholly by the proprieties and necessities of the occasion.

Further: In the light of the above deductions and the virtual admission that conveying the emblems to the communicants forms no part of the administration provided for in the law, is it not rather inconsistent to affirm that the passage of the above

resolution, which is expressive of a different belief, is a very serious matter? Why so serious? It is not with this church as it is with the church of Rome, that is, that "the word of God and tradition" are the proper standards of evidence. I have been laboring under the impression that the grand and practical doctrine of present revelation removed the necessity for being controlled by any other standard, in the government of the church, than the word of God. Am I right?

A careful reading of what the editor of the *Herald* has said on this subject should convince anyone that the conflict between him and the Twelve and Seventy, on the matter referred to, is not near so great, or serious, as might at first glance appear. He does not claim that it should become the rule for teacher or deacon to dispense the emblems, but that they *may* if there be a *necessity* for it. He says:—

It should be borne in mind by those who have volunteered to teach us the revelations on this point, that we distinctly stated in answer to the question that "if occasion required" the deacon might do so and so. If there is no necessity, and can be none, no possible harm can come to the law. David ate the shewbread contrary to law, the disciples violated the Sabbath in plucking the ears of corn and rubbing them in their hands, and Jesus plead the necessity as the law, and it is still good law.

As to what has been the usual custom of the church, the editor of the *Herald* says:—

The church has met in the various branches and the elders have usually contented themselves with blessing the emblems, and have called priests to do the duty of passing them to the people, if the congregation was large several of them; and we believe that when the priest should be left in charge, or be under the necessity of administering the sacrament, when no elder is present, he may with equal propriety as he might act in passing the emblems to the people when blest by the elder, call a deacon to his aid "if necessity requires."

If the claim made is a correct one, that

the Christians of the first three centuries after Christ frequently, and generally, received the emblems directly from the hands of the deacons, as the history of those times shows,

then either the *Herald* editor is wrong in his statement of the usual custom of the church, or there is a conflict between the primitive church and the church of our day. Which is it? And if there is a conflict of

practice between the two churches which one shall be our guide? Or, in other words, where shall we go to get our "ruling precedent?"

But it is possible, I think, if not probable, that the title of deacon as used in primitive church history, was applied not only to those whom we call deacons, but also to priests and teachers. The fact that primitive church history is almost silent about those whom we know as priests and teachers, favors such belief. The title of "bishop" is used in this general way, and why not that of deacon? Priests, teachers, and deacons belong to the lower order of priesthood which is an appendage to the higher. They are, therefore, in a general sense, assistants to those holding office in the higher order. The word "deacon" means "*ministrant*," or "*a runner, i. e., servant*;" and it is quite likely that when we read of the deacons dispensing the emblems, reference is had to those whom we designate by the specific title of priest. This view makes the history harmonize with the law contained in D. C. 17:11, 22. However, if the history cannot be made to harmonize with the language of the law, it is simply unfortunate for the history.

Now, as to the necessity for teacher or deacon dispensing the emblems, it will, in the very nature of the case, seldom if ever occur. It is admitted that the sacrament cannot be legally administered except by an elder or priest. Very well, such elder or priest can easily distribute the emblems if the branch be small, and if it be large there will more than likely be other priests and elders present. Or, should some unusual event (which is not likely to be the case) leave but one elder or priest at the place of meeting on sacrament day, the celebration of the ordinance can be deferred for one week. Why go beyond the authority and provisions of the law when attempting to define it by resolution, and especially so when even the necessity for such a step is not at all likely to occur?

But, the pertinent and important question is, Is the resolution referred to above, in harmony with the plain statements of the law? The language of the law is,

And the elder or priest shall administer it.

But neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands.—D. C. 17: 22, 11.

The act of administering baptism is not completed until somebody is affected thereby, and the same is true of the laying on of hands; nor can the sacrament be administered until the communicants are affected thereby. Three things are essential: first, an administrator; second the emblems; third the communicants, or those who are to be administered unto. Therefore the administration is not completed until the emblems are distributed to the communicants. We might as well talk about the administration of justice where no individual is except the administrator, as to claim that the blessing of the emblems is a complete administration of the sacrament.

Let us simplify so that the poorest intellect cannot fail to comprehend. Suppose that at the time set for sacrament, no one comes but an elder or a priest, he bringing the emblems with him. Can he administer the sacrament? If not, why? He certainly could bless the emblems.

I am not talking now, about who shall administer, for the law settles that question by confining it to the elders and priests; but the question just now is, What is a complete administration of the sacrament? Can it be had without a distribution of the elements to those partaking? I think not. The words "and after this manner shall he administer it," no more prove that blessing the emblems alone constitutes the administration referred to, in full, than do the words "*concerning the manner of baptism*," found in the first sentence of paragraph 7, of the same section, prove that a person can be baptized without being immersed; for not one word concerning the mode of baptism is found in this paragraph. If it be said the word "baptism," found in the last sentence, covers the whole ground, I reply, yes, in precisely the same sense that the word "administer" covers the whole ground. The second definition of Webster is the one which properly applies to the word *administer*. It reads as follows:—

To dispense, as to *administer* justice or the sacrament.

When the divine Spirit gave this law to the church, God evidently in-

tended to inform us how, so far as necessary, and by *whom* the emblems were to be blessed and given to the members of the church; and to me, the evident reason why he said nothing about the manner of conveying the emblems to those who were to partake, is because he is willing to leave this to us, as it comes within the easy range of our ability and can in no way affect the efficacy of the administration; but the manner of blessing the emblems, and by whom the whole administration is to be performed, are stated in the law.

It will avail nothing to say that the one who administers frequently has other agents as his assistants, for these other agents must have authority, or permission under the law; and in this case the law says that "the elder or priest shall administer it," but that teachers and deacons have no authority to do so.

The resolution adopted by the Twelve and Seventy is certainly in harmony with all the law we have in the sacred books of the church on the points involved. It is a formal statement of belief which does not say what may or may not be done outside of the provisions of the law, for the necessity for any such statement was not made apparent. It is in harmony with the general usages of the church, so far as I know. I have attended nearly all the General Conferences since 1873, and have been a missionary for the same period of time. Have been present in large and crowded congregations when the sacrament was administered. Have labored more or less in Illinois, Iowa, Minnesota, Wisconsin, Dakota, Indiana, Missouri, Kansas, Nebraska, Oklahoma, Tennessee, Kentucky, Georgia, Alabama, Florida, and Mississippi; and yet I cannot recall a single instance where either teacher, deacon, or member conveyed the emblems to the communicants! But if these exceptions have occurred, which I do not deny, they establish nothing, and should cut no figure in the passage of a resolution the purpose of which is to aid the church in the administration of the law.

The main position of the editor of the *Herald* is that "if necessity requires" others than the elder or priest may dispense the emblems; and this

position was assumed not in passing a resolution in his quorum, but in answering some queries as editor of the *Herald*. I am inclined to the belief that such necessity has seldom if ever occurred. When the "*necessity*" comes upon us it may be well enough to attempt to provide for it; but until then it is better, I think, to confine ourselves to the language and sentiment of the law.

In an "Address to the Priesthood," delivered at Lamoni, Iowa, April 14, 1893, Bro. Joseph Smith stood in his own place as the President and first minister to the church, the place to which God has appointed him, and in which the Saints by vote, all along, have agreed to sustain him; and under the head of "The Sacrament," he made the following statements and gave the following advice:—

WHO MAY PASS THE EMBLEMS.

The Quorums of Twelve and Seventy have passed upon the question whether teachers, or deacons, and laymen can pass the emblems, and we bow in acknowledgment of what they have done; that the partaking of the sacrament consists in the blessing and administering it to the people; and as a consequence that neither teachers nor deacons are recognized in the matter, nor those who are laymembers in the passing of the emblems. This will settle the matter so far as any controversy is concerned, and I advise the brethren to conform to this resolution. It settles the controversy if we do not raise it and urge it ourselves. There is no necessity for that; there is not enough involved in it to have any trouble over. Therefore I accept their finding, and I believe that it is better that we should do it just as it is, and accept it, and act in accordance with it. If the priest blesses it and he is the only officer present, let him take it to the individuals and minister to them. So with the elder if there is no priest present to assist him.—Supplement to the *Saints' Herald* for July 22, 1893, p. 160.

Who has been the first to "raise" and "urge" this question *contrary* to the official counsel and teachings of President Joseph Smith? Who, if anybody, is standing in the way of a legitimate exercise of authority by President Joseph Smith? Who is or has been opposing the light given of God through President Joseph Smith as he has ministered in his important and exalted calling? *Who?*

And shall not the President of the Church lead in these, as in all other doctrinal matters? . . . Is it not safest and best to let him lead, and not attempt to lead him? Think of it.

J. R. LAMBERT.

THE DAUGHTERS OF ZION AND THEIR WORK.

THE only social peril is darkness.—Victor Hugo.

Therefore, not leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, etc.—Paul.

Whether or not in the mind of St. Paul the "dead works" referred to included only the dogmas or ritual of the Pharisees, the term as applied to the work now lying before this "organization for good" in God's church we shall use as a text with larger meaning than we have been accustomed perhaps to place upon it in the past.

Solomon said:—

Through wisdom is a house builded; and by understanding is it established; and by knowledge shall the chambers be filled with all precious and pleasant riches.—Prov. 24: 3, 4.

If the home is right, society, the church, the nation, must be right.

"Wisdom," said this wise man also, "is the principal thing," and "with all thy getting get understanding."

Wisdom is said also to be the right use of knowledge; but we must possess knowledge before it can be translated into wisdom.

"My people perish for the lack of knowledge," was the announcement of God concerning ancient Israel. We have not outgrown the necessity for hearkening to this warning.

Is the term "salvation" to have a more practical illustration in our homes, in the church of God, than in the past? Is there a way to escape the disasters that have wrecked society in the past? and shall knowledge, wisdom, and discretion preserve us from failure?

"Preach the first principles" and after you have done that, "preach them over again," is advice and saying accredited to Bro. Joseph Smith, and that was just what I was about to do, commencing with the very first principle; viz., repentance from *dead works*. But if we are to use this term, "first principles," in a dogmatic sense *only* and as generally interpreted, then I would say upon my own responsibility, alone if need be, to the Daughters of Zion, using the words of St. Paul, "Let us go on unto perfection," not to "go on," I repeat, in the circumscribed round of formal preaching and proselyting altogether; but to earnestly and seriously take up the discussion as to what road or roads

give most reasonable assurance of leading us up and on "toward perfection" or a standard of physical, moral, and spiritual attainment of Christian character that shall render us less liable to defeat at the hands of disintegrating forces of the enemy of souls and of the kingdom of God among men.

To seek for cause or causes of the failure in human governments, is the prime necessity before any remedy can be applied; and, indeed, a cause, when found, often logically carries with it suggestion for remedy. Man, in his planning by the great Creator, and in his organization, is a creature of law, and is made or unmade, rises or falls, is "saved" or "damned" by obedience or disobedience to law; and the provisions of grace or atonement or of mercy at best but takes cognizance of our innocent ignorance.

For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin.—Hebrews 10:26.

"Come up higher" is now frequently quoted. What are the steps by which we are to ascend?

"Innocence" is too often but another name for ignorance. A child is innocent because it is, and has the natural right to be ignorant; but a child that is fifty years old may be counted a monstrosity. We have said it before, and we repeat that "honesty and intelligence combined are Satan's deadliest foes; but separated, may become his most powerful allies." We have said also that man in his beginnings and endings is always a creature of law.

The most wonderful and interesting thing in all this world to us is ourselves, ourself, the center of this vast and illimitable universe, reaching out and into the abyss around, above, beneath, yet always the creature of law. "There is no space where there is no law."

The first lesson then to be impressed upon the life is by the discovery of its susceptibility to the environment of law. The first lesson to be impressed upon the budding, growing, and developing possibility and capacity of youth or a maiden is that of the tenors and blessings that come to the race through knowledge of, and being in alignment with, law,—of the dangers of a willful or even ignorant transgression.

Edward Atkinson has said that "he is freest who is most governed." As Latter Day Saints, with the rest of the world, we are too often governed by, or through ignorance and false conception of duty or propriety as regards custom, "state custom," which has passed, and does pass too oft for virtue, and the great, the very great danger in many cases lies in making this mistake.

Under this rule and false education children are, to use the words of a noted English clergyman, "Not born but damned into this world," and the children, too, sometimes of virtuous fathers and virtuous mothers, virtuous if at all too oft but because they are ignorant, but with the effects upon the innocent which society deplures, regulates, condemns, but cannot or does not prevent.

Said a good mother, "If I can only keep my daughter good and virtuous and pure *until* she is married!"

We wonder, sometimes, why young men of respectable parents go away so easily and so quickly; or why it is but a step of a generation or two from the home of a praying father or mother to that of the brothel, for scores of young girls. We condemn the state for issuing license to the brothel while it issues license and privilege to break and to prostitute the highest and holiest laws of our being and of God under the plea and title of "marriage." Marriage, as defined under laws that govern our whole being, "is ordained of God." A marriage that breaks or controverts *any* of these, is by so much not a true marriage.

The contract which the state and church demand for the protection of individuals, for offspring and for society, is all right so far as it goes; but it has not gone deep enough into the protective system. It has not—it does not go far enough to permit the establishment of the kingdom of God among men.

The first, and I believe all important, right to be conceded to humanity and to the world is the right of our children and the coming generation to be well born. Once more I repeat, To be "respectably" born, to be born according to the pharisaical code, is not enough for our time and need, not sufficient to correct the evils of

society; and yet, as yet among Latter Day Saints, this is largely the highest standard of thought and of action with regard to the sublime and awful responsibilities involved in the union of the sexes and propagation through the awful responsibility and importance of that act which brings men and women nearer to the act of a God and of a Creator than any, or I liked to have said, all the other acts of their lives placed together.

For shame! oh! forever for shame upon that false and dangerous modesty that permits such crimes against the innocent that hinders society and thwarts the progress of the church in its growth toward better conditions and power for accomplishment. During the sessions of the late W. C. T. U. convention at Cleveland, Ohio, one only which I was permitted to attend, Frances Willard talked to a vast audience about "how to rear children," and her plain speech was not considered "immodest" by people of intelligence and sense. I heard, however, a sarcasm indulged in by an unthinking person, concerning the idea of "an old maid teaching married people how to raise children." I here repeat something of my reply: That the sneers at "old maids," were too oft ill-timed, that there are children of whom I know, under the fostering and savingly intelligent discipline of "old maids" and women who are "mothers" to them in a far larger sense than the women who gave them physical being even dreamed of, and the hard task of curing the evil, through the trying service rendered, which an intelligent prevention might have rendered unnecessary, is the vicarious work laid upon these later "saviors" of the unfortunate born.

That the foster mother may become through employment of higher agencies than indulgence in an animal instinct and passion far more the real mother, need hardly to be stated.

The unwelcome child, the child of sensuality and lust, whether upon one side or the other of the consent of the state, the prayer of the priest, or the marriage vow, is not, and can never be by the decree of God, naturally speaking, a child of legitimacy or of a Godly heritage. The badge of fatherhood and of motherhood should mean more than that chance order

and happening of things which in this world are credited to animals and human beings alike.

May God bless our young people's endeavors toward the pursuit and possession of necessary information regarding duty, obligations, privilege, and attainment. May God bless the Daughters of Zion, and may their power and opportunity for doing good be enlarged. Their efforts unhindered by unwise or unintelligent criticism, while seeking new and needed reforms in the church, or by a prejudice unwarranted.

May God bless the young men like Bro. V. W. Gunsolley, and let him talk to us again, not only about "Scientific Courtship" but a scientific union and subsequent life under the rule of not one or a few conventional laws of men, but of that whole compendium of law which reaches out in safe direction and guidance for the employment of all of the agencies of the soul of man.

"The Daughters of Zion and their work," what is it?

You are banded together, if for anything—for the improvement of the race.

Let mothers, and fathers too, be impressed with the importance of the duty of being the first to instruct their girls and boys with the awful danger of misunderstanding and misuse of the strongest forces of their soul.

Let something of the nature of a lectureship, a library of opinion and information, be inaugurated among the various societies, so far as practicable. Especially in cities or places where there are larger branches of the church.

Your bodies are "the temple of God," literally speaking from a gospel standpoint. They are your own, as is your spirit, your soul. To God alone must you finally answer for their use, and there are no rights more sacred than the right to their best use. Shall we "come up higher"? high enough to learn that modern conventionalism,—the world of fashion, in thought and habit, permits most violent outrages against the laws of nature and of God? And if Zion is ever to become "the perfection of beauty" through our help or effort, we must learn to build wiser than have the generations of the past.

M. H. BOND.

THE BOOK OF MORMON VINDICATED. NO. 8.

BY ELDER I. M. SMITH.
PROPHECIES IN THE BOOK OF
MORMON.

AND now I have told you before it come to pass, that, when it is come to pass, ye might believe.—John 14: 29.

Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.—John 13: 19.

But these things have I told you, that when the time shall come, ye may remember that I told you of them.—John 16: 4.

When, therefore, he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scriptures, and the word which Jesus had said.—John 2: 22.

Prophecy and its fulfillment were the chief evidences in the hands of Christ and his apostles, to prove the divinity of the mission of the Savior. They could show that the prophecies of the Old Testament, which point to the birth, life, death, and resurrection of the Christ, were literally fulfilled in Jesus of Nazareth; then they could take up the predictions of the Master himself and show that they, too, were literally fulfilled, making the evidence doubly strong.

It is just so with the Book of Mormon. We show first, that it literally fulfills the Bible predictions pointing to the great latter-day work, and then we show that certain predictions in the book itself have had a remarkably literal fulfillment since its publication. And, having called attention to the exact fulfillment of the ancient prophecies in the coming forth of this work, I wish now to call attention to a few of those in the book that have been fulfilled right before the world, and *by the world*, since its publication.

The first prophecy I shall ask you to notice will be found in Book of Mormon, pages 104, 105.

But behold, . . . when I shall proceed to do a marvelous work among them . . . my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel. And because my words shall hiss forth, many of the Gentiles shall say, "A bible, a bible, we have got a bible, and there cannot be any more bible."

And sure enough, when the book was published the people began to cry, "A new Bible;" "the Golden Bible;" "Joe Smith's Bible;" "the Mormon Bible;" "We have one Bible, and we don't need another," literally fulfilling the foregoing prophecy, and in their blind zeal to destroy the

work, helping to prove the Book of Mormon true. Why do the enemies of this book, with this prophecy right before their eyes, go on blindly fulfilling it every day? As well ask why the enemies of Christ gave him "vinegar to drink," or why they "parted his garments among them," or why they valued him at "thirty pieces of silver," or why they "pierced his hands and his feet."

And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

The second one I shall notice is on page 103.

Yea, and there shall be many which shall teach after this manner, false, and vain, and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark; and the blood of the saints shall cry from the ground against them.

Also page 496:—

And it shall come in a day when the blood of the Saints shall cry unto the Lord, because of secret combinations and the works of darkness.

Here is a book, claiming to be inspired, containing prophecies of what shall transpire when it comes forth to the world. It is published by a people who claim to be saints of God. It is published in 1829, in free America—"the land of the free and the home of the brave"—where the constitution guarantees to every man the privilege of worshiping Almighty God according to the dictates of his own conscience. And yet it comes out and boldly predicts that when it comes forth the "blood of the saints shall cry from the ground, because of secret combinations and works of darkness." Who would have thought of people's blood being shed, by religious fanatics here in the United States, because of their religious principles? Human wisdom would never have made such a prediction in this land of religious freedom.

And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

The third one is found in Book of Mormon page 106:—

For after the book of which I have spoken [the Book of Mormon] shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written.

During the first fourteen years after the publication of the Book of Mormon between one hundred and fifty

thousand and two hundred thousand souls were converted to the faith, a thing most improbable at the time the book was published, looking at it through human wisdom alone. The leaders in the work were poor and uneducated; the world, as the book predicted, was arrayed against them; and yet it comes out plainly and says that "many" will accept it. So they did; and so they have been doing ever since, and are doing now. How did the author know that "many" would accept it?

And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

The fourth one is on page 107:—

And it shall come to pass [when this book comes forth] that the Jews which are scattered shall begin to believe in Christ: and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ, shall also become a delightsome people.

This is indeed a startling prophecy. The Jews had been scattered from their land for more than fifteen centuries; the rains had been withheld, and the land was a den for wild beasts, as had been prophesied by Israel's prophets long before the dispersion of the Jews; and there was nothing to indicate, at that time, that a sudden change was at hand. But, in the face of all this, the book declares that they shall begin to gather back to their land. What are the facts? As already seen, the former and latter rains have been restored, the land is again yielding its increase, a railroad has been built to Jerusalem, and the Jews are returning "by the hundreds," and that too "with speed swiftly."

And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

The fifth prophecy I shall notice will be found on the same page, and in the same connection, Book of Mormon, page 107:—

And it shall come to pass that the Lord God shall commence his work, among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth.

According to this, the work of the Lord is to commence "among all nations" shortly after this Book of Mormon comes forth. Again we look for the facts in the case. And we find, as already noticed in another part of this article, that in 1837 there were only four governments in the civilized world that allowed the Jews equal

rights with other citizens; but now, all nations in the civilized world, except Russia and Roumania, have so framed their constitutions as to give the Jews equal rights with other citizens. (And Russian persecution of the Jews is evidently bringing about the restoration of thousands of them to Palestine every year.) Turkey, compelled by the combined pressure of the governments of Europe and America, has removed the restrictions on Jewish emigration to Palestine, while societies of wealthy Jews have been formed, backed by some of the crowned heads of Europe, to help the Jews back to their own land. And, as already seen, the nations in making those wonderful changes "have had to do away with a state of things that had lasted over fifteen hundred years." If the Book of Mormon is not inspired, please tell us how its author knew of, and was able to foretell those radical changes in the governments of the earth, so favorable to the restoration of the Jews?

And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

The sixth, and last that I shall notice is not a prophecy, but a simple historical statement. But it was in direct opposition to the wisdom of the world, at the time the book was published, and has been substantiated, since then, by scientific discoveries, making it a genuine proof of the inspiration of the book—Book of Mormon page 43:—

And it came to pass that we did find upon the land of promise . . . the ass and the horse.

Book of Mormon page 133:—

And it came to pass that the people of Nephi did . . . raise all manner of grain . . . and also many horses.

Remember that all the historians and scientists, at the time this was published, were agreed upon the theory that the horse had never lived in America until brought here by the Spaniards. More than one enemy of the Book of Mormon has held this up to ridicule, and pronounced its author an ignoramus. But time makes wonderful changes both in science and in history. Prof. Winchell says of this:—

It is a curious fact that so many genera, now extinct from the continent, but living in other quarters of the globe, were once abundant on the plains of North America. Various species of the horse have dwelt here for

ages, and the question reasonably arises whether the wild horses of the pampas may not have been indigenous. Here too the camel found a suitable home.—Sketches of Creation, p. 210.

Again:—

Its fossil remains, chiefly molar teeth, have been so frequently found, especially in the Southern and Western States and in South America, and have been so carefully examined by competent Paleontologists, that no doubt can remain of the former existence of the horse on the American continent, at the same time with the mastodon, and that man was probably his companion. — American Encyclopedia, article Horse.

Will some of the enemies of the Book of Mormon please tell how it happened to be so far in advance of the times in which it was published? Or did it "just happen" at all? No, reader, it didn't "happen." That record is true. Scientific discoveries are being made on every hand, proving it to be inspired.

Many other prophecies in the Book of Mormon have been fulfilled since 1830, and others are now in process of fulfillment; but these few must suffice for the present.

In the mouth of two or three witnesses shall every word be established.

I have noticed only a few of those that were most unlikely to be fulfilled, when the book was published. It is just possible, too, that I have sacrificed clearness for brevity, but those prophecies are so clear and pointed, and their fulfillment so literal and complete, that it seems like a waste of time to do anything more than simply call attention to them. If the immediate followers of Christ in Jerusalem could look back to his prophetic statements, and point with pride to their literal fulfillment as an unanswerable evidence of his inspiration, why may not the Latter Day Saints point to those prophetic statements in the Book of Mormon, in connection with their fulfillment, as an evidence of its inspiration?

And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

Several books of the second and third centuries have leaden leaves. One such, in the British Museum, has six leaden leaves, with hinges and a clasp.

George Sanderson recently struck a vein of cement near Williamsport, Pennsylvania, which New York assayers say is the best in the world.

Montreal's big bridge is almost two miles long.

Conference Minutes.

SOUTHEASTERN ILLINOIS.

Conference convened at Springerton, Illinois, February 9, 1895, at ten a. m.; J. F. Hinson president, J. D. Stead secretary. Branch reports: Brush Creek 237; 19 baptized, 2 died. Springerton 101; 4 baptized. Kibbie 61; 9 baptized, 2 died. Dry Fork 47; 1 lost by error from last report. Parrish and Alma reports sent back for correction. Tunnel Hill not reported. Ministry reporting: Elders G. H. Hilliard, E. Curtis baptized 2, F. M. Slover, I. A. Morris baptized 4, J. W. Stone, J. F. Hinson baptized 26, H. Walker, J. P. Madix, J. F. Thomas, J. D. Stead; Priests B. H. Taylor, J. F. Sims, H. T. Rankins baptized 1. Voted not to hold more than two conferences a year. Voted that we send a resolution to General Conference asking that E. Curtis be sent back to this district. Conference passed a resolution that all reports sent in from branches not written on blanks in due form should be sent back. G. H. Hilliard, E. Curtis, and J. D. Stead were chosen delegates to General Conference. Preaching by I. A. Morris, G. H. Hilliard, E. Curtis, and J. D. Stead. Adjourned to meet at call of the president.

KEWANEE.

Conference met at Kewanee, Illinois, February 2 and 3; John Chisnall president. F. G. Pitt spoke encouragingly of the progress of our faith. Branch reports read and approved: Peoria 25 (first report since reorganization); Henderson Grove 31, no change; Millersburg 70, loss one; Kewanee 95, gain 6; Canton 76; Buffalo Prairie 53, gain 4. Sunday schools reporting were Kewanee, Millersburg, Buffalo Prairie. A district organization of schools will be considered and presented before next session. Bishop's agent, John Chisnall, reported: Total collections \$168; disbursed \$130; balance on hand \$38. Officers reporting: Elders M. T. Short, E. E. Wheeler, I. B. Larue, D. S. Holmes, A. J. Keck, J. D. Jones, D. C. Smith, F. G. Pitt, and J. W. Terry; Priests J. Brown, W. Willetts, J. H. Norris, and A. Whitehouse. Committee on district tent was continued and authorized to purchase tent. The following named were chosen delegates to General Conference: B. F. Ordway, E. E. Wheeler, M. T. Short, John Chisnall, D. C. Smith, and Srs. Chisnall and Short. Preaching by Elders A. J. Keck, F. G. Pitt, and M. T. Short. Adjourned to meet at Peoria, Illinois, the first Saturday in June.

NORTHERN WISCONSIN.

Conference convened at Valley Junction, February 2 and 3. The district being new, there were not many present. Of the traveling ministry there were present, E. M. Wildermuth, A. V. Closson, H. P. Curtis, A. L. Whiteaker, and J. T. Hackett. The meetings were good throughout the entire conference and we believe good was done among those not of the faith. At this conference there was organized what is to be known as the Northern Wisconsin Sunday

school association, with Charles Allen, of Valley Junction, superintendent, Clayton Weeks, of Twin Lakes, assistant, Sr. Eda Wood, Necedah Junction, secretary and treasurer. W. S. Pender and A. V. Closson were elected delegates to General Conference, also to the General Sunday School Association. The preaching was by A. V. Closson, E. M. Wildermuth, and H. P. Curtis. One was baptized by A. L. Whiteaker and others are near the kingdom. Conference adjourned to meet at Porcupine in August. J. T. HACKETT, clerk.

WESTERN MAINE.

Conference convened at Green's Landing, Saturday, February 9, 1895. J. C. Foss was chosen president, F. L. Kelley clerk. Branch reports: Green's Landing 60, Bray's Mountain 29, Little Deer Isle 37. Ministry reporting: Elders U. W. Geene, J. C. Foss, J. Billings, S. S. Eaton, J. W. Blastow; Priests C. Knowlton, F. Kelley; Teachers T. Eaton, A. Hutchinson. Report of storehouse committee. This committee was continued with W. G. Pert in place of John Billings. Report of reunion committee received and committee continued. This committee was empowered to appoint time and place for holding next reunion. W. G. Pert was sustained district president. J. C. Foss, U. W. Greene, W. W. Blanchard were appointed delegates to General Conference. Sunday school reports received from Little Deer Isle, West Jonesboro, Dixfield Centre, Green's Landing. Moved that the Sunday school committee be sustained and Clarence Knowlton be added thereto. Brn. Greene and Foss were appointed as a tent committee. The next conference was appointed to be held at Little Deer Isle on the 8th and 9th of June.

Sunday School Associations.

PRIMARY LESSONS.

The first edition of the primary lesson helps has just been published, a copy of which will be mailed to each of the schools now using the *Quarterlies*. While examining this, the latest publication of the General Sunday School Association, my heart rejoiced to realize the wonderful advancement that is being made for the proper instruction of the young in the word of God. The schools of the church, now, have a series of lesson helps which surpass, to my mind, any others published. The *Senior* and *Intermediate Quarterlies* have proven to be of great value and demonstrated their worth, and this latest production is a gem in itself. It points out the way and suggests the best methods of beginning the teaching of the kingdom of God to the little children. The primary teachers will find it to their advantage to get these *Quarterlies* at once and begin as soon as possible to get in working harmony with the whole work. There are but few schools, now, where the *Quarterlies* are not used, and prejudice is fast giving away to confidence and belief in the efficacy and utility of the gospel helps in Sunday school work. By their use the work is systematized

in the local schools and strength and order given to the methods of instruction. This may be questioned by some, yet the experience of years has demonstrated that the human mind reaches a more complete and satisfactory development by systematic training and cultivation than is possible by wandering or haphazard methods of instruction or study.

If we as a people have the true religious philosophy of this age, and I believe we have, then it follows, as night the day, that we should have the very best methods of presenting these truths to the minds of our fellows, whether they be old or young. This has been the object labored for, in the editing and publishing of this series of "helps" by the General Sunday School Association. The *Intermediate* and *Senior Quarterlies* have proven their worth and adaptability. The primary help is now submitted for your inspection and criticism, with the firm conviction that it has its work to do and will do it well if given a fair trial.

Ever praying for the rapid advancement of the truth,

I am, in bonds,

E. A. BLAKESLEE.

GALIEN, Mich., February 28, 1895.

Miscellaneous Department.

TO THE MINISTRY IN THE FIELD.

The Presidency send to the ministry in the field, greeting:—

The difficulties attending the obtaining of railway permits for some of the elders in the field, the failure to obtain a concession of rates from the Western Passenger Association, over the roads centering at Kansas City and Independence; together with the fact that in many of the districts and fields where the ministry are at labor there is an unusual scarcity of means with which elders dependent on those districts may reach the session, and the further fact that there does not seem to be an exigency demanding a full attendance of the forces in the field, and upon which important action is necessary at the coming session of conference at Independence, the Presidency deem it best to advise that the eldership in their respective fields where opportunities for labor are good, and good interest is manifested, shall remain at their posts, foregoing the pleasure of fellowship and conference association, thus saving to the church at large as well as the treasury, the expense attendant upon presence at the conference.

The Presidency has no important measures to present requiring general consideration and action aside from the matter of mission appointments the manner of consideration of which is provided for; nor is the Presidency informed of any matters proposed to be presented from others of such nature as to require imperative action. Should any be presented in the course of the session of such importance that wisdom, or necessity would demand a more complete representation present, the Presidency will favor deferring them, and will use all proper effort to that end.

JOSEPH SMITH, } Presidency.
W. W. BLAIR, }

LAMONI, Feb. 27, 1895.

THE WAR AT EL DORADO SPRINGS.

El Dorado Springs has been the center of attraction, so far as the Latter Day Saints of Southwestern Missouri are concerned, ever since it became known that it would be the place for the reunion of the mission to be held in 1894. While there is a large branch of Saints on each side of the town, there had never been any extensive ministerial work accomplished there. The presence of the large tent from Iowa, the numerous camps of the Saints, the presence of President Joseph Smith, Bishop E. L. Kelley, and others, had a tendency to attract the attention of the the people. An interest was created among the people and hundreds heard the word gladly.

About this time the preachers of the city became alarmed, as "Jerusalem" seemed to be filled with this doctrine. Such preaching was never done in this country before. No other church ever attracted such large congregations. Something must be done, as "our craft" is in danger.

Braden was accordingly sent for, and scarcely had a week passed after the close of the reunion until he was "exposing Mormonism." Elder I. N. White and others attended his lectures, taking notes of what was said. Braden flaunted challenges for debate, but had his propositions unfairly worded, and took good care to prevent anyone from presenting a counter challenge to him before the congregation, specifying that all such propositions should be presented at his private room at the hotel. This would keep the facts from the public, of course, and Mr. Braden could blow as loud as he pleased. But alas for Braden; alas for Campbellism; I. N. White had "been there" before! When the lectures were closed, and Braden was about to chuckle to himself that he had won a victory, the house was called to order and a request presented for the use of the church in which to reply. The "official board" had a short conference, and replied that we *could not occupy the house except in joint discussion*. I emphasize this to call especial attention to it, as they afterwards denied having had any hand in the matter of originating the discussion. They claimed that the debate was forced upon them. The other churches of El Dorado made similar replies, but finally we secured the pavilion in the city park in which to make reply.

As Braden's propositions were unfair, Elder White prepared propositions clearly stating the issues between the two churches and presented them to representatives of the Christian Church, who accepted them, and appointed *El Dorado Springs as the place to hold discussion*. Although Mr. Braden afterward claimed that the Latter Day Saints had appointed the place, we exposed him in this statement before a large congregation, and made him admit it.

This acceptance and agreement was made at the close of the Lowry City debate, and Mr. J. H. Jones, who was representing the Christian Church as "district evangelist," immediately wrote to their church paper about the proposed debate at El Dorado, giving the propositions just as agreed upon. Scarcely had his letter been printed till he

wrote Bro. White, wanting to change the order and wording of the propositions. Bro. White refused to do so, and as Mr. Jones was on record in his own church paper, the only thing was to meet the issue or back out. Then follows a war over rules to govern in debate. Finally a code of laws was arranged and signed by both parties. One important provision was that evidence should be subject to the rules that govern before the courts of law. Mr. Braden did not seem to realize just what that meant till later on. He probably won't sign that rule again. Another important provision was that the disputants each furnish "equivalent indorsements" from the "chief editor" of their respective church papers (the *Saints' Herald* and the *Christian Evangelist*) at least ten days before debate commences. Braden, Jones, and Co., had simply put their foot in it. They had agreed to something that was hard for them to comply with. Braden's past record has been such that Mr. Garrison could hardly indorse him. Something must be done. Jones writes an insulting letter to I. N. White, inclosing a letter from Mr. Garrison, which he attempts to bluff through as an indorsement. Bro. White refuses to accept it as such.

About this time Braden and Jones visit El Dorado and delivered a long series of lectures. They bluff and blow until the public are disgusted. They want a debate and want it bad, right away. Even the pious pastors of the town partake of the spirit of the hour and join Mr. Braden in an epistle to C. R. Duncan and others *demanding* that they set the time for debate on propositions as agreed upon at Lowry City; also that we join them in appointing a mutually chosen committee to decide as to whether the indorsements were good or not. Of course if they could get the Latter Day Saints people here to sign such a contract it would serve to bring on the debate without that much dreaded indorsement. But, fortunately the Latter Day Saints have some system about their work, and quietly drop these gentlemen a note that their letter "has been referred to Elder White, who is conducting the arrangements, and who will, no doubt, give due consideration to the communication." Braden's scheme again defeated. No breach in the ranks of the Saints. He is compelled to deal directly with that much hated I. N. White.

About this time there appeared this item in the *Christian Evangelist*: "At last report I. N. White had backed out of his own challenge for debate at El Dorado Springs, Missouri, Clark Braden is having everything his own way at present in this part of the State." The writer should have added, "except an indorsement from ye editor, which would be very acceptable about this time."

January 15 was appointed as the date for discussion. Braden and Co. were informed that unless the indorsement was forthcoming there would be no debate. The indorsement did not come as per agreement, but on January 14 Braden came to El Dorado. The threat had previously been made that unless I. N. White came that he would be exposed on the 14th. A meeting had been called at the Christian church and a congregation was ready to hear Braden blow, but no Braden

came. A messenger was sent to the hotel and returned with the news that the lion would not be present. No reason was given for the disappointment, and it seemed that Braden and Co. were rather at a loss to know just how to proceed. Next night found a large audience present to see what would be the developments. Braden pawed the dust and looked ugly, but had no antagonist. Elder White had written him plainly that unless the required indorsement be presented according to contract he would not be present. At this juncture we distributed circulars to those present, containing correspondence, rules of agreement, etc. This struck like a clap of thunder from a clear sky. Braden was in a pen; but, by the way, frequently gets there. He invariably asks that a committee be appointed to help him out. You can always know that Braden is cornered when that committee is called for.

First he demanded of the Latter Day Saints to join him in selecting a committee to examine his indorsements. We informed him that we preferred to transact our own business. That if he had indorsements in harmony with the contract all he need do was to furnish us a copy of the same and debate would begin at once. He then appealed to the congregation to make selection of such committee, which was finally done. Braden Jones and Co. work and rustle for three days to get things in shape, and finally get a committee to report favorably on their indorsement. This did not have the desired effect, however, and J. H. Garrison, who is traveling in Texas, is communicated with. Braden and Co. are on the "anxious seat" for indorsements. The people of El Dorado discuss the matter "pro and con," and finally a telegram comes from Garrison. Braden takes courage. Another committee is appointed, and a big noise is made. In the mean time Elder Love, of El Dorado, writes Mr. Garrison (a copy of which we would like to see), and in a short time Garrison sends the required indorsement. Braden has it examined by a committee who pronounce it "A No. 1." Braden brings resolutions before the congregation condemning "I. N. White" for "backing out." But the said committee discovers that the contract provides that the indorsement must be presented ten days before debate begins, so Mr. White has ten days in which to back out or accept. The committee chop off five days, however, and Braden awaits the appointed date, no doubt hoping that Elder White will be absent from home so as to prevent an answer in the time allotted. But the answer comes back before the date expires, "Indorsement accepted." Mr. Braden suddenly has business elsewhere. Rumors are afloat that he has gone to Texas, etc. When Mr. Love forwarded Braden's indorsement to Elder White he said, "Set your own date." Bro. White designated Tuesday, February 5, and wrote all parties to that effect. Braden refused and wrote him twice, positively stating that he would not be on hand unless he (White) would give a bond of two hundred dollars for his appearance. One would think it strange that a man so anxious for debate would attempt in this way to "crawlfish." Bro. White came as per appoint-

ment, and informed the Christian Church that he was ready for business. They telegraphed Mr. Braden to come, and he responded, arriving too late, however, to begin debate on the 5th. All preliminaries were arranged and the much talked of debate actually began on February 6.

The writer was selected as moderator for Elder White, and Thomas Armstrong, a lawyer of El Dorado, was selected by Mr. Braden. Attorney James Perriman was chosen as chairman.

A severe blizzard was raging the evening of the 6th, probably the worst storm ever known in the history of this country, but it did not prevent a large attendance. Everybody was determined to hear the debate. The attendance was probably five hundred and fifty the first night and continued to increase until the last, when fully eight hundred persons crowded in and many had to return home. Such an interest is rarely seen in any place as was manifest from first to last in this discussion.

(To be continued.)

CONFERENCE NOTICES.

The annual conference of the Central California district will convene at Santa Cruz, April 5, 1895, at 10:30 a. m. A good attendance is desired.

J. M. PUTNEY, Pres.
JOHN RANGE, Sec.

Those who intend to attend conference with the Hocking Valley branch, which convenes March 16, will write to S. D. Hannah, D. J. Hannah, or C. Cooper. Those coming Thursday or Friday will get off the train at Carbon Hill. If any come on Saturday they can come to Sand Run, Ohio, as the train runs in here now on Saturdays at eleven a. m. to three p. m.

CHARLES COOPER, Pres.

SAND RUN, Ohio.

NOTICES.

Zion's Religio-Literary Societies:—You are hereby notified that a change has been suggested in Section 2 of Article 4, constitution of local societies. It now reads, "Committees are to be appointed by the president." The suggestion is that this be so changed as to leave it discretionary with the society whether the committees shall be chosen by vote of the society or whether they shall be appointed by the president. This notice is given in accordance with Article 7 of constitution for locals.

J. C. HITCHCOCK,
General Secretary.

To the Saints in the Eastern District, South Wales:—At our district conference held at Porth, February 2, 3, and 4, 1895, I was appointed book agent for said district. Will all those requiring books or *Heralds* communicate with me at once that I may be able to get the books required first. Terms, strictly *cash in advance*. Hoping the Saints will avail themselves of this opportunity of getting church literature, and thus become better acquainted with the laws and doctrines of the church, I remain, in bonds,

THOMAS GOULD.

38 Carmarthen St., CANTON, Cardiff.

BISHOP'S AGENT'S NOTICE.

When I wrote my appeal to the Saints in the Rocky Mountain mission asking them to aid us with what tithes and offerings they could, I neglected to say to those in Montana to send to John E. Reese, of Courts, Montana. He is the Bishop's agent there; and Henry R. Evans, of Malad, Idaho, is the Bishop's agent for Idaho. Please let the Idaho Saints where convenient send to him. I intended these brethren no disrespect.

R. J. ANTHONY.

PLEASANT GROVE, Utah, February 23.

BORN.

TIPTON.—January 24, 1895, to Bro. and Sr. J. C. Tipton, Percilla, Texas, a son, and named Harvey. Blessed February 8, 1895, by W. C. Cather.

MARRIED.

HINKLE—ZUNDEL.—At Perkins, Oklahoma, at the M. E. church, February 17, 1895, at seven p. m., Mr. S. I. Hinkle to Sr. Anna Zundel, the M. E. minister officiating. Mr. Hinkle has held positions of honor and trust in his county, and the bride is a talented young sister. May God's richest blessings attend their pathway.

MADISON—JENSEN.—At the home of the bride, near Bedison, Missouri, February 20, 1895, Bro. M. P. Madison and Sr. H. E. Jensen, John R. Evans officiating. A large number of the Saints were present and partook of the good things prepared for that occasion. Both parties are highly respected and well known. They start together on the journey of life with the best wishes of all.

MORGAN—WATKINS.—At the home of the bride, in Cleveland, Iowa, February 23, 1895, Mr. John L. Morgan and Sr. Elizabeth Watkins, John R. Evans officiating. A number of Saints and friends were present to witness the ceremony and to partake of the good things prepared for them. Both parties are known and highly respected, and all wish them success on the journey of life.

DIED.

FOGG.—At Plano, Illinois, February 17, 1895, Sr. Hulda O. Fogg, aged 30 years, 10 months, and 10 days. She united with the church November 14, 1878, being baptized by Elder H. A. Stebbins at Plano. She was a devoted Saint, firm in the faith, and an earnest worker in the Sunday school. Her funeral was held in the stone church, conducted by the pastor, assisted by Elder J. B. Roush. Elder F. G. Pitt preached an excellent sermon to an attentive audience. The Woodmen were in attendance (her husband being one of that order), as were also the pupils of her Sunday school class, the latter wearing white dresses, as she had requested them to do. She was laid to rest in the Plano cemetery to await the morn of the first resurrection, and we believe her rest to be in Jesus, whom she loved while here.

BEACH.—At her home, Nederland, Colorado, Sr. Mary M., widow of Joseph Beach. She was born at Hamburg, New York, June 19, 1823; married in 1841; emigrated by way of the lakes from Buffalo, New York, to Milwaukee, Wisconsin, in 1843; converted by Zenos H. Gurley, Sr., in 1853; baptized (as was also her husband) soon after by Daniel B.

Rasey, in Dain county, Wisconsin; moved to Colorado in 1868; died January 8, 1895. She held strong to her faith, true to her covenant, and claimed membership in the Reorganized Church. Her trials and hardships have been burdensome to endure. She was a diligent, loving, faithful, and charitable mother, and loved by all who knew her. She was the mother of seven children, five sons and two daughters, five of whom were present at the funeral and interment. Funeral services in charge of Mr. R. Robinson, January 10.

STONE.—Sr. Sarah Stone died February 20, 1895, in the 63d year of her age. She was ready to die, and did not fear death, for she knew in whom she had believed. She was a loving wife, a kind and affectionate mother, and was loved by all who knew her. She united with the church forty-five years ago, and has passed through many trials for the sake of the truth. A husband and two sons mourn. Gone but not forgotten. Funeral services by Elder A. H. Parsons on Sunday, the 17th, at three p. m. Interment in Cedar Hill cemetery.

"Dearest mother, thou hast left us,
And our loss we deeply feel;
But the God whom we believe in,
He can all our sorrows heal."

HUNT.—Miss Carrie L. Hunt, born in Harrison county, Iowa, May 13, 1875. Baptized into the Church of Christ in September, 1894, at the Saints' reunion, Logan. Departed this life January 7, 1895, at the age of 19 years, 7 months, and 24 days. Funeral sermon by Chas. Derry on the 9th day of January. She was a worthy saint and her departure much regretted by the community.

RANDALL.—Near Columbus, Kansas, February 12, 1895, Ada Alletta, daughter of Bro. and Sr. Curtis Randall; aged 6 years, 3 months, and 18 days. Funeral services from the residence in charge of Bro. William Bath.

ECKHART.—Near Brush Creek, Iowa, February 17, 1895, Archie Garvin, infant son of Bro. George and Sr. Mary Eckhart. Born June 6, 1894; blessed October 21, 1894, by Elder J. S. Roth. Funeral sermon by Elder W. H. Kephart, February 19, 1895.

The little crib is empty now.

The little clothes laid by;

A mother's hope, a father's joy,

In death's cold arms doth lie.

Go, little Archie, to thy home.

On yonder blissful shore;

We miss thee here, but soon will come

Where thou hast gone before.

HICKLIN.—At Kansas City, Kansas, February 18, 1895, Murl, infant son of Bro. George H. and Sr. Hattie Hicklin, aged 6 months and 12 days. Funeral services at the residence, February 19, conducted by Elder James Anderson. Interment in Oak Grove cemetery.

JONES.—Nettie A. Jones, daughter of Alfred and Martha Jackson, was born July 10, 1867, died February 9, 1895. She united with the church in 1876; was married April 27, 1892, to James Jones. Husband, one child, father, mother, brothers, and sisters mourn. She had lived a consistent life and died with a bright hope of having a part with her Redeemer when he shall come to crown his faithful saints. Funeral sermon February 11, 1895, at Galland's Grove, by Elder Joseph Seddon.

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 42.

Lamoni, Iowa, March 13, 1895.

No. 11.

Thos. France 5 M 96

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ORIGINAL MANUSCRIPTS OF THE NEW TESTAMENT.

THE oldest extant manuscripts of the New Testament date from the fourth and fifth centuries. It is not to be wondered at that the original manuscripts of the apostles have been lost, but rather that manuscripts have been preserved through the long period of thirteen or fourteen hundred years. The character of these manuscripts, the sources whence derived, and the methods by which their genuineness is determined, form the subject of a popular lecture by A. F. Hort, and published in *The Monthly Packet*, London, from which we quote the following:—

"In speaking then of a New Testament manuscript we mean generally a codex, that is, a large parchment book, the papers divided into columns, and written on both sides. Many of these parchments called 'palimpsest' are parchments used after the first text has been imperfectly removed by scratching, and in many cases valuable manuscripts have been restored by treating the later writing with chemicals. . . .

"Our text of the New Testament—I

mean of course the Greek text adopted by the English translators—is derived from a comparison of documents such as I have described, parchment codices for the most part. The evidence thus obtained is of two kinds—direct and indirect. By direct evidence is meant that supplied by Greek manuscripts of the New Testament books; by indirect, the testimony of early translations into languages other than Greek, which are called *versions*, and further by quotations, either from Greek, or from a version, occurring in the works of early Christian writers. Of each of these three sources of our Greek text, I wish to give some description.

"1. Greek manuscripts. These are of course by far the most important, and it will be well to get a clear idea of their character. None of them, I need hardly say, is, or professes to be, in the handwriting of the evangelists or apostles, or we should be able to dispense with the study of copies. They vary in date a great deal, the oldest being assigned to the fourth century. The oldest Greek manuscript which we possess is then, probably, the result of repeated copyings, made through a period of some three centuries. Now our texts of classical Greek and Latin writers are, with few exceptions, derived from copies made not earlier than the eleventh century. So that the direct evidence for the text of the New Testament is by some centuries older than most of the direct evidence for the text of the classical writers. It is well to remember that there is a gap in the direct line of evidence for the New Testament text, but this gap is partly filled by the *indirect* evidence. Greek manuscripts are of two kinds, uncials, and cursives or minuscules, that is, of capitals and small letters. All manuscripts written in small hand are called, for convenience, cursives. The uncial manuscripts of the New Testament are generally speaking, the oldest. One hundred and fifty of them are in existence. They are important as being the primary authority for the New Testament text. I will select

five as in different ways representative—the Vatican Codex, the Alexandrian, the Sinai, and those called after Ephraim and Beza. Of these, the first four are also the most important of all, and *none* of these was available for the translators of 1611, a fact to be reckoned with by those who are inclined to deny the need of a revised translation in our day.

"The Codex Vaticanus, designated B, was written in the fourth century, and has for many centuries belonged to the Vatican Library at Rome, where it was very jealously guarded till quite recent times. It was only in the papacy of Pius IX. that it was rendered accessible. The whole has been inked over by a careful scribe, but some parts of the manuscript which he omitted to retouch are still quite legible. The manuscript is defective at beginning and end, and omits the last twelve verses of St. Mark; a blank, however, is left at the end of this gospel, indicating that the scribe apparently knew of the existence of these verses.

"The history of this magnificent book, probably the oldest, and certainly the most interesting manuscript in the world, is obscure for the period before the establishment of the Vatican Library. Recent opinion inclines to the view that it, as well as the Sinai Codex, was written in the West, perhaps at Rome itself.

"The Sinai Codex (designated by aleph) closely resembles the Vatican and has the same omission at the end of St. Mark's Gospel. The exciting story of its discovery by Dr. Tischendorf, less than fifty years ago, is tolerably familiar. It now rests at St. Petersburg.

"By an odd coincidence, while the Roman Church possesses one of the principal codices, and the Greek another, the third belongs to our nation (England). The Alexandrian Codex, A, lies open in the British Museum for all to see. It was presented to Charles I. by the Patriarch of Constantinople, a few years too late to be used in the English version. It is thought likely that this was written

in Alexandria in the fifth century, when Egypt was still Christian. Of the remaining uncial manuscripts, none seems to have belonged to a complete Bible.

"The cursive manuscripts are very numerous, amounting to perhaps three thousand, and ranging in date from the ninth to the fifteenth century. Many of them have not yet been collated, that is, critically examined, in order to compare their readings. Besides these, there is a subordinate class of documents called 'Lectionaries,' books of extracts from the New Testament, chosen to be read in the Greek Church. They are mostly in uncial or capital letters. None perhaps are earlier than the eighth century.

"2. Of the second great class of original documents—the Versions, or ancient translations from the Greek—their value is due to the fact that translations of the Bible were made before the date of the earliest Greek manuscripts now extant. The celebrated Latin version, the Vulgate, is the result of a revision of the existing Latin texts, accomplished by Jerome in 385.

"3. The third class of documentary evidence consists of quotations from Scripture in the works of the early Fathers. This class of testimony is third in order of importance, but has considerable tributary value. The Fathers in whose works quotations are most valuable are, of course, the oldest, as they quote presumably from purer texts than those available at a later date. But quotation even from inferior texts is invaluable as evidence for the history of the text."—*Literary Digest*.

THE JEWS' CREED.

IN the Eleventh Century, Moses Maimonides compiled a summary of the religious views of the Jews, and it has since then been the confession of the orthodox Hebrews. Maimonides holds a most exalted position among the Jews. In the thirteenth century they said: "From Moses (the Lawgiver) to Moses (Mendelssohn) there is none like Moses (Maimonides)."

This is the Jews' creed, as given in the *Danskeeren*, Copenhagen:—

"I believe, with a true and perfect faith, that God is the Creator, Gov-

ernor, and Maker of all things; and that he hath wrought all things, worketh now, and will work forever.

"I believe, with perfect faith, that the Creator is one, and that such a unity as is in him can be found in no other, and that he alone hath been our God, is, and forever shall be.

"I believe, with perfect faith, that the Creator is not corporeal, nor to be comprehended with any bodily faculties, and that there is no bodily essence that can be likened unto him.

"I believe, with a perfect faith, the Creator to be the first and the Last; that nothing was before him and that nothing which now is shall last forever.

"I believe, with a perfect faith, that the Creator alone—whose name be blessed—is to be worshiped, and none else beside him.

"I believe, with a perfect faith, that the words of the prophets are true.

"I believe, with a perfect faith, that the prophecies of Moses, our Master—may he rest in peace—are true; and that he was the father and chief of all wise men that lived before him or ever shall live.

"I believe, with a perfect faith, that all the Law which we now possess was delivered by God himself to Moses, our Master.

"I believe, with a perfect faith, that that Law will never be changed nor substituted by another from God.

"I believe, with a perfect faith, that God understandeth all the works and thoughts of men, as it is written in the prophets, He fashioned our hearts and understandeth our works.

"I believe, with a perfect faith, that God will recompense all that do good and keep his commandments, and that he will punish those that transgress them.

"I believe, with a perfect faith, that the Messiah is to come. Though he retard his coming, I will wait till he come.

"I believe, with perfect faith, that the dead shall be restored to life when it shall seem good for the Creator, our God, to do so."—*Translated for the Literary Digest*.

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"Reduction of the bureaucracy by one third; and to the servants of the state, chosen amongst the intelligent and honest, a living assured with fair pay, and the future guaranteed against arbitrary dismissal.

"Emancipation of the public administration from its dependence on the executive power, and conferring on the magistracy that authority which it is deprived of by the government, by the system of transfers and conferring of honors.

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"An income tax on all who reside in the kingdom, according to their possessions, only those being exempted who live by the labor of their hands or brains.

"Organization and arming efficiently of the militia, and when Venice is free, its substitution for the standing army, and abolition of the conscription.

"Independence of the universities, and assignment of the primary instruction to the provinces and communes, with free and compulsory instruction.

"Together with provisions for the extension of the petty banks and means of communication in the peninsula.

"This is for internal affairs. For the reform of the central powers he proposed the following:—

"Absolute separation of the legislative from the executive, and therefore exclusion of the government employees from the Chambers.

"Prohibition of the members of parliament to accept public offices, and ineligibility of all who have taken contracts in which the State is concerned.

"A Senate elective, as in Belgium, and not an emanation of the Prince.

"The electoral franchise to all Italians of twenty-one who can read and write, and eligibility of all as Deputy at twenty-five, and to the Senate at thirty, with payment for service, to enlarge the accessibility of citizens to the legislature."—*From a character sketch of Francesco Crispi, in the March Review of Reviews*.

NOTICE.

The Independence branch has appointed F. C. Warnky, A. White, W. Roberts, and A. H. Mills, a committee on reception and accommodation of those attending General Conference. Board will be furnished at \$3 per week. All who desire further information, or to have accommodation furnished, are requested to address with inclosed stamp, 3apr AMMON WHITE, Sec.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
 "Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 42.

Lamoni, Iowa, March 13, 1895.

No. 11.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
 R. S. SALYARDS - ASSISTANT EDITOR.
 JOSEPH LUFF - CORRESPONDING EDITOR.

LAMONI, IOWA, MARCH 13, 1895.

DEDICATION AT BLENDVILLE, MISSOURI.

By the invitation of Brn. Stephen Maloney, and others of the Saints resident at Webb City and Blendville, of the Webb City branch, the editor went to that place, arriving on the evening of March 1. After spending Saturday, March 2, in a visit of inquiry at Blendville, we met the Saints and their neighbors in the little church by the roadside in the village, a suburb of Joplin, near by, a city of some sixteen thousands of inhabitants, on Sunday, March 3, for the purposes of dedication.

A brief statement of what we found before reciting the routine of services will be interesting to all our readers, and encouraging to many. Some two, or three years ago, Bro. Parker, formerly of Independence, came into the neighborhood, prosecuting his business of making and selling soap. He not only bought and sold the wares of his trade; but he talked the gospel story as told in the angel's message to man in these last days. He awakened an interest, and was followed by Elders A. H. Herke, S. Maloney, C. R. Duncan, Fred A. Smith, R. M. Maloney, W. S. Macrae, and others of the local and district ministry, who preached first in the house of Bro. G. A. Hiser, then of the M. E. fold, afterwards in a small hall in the village, but ill suited to the business in hand. These efforts resulted in the baptism of a number, Bro. Hiser and wife, their son-in-law, F. L. English and wife, and Mother English being of them. The interest increased, until under the spirited preaching of the young missionaries, Maloney and Macrae, the need for a better house to worship in was seen. A Mr. Thomas Cunningham, an enterprising citizen and business man living in the village,

made the statement to one of the brethren that if they wished to build, he would himself donate a suitable lot on which to put the building and give \$25 towards the expense of it.

The brethren deeming the time propitious met to consult over it, and G. A. Hiser, James J. Calkins, Wm. Hunter, and F. L. English were constituted a committee of ways and means to build. Mr. Cunningham was visited and readily headed a subscription, and in a short time a sum sufficient was raised. The following presented and read at the dedication service shows the sums used, how raised and how expended:—

Report of Receipts and Expenditures Church Building at Blendville, Jasper county, Missouri. G. A. Hiser, James J. Calkins, William Hunter, F. L. English, Committee:—

RECEIPTS.	
Subscriptions (see list.)	\$160 25
Sisters' Aid Society	191 95
Labor donated, estimated	150 00
Hauling donated, estimated	8 00
Lot by Thomas Cunningham	125 00
Total	\$635 20

EXPENDITURES.	
From subscription list	\$155 00
From Aid Society	189 95

Cash on hand.....\$ 7 25
 F. L. ENGLISH, Treasurer.
 BLENDVILLE, Missouri, March 2, 1895.

The effort to build began in May, 1894, and the work was prosecuted without let or hindrance, jar or discord until completion was reached; the house, twenty-four by forty feet in size, located on an eligible lot fifty by one hundred and twenty feet, walls of suitable height with arched roof, well lighted and seated at cost of \$635.20, deed secured, bills all paid and some money in hand, is the final result.

The "Sisters' Aid Society" referred to, is a local organization of some nine members, of which Sr. Mary, wife of Bro. F. L. English, is the presiding leader, having been in existence about two years. It will be seen that these few women contributed over one half the actual cash used in the erection of the building and nearly one third of the entire whole cost, including the donated labor and

the estimated cost of the lot. We doubt if this record has been beaten in the church; and it shows what a few can do though they are of the vessels called the weaker by Paul, when their energies are directed and driven by a forceful manager such as Sr. English has proved herself to be. The efforts of the society include seats, chairs, lamps, carpet for platform, and matting for the aisles.

The hour set for the dedication was at eleven a. m., March 3. At that hour the house was packed, the day was splendid, warm, and clear. The services were under the charge of Bro. Stephen Maloney, the venerable president of the Webb City branch. The song service was in charge of Brn. Thomas Haighton, of Prosperity, and Z. Decker, of Webb City, assisted by Sr. Edda English, at the organ, and Bro. W. S. Macrae, with his clarinet.

Brn. W. S. Macrae and R. M. Maloney, missionaries, were by reason of the good fortune that seems to attend the editor, present, and gave good help; the former with the singers, the latter by his kind and staid deportment and voice.

The services began with the use of Bro. M. H. Forscutt's hymn,

While afflicted, tossed, and driven,
 sung with feeling and effect, the audience standing. The opening prayer was offered by Bro. R. M. Maloney, and was appropriate and full of pathos. The choir then sung,

We dedicate to thee this house we have reared,

and Bro. Stephen Maloney in charge introduced the editor, who read the statement of the building committee; accepting on behalf of the church the deed of the property made to the church and to be delivered to the Bishop in custody for the congregation at Blendville; and then proceeded to the sermon, which was based upon and in answer to the question: "What shall be the doctrine to be presented and advocated by those who had built the house and erected the altar there?" The editor's answer was to the effect

that it must be the doctrine of Jesus Christ, which the Scriptures declare to be the doctrine of the Father. The answer was satisfactory to Saints and the preacher whether it was to others or not.

The editor offered the prayer of dedication, the song,

An angel came down from the mansions of glory,

was sung; Bro. Stephen Maloney invoked the divine blessing, and the audience was dismissed.

Saints and their friends were present from Prosperity, Webb City, Joplin, Galena, Jacksonville, near Oronogo and Columbus, all of the Spring River district, and all the region round about. Bro. O. P. Sutherland, president of the district, was not present, being confined at home by temporary illness.

The audience was orderly, respectful, and attentive; the Saints from near and far were much interested, the exercises were impressive from opening to close, and we doubt not that the day will be followed by good results to the cause. Prayer, testimony, and sacrament meeting was held in the afternoon in charge of Brn. Macrae and R. M. Maloney, and the evening was occupied by the editor from John 5, closing part of the chapter.

Whosoever doeth the will of my Father in heaven, the same is my sister, my brother, my mother.

Congregation was good, interest excellent. So passed Dedication Day at Blendville, Missouri.

SEPARATE VESSELS AT THE COMMUNION.

THE pulpit may learn from the pews if it is not too strongly entrenched in self-will and bigotry; and now and then a layman may read the preacher a lecture that is healthy in tone and has the ring of sense in it. The secular press with a religious turn, will be at times an excellent judge of the proper attitude toward sacred things that the clergy should take and maintain. In the extract below from the editorial columns of the Cleveland, Ohio, *World*, there is a good show of worldly wisdom, a portion of wit, and good food for serious thought:—

THE HOLY COMMUNION.

At the last supper which Jesus ate on earth he took a cup of wine and blessed it and passed it to his disciples, saying: "Drink ye

all of it." This, together with the breaking of bread, is taken by theological authorities as the establishment of what is called "the communion," one of the most significant and beautiful ordinances of the church.

The significance of the ordinance was undoubtedly that all should be placed on a single or "common" basis. In fact, that is exactly what the word "communion" means. For more than eighteen hundred years this ordinance has been celebrated in one form and another by the Christian world.

Near the close of his ministry Jesus also girded himself on one occasion with a towel and proceeded to wash his disciples' feet, telling them that as he, their Master, had washed their feet so should they wash one another's feet. This act is also commemorated by some Christian denominations, but most of them depend for fellowship upon the simple communion by drinking from a common cup of wine.

This act brings rich and poor to a single or common level. The man who pays five hundred dollars per year for his pew drinks from the same cup with the poorest man who sits in the "free seats."

For more than eighteen hundred years this has gone on with success and satisfaction, but at length there are certain highly "scientific people" who are beginning to object to this common drinking. They hold that it is not healthful and that it is not clean. It is to be presumed that the principal object held in mind by the Savior when he established the ordinance was exactly that he might administer a severe rebuke to this very squeamishness and assumption of one disciple that he is better and cleaner than another. He was very emphatic to instill the idea that it is not that which goeth into a man's mouth which defileth him but that which cometh out of the mouth in the form of backbitings and blasphemings.

If the pseudo-scientists could point to any well-authenticated instances where contagious diseases have been communicated or any other real damage has been done there would be much more sense in their remarks and their so-called reform would be likely to be much more readily accepted.

The peculiarly funny suggestions that have been made in regard to this matter in some of the eastern papers show what an utterly ridiculous position the reformers occupy. The original innovators proposed, of course, individual or separate cups for each communicant, but it has taken much wider range than this, as will be seen by the following communications clipped from the *New York Sun*:—

TO AVOID THE POISON IN THE CHALICE.

To the Editor of the Sun; Sir:—Permit me to offer a suggestion on the chalice question.

If religious sentiment or belief requires that, in order to carry out our Lord's order, separate chalices should not be used, it seems to me that the scientific objection to the single chalice might be removed by providing each communicant with a glass tube through which to partake.

Anyone objecting to this method on the ground of worldly association could hardly

possess a mind pure enough to entitle him to the privilege of the holy ceremony.

Yours very truly, A.

NEW YORK, August 25.

COMMUNION WINE THROUGH A STRAW.

To the Editor of the Sun; Sir:—I was interested in the editorial in this morning's *Sun* in reference to large congregations taking communion from a common chalice. It occurs to me that those communicants who fear contagion could find a simple remedy by carrying a private straw. G. F. T.

NEW YORK, August 24.

Now it would seem much more sensible to abolish the cup altogether than to go into any of these ridiculous modifications. It is the height of absurdity to understand the words of the Master to mean that the wine should either be sucked through a straw or a glass tube, or that each communicant should have his own special glass. If there is any significance in the ordinance it is destroyed by these proposed modifications.

It is well understood by the Latter Day Saints, of all kinds, that from the time of the first baptism performed by the first elder until the last rite known to have been celebrated, no one has ever suffered harm to health by the administration of the rite, no matter how robust or how delicate the person administered to has been, or what the season of the year or the temperature of the air or the water at the time of immersion. It would seem that the divine giver of the command to baptize and to be baptized had so ordained that the fact that no physical harm comes to those who hear the command and obey it should be a testimony to the correctness of the command and its power to save.

The sacrament, or communion, service, having been instituted by the same divine authority as baptism, it is but right to believe that through the same excellent economy by which the delicate machinery of the human life of the flesh is preserved from harm while passing through the ordinance of baptism under conditions that otherwise would be trying and dangerous, has also provided that no harm should come to any child of the common Great Father while eating and drinking at that Father's common table.

That some communicants are not so cleanly in person as a proper sense of cleanliness demands, may be true; and that the nice distinctions in this regard which prevail among the better classes (so-called) of society, are not fully observed, nor enforced among religionists while participating

in the communion is certainly true; but where a studied or careless disregard of the rules of personal cleanliness which godliness dictates is persisted in, it is subject to correction under the discipline of the laws governing good fellowship. A possible stranger sojourning for an hour with the family of the Lord at the communion table, might be tolerated if he were not washed, or shaved, for reasons that might be obvious; but the dweller within the precincts should be clean, though his garments might be poor, or coarse. The sacrament at stated periods known to all, should be provided for by a due preparation to be clean at the time of partaking.

That there is absolute uncleanness in persons putting out the hand to take from the passing plate the piece of bread which they eat in remembrance of the Lord's body, it is hardly proper to claim, as it seldom happens that anyone taking bread from the plate touches any of it except the piece taken; hence the bread if made unclean by any touch of human hands is made so by the hands of him who, as commanded in the instituting of the rite, breaks the bread before it is passed to the communicants. But it does not appear that the objection of uncleanness is made in this point. Whether it is supposed that the hands of him who breaks the bread in the act of offering it in blessing before the Lord are of necessity clean, or that he is more observant of the rule of cleanliness than his neighbors in the pews does not appear; it is conceded, however, that he should be clean, in keeping with the command, "Be ye clean who bear the vessels of the Lord."

The cup in which the wine is passed by him who bears it from communicant to communicant is, of course, for the time the common drinking vessel for all participants; is it unclean from contact of many lips, necessarily?

This is the query which is so deftly placed in view by the *Cleveland World* man in the editorial given above. The editor well states that in the communion there is, as it was evidently intended there should be, an equalizing of all, the poor and the rich, the peasant and the peer, the noble and the ignoble, the leader and the follower, all on the level of one common brotherhood in Christ Jesus,

the "lowly Nazarene" the "Lord of Life and Glory." There is, there must be an uplifting of them that are lowly in human conditions, a stooping down of them that are lofty in human high places in the "bonds of the covenant;" for they are "one in Christ Jesus." Hence the common table, the common plate, the common cup. The questions of cleanness and uncleanness are largely conventional, and take their significance from the surroundings of the devotees away from the associations in the house of prayer and the table of the Lord. There are, however, conditions of personal cleanliness which should be impressed upon all. To come to the home table with uncombed hair and face and hands unwashed, is not permitted in quite all classes. It is an offense to even ordinary good breeding, and there are none so poor, none so ignoble but they can yield to this common requirement. Decency, the courtesy of kindness that should characterize all, demand this. What reason is there for supposing that any less should be required of the family that gathers at the communion table to commemorate the sacrifice which by a life of righteousness and a death of shame was complete in one, an obedience to the will of the Father who sent him that man might have life and that more abundantly? If cleanliness may be required of him who sits to eat at his own table, or that of his citizen friends, why should not he be clean that eats at the Lord's table? All other considerations of condition being disregarded, this should be observed. It follows then, that he that goes to the communion table, and who expects there to meet with the brotherhood at the service where all are equal, should so prepare himself so far as lies in his power, to eat and drink acceptably, both to the Lord in that he eats and drinks worthily, discerning the Lord's body; and to his associates, in that he eats and drinks in cleanness of heart, manifested in cleanness of person.

There have been agitations of the question of separate service of plate and cup in the celebration of the sacrament among the Saints; but the trite argument used by this secular writer in a secular journal, and the argument absurd presented in the

"glass tube" and "private straw," are cogent to show how out of character the display of human lines of distinction and separation in the communion would be. The fear of contagion, the dread of apparent defilement, are but makeshift arguments to hide distinction of class and caste and ought not to be allowed place in the discussion; the command, "Drink ye all of it," displacing all class distinctions.

The conclusion is easily reached; it is the duty of all to see the communion of the Lord's supper, as he saw it who instituted it, the Father's board, round which disciples of every shade of life and occupation may meet in common devotion to one Lord, and in common forgetfulness of the poor distinctions having their seat in human weaknesses and idle and vain imaginations which must all vanish before the great Giver of the life that now is and the life which is to come. As he was pure in heart and ate with singleness of heart, and administered with clean hands and purity of intention, so must the administering disciple here go to the Lord's table and break the bread and pour the wine with clean hands, in purity of intention and worthiness of purpose, himself partaking with cleansed lips, and beard washed clean (if he has one) that he may not defile the cup that he passes to his brother that he may drink therefrom. It is the duty of the disciple, of whatever calling or avocation in this life, to appear in the house where the Lord's table is to be spread in clean apparel, with clean hands and face, cheerfully observing the common requirement of cleanliness of person, that he may justify himself before his Lord, and commend himself to his associates in the family circle.

Uncleanness is too often the badge of physical laziness, for which there is little excuse in this world and will likely be none at all in the world to come. Physical laziness is too frequently the result of habits from the thralldom of which every disciple should free himself as by them he is made to try to serve two masters, the command to be clean on the one hand, the vicious habit of yielding to indolence on the other. "No man can serve two masters," is aptly said; and the saying is plainly illustrated

by him who tries to be a good disciple, demands his place at the Lord's table with his brethren without prejudice, but neglects or refuses to "cleanse himself and be clean," because too idle or too indolent to wash.

"Be ye clean," will apply to them who administering at the Lord's table break the bread and pour the wine; but it will apply with equal force to those who from the ranks of either priesthood are called to pass the emblems to those who partake, and to those who gather to the place appointed to eat and drink together of that which is blessed unto them as the household of faith—all alike should be sufficiently godly to be clean.

"How readest thou?"

ENTERTAINMENT AT INDEPENDENCE.
DURING the coming General Conference the building committee of the Saints' Church, at Independence, will give an entertainment entitled, "An Evening with Amateurs," for the benefit of the stone church building fund. Tickets for said entertainment may be had by addressing Brn. Wallace N. Robinson or Bro. Roderick May, Independence, Missouri. They are also on sale at the Blair Mercantile Co's. store and at the Racket Store, Lamoni, Iowa. Gentlemen's tickets \$1.00, Ladies' 50 cents.

The character of the entertainment is advertised to include "The beautiful in art, music, and literature." The branch has labored diligently to complete its church edifice and desires the presence and aid of those present at the conference, with the assurance that those who purchase tickets will be entertained and also give them needed help in behalf of the work there.

PRIMARY GRADE LESSONS.

The *Gospel Quarterly, Primary Grade*, edited by a committee of three appointed by the General Sunday School Association, has been added to the Sunday school lesson literature, and will hereafter be issued regularly from the Herald Office.

The price is 20 cents per year, five cents for single copies.

These lessons complete the list by furnishing a separate grade for each department of the schools—Senior, Intermediate, and Primary. This is

another step forward, and will be appreciated by all who labor in the interests of the children. It is well known that very young children, especially, require very simple, plain, and careful teaching in order to bring the lessons within the scope of their understanding. The issue of a *Primary Grade Quarterly* has been made to aid in meeting this demand and will prove helpful to teachers of primary classes. All intelligent instructors recognize the importance of primary teaching. The Constitution and By-laws of the General Association call attention to it. The publication of the primary lessons will evidently stimulate growth in that department of the service. They are carefully prepared and well arranged.

Sample copies of *The Gospel Quarterly, Primary Grade*, have been sent out. Subscriptions are solicited. The association hopes to see the primary work extended and desires a large subscription list.

Address orders to David Dancer, Business Manager, Lamoni, Iowa.

MINISTRY REPORTS.

BRETHREN in the field under General Conference appointment doubtless remember the rule requiring that ministry reports be in the hands of Secretary Stebbins not later than March 15, for publication before the conference convenes. This rule applies only to those under conference appointment.

EXTRACTS FROM LETTERS.

BRO. FRANCIS EARL, Pullman, Illinois, March 2:—

For the advance of the work, in my surroundings, I am trying to do what I can, although hardly perceptible. At Harvey, a few miles south of here, a man and his wife are deeply interested in the work. What the result will be I can only leave with them and the Author of the faith. While I love to see men and women come into the work, I have no inclination to coax, boast of testimony, or in any way offer other inducements than to present the word as plainly as possible and only such testimony as is necessary to show where we stand as a people, comprehending that if they are honest they will receive the truth because they love it, because they wish to be in harmony with God, and, individually, I would rather be an instrument in our Father's hands, of leading one such into the work than scores otherwise.

Sr. Alice M. Joslyn, Greenbush, Michigan, February 26:—

Bro. David Smith was here about a week

and a half and during that time baptized four, some of the most highly respected people here. There is a far better feeling toward the work than when he presented the word at other times. Of course there are some who fight against it, but that only makes it all the stronger.

Bro. David Chambers, Persia, Iowa:—

The work in this district was never so prosperous as now. It is on the boom and would move still more rapidly if we only had laborers. Expect several to be baptized with more to follow soon. Bro. A. H. Smith has done us splendid service in this district the few days he was with us. He is the most spiritual-minded preacher we have had. He is feeling O. K. Our quarterly conference was extra—the best we ever had.

President Joseph Smith, writing from Webb City, Missouri, the 8th inst., says:—

Full houses, good interest here; have spoken two nights now and continue to-night. Conference begins this evening. Bro. T. W. Chatburn here, fresh from the Virgil City discussion, and feels well. He reports well of the situation at El Dorado Springs. One baptized here yesterday. Good spirit of inquiry manifest. Am feeling quite well.

EDITORIAL ITEMS.

WE learn that Bro. G. H. Hilliard is locating his family at Independence, Missouri, which point he now makes his headquarters. The Saints there will no doubt appreciate their society and the ministerial help of Bro. Hilliard.

Word from Bro. T. W. Chatburn, dated El Dorado Springs, the 3d inst., reports good resulting from his discussion with Rev. Clark, at Virgil City, Missouri; also a great demand for preaching at El Dorado. Bro. C's letter will appear next week—received late.

Bro. A. M. Aldrich, Burlington, Wisconsin, writes that his aged mother, known to many of the older Saints, and now in her eighty-second year, is in good health. His uncle, John O. Aldrich, is also well.

By letter from Sr. Abbie Rounds we learn that none were baptized at Ozark, Missouri.

Letters are received from Sr. Kate Shadden, Council Bluffs, Iowa, and Bro. Jerome Wildermuth, Springdale, Nebraska.

The Board of Trustees of the Brooklyn Institute of Arts and Sciences, assisted by other scientific associations, is arranging for another Arctic expedition.

Bro. L. F. Daniel has made a new opening at Oakland, Indiana. Ten meetings have been held, with much interest. Two have been baptized; others will follow. Bro. Barmore was with him.

Bro. W. W. McLeod, Bishop's agent, Cormorant, Minnesota, writes very encouragingly of the work there, though times are very hard.

Bro. W. W. Blair addressed the Saints at Lamoni on Sunday, the 10th inst. Bro. Heman C. Smith was the speaker in the evening hour.

It is reported at St. Petersburg that the Czar has abolished the use of the knout among the peasantry.

Mothers' Home Column.

EDITED BY FRANCES.

Sow ye beside all waters,
Where the dew of heaven may fall,
Ye shall reap, if ye be not weary,
For the Spirit breathes o'er all.
Sow ye beside all waters,
With a blessing and a prayer;
Name Him whose hand upholds thee,
And sow thou everywhere.

Dear Home Column:—"Come, let us live with the children!" How strange it seems to me that there are persons who dislike children! Persons who can find no sympathy for their little sorrows, no smiles for their tiny joys. And to find among such persons women who wear the crown of motherhood is beyond my comprehension. How can such mothers think and feel in the way they do, has always been, is, and always will be, I presume, a mystery to me. They check the shouts of laughter, they silence the sobs of pain, and extinguish each spark of individuality by a firmness, a sternness that has no relenting poignancy. They feel their children to be tiresome *burdens*, in the way, bonds to keep them "tied down" at home, and their rebellion against this restraint finds expression in countless little impatient acts, unkind words, and, too often, little tingling blows which should cause their cheeks to mantle with the indignant blood, *shamed* into insurrection!

And often the mother is utterly careless and indifferent to her duties as a child-trainer. "If I clothe and feed my children I have done my duty by them," has dropped from a mother's lips and perhaps has been an *unacknowledged* thought in many another's mind. But the dear neglected children feel that they need something far better than simply food and raiment. There is, in every child, an intense yearning and longing to be loved and treasured and cared for. Why this is so marked in childhood is rather mysterious. The thought occurs to me, that as they are purest, being latest from the hands of their Creator, may it not in their natures be but typical of the desire that lies in the Divine question, "Lovest thou me?" or, "Love the Lord thy God with all thy heart," showing

that God longs for us to love him just as a little child yearns for affection from us?

Some mothers lead a social life and in it find no place for their children. What an empty existence must be that which has no care for the children! What a false circle of friends one must have who finds no place, no welcome for her children! What does a fashionable mother think is the aim of life—the end of this existence? If it is to be gained by a series of calls, teas, and receptions, why, she is not fitting her *children* for even that? There is no recognition for them or of them in the social world. Not until they have left childhood far behind do they "come out"—of obscurity, or pass from non-entity into sentient beings!

But ah, mothers! Let me warn you that this is life very very falsely estimated! A life passed amid a whirl of social cares and obligations is but carrying out *human* laws and duties; while she who seeks the best interest of her husband, her children, and, yes, *herself*, by gladly, *thankfully* accepting these gifts from God will at life's eventide be tranquilly prepared to lie down to rest, trustful that her day has been spent in the faithful performance of that which her hands found to do and to whom may be said, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

"MAY JUNE."

LAMONI, February 6, 1895.

MAKE CHILDHOOD SWEET.

Wait not till the little hands are at rest,
Ere you fill them full of flowers;
Wait not for the crowning tuberose
To make sweet the last sad hours;
But while in the busy household band,
Your darlings still need your guiding hand,
Oh, fill their lives with sweetness!

Wait not till the little hearts are still
For the loving look and phrase;
But while you gentle chide a fault
The good deed kindly praise.
The word you speak beside the bier
Falls sweeter far on the living ear;
Oh, fill young lives with sweetness!

Ah, what are the kisses on clay-cold lips
To the rosy mouth we press,
When our wee one flies to her mother's arms,
For love's tenderest caress!
Let never a worldly bauble keep
Your heart from the joy each day should
reap,
Circling your lives with sweetness.

Give thanks each morn for the sturdy boys,
Give thanks for the fairy girls;
With a dower of wealth like this at home,
Could you rife the earth for pearls?
Wait not for death to gem Love's crown,
But daily shower life's blessings down,
And fill your hearts with sweetness.

Remember the homes where light has fled,
Where the rose has faded away;
And the love that glows in youthful hearts,
Oh, cherish it while you may!
And make your home a garden of flowers,
Where joy shall bloom through childhood's
hours,
And fill your lives with sweetness.—*Sel.*

VALLETON, California.

Dear Sisters:—I so often feel impressed to write to you; in fact, my conscience upbraids me whenever I pick up the *Herald*, and many times about my work, when I think about the gospel and how little I am doing for its advancement, I feel guilty. But then, the thought that always comes next is, How can I interest those who are able to do so much better? Yet if they do not come forward, Shall I not strive to help? It is such thoughts that give me the courage to write.

We are living thirty miles from the nearest branch of the church, and I have not been there to attend meetings for over two years owing to sickness in my family. I am the only one of all my family in the church, though I have a husband and seven children. This does not speak well for me, I know, but they have had no church privileges, of any denomination whatever. Some of the elders have visited us but did not find it very encouraging, as the people living about through the mountains care little for religion. They seem to think they have no time for such things. So I read to my family from the Bible and our papers and talk to them whenever opportunity offers. I have tried to be careful in this, not to do as the children of one of my dear sisters in the work told me their mother had done; namely, That she had talked her religion to them so much that she had talked it all out of them. This sister has gone to her rest. I begin to fear I have gone to the other extreme by being too careful. Yet I do not despair, for I know God's word is sure, and also from the assuring presence of the Spirit, that they shall be brought into the kingdom, for this was said plainer than anyone could have spoken to me while engaged in earnest prayer in their behalf. O, what a glorious friend we have, dear sisters, to think we can go to him in all our troubles, and just as sure as we do we will be comforted. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

There is one thing a good sister taught me, and she had the greatest faith of anyone I ever met. She said, "If you do not get an answer to your prayers, examine yourself and see if you are in a fit condition to receive the blessings." If there is anger, jealousy, envy, or hatred in our hearts, are we in a condition to receive the answer? She said, "Search your hearts, and when you have purified yourselves of everything that is not of God, you can then receive the blessing." I am afraid I am making this too long, so will close, hoping some of the sisters of my acquaintance, seeing my poor effort, will improve on it, for I know of none who are so incompetent as myself. Praying God's blessing on all who are trying to serve him, I am,
Your sister in the one faith,

DELIA MONTGOMERY.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. THOMAS STREET, Midway, Utah, who is very ill, desires your prayers.

Sr. V. E. McQueen, of Oelwein, Iowa, requests your prayers in her behalf that her

health may be restored, and she be permitted to live to restore her family.

Bro. T. W. Williams, of Council Bluffs, Iowa, requests your faith and prayers in behalf of Bro. Peter Jensen's wife, who is low with lung fever, but has faith to believe she will be healed.

Sr. L. A. Lewis, Deloit, Iowa, requests your faith and prayers in her behalf that she may be healed of a sore affliction of her eye.

"A Sister," of Milford, Missouri, asks your faith and prayers in behalf of her sister who is very ill, also in behalf of herself, that her eye may be healed.

HOME COLUMN MISSIONARY FUND.

Amount to date, Feb. 22.....	\$4,970 59
Mrs. J. W. Layton, Mo.....	\$ 50
E. McKiernan, Io.....	3 00
Sr. M., Cal.....	5 00
Sr. Skinner, Cal.....	5 00
Bertha Skinner, Cal.....	75
Arden Skinner, Cal.....	50
Ruth Skinner, Cal.....	25
S. E. Laughlin, Io.....	50
James McAllister, Neb.....	4 00
	19 50

Amount to date, March 6.....\$4,990 09

CORRECTION.—In *Herald* of February 27 James McAllister, Nebraska, has credit for but \$1, should have been \$5.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR MARCH.

"If ye turn away the needy, and the naked, and visit not the sick and the afflicted, and impart of your substance if ye have, to those who stand in need; I say unto you, If ye do not any of these things, behold, your prayer is vain, and availeth you nothing," etc.—Alma 16: 29.

Thursday, March 21.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Galatians 6: 9, 10.

Thursday, March 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Doc. and Cov. 65.

Letter Department.

NORMAN, Neb., March 3.

Editors Herald:—We are having a Nebraska blizzard to-day, which suspends meetings for the present. The crops were almost an entire failure in this mission, which includes about two thirds of the State, yet we find the Saints firm in the faith and willing to do all they can for the advancement of the truth. While times are hard, food and clothing scarce, they welcome the elders and assist them in such a way as to cause our souls to rejoice that our lot is cast among such noble people. Truly the gospel brings men and women "up higher." We should never tire in trying to bring our lives in harmony with its grand principles and teaching them to others.

This mission has its drawbacks in common with others. The Saints are scattered over

such a large territory that a great many of them cannot be visited more than once a year, if at all; but it is with pleasure I record the fact that their conduct agrees with their profession, and when we visited them, good congregations greeted us at our meetings. There are several localities where quite an interest was awakened, and good will be accomplished if the efforts can be continued; but it seems almost impossible to do it till another crop is raised. I find the scattered Saints and those in weak branches need care and encouragement, and when visited by the missionaries occasionally are greatly strengthened.

If we could confine our labors to a smaller territory no doubt more could be brought into the fold, but in the present lack of missionaries it seems best to take care of those we already have as well as labor to bring others in. With all the disadvantages of dry weather, short crops, hard times, and few missionaries, I think I am safe in saying we have baptized more this mission year than any previous one. The difficulties existing and that have arisen have, as a rule, been singularly removed, so we can safely say the work is progressing slowly but surely all along the line. May it continue, is my prayer.

WARREN E. PEAK.

BALA, Kan., February 26.

Editors Herald:—I appreciate the *Herald* as it comes weekly on its mission of love and good will to all. I bear my testimony that your late editorials have been truly inspiring to my soul in point of doctrine and instruction to the Saints of God abroad in the earth. May we all take heed to the same while it is called to-day.

When reading it occurs to my mind that there are so many things for us to learn, to purify ourselves "even as he is pure," that in our own limited strength and wisdom we are sure to fail. But the echo comes from heaven, "My grace is sufficient." How is it possible that we can ever come up higher in spirituality and grace unless we first examine ourselves? We have our weaknesses to overcome; we are to walk in newness of life, putting off the old man and his deeds. Only the other day a brother wrote me that he had not a great amount of the Spirit of God, "but enough to drive away the evil one." I have thought a good deal upon that statement, and if it be true that "By their fruits ye shall know them," is it not for us to see to it that we produce the proper fruits as enumerated in the Holy Scriptures? Then after finding that our lives do abound in those divine graces and adornments, we can more readily concede to the priceless fact of being *born again*, not of corruptible seed, but incorruptible.

I wish to say that your humble brother is well pleased with Elder I. M. Smith's able and pointed article on the evidences of the divinity of the Book of Mormon. They are brimful of intelligence and are supremely instructive to the truth seeker.

The majority of the people residing in this community are Welsh, and the writer's heart goes out in deep sympathy with his own na-

tion and kindred, as he is alone among them in the precious faith. There exists such prejudice and hatred toward the name of Joseph Smith, Book of Mormon, and the idea of God sending angels in this period of time to minister to those who shall be heirs of salvation. I realize that God blesses me with the Spirit of truth when contending with them upon different points of doctrine. Would to God they could see. I believe there are honest souls among them, but they seem to be tangled up in the many creeds and traditions of men that are so prevalent, and have such a strong hold on the minds of the people. Byddw i Dduw anfon ei weision yma iw goleuo iw fy ngweddi taer.

That we may all be able to stand and abide the day of the coming of our Lord and King, is my fervent prayer.

FRANK J. PIERCE.

BLAINE, Ky., Feb. 23.

Editors Herald:—I was raised by Methodist parents and was taught to fear God, but after I came to mature age I joined the Baptist Church and was ordained an elder in 1883, and did all I could for the building up of that church; but at the same time there was a division with us on the doctrine of the Bible. I contended if it was Christ in the first age it is Christ in this, and if this was the true church as was set forth in Corinthians 12 and Ephesians 4 that the same blessings would follow; so at last I withdrew from that body with perfect peace between myself and them.

The next object was to search all the record of church history to see if I could find the church above-mentioned, and if I could not, I intended never to join another formulated government or system of man; and just when I was ready to give up all hopes of ever finding that church a minister who belonged to the same church that I did passed through Iowa and was given a tract, and in the same was embraced the doctrine of the Church of Jesus Christ of Latter Day Saints. After perusing the same I said if that was not the Church of Christ it was not on the earth, and I wrote a few lines to the *Herald*; and I will say to all that wrote to me in my bereavements, you have my prayers; for I never was so comforted and encouraged, for inside of ten days after I wrote I received from fifteen to forty letters from the Saints. Then I said, Of a truth, this must be the church.

In the meantime Bro. Odell wrote me from Centerville, West Virginia, stating that he and Brn. B. Beall and James Brown would be at my house at such a time; so I had an appointment for preaching. Bro. Brown, who has now passed over the river, did some of the ablest preaching ever done in this part at that time. I did not obey, for I wanted to know I was right. Three months later Brn. G. H. Godbey and Odell came to my house, and Bro. Godbey did some excellent work. Myself and my wife were baptized and confirmed on the following night. I felt no change, only felt I had obeyed the truth. My sleep was sweet the following night, but when I awoke the next morning I never was so happy in all my life. My wife and children and all the surroundings seemed to be praising God. Then I realized what the

apostle meant when he said that old things had passed away and all things become new.

So I was ordained at the last West Virginia conference—ordained elder—by Brn. G. T. Griffiths, James Moier, and G. H. Hilliard. Since that time I have been preaching the restored gospel as restored through the Prophet Joseph.

Brethren, pray for me that I may ever be faithful to my calling. I have been preaching at Red Bush, sixteen miles west of here, and promised to go back. Have also been holding services all week at E. J. Moore's school-house and have promised to preach Thursday night on the plan of salvation and Sunday on the doctrine of the church. The members of the furious mob who at one time threatened and came to this house to whip me and Bro. Godbey are as calm as lambs and say that God has forgiven them, and we must too. They are free to attend meeting and say, "Go on, Bro. Moore; your cause is just," which by the grace of God I will do, and if there is a place and means for me I am willing to spend and be spent in this work the remainder of my time. I am expecting Bro. G. H. Godbey here on or about the 1st of April. The community, or at least a great many, is anxious for him to visit this part once more. May the blessings of Israel's God rest on all the honest in heart.

Yours for the success of the Master,
G. V. MOORE.

BLAKE'S MILLS, Ohio, March 5.

Editors Herald:—A very pleasant and profitable conference of the Pittsburg and Kirtland district was held at Wheeling, West Virginia, Saturday and Sunday, March 2 and 3; Apostle G. T. Griffiths presiding, assisted by Elder Rudolph Etzenhouser of the Seventy. Goodly delegations from Pittsburg, Cleveland, Kirtland, Blake's Mills, Fairview, and other points to the number of over fifty were present. The business sessions were interesting and encouraging. Reports from all the branches were read. On Saturday evening a lecture on the Book of Mormon was given by our rising young brother, C. Ed. Miller, of Pittsburg, which was profusely illustrated by stereopticon views of Scripture texts. This lecture was confined to biblical evidences, and while being interesting and instructive, was convincing in force and application. The church was packed, and great interest was manifested by the Saints and those not of the faith.

On Sunday the 3d the Saints assembled in fasting, and the time from 8:30 until 9:30 was spent entirely in prayer service. The Sunday school convened at the latter hour and under the direction of our young brother Serig, the superintendent, a profitable and enjoyable session was held until 10:30. At 10:45 Bro. Etzenhouser discoursed in his usual earnest, forceful manner to the edification of a large audience. Promptly at two p. m. a communion and social service was commenced. The Lord poured out his Holy Spirit, and all were made glad in its revelations, many comforting assurances being given to the Saints.

Bro. M. H. Bond was the speaker of the evening, which to those who know him is

evidence that the discourse was clear, logical, and spiritual,—suited to the occasion. At the close of this service conference adjourned to meet at Blake's Mills, Ohio, September 7 and 8, 1895.

On Monday about twenty-four of the visiting Saints were invited to take dinner with Sr. Mary Brewster and Bro. and Sr. Liston, and at about two o'clock concluded they could not better employ the time than in a parting prayer service, which was organized with Bro. G. T. Griffiths in charge. A most gracious fulfillment of divine promise was realized in the season of prayer and testimony which followed. Five different manifestations of the spirit of prophecy were given in admonition, cheer, and promise. All were enlivened and renewed in the desire to live worthily. The only regret expressed before beginning was that announcement had not been made and the service held in the church so that a greater number could have participated; but it was not thought that so many would remain over, so many had already departed for their homes. But we trust none will feel aggrieved on this account. Most gladly would all those present have welcomed all to this service had it been known in time to give notice.

In the evening Bro. Miller gave us another illustrated lecture on the Book of Mormon, treating of the archaeological evidences in a highly credible manner. His views were clear-cut and served to make the points of the lecture convincing. The Wheeling daily papers very kindly and generously noticed the efforts at length. The good Father was pleased on Sunday afternoon to commend the work of this young brother, and he was told to continue working and studying in humbleness of mind and the Father would cause him to do a great work in this field unto the convincing of many. Bro. Etzenhouser was to occupy on Tuesday night, which would probably close his labors in this mission prior to the Annual Conference. Altogether it was a time not soon to be forgotten, and should be an encouragement for renewed efforts all around; for the adversary is always busy, especially so now.

I am here in the interest of the work, stopping at the kindly shelter of the home of our genial brother and sister, Robert Robson, formerly of Washingtonville, Ohio. God speed the truth.
W. H. GARRETT.

MT. GROVE, Mo., March 6.

Editors Herald:—Our quarterly conference at Sargent has just closed and all have returned home after an enjoyable time. All business was transacted in a brotherly way and the voice of the Spirit was to the effect that the gospel would soon sweep the earth like "a fire sweeps a dry stubble."

I have been laboring in Douglas county for some time, making many friends for the work. The people in the rural districts here have been educated to believe in the old time-worn stories of Beadle, etc., and it necessarily takes quite an amount of preaching to correct their ideas. The work is not making rapid strides in this locality from the fact that laborers are few, the country rough,

and at this time of year the Saints are pressed in money matters; but we look for better times.

Bro. Sparling will be at John's Mills on the 14th, Bro. Ward at Stony Point on the 11th; Bro. Spurlock is in Arkansas.

Your brother,
HARRY M. ATWELL.

Original Articles.

THE BOOK OF MORMON VINDICATED. NO. 9.

BY ELDER I. M. SMITH.

SUMMARY.

It is frequently urged, by opponents of the Book of Mormon, that the prophecies which we quote as proof of its divine origin are too obscure— indefinite. This may be true of some of those prophecies when taken alone—disconnected from the others; but not when taken as a whole, and properly connected. Is there any one prophecy in the old Bible, which, taken alone, would prove Jesus of Nazareth to be the Christ? If there is, I am not aware of it. But the prophecies pointing to him are so numerous, and their fulfillment so literal, that when connected and combined, they make a chain of evidence (each prophecy and its fulfillment being a link) that cannot be broken. Please allow me to call your attention to a few of those prophecies to give you an idea of the line of proof I should use, and to prepare your mind for a summary of the proof already adduced in favor of the Book of Mormon.

1. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace.—Isa. 9:6.

This shows us that instead of coming first in power and great glory, he is to be born into the world, simply a child; one link in the chain.

2. Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel.—Isa. 7:14.

This tells us he shall be born of a virgin; another link.

3. But thou, Bethlehem Ephratah, . . . out of thee shall he come forth unto me that is to be ruler in Israel.—Micah 5:2.

This tells us that the Ruler of Israel, he upon whose shoulder the government shall be, is to come forth out of Bethlehem; another link.

4. And when we shall see him, there is no

beauty that we should desire him.—Isa. 53: 2.

This teaches that he will have no extra beauty, but be so much like a man that the people would not admire nor worship him; another link.

5. He is despised and rejected of men.—Isa. 53: 3.

6. A man of sorrows, and acquainted with grief.—Ibid.

7. He was oppressed, and he was afflicted, yet he opened not his mouth.—Isa. 53: 7.

8. And he was numbered with the transgressors. [Crucified between two thieves].—Isa. 53: 12.

9. And made intercession for the transgressors. [Father forgive them; for they know not what they do.—Luke 23: 34].—Isa. 53: 12.

10. Behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.—Zech. 9: 9.

11. And they shall look upon me whom they have pierced.—Zech. 12: 10.

12. They pierced my hands and my feet.—Ps. 22: 16.

13. They part my garments among them, and cast lots upon my vesture.—Ps. 22: 18.

14. And in my thirst they gave me vinegar to drink.—Ps. 69: 21.

15. So they weighed for my price thirty pieces of silver.—Zech. 11: 12.

16. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.—Zech. 11: 13.

No single *one* of these prophecies proves that Jesus is the Christ. It is by connecting and combining them—taking them as a whole—that we prove him to be the Christ. We read these prophecies and, then, taking up the history of our Savior, we find that he came into this world a child; that he was born of a virgin, born at Bethlehem; was not desired on account of extra beauty; was despised and rejected of men; was a man of sorrows; opened not his mouth when accused before Pilate; was crucified as a transgressor; prayed for them at the time of his death; rode into Jerusalem upon an ass; his side pierced by a spear; his feet and hands pierced by nails; the soldiers divided his garments and cast lots for his coat; gave him vinegar to drink while on the cross; Judas betrayed him for thirty pieces of silver; and they took the pieces of silver and gave them to the potter for a field in which to bury strangers. And, when we read those prophecies in the Bible and see how literally they were fulfilled in the birth, life, and death of the Master, we say, Surely he is the one of whom the prophets wrote.

Reader, if you will now follow me I will try and reproduce, as briefly as I can, consistent with clearness, the main evidences already presented in favor of the divine origin of the Book of Mormon. Not, however, in the order in which they occur in the body of the work.

1. Salvation is of the Jews.—John 4: 22. Unto them were committed the oracles of God.—Romans 3: 2.

To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.—Romans 9: 4.

2. When Israel “shall build the old wastes” they are to be the Lord’s ministers.

But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God.—Isaiah 61: 6.

Israelites were chosen for “the service of God” in former days, and it is to be the same in the days when “they shall raise up the former desolations.”

3. When Israel is gathered from the “north country” the Lord’s firstborn of all the tribes of Israel is to be of Ephraim.

For I am a father to Israel, and Ephraim is my firstborn.—Jeremiah 31: 9.

4. Ephraim, at that time, is to be a great distance from Jerusalem.

And they shall remember me in far countries.—Zechariah 10: 9.

5. Ephraim is to be west of Jerusalem.

When he shall roar, then the children shall tremble from the west.—Hosea 11: 10.

6. “In the last days” (Genesis 49: 1) Ephraim is to be at the opposite end of the earth from Jerusalem.

The blessings of thy father hath prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills.—Genesis 49: 26.

7. They are to be among the people.

Ephraim, he hath mixed himself among the people.—Hosea 7: 8.

8. Wanderers among the nations.

Ephraim is smitten. . . . My God will cast them away, . . . and they shall be wanderers among the nations.—Hosea 9: 16, 17.

9. They are to be made known in the last days among the people.

And their seed shall be known among the Gentiles, and their offspring among the people.—Isaiah 61: 9.

10. This was done by Urim and Thummim in former days.

These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood: and the Tirshatha said unto them, that they should

not eat of the most holy things till there stood up a priest with Urim and with Thummim.—Ezra 2: 62, 63.

11. The Lord is to set up an ensign *for the nations* (not for Israel alone) when Israel is gathered.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—Isaiah 11: 12.

12. This is to be just before the coming of the Lord to judge the world.

Lift up a standard for the people. . . . Behold, thy salvation cometh; behold, his reward is with him, and his work before him.—Isaiah 62: 10, 11.

13. It is to be lifted up at the opposite end of the world from Jerusalem at the place where Ephraim, the firstborn, is to remember the Lord.

And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth.—Isaiah 5: 26.

14. Christ is the ensign.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.—Isaiah 11: 10.

15. Christ (the word—the living word—the word that was made flesh) is presented to us through the gospel.

And this is the word which by the gospel is preached unto you.—1 Peter 1: 25.

16. Hence the lifting up the ensign to the nations is preaching the gospel to them, and this is to be brought from heaven by an angel at the hour of God’s judgment.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come.—Revelation 14: 6, 7.

17. This angel is to speak to a “young man” and that, too, just before Israel comes from the “North country” and the Redeemer comes to dwell with them.

“And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.—Zechariah 2: 3, 4.

Ho, ho, come forth, and flee from the land of the north, saith the Lord.—Verse 6.

For, lo, I come, and I will dwell in the midst of thee, saith the Lord.—Verse 10.

18. This work is to be considered very strange.

For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his

strange work; and bring to pass his act, his strange act.—Isa. 28: 21.

19. This "strange work" is to commence just before a "consumption," from the Lord, spreads over the earth.

Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.—Isa. 28: 22.

20. This consumption is to be at the time that the Lord gathers Israel.

For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land.—Isa. 10: 22, 23.

21. It is to be a short work.

Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.—Rom. 9: 27, 28.

22. It is to be "a marvelous work and a wonder."

Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder.—Isa. 29: 14.

23. This "marvelous work" is to be commenced in the midst of a people who have no prophets nor seers.

For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.—Verse 10.

24. Also among a people who worship God with mouth and lip service.

Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men.—Verse 13.

No inspired teachers, no revelations, no prophets; depend altogether upon uninspired leaders.

25. A "sealed book" is to come forth in connection with this work.

And the vision of all is become unto you as the words of a book that is sealed.—Verse 11.

26. The words of this book are to be delivered, *by men*, to one that is educated.

Which [words] men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed.—Verse 11.

27. The book itself is to be delivered to one that is not learned.

And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.—Verse 12.

28. The Lord then proceeds to do his "marvelous work," and causes the book to be read.

And in that day shall the deaf hear the words of the book, and the eyes of the blind

shall see out of obscurity, and out of darkness.—Verse 18.

"The book"—the book referred to in the preceding verses.

29. This is to take place only a short time before Israel's land is blessed from on high.

Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?—Verse 17.

30. And, just before Jacob's face shall cease to wax pale.

Jacob shall not now be ashamed, neither shall his face now wax pale.—Verse 22.

31. This work is to cause rejoicing among the honest in heart.

The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.—Verse 19.

32. The Psalmist David, referring to the same time, and, no doubt, to the same book, says it shall come out of the earth.

Truth shall spring out of the earth.—Ps. 85: 11.

Thy word is truth.—John 17: 17.

Thy law is the truth.—Ps. 119: 142.

33. We know it is the same time and the same work because the same results are to follow it.

Yea, the Lord shall give that which is good; and our land shall yield her increase.—Ps. 85: 12.

34. This is to take place at the time the angel brings the "everlasting gospel" (Rev. 14: 6) containing the "righteousness of God" (Rom. 1: 17); for,

Righteousness shall look down from heaven.—Ps. 85: 11.

35. And this gospel, in the which is "the righteousness of God revealed," is to prepare Israel for his coming.

Righteousness shall go before him; and shall set us in the way of his steps.—Ps. 85: 13.

This is why "Jacob shall not now be ashamed," and "the meek shall increase their joy in the Lord," for

The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever.—Isa. 32: 17.

36. Isaiah calls this record a "sealed book;" the Psalmist speaks of it as the "truth," and says it "shall spring out of the earth;" Ezekiel refers to it as "the stick of Ephraim" or "the stick of Joseph":—

Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions.—Ezek. 37: 16.

37. The stick of Joseph is to be

brought forth and put with the Bible—the stick of Judah.

Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick.—Verse 19.

38. These two sticks or histories are to be *one, in the hand of the Lord*.

And they shall be one in mine hand.—Verse 17.

39. This is to occur just before the Lord gathers Israel.

Behold, I will take the children of Israel from among the heathen, . . . and bring them into their own land: and I will make them one nation; . . . and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.—Verses 21, 22.

40. The stick of Joseph is in the hand of Ephraim.

Behold, I will take the stick of Joseph, which is in the hand of Ephraim.—Verse 17.

41. So also are the "great things" of God's law.

I have written to him [Ephraim] the great things of my law.—Hos. 8: 12.

42. And these "great things" are to be a mystery (a "strange work," a marvelous work") to the world.

But they were counted as a strange thing.—Verse 13.

43. The power of God will be manifest, in the accomplishment of this work, and there shall be a *highway*.

And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty mind shall he shake his hand over the river, and shall smight it in the seven streams, and make men go over dryshod. And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.—Isa. 11: 15, 16.

Cast up, cast up the highway.—Isa. 62: 10.

And a highway shall be there, and a way, and it shall be called the way of holiness.—Isa. 35: 8.

44. The Lord will plead with Israel as he did "in the wilderness of the land of Egypt."

And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord.—Ezek. 20: 35, 36.

45. He plead with their fathers *through a prophet*.

And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved.—Hos. 12: 13.

46. That is the way he always works.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.—Amos 3: 7.

47. Lifting up the ensign is a work of preparation—the same as the truth springing out of the earth.

Go through the gates, *prepare* ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.—Isa. 62: 10.

Behold, I will send my messenger, and he shall *prepare* the way before me; and the Lord, whom ye seek, shall suddenly come to his temple.—Mal. 3: 1.

48. "The day of his preparation" is to be known by the peculiar nature of the chariots.

The chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.—Nahum 2: 3-4.

49. Hence the messengers are to be termed "swift messengers."

Saying, Go ye swift messengers, to a nation scattered and peeled.—Isa. 18: 1.

50. And Israel is to return swiftly.

And, behold, they shall come with speed swiftly.—Isa. 5: 26.

51. Their horses are to be as peculiar as their chariots.

Their horses' hoofs shall be counted like flint, and their wheels like a whirlwind; their roaring shall be like a lion, they shall roar like young lions.—Isa. 5: 28, 29.

Now please notice how literally the claims and historical facts of this latter-day work, and also the signs of the times and the remarkable inventions of the age in which it was brought forth, all harmonize with these inspired utterances. Joseph Smith and Oliver Cowdery, who were the "firstborn" in this work, took the same position as Christ and Paul in regard to "salvation" and the "service of God" being "of the Jews" or Israelites. They are in line with Isaiah in claiming to be Israelites; in line with Jeremiah in claiming to be of the tribe of Ephraim; they were in "far countries," "from the west," and that too at the "utmost bound of the everlasting hills" at the time they remembered and "turned to the Lord."

They were "mixed among the people," "wanderers among the nations," and their nationality was made "known among the people" by one standing up "with Urim and with Thummim."

The ensign was lifted up and the work commenced "from far"—"from the end of the earth;" and this lifting up the ensign was done by preaching

the Christ as revealed in the gospel.

The claim that the gospel was brought from heaven by an angel, and that the angel spoke to a "young man" telling him that the time is at hand for Jerusalem to be inhabited again, are found to agree with the inspired word.

It has been considered a "strange work," and has also been followed by the judgments of God—"a consumption"—being poured out upon the people. It is a "marvelous work and a wonder," was brought forth among a people who had neither prophets nor seers, and yet they worshiped God with their mouths and lips.

A "sealed book" was offered to the world; the words of the book were delivered by men (Joseph and Martin Harris) to the learned (Professor Arthon), but the book itself to the unlearned, even to Joseph Smith. Neither the learned nor unlearned were able to read the book, so the Lord took the matter in hand and by inspiration caused the unlearned to translate it into our language, and then men did actually "hear the words of the book." Twenty-three years after this, (only a "little while,") and the land of Israel received the former and latter rains, and has since then been fast becoming "a fruitful field." The political and social restrictions have been removed from off the Jews, by the nations of the earth to a wonderful extent since then, and they have been and are now gathering back to their beloved land "by hundreds." "The meek" also are rejoicing "in the Holy One of Israel."

This book came "out of the earth," and was the speech of the dead "whispering from the dust"—"out of the ground." It is a history of some of the posterity of Joseph, hence "the stick of Joseph." It came forth "in the hand of Ephraim," was put with the Bible, the "stick of Judah," and became "one" with it in bearing testimony of the Christ; this, too, just before Israel began to gather back to their land. It claimed to be the great things of God's law, written to Ephraim, and has been "counted as a strange thing." A "highway" (railroad) has been "cast up" and it is called "the way to the holies." Iron horses have been invented with

"hoofs like flint" and "wheels like a whirlwind," and "their roaring is like a lion." The "chariots," drawn by these "iron horses," with their powerful headlights, "seem like torches" and "run like the lightnings," jostling "one against another in the broad ways" and shaking not only the "fir trees," but everything else near them. The "ambassadors" are sent out on these "chariots" and on steamships, and are indeed "swift messengers." The "highway" upon which these chariots run, is cast up to Jerusalem, and the Israelites now "come with speed swiftly."

"What more can he say than to you he hath said" to convince you of the divine origin of this work? Do you think it *possible* for an unlearned boy to get up a fraud, an imposition, and make it so completely harmonize in *every respect* with the word of God? The Lord says:—

And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.—Ezek. 33: 33.

When we look over the prophecies so literally fulfilled in the coming forth of this work; when we look at the literal fulfillment of the prophecies in the book itself; when we look at the literal fulfillment of the prophecies pointing to events, conditions, and inventions that were to immediately follow the commencement of this work; and, when we look at the signs of the times, socially, politically, and religiously; we are forced to the conclusion that the Lord has indeed commenced his "strange work," his "marvelous work and a wonder," among this people. We are forced to admit that a prophet of the Lord has been among us. Reader, "Whatever things were written aforetime were written for our learning." I ask your prayerful consideration of those prophecies to which I have called your attention in this article. May the kind Father bless you in your search for truth.

RAY, Indiana, 1894.

Vienna is to have a novel elevated railway. The cars are to be suspended instead of running on ordinary rails.

The "Moliagel" gold nugget, found at Mount Moliagel, Australia, in 1869, weighed 100 pounds and assayed \$45,000 in pure gold.

Sixteen thousand tons of phosphates were handled in Florida in August.

Kant, the great German metaphysician, spent his youth in a saddler's shop.

MISSIONARY WORK.

St. Paul was, in his example and teaching, a most worthy representative of the missionary arm of the church, in his time. History shows him to have been ever on the move to open up *new fields* for the propagation of the religion of Christ; and of this work he says:—

Yea, so have I strived to preach the gospel, *not where Christ was named*, lest I should build upon another man's foundation; but as it is written, To whom he was not spoken of they shall see; and they that have not heard shall understand.—Rom. 15:20, 21.

The Lord Jesus said to Ananias concerning Paul:—

Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.—Acts 9:15.

And Paul said to the Jews at Jerusalem, and afterwards to the Gentiles at Cesarea, that the Lord said to him,

I will send thee *far hence* unto the Gentiles.—Acts 22:21.

And,

I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee.—Acts 26:16, 17.

Paul was faithful to his calling. He idled away no time. He let slip no opportunity to preach and teach Christ to Jew and Gentile, whether of low or high degree, seeking new and untried fields as he testified to the Roman Saints in the text heretofore quoted. In all this the Lord blessed him mightily; for he fulfilled his office and calling with fidelity to God and the church, propagating the religion of Christ, thereby building the church of Christ rapidly and solidly as "a wise master builder," and the special favor of God ever attended him. The Lord called him to missionary work. His field was the world. When he had preached Christ in Jerusalem and in Judea he sought other and new fields, and so continued on until his mission closed in martyrdom at Rome.

What was true of Paul in respect to his missionary work, was largely true of all the apostles of his times, and likewise of all the missionaries of less authority in the church. Therefore it is not surprising that in this latter-day dispensation—"the dispensation of the fullness of times"—that the Lord calls men to missionary

work and requires them to labor in a similar manner as did they of the first centuries of the Christian church. When missionaries faithfully confine their labors where the Lord has appointed, in "their own office and calling," the Lord will abundantly bless them and their work, for he says:—

I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise.—D. C. 81:3.

The foregoing quotation is exactly true. The principle taught therein is essential to the government of God. God's servants must obey God or they forfeit all claim on his blessings. Man must obey or suffer. The church must obey or suffer. Every officer of the church must obey or suffer; and to obey, he must learn his duty and then do it.

Wherefore, now let every man learn *his* duty, and to act in *the office* in which he is appointed, in all diligence. He that is *slothful* shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen.—D. C. 104:44.

From all the foregoing it follows, that those called especially to missionary work, should "act in the office" of a missionary and prosecute it in "all diligence." If he does this, he, like St. Paul, will strive "to preach the gospel, not where Christ was named," lest they "should build upon another man's foundation. But as it is written, To whom he was not spoken of they shall see; and they that have not heard shall understand."

Confirmatory of what I have written is the following word of the Lord.

The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the Twelve and the Seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible; thus freeing these spiritual authorities and leaving them at liberty to push the preaching of the word into the new fields now widening before them; in which work, if they will but now take counsel, saith the Spirit, they shall feel a peace and vigor of mind surpassing what they have enjoyed in the past.—D. C. 122:7.

It is highly gratifying to read such testimonies from the missionaries as

is found in the letter of Bro. T. W. Chatburn, in *Herald*, page 104, last paragraph of the letter, as also in communications from other missionaries to us, some of which are published and some not, all of which bear witness for God and his word, that when the ministry are careful to fulfill their own duties, work in their own field, labor in their own particular office and calling, and not seek "beyond their measure" nor attempt to do those duties assigned of God to other and different officers, then the Lord blesses and prospers their efforts, and gives them success, and joy, and favor with all and in all concerned.

The writer was, from 1858 to 1873, an active missionary, leaving family and business, and going from one new field to another in Illinois, Wisconsin, Iowa, Nebraska, Indiana, Ohio, Virginia, Pennsylvania, New Jersey, Michigan, Missouri, New York, Massachusetts, Rhode Island, California, Nevada, Utah, Montana, Idaho, Colorado, Kansas, also laboring in the churches to some extent since 1873, opening some new fields, and he is therefore competent to testify from personal experiences as to the special favors and providences bestowed of the Lord when faithfully engaged in *missionary* work. This work must and will be done, and be done as God wills it to be done. Happy are they who are called to this work if they prove faithful to that trust. Such as are called and fail in duty, "shall not be counted worthy to stand."

W. W. BLAIR.

Conference Minutes.

SOUTHWESTERN TEXAS.

Conference convened at San Antonio, Texas, February 8, 1895; J. A. Currie, Sen., president; W. H. Davenport secretary. Bandera branch reported a membership of 43. Ministry reporting: Elders J. A. Currie, Sen., W. H. Davenport, J. Hawley, O. D. Johnson, and L. L. Wight. O. D. Johnson, Bishop's agent, reported: Received \$18.15; paid out \$14.60; due church \$3.55. The church withdrew fellowship from Elder John A. Currie, Jr., for apostasy, and by his request, etc. A. B. Moore was chosen delegate to General Conference. J. A. Currie resigned the presidency of the district, and W. H. Davenport was chosen to fill the unexpired term. W. H. Davenport, secretary, resigned, and O. D. Johnson was chosen to fill remainder of term. A petition was granted to be presented to

General Conference asking that A. B. Moore be returned to this district, also that a young and able elder be located in the city of San Antonio. The speakers were Elders Davenport, Currie, and Johnson. Adjourned to meet at Oak Wood church, June 6.

DECATUR.

Conference convened at Lamoni, Iowa, February 9, at ten a. m.; William Anderson president, Edward L. Page clerk. Reports of branches approved: Greenville 41; 5 baptized, 4 received, 5 removed, 8 absent from the branch. Hiteman 29; 2 baptized, 2 removed. Davis City 75; 16 absent. Centerville 40; 6 received, 5 absent. Cainsville 46; 3 absent. Wirt 44; 1 died. Pleasanton 115; 1 baptized, 1 removed, 1 died. Allendale 87. Lamoni 1,020; 4 baptized, 27 received, 4 removed, 1 expelled, 1 died. Lone Rock 85; 1 baptized, 1 received. Leon 48; gain 4. Lucas 154; 3 removed, 1 died. Ministry reporting: Elders W. W. Blair, J. R. Lambert baptized 7. J. W. Gillen, W. Anderson, G. Derry, J. Whitehead, D. Dancer, R. M. Elvin baptized 6, J. S. Snively baptized 6, A. S. Cochran, H. A. Stebbins, E. L. Kelley, R. S. Salyards, W. Thompson baptized 1, E. B. Morgan, C. J. Anderson baptized 1, T. R. Allen, H. N. Snively baptized 1, P. McPeek, M. Shaw, T. J. Bell baptized 3, O. J. Bailey, M. Sorenson, J. Denio, T. A. John, E. J. Robinson, S. Ackerly, J. M. Brown, J. Hatcher, J. Shippy, M. McHarness, J. Wahlstrom, A. Himes, Henry C. Smith, E. L. Page, M. Haskins J. D. Bennett, L. Gaulter, S. V. Bailey, J. Allen; Priests A. M. Chase, J. Robinson, J. A. Gunsolley, E. McHarness, N. Lovell, A. E. Shaw, G. F. York, A. M. Newberry, W. I. Murray, J. Traxler, C. Dillon, S. K. Sorenson, S. D. Shippy, E. Sparks; Teachers W. E. Evans, J. H. Harp, A. K. Anderson; Deacons T. C. Rider, N. W. Smith, C. F. Church, G. V. Brown, E. Weedmark. A resolution that the district pay the clerk \$25 prevailed. Resolved that district conference raise \$10 towards seating Leon chapel. Resolved that the committee on tent be instructed to push the matter to completion. William Anderson was reelected president and E. L. Page secretary for the ensuing year. Summary of Bishop's agent's report for the year ending February 9, 1895: Receipts: On hand last report \$62.76; correction \$60; from district \$3,023.26; from Bishop \$1,190; total \$4,336.02; expenditures: To elders' families \$2,552.08; others \$343.74; on hand \$1,440.20. Audited and reported correct. Delegates to General Conference: William Anderson, E. L. Kelley, H. A. Stebbins, R. M. Elvin, Joseph Smith, D. Dancer, J. Shippy, S. V. Bailey, W. W. Blair, B. M. Anderson, J. R. Lambert, A. H. Smith, R. S. Salyards, E. L. Page, J. W. Gillen, N. Lovell, P. McPeek, D. Campbell, M. Haskins, E. B. Morgan, C. H. Jones, T. J. Burch, J. M. Brown, J. Whitehead, M. Walker, E. Keeler, J. B. Evans, A. S. Cochran, C. Scott, J. Lovell, J. S. Snively, E. A. Smith, W. E. Evans, F. A. Smith, G. Derry, F. M. Weld, Heman C. Smith, Anna Stedman, L. L. Resseguie, E. Sparks, M. B. Nicholson, C. B. Stebbins, D. Wight, Eliza-

beth Blair, Nettie Blair, A. Himes, Henry C. Smith, I. N. Roberts, W. Thompson, Ella Whitehead, G. T. Angel, O. B. Thomas, H. N. Snively, R. Johnston, G. V. Brown, C. B. Kelley, C. J. Anderson, S. Shippy, W. Hudson, H. R. Harder, E. C. Briggs, A. K. Anderson, G. Brown, J. Johnston, T. J. Bell, M. B. Williams, F. E. Cochran, J. McDiffet, J. Scott, A. M. Newberry, Sarah Scott, F. D. Young. Voted that in case the whole delegation is not present, those who are cast the whole vote, and in case of division the majority and minority vote be cast in proportion to the division. Voted that when we adjourn, we do so to meet June 8 at ten a. m. in Davis City. Resolved that we invite the General Conference to hold its next session at Lamoni, Iowa, if in its judgment it is deemed wise to do so. Adjourned as per resolution.

SOUTHERN NEBRASKA.

Convened at Wilber, Nebraska, February 10 and 11, 1895; J. W. Waldsmith president, J. L. Diefendorf secretary. District president reported work progressing in the district notwithstanding the hard times, which tended to discourage all. Ministry reporting: Elders C. H. Porter baptized 3, J. W. Waldsmith, I. N. Roberts, G. W. Shute baptized 6, P. C. Peterson, E. D. Bullard, C. E. Blodgett baptized 6, W. Savage, and W. M. Self; Priests J. Ferguson, S. Broliar, M. J. Schafer, and J. H. Drury; Teachers O. S. Savage and R. O. Self; Deacon H. E. Cristy. Branch reports: Blue River 153; 4 received, 2 removed. Lincoln 47; 2 removed. Fairfield 37; 9 received. Palmyra 35, 2 removed, 1 died. Nebraska City 134; 1 died. Haigler 36; 2 received, 1 removed. Bishop's agent's report. On hand October 1, 1894, \$91.95; tent fund (loan) \$71.85; collected from October 1, 1894, to January 31, 1895, \$201.67; total \$365.47; paid out during the four months \$215; on hand January 31, 1895, \$150.47. Lincoln branch recommended the ordination of Delbert Tyson to the office of priest, which conference ordered done. Delegates to General Conference: Elders J. W. Waldsmith, W. E. Peak, I. N. Roberts, C. H. Porter, and W. Savage. Officers sustained for next four months. Next conference at Palmyra branch, June 9 and 10, 1895. Preaching by Elders I. N. Roberts and W. M. Self.

NORTHEASTERN ILLINOIS.

Conference convened with the Sandwich branch, February 9, 1895, at 10.30 a. m.; F. G. Pitt president, W. Vickery and Elmer Johnson secretaries pro tem. Remarks of instruction were made by the president. Branch reports: DeKalb 33, gain 4. Mission 106, gain 3; Sandwich 63; no change; Braidwood 55, no change; Unity 27, loss 4; Chicago 107, gain 8; Plano 202, loss 12. Ministry reporting: Elders F. G. Pitt, I. L. Rogers, C. G. Lanphear, W. Vickery, J. B. Roush, C. D. Carter, W. Strange, J. S. Kier, G. Scheidecker. Report of Sunday school association read. Report of committee on reunions read and accepted, and committee continued. Report of auditing committee read and received, and committee discharged. Report

of Bishop's agent read and adopted, and referred to an auditing committee. Resolved that this conference request the General Conference to return F. G. Pitt to the North-eastern Illinois district. By action of conference February 23 and 24, 1894, J. S. Patterson was granted an elders' license. This was not published in the conference minutes at that time on account of neglect. Bishop's agent's report as adopted: On hand October 13, 1894, \$97.26; received since \$177.10; paid out \$215.20; on hand \$59.16. Present district officers were sustained for four months. Adjourned to meet at Mission, second Saturday in June, 1895.

FREMONT.

Conference convened at the Saints' chapel, Shenandoah, Iowa, February 9, 1895, at ten a. m.; H. Kemp president pro tem., T. A. Hougas, secretary. Reports were read from all branches, as follows: Plum Creek 165. Shenandoah 119; 1 baptized. Farm Creek 66. Keystone 49. Elm Creek 36; 6 removed. Glenwood 31; 3 received, 1 removed. Union 48. Hamburg 39; 4 baptized, 2 received. Ministry reporting: D. Hougas baptized 1, H. Kemp baptized 10, A. Badham, T. A. Hougas, S. Orton, G. Kemp, G. F. Walling, J. B. Heide baptized 5, J. W. Calkins, S. P. Beckstead, W. Leeka, W. Schick, J. Comstock, N. L. Mortimore, W. D. Leadingham, J. C. Moore J. B. Cline, F. G. Dungee, A. J. Davidson, R. S. Hillyer, J. D. Wiltfong, H. F. Durfey baptized 3, L. C. Donaldson, D. Comstock, J. Vanderpool, A. R. Kuykendall, W. C. Fetter, W. S. Brown, C. C. Chase, A. T. Mortimore, and M. W. Gaylord. Spiritual condition of Shenandoah, Hamburg, Union, Elm Creek, Farm Creek, and Keystone branches was reported. Delegates to General Conference: T. A., D., and M. E. Hougas, H. Kemp, S. Orton, G. Kemp, S. P. Beckstead, W. and Rachael Leeka. By resolution any portion of the delegation was empowered to cast the full vote of the district. A letter from the Glenwood branch was received recommending S. S. Clark and Benj. Walling to the office of deacon. By resolution the ordinations were ordered. A similar letter from Elm Creek was received recommending Frank Goode to the office of priest. This was likewise ordered. Motions prevailed placing the matter of ordinations in charge of the district president and granting them licenses as soon as ordained. Voted that when this conference adjourns it does so to meet at Hamburg, June 1, at ten a. m. The following missions were assigned: A. Badham in charge of Fair View mission; J. C. Moore, McPaul and vicinity; S. Orton and George Kemp, Egypt, Elm Creek, and vicinity; H. F. Durfey, Bartlett and elsewhere as circumstances permit. All were requested to labor as circumstances permit. Voted that we request brethren in charge to make written reports to conference of what labor has been performed in their missions. District officers were all sustained, D. Hougas president, T. A. Hougas secretary, and Wm. Leeka Bishop's agent. Voted that we request the Quorum of the Twelve to return Bro. Kemp to this district this year. A request was read

from T. W. Williams in behalf of brethren at Council Bluffs for the loan of the district tent for use in the city during the summer months. By prevailing motion the request was granted. The report of the district Sunday school association was read and received. Preaching by Brn. T. A. Hougas and A. Badham.

Sunday School Associations.

TO SUNDAY SCHOOL ASSOCIATION SECRETARIES.

Last year we were unable to report the full strength of the General Association because some reports from district associations and schools were not sent in. We want to avoid this this year, and you are, therefore, urged to send me your reports immediately after the last district convention, if you are organized into a district; and if not, then after your last regular school business meeting preceding the General Association meeting to be held April 4 and 5, 1895. Try and have them in by March 20, as it requires some time to make a comparative report. This fact will explain the necessity for promptness on your part.

Also, send me the list of names of delegates appointed to the General Association meeting. Give each delegate a separate credential. Call the attention of each delegate to the program as published in the *Herald* so that he may be prepared for work when called on.

It is the intention to have each delegate a scholar in the training class for Thursday night, April 4, and we ask you to urge him to prepare himself for it. The text-book for this lesson, Trumbull's Teachers and Teaching, can be found at the Herald Office, as well as all blanks referred to in this notice.

W. N. ROBINSON, Sec. Gen'l. Assn.

LITTLE SIOUX.

Quarterly report, from November 30, 1894, to March 1, 1895: Convened at Magnolia, Iowa, March 1, 1895. Number of schools reporting 8; schools represented 8; delegates present 34; schools in district last report 10; organized or received since last report 1; discontinued since last report 1; present number 10; total membership of district last report 459; present membership 483; gain in membership 24; on hand last report \$3.94; received since \$1.50; on hand \$5.44. Prospects are good for organizing several new schools and the reorganization of those discontinued. Never was greater interest shown.

W. D. BULLARD, Supt.
NANNIE SEDDON, Sec.

Artificial clouds were recently made for the protection of vines from frost at Oaeleain, on the Swedish-Norwegian frontier. In carrying out this novel innovation liquid tar was ignited in tin boxes placed along the vine rows, and large sections of solidified petroleum were fired at various places in the vineyard. From these combustibles large clouds of smoke arose and thoroughly protected the particular vineyard in which the experiment was being tested, although vines in the immediate neighborhood were badly injured by the frost.

Miscellaneous Department.

THE WAR AT EL DORADO SPRINGS.

The first proposition, "Was Joseph Smith a prophet of God?" was affirmed by Elder White. He used a chart representing the parable of the vineyard, in which the Lord sent out servants in the various dispensations. This worried Braden, and every time he tried to refute the argument he would get into a trap. The prophetic calling of Joseph Smith was ably maintained, inasmuch that people began to question on the streets, "Does Braden believe it too?"

Elder Love, pastor of the church at El Dorado, seemed to think that he ought to run the debate on general principles. He had a great deal to say about the expense of the house during the discussion. Finally the moderators took the matter in charge and personally obligated themselves to see that the expense was raised. It only amounted to ten dollars. The plan agreed upon was to raise the same by public collection each evening. If the collections amounted to more than the expenses it should be divided between the disputants. But now a wail goes up that the Latter Day Saints are not paying their part. Rev. Love arose and made a personal attack upon us, misstating the facts in the case. He was followed by the moderators, who showed him up in his true light as a chronic grumbler and disturber of the peace of the assembly. About this time Elder Rich of the Christian Church arose to mingle his melodious voice among the disturbers. The chair declared him out of order. He refused to sit down until he was about to be taken in custody by an officer.

The "Official Board" demanded of the moderators in writing that the collections be taken for the Latter Day Saints one night and the Christian Church next night, etc. The document was in Braden's handwriting and was evidently intended to stir up a rivalry between the friends of the two disputants to bleed the people. This Elder White and the moderators sat down on, and refused to make any more public collections, preferring to raise the money by private subscription, notwithstanding the "Official Board" demanded that their plan should be adopted or the house should be closed. The house closing demands continued to bob up all along the way, but were always in Braden's handwriting.

Braden's main effort was upon the "Beauties of the Book of Mormon." He only devoted ten minutes of his first speech to an examination of the affirmative argument. His speeches were always in manuscript form, and if he said anything in which he was cornered he would deny having said it, and appeal to his manuscript and ask for a committee. We have no evidence that he always stated just what was in his manuscript, but one thing was plain, Braden regarded it as better authority than the Bible.

Mr. Braden stated that "If a counterfeit bill should be discovered it would not be

asked, 'Does it resemble the genuine?' but, 'Who issued it?'" "Proving that the Book of Mormon harmonizes with the Bible don't prove it to have been issued by the proper authority." Elder White replied, "This is just what I intend to prove, that it was issued by the proper authority. If a bill is so issued, no matter if a mistake should be made in some minor point, it does not follow that it is counterfeit."

Braden goes back on his own logic and proceeds to hunt for a mistake in the bill. Elder White proceeds to show that the proper authority issued the bill.

Mr. B. next finds fault with Latter Day Saints for examining revelations given through the prophet, saying, "Who ever sat in judgment on a revelation of an apostle or prophet of the Bible?" He was referred to 1 Corinthians 14:29: "Let the prophets speak two or three, and let the others judge." Prophets have been known to transgress as did King Saul, David, and Solomon. Would Braden receive a revelation from one of these men while in transgression? Does it prove all their revelations to have been frauds because they did so transgress? If so we must tear out part of our Bible.

Elder White presented the parable of the vineyard about as follows: The time represented as "one day" covers the whole period of the kingdom of heaven from creation to the second coming of Christ. Early in the morning was Adam's time; about the third hour was Noah's time; about the sixth hour was in the days of Moses; the ninth hour was in the days of Christ; and the eleventh hour was the days of Joseph Smith. God would do nothing but what he did through his prophets. (Amos 3:7.) The servants last hired would labor but one hour. The angel was to come in the hour of God's judgment. He came at the eleventh hour or just one hour from midnight, the time Christ is to come. The feast Christ ordered prepared when here in the flesh at the ninth hour was called dinner. (Matt. 22:4.) The guests invited refused to come and then another invitation was to be made to those out in the hedges and byways, and this would be at supper time. (Rev. 19:7-9.) After the husbandman sent servants demanding fruit, etc., and received none, he sent his son. They killed the son and then the vineyard was again to be let out to a nation bringing forth the fruits thereof.

Mr. Braden did not like the parable because the length of the hours were not the same. He was shown from good authority that the term "year," day, hour, etc., was used in a variety of ways by the ancients, and represented periods of time rather than a definite portion of duration. He used Ingersoll's argument showing the discrepancy in the wording of the parables, without giving proper credit to Ingersoll. He was informed that the several parables all pointed to certain central truths concerning the kingdom of heaven, whether the parables themselves were worded the same or not. The various scriptures bearing on the restoration of the gospel in the "dispensation of the fullness of times" were brought in and forcibly applied in their proper order. The chart seemed to

give extra force to the application of these texts, and the people wondered in admiration. The great Goliath Braden could not pull up a single peg.

Mr. Braden insisted that Joseph was a false prophet because he appointed his successor, to keep it all in the family, but he said no more after that he was informed that Moses would by the same argument be found a false prophet, as he also appointed Joshua to be his successor.

When crowded to give an exegesis of the angel flying to earth with the gospel (Rev. 14: 6), Mr. Braden quoted Revelation 22: 10, "The time is at hand." Said it was all fulfilled in that age; but when his attention was called to the fact that the Book of Revelation spoke also of the coming of Christ and the judgment, he again turned to the "Beauties of the Book of Mormon."

As this seemed to be the main object of attack Bro. White set forth clearly the evidences concerning its coming forth. He showed that Israel was to gather back to their land and again receive the favors of heaven; that the Book of Mormon will be the main witness in convincing the Jews that Jesus is indeed the Christ. What effect would Braden have preaching out of the New Testament to the Jew? The record says, "These signs shall follow them that believe." Braden says, "We admit they don't follow." would that kind of preaching convert the Jew? No, sir; you must appeal to the old Bible in which they believe, and show the divinity of the Book of Mormon, which testifies of Christ. You must present a gospel of power to the Jew, a gospel of inspiration and communion from heaven.

Mr. Braden discovers "something rich" on page 72, a quotation from Watts, "Am I a soldier of the cross?" Elder White turned to the quotation and read, "They who have endured the crosses of the world and despised the shame of it shall inherit," etc. "Now," said the speaker, "all who heard 'Am I a soldier of the cross' in that hold up your hand." Not a hand went up. "Braden, put up your hand." Braden roared "liar," etc., amidst the deafening applause which followed.

Mr. Braden galloped along through the Book of Mormon stating his objections rapidly, sometimes giving the right page and sometimes the wrong one, scarcely ever stopping to read the passage, knowing of course that if he did the very text itself would spoil his argument. He therefore went rapidly along making assertions without giving proof.

He attempted to score a point by asserting that the book was full of anti-Freemasonry. That their grips and passwords were referred to and they even had the white apron of the Masons. When demanded to show the reference to the white apron he denied having said it, and claimed to have said "lambskin apron." He was even driven to the wall on that, as the text says, "and they had a lambskin about their loins" (p. 428), and it was dyed in blood. The word apron does not occur at all. Next night Braden appeared on the stand robed in a Masonic apron, and vainly attempted to show it to be just the

thing referred to, yet persisted in denying having called it "The Masonic white apron." All about the apron was then dropped and no more said concerning it until Mr. Braden began to recapitulate on the first proposition. He seemed to have on a full head of steam, and was running at full speed through the Book of Mormon, stating the objections he had sustained, and when he came to the lambskin, it came out "white apron," as before. The audience saw the point and roared with laughter.

Moroni with his "rent coat" on the end of a pole came in for a share in the controversy, but when it was read in all its connections it went back on Mr. Braden like a boomerang.

Everybody wanted to see the Book of Mormon and read for themselves, and several copies could have been sold if they had been obtainable at the time. It was the principal text-book for awhile on the streets of El Dorado.

Braden next discovers a loophole in the chart. Says it makes no mention of Abraham, Isaac, and Jacob, consequently can't be right. That the time covered by the parable begins with Moses and ends with Christ. He was informed that the gospel was on earth and the vineyard supplied with laborers in the days of Abraham, Isaac, and Jacob, and that God only went out to hire laborers at those periods when the church had gone into a state of apostasy, as in the case of Noah, Moses, Christ, and Joseph Smith. That the time could not end with Christ as the "wicked husbandmen" (Jews) were to be destroyed (which took place A. D. 70, when 1,364,000 perished by the sword, 600,000 by famine, and 97,000 were taken captive) and the vineyard let out to others, in consequence of their having killed the only son.

The movements of the planets was a great stumbling-stone to Mr. Braden, but his objection was easily overthrown by plain and positive proofs that the ancients were in possession of knowledge of this kind.

Glass was a modern invention, too, argued Mr. Braden, consequently the Book of Mormon was a forgery; but, fortunately, Dr. William Smith, in his Dictionary of the Bible traces it back as far as Joseph in Egypt, to begin with. This was rubbed in on the gentleman.

Mr. Braden took three different positions on the kingdom during the debate. 1. The kingdom of heaven referred to in the parable of the vineyard (Matt. 20: 1) extended from Moses to Christ. 2. The kingdom will never be on earth till Christ comes again in glory and drinks wine anew with his disciples. 3. The kingdom was the church which Peter opened on Pentecost day, and into which Paul was afterwards translated. Just what the audience thought of this change of front we do not know, but "a drowning man will catch at a straw," we are told.

He vainly endeavored to make the expression, "Master Mahan," found in Genesis, Inspired Translation, to mean *Master Mason*. It is sufficient to say that he got enough of his Masonic dodge before it was ended.

And now we are informed that Isaiah, twenty-ninth chapter, was fulfilled at the destruction of Jerusalem. He gives us a

hasty analysis of the chapter in which he denies several of the plain statements of the text and then informs us that *this settles it*.

Bro. White took up the line of argument in general use among the ministry and showed plainly that the prophecy had been fulfilled in our day.

The revelation on the rebellion was introduced in proof of the prophetic mission of Joseph Smith. Its literal fulfillment in every detail was pointed out. Braden asserted that Joseph was only prophesying of something that had already occurred a few days before; that South Carolina had already seceded by "passing the nullification act," but "Old Hickory Jackson" spoiled the fulfillment of "Joe's" prophecy by sending gunboats down there. Mr. Braden had no more to say when his attention was called to the fact that the Southern States were not divided against the Northern States in "Old Hickory's" time, neither did "Old Hickory" prevent the fulfillment of the prophecy.

No such things as plates of metal were used by the ancients for writing material, argued Mr. Braden, but the following historical proofs came in quite handy about this time:—

"Tablets, and sometimes several tablets formed into a book, like the wooden tablets, consisting of plates of lead, copper, brass, and other metals, were anciently used, either to form leaves on which the wax might be spread, or else for the writings to be engraven upon them. The latter process is exceedingly ancient. Pliny mentions that leaden sheets or plates were used for important public documents. This we learn also from other sources; and brass was also employed for inscriptions intended to be very durable."

"Montfaucon purchased at Rome, in 1699, an ancient book entirely composed of lead. It was about four inches long and three inches wide: and not only were the two pieces that formed the cover, and the leaves, six in number, of lead, but also the stick inserted through the rings to hold the leaves together, as well as the hinges and nails. It contained Egyptian gnostic figures and unintelligible writing."

"Brass, as more durable, was used for inscriptions designed to last the longest, such as treaties, laws, and alliances. These public documents were, however, usually written on large tablets. The 'style' for writing on brass and other hard substances, was sometimes tipped with diamond."

"The leaves of these tablet books, whether of wood, metal, or ivory, were connected together by rings at the back, through which a rod was passed, which served as a handle to carry them by."—"Pictorial Illustrations of the Bible," by Robert Sears.

"Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever."—Job 19: 23, 24.

"They wrote unto him in tablets of brass, to renew the friendship and league which they had made with Judas and with Jonathan, his brethren."

"And they decreed him liberty, and registered it in tables of brass, and set it upon pillars in mount Zion."

"And they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary in a conspicuous place."—1 Maccabees 14: 18, 26, 48.

"The earliest mode of writing was on bricks, tiles, oyster shells, stones, ivory, bark, and leaves of trees, and from the latter term 'leaves of a book' is probably derived."

"Copper and brass plates were very early in use, and a bill of feoffment on copper was some years since discovered in India, bearing date one hundred years before Christ."—Condensed Cyclopaedia (W. S. Trigg, Pub., N. Y.), vol. 3, No. 231, p. 57.

"Among the Greeks and Romans, books of wood were common. For the more important purposes they also employed ivory, as well as bronze and other metals."—American Cyclopaedia, Art. "Book."

"The materials generally used by the ancients for their books were liable to be easily destroyed by the damp, when hidden in the earth; and in times of war, devastation, and rapacity, it was necessary to bury in the earth whatever they wished to preserve from the attacks of fraud and violence. With this view, Jeremiah ordered the writings which he delivered to Baruch to be put in an earthen vessel. (Jer. 32.) In the same manner the ancient Egyptians made use of earthen urns or pots of proper shape for containing whatever they wanted to inter in the earth and which without such would have been destroyed."—Watson's Bible Dic., p. 171.

Here Mr. Braden jumps the Book of Mormon and gallops along, stating his objections, giving page, etc., so rapidly that I could not get all the references. My memorandum shows fifty-five, all given in less than ten minutes. He finally settles down on the darkness which prevailed at the crucifixion of Christ where they could "feel" the darkness, according to Mr. Braden. He was informed that the Book of Mormon said nothing of the kind, but that they could feel the *vapor* of darkness. (P. 438.) Also that the Bible in Exodus 10: 21, actually makes this "rich" blunder Mr. Braden tries to find in the Book of Mormon. It was not the darkness that prevented their dry wood from burning, but the *mist*.

Next comes Braden's big snake story found on page 518, in which he says the snakes all rose up on their tails and drove all the cattle to South America, from the great lakes to the gulf, and the Atlantic to the Pacific. All the refutation necessary in this case was simply to read what the text says and to remind the audience that it was about like Braden's Masonic apron, or "Am I a soldier of the cross."

Another "big yarn" is discovered on page 530, in which ten millions of people are killed in a seven days' fight. Hold, says Elder White, your estimate as to the number may be about right, but the seven days' time should be about fifteen years. Page 527: "In that same year which he [Ether] was cast out from among the people, there began to be a great war among the people, for there were *many* who rose up who were mighty men, and sought to destroy Coriantumr. . . . Wherefore he gave battle unto them," etc.

Paragraph 3: Shared gives battle to Coriantumr, and in the third year takes him prisoner. In the fourth year the sons of Coriantumr beat Shared. Coriantumr is wounded in a battle and rests two years to cure his wounds, during which time the war goes on. Shared dies and his brother Lib takes command of the army and has a long war with Coriantumr. Lib is killed and Shiz takes his place. Shiz is leader long enough to win a great reputation. The text says the war had been "long," also "great and lasting." Even after this expression is used great battles are recorded between Shiz and Coriantumr before the the number of the dead is summed up.

Braden discovers "something rich" again on page 531, where he says they armed a lot of babies in their war. Elder White informed him that the word "babies" was not found there but the term "men, women and children" is used. Common sense would show that only those children were armed who were able to fight, and the record plainly says so on page 354, "as many as were able to use a weapon of war."

And now he strikes the final scene of the war in which he says "they fit and they fit and they fit." This old musty chestnut was used so much the people referred to it as "Braden's fit." He represents Shiz as running around after his head has been cut off. No such thing is represented in the text when examined, and the people of El Dorado know it quite well too. But then, a man has to have something to say when he has a reputation at stake and is indorsed by his church.

And now the Doctrine and Covenants comes in for a share of Braden's wrath, to prove Joseph Smith to have been an impostor. Forty-seven references appear on my notes as fast as I could put down the number of the page. He attempts to show that Joseph teaches the Saints to "go in debt and pay when they please." To "lay low till the Saints are increased in numbers and the army of Israel very great, and then raise up and drive these Missourians out." Elder White exposed his misrepresentation, showing that the Saints were forbidden to shed blood, and that they must pay their debts. That the "armies of Israel" are the preachers of the gospel, and that one of the enemy's towers (Clark Braden) was now being badly thrown down and demolished.

He again discovers "something rich" on page 131. Enoch's "heart swelled wide as eternity, and his bowels yearned, and all eternity shook." Says Mr. Braden, "This was a case of stomach ache for you."

Elder White showed this expression, "his bowels yearned," to be a Scriptural term, and Braden's argument applied to the Bible would simply make it ridiculous. Isaiah 16: 11, says: "Wherefore my bowels shall sound like a harp." "A regular string band in this man's bowels, but that is in the Bible, you know. If found in the Book of Mormon it would be called a 'beauty.'" "

And now Mr. Braden attempts something cute. He has kept still on the subject of polygamy until the last night, and now springs it the last five minutes of his first

speech. The rules prohibit the introduction of new matter in the closing speech, so he just sets the subject afloat and waits to make his main fight until the last speech. But Bro. White was "loaded for bear" on that subject, and Braden suddenly wakes up to remember that he signed a rule which provides that all testimony shall be subject to the rules governing before the civil courts. Here Judge Philip's decision comes in and plays a nice part much to the discomfiture of Braden. Other evidences are speedily arrayed and Braden's charge of polygamy on Joseph Smith falls flat.

He next attacks the Inspired Translation of the Bible; accuses Joseph Smith of interpolating words, sentences, and paragraphs; winds up by pronouncing it a "blasphemous fraud." Elder White calls his attention to the fact that he (Braden) had used the Inspired Translation by Joseph Smith in lecturing against infidelity, at Holden, Missouri. Of course Braden denied it, but responsible parties assert that it is true.

It was clearly shown that the New Testament makes quotations from the Old, which are not found in King James' translation, but which are found in the Inspired Translation and Book of Mormon. The New Testament writers speak of Christ and the gospel being known among the old prophets. The King James' translation of the old Bible tells nothing about it, but the Inspired Translation and Book of Mormon frequently speak of it. Matthew 27: 9 is a quotation by Christ from Jeremiah, but is not found in Jeremiah, showing that he had writings of Jeremiah not found in King James' version. Acts 26: 21, 22, 23, shows plainly that Christ had been taught by Moses and the prophets just as restored in the Inspired Translation and Book of Mormon. John 5: 39 also shows that the old prophets preached Christ, also 1 Peter 1: 9-12; Luke 24: 25-47.

The foregoing are some of the principal points presented in the discussion of the first proposition. As to the general drift of public opinion concerning the question, the following, written by a prominent lawyer and signed by some of the leading citizens of El Dorado, speaks for itself:—

"El Dorado Springs, Missouri, February 12, 1895. We the undersigned, not members of the Reorganized Church of Latter Day Saints, having heard the White-Braden debate on the proposition. 'Was Joseph Smith a prophet of God?' hereby assert that in our judgment, the argument of Elder I. N. White supported by him by Biblical proof, was unrefuted by Elder Clark Braden; and we further assert that the statements made by Elder Braden as to the contents of the Book of Mormon and the Book of Covenants were refuted by Elder White, by the reading of the passages referred to in said statements."

C. R. DUNCAN.

(To be continued.)

FIRST QUORUM OF TEACHERS.

To the Members of the First Quorum of Teachers:—As another conference year draws to a close, you are each and every one earnestly requested to make out your report at once and send to the Secretary of quorum. Let us

hear from each one that we may know where you are, what you are doing, and anything of interest to the body. Address me at Independence, Missouri.

GEORGE H. HIDY, Sec.

FOURTH QUORUM OF ELDERS.

This is to notify you that each member is requested to bring or send a full report of his labors to the quorum. As our General Conference is to convene April 6, we hope to be able to report to the body labor done by every member. Send reports to E. L. Page, Secretary, Lamoni, Iowa. May the Spirit of the Master be with us in our deliberations for Zion's weal, is my prayer.

ANDREW BARR, Pres.

The members of the Fourth Quorum of Elders are hereby notified that on April 10, 1888, a resolution was passed fixing the yearly dues of each member at twenty-five cents. Will each member forward to the Secretary, at Lamoni, Iowa, his dues for the current year, as well as what he may be in arrears. New and revised lists need to be published, stationery and postage stamps are wanted, as also other incidental expenses. Please attend to this before the close of this month.

EDWARD L. PAGE, Sec.

DISTRICT REPORTS.

As some statistical reports of districts have been received for presentation to the coming Annual Conference, this is to again call attention to the fact that the session of 1892 declared that such reports were no longer required. But, as heretofore notified, the total number of members in each district should be stated upon the delegate credentials sent in. The majority of those that have come in this spring have not contained a statement of the membership. This lack makes it necessary that I should insert the numbers, according to the General Church Records.

Although no annual report is necessary, still it would be well for each district secretary to keep in his minute book a series of columns containing the name of each branch and a complete account with each branch, whereby it may be known at any time, and particularly at the end of the year, just how many have been baptized, received, removed, died expelled, married, and ordained, in each branch and in the whole district, according as such changes have been entered on the district record. When any gain or loss or other change is made the fact is so entered in these columns. It is the system by which I keep a full credit and debit account with every branch and every district throughout the world, so that the standing of any branch in any portion of the church can be known in an instant, and how it stood one, two, or more years ago. It is easily kept, and I think it would be well for each district secretary to adopt the system and thus know from quarter to quarter and from year to year how every branch in their charge stands or has stood. They can then know whether the branch clerks begin their reports correctly or not, and at each conference may know whether a report is correct or whether it should be referred back for correction.

If time may allow I am willing to assist any district secretary towards thus keeping a tally account, whereby they need not permit imperfect reports to pass conferences, and thus cause so much correspondence to bring about a harmony in records, as has been the case these many years past.

H. A. STEBBINS,
General Church Secretary.

FIRST QUORUM OF SEVENTY.

The First Seventy will meet in the north room of the basement in the Saints' chapel, Independence, Missouri, on Wednesday, April 3, at nine a. m. On the part of those under general appointment, their report to the conference will be accepted as a quorum report, unless they have something special to bring before the quorum. Those not under general appointment will send their reports, as heretofore, to the secretary, Bro. R. S. Salyards, Box 128, Lamoni, Decatur county, Iowa, ten days before the convening of conference.

DUNCAN CAMPBELL, Pres.

MARRIED.

CHRISTIANSEN—RILEY.—At the home of the bride's parents, No. 615 Seventh avenue, Council Bluffs, Iowa, Bro. George C. Christiansen and Sr. Clara May Riley, T. W. Williams officiating. The house was thronged with friends and loved ones who had come in response to a neatly printed invitation. Bro. E. E. Swartz, our efficient chorister, played the wedding march; then a few select voices rendered hymn No. 795. This was followed by a short but fervent prayer, and then the wedding ceremony proper. A delightful supper was served at nine p. m. to nearly a hundred guests, after which the Hawkeye band of Lodge No. 184 I. O. O. F. serenaded the bridal pair with a number of beautiful selections. Bro. George is secretary of the local Z. R.-L. S. and an efficient Sunday School worker, while Sr. May is a modest yet earnest Latter Day Saint. May their future be fraught with much that is enjoyable, with sufficient cares to impress upon their minds the supremacy of God and man's dependence upon him.

DIED.

DEVRIES.—Five miles southwest of Lamoni, Iowa, March 1, 1895, Bennie A., son of Bro. John and Sr. Ella DeVries, aged 6 years, 1 month, and 2 days. Service at the residence March 2, by Elder Robert M. Elvin; text Romans 11: 34; interment in Rose Hill cemetery.

MILLER.—At her home in Jackson, Ohio, January 4, 1895, Lizzie Miller, aged 24 years. She was the daughter of George and Eliza (French) Miller; was born in Jackson. She was a teacher, having worked hard to fit herself for her chosen profession, and had successfully taught the schools at Glassburn, Columbia, Glen Roy, and was employed in the public schools of Jackson when her health gave way. Her sweet-spirited and pure life drew to her a host of friends. She lived a devoted Christian life, and died with a clear religious experience. Her two sisters Eloise and Fannie had preceded her, and now Lizzie

joins them in the spirit world. Sister Lizzie was baptized July 18, 1893, at Limerick, Ohio, by Bro. James Moler.

RIGGS.—At St. Louis, Missouri, December 18, 1894, Sr. Fannie Riggs. She was at her daughter's, the only child, who mourns her loss. She was born at Galesburg, Knox county, Illinois, May 14, 1847. Baptized at Millersburg, Illinois, June 3, 1877, by Elder J. A. Robinson. Funeral services at the house, conducted by Elder C. H. Jones.

RANSOM.—At his residence, 237 South 2d East street, Salt Lake City, Utah, Bro. John Ransom, in his eighty-sixth year. He had been helpless for some time, and while his friends did not anticipate his going so soon, death came as a happy release Tuesday, February 19. Funeral services were conducted from Saints' chapel in charge of H. O. Smith. Sermon by R. J. Anthony.

BARTLETT.—A daughter was born to Bro. Herbert D. and Sr. Ella C. Bartlett *nee* Westland, at Denver, Colorado, January 24, 1895, and called Frances Ella. Died two days after. Buried on the 27th; prayer by Bro. E. F. Shupe.

WILLIAMS.—At Argentine, Kansas, February 11, 1895, at the home of his son-in-law and daughter, C. H. and Sarah Hurbert, Bro. William Williams, aged 80 years, 3 months, and 28 days. Deceased was born in Ebuvalle, South Wales; baptized into the old church in 1848, and into the Reorganization in 1864, by John T. Phillips, and held the position of elder. He died firm in the faith. Funeral services were held at the house on the 14th, in charge of Elder George Hicklin, assisted by Elder James Andeson. The sermon was preached in the Saints' chapel, Armstrong, the 24th, by Elder George Hicklin. One son, two daughters, two stepsons, one stepdaughter, a number of grandchildren, and many friends mourn.

ROCKWELL.—At Limerick, Ohio, November 21, 1894, Gertie E., daughter of Ezra and Sr. Maggie Rockwell, aged 6 years, 7 months, and 10 days. Father, mother, one brother, and many friends mourn. Services at the house in charge of Rev. William Bailess.

OWEN.—William Owen was born in Staffordshire, England, in 1823, and died February 11, 1895. He joined the Saints in 1841, was married to Mary Green in 1846, and came to America in 1848. He joined the Reorganized Church in 1865. Wife and one daughter mourn. Interment in Moro cemetery.

GIFFORD.—At Falls City, Texas, February 23, 1895, Sr. Nannie Gifford, aged 53 years, 5 months, and 2 days. Sr. Gifford was born in Liberty county, Texas. She united with the Methodist Church when a child, and at the age of seventeen was married to Mr. J. K. Harper, a Methodist minister, who died about three years later and left his wife and baby girl to mourn. Their first child, a boy, died in infancy. January 1, 1867, she married Mr. George Gifford. To them were born five children, one son and four daughters, of whom four survive, and with their many friends and relatives mourn their loss. Sr. Gifford united with the Church of Christ in June, 1878, being baptized by Bro. Baize. Interment Sunday, the 27th, in the Saints' graveyard at Oak Wood.

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THE SAINTS' HERALD

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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Lamoni, Iowa, March 20, 1895.

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IN WORDS OF ONE SYLLABLE.

THE strength which lies in words of one syllable has been often demonstrated, and no doubt the simple directness of this address delivered to a graduating class at Fort Wayne impressed itself on the minds of the listeners with a force that made them remember it. The President of the Board of Trustees was Mr. A. P. Edgerton, afterward National Civil Service Commissioner, and his advice, given eleven years ago, is still worth preserving. The greater part of it is here quoted:—

“This day we close for the year the Fort Wayne free schools, and we now part with you, the girls and boys we are no more to teach.

“I say girls and boys, for when three-score and ten years have come to you you will be glad to have your friends say that health and peace of mind have kept your hearts warm; that you wear no brow of gloom; are not borne down with age, but still, in heart, are ‘girls

and boys.’ When these years come, and I hope they will come to all, the tide of time will roll back and tell you of your school-time days, when the fair, the kind, and the true found love, but the false heart found no friends, no tongues to praise. These days bring rich gifts to age, and when you shall cease to think of them your fire has burnt low, and your light has gone out. You have been here taught in the hope that the free schools of Fort Wayne would help to make you of use to your friends and to the world; would give you faith in all that is good and true, and lead you to seek work; for this you must seek and do if you would have a good name, wealth, a home, a charge to keep, or a trust to serve. Go forth with a bold, true heart to seek the work for you to do.

“Keep in mind that the hours of work run through each day, and that God’s great law of life is, ‘In the sweat of thy face shalt thou eat bread.’

“Now for you, young men, this truth is told.

“Go where you will through the world, and you will find on the front door of shops and mills, of stores and banks, and on ships, on farms, on roads, in deep mines where men toil for wealth; where laws are made that make some men too rich, and men of worth and work through all our land too poor; where men by law are taught to plot with sin, to spurn the right, that charge and cost and spoil may make old ‘Quirk’s’ law firms rich; where law is so plead that the Judge must guess to find what’s law; where quacks most fight o’er sick men’s pains and dead men’s bones; where types are set, and none to mind the proofs; where priests do preach and pray, and where schools are taught this sign: ‘Brains Will Find Work Here.’

“Don’t fear. Step up and ask for work; brains will get it. Don’t let ‘I dare not wait or I would’—like the cat that loves fish; but dares not wet her foot.

“If it be said ‘What can you do? Will you learn a trade?’ say ‘I have none, but I can learn one and put brains in it.’ When you go to a place

where brains should hunt for work and will be sure to find it, it may be said to you, ‘Do you see that plow? Can you hold and drive it deep?’ That plow, in its wise use, gives all men food.

“Do you see that wheel and that crank and those shafts and that press and do you hear the rush and the hiss of the steam which moves them? Can you make and hold and run them? Can you build and drive the works and wheels which make the wealth of the earth and cause it to roll and to float to and fro from place to place where it is best for man to use it?

“Can you spin the thread and weave it, which makes robes for kings, and silks for the rich and vain, and dress for the poor, and all that skill and art have wrought by loom and hand for man’s use?

“These things are all shot through with threads of light—the light of mind and art and skill which shines each day more bright and dims all the old by some new found light, as the years go on.

“If you say that you do not know how to do all this work, but you will try to learn some of it and to do it well, then will be said to you, ‘Can you and will you work? And will you speak the truth and in all things strive to do no man wrong?’ If you say ‘Yes,’ then all the doors where man’s good and great work is done will swing for you to pass in to do your part; and thus you will see how God rules, in all his ways, in man’s good works and deeds. Some may hope for fame, but if they doubt that God rules, have not trust and faith, they well may fear their fate. New books, not old coins, keep charge of fame. Look well to books, for through them the world’s best thoughts and deeds now speak.

“To you, young girls, I must say a word, not to chide nor to praise. You can plant the rose which shall bloom and give its sweets to all; or you can grow the thorn, which shall pierce and tear the hearts of those who love you, hope for you, pray for you.

“The turn your minds now take will fix your life to come. If you are led

in a just way to pure thought and deed, you will be sure to find joy and peace and health in all you do. You each hope, some day, to be a good man's wife. It is well to be this; but take care that you be not a fool's drudge.

"What should you bring to a good and true man to make his and yours a home of joy and peace? I can tell you: Good health, a mind rich in stores of thought; a pure heart, full of love and truth and trust in God.

"It is not a curl, nor a bang, nor a smile, nor a dress, nor art in a sigh or a tear, that can win the worth you need to bless you; but it is the right sense to know the way to a good man's heart; to know how to be true to your own self; to be at your own home and in all you do the girl that pure and good men seek; the girl that knows such men when she meets them, and finds the worth that dwells in them, and does not drive them from her to hear the praise of fools—and thus to make all her life a dream, or a woe.

"In all the walks of life good men are found. They own the world and do all its best work.

"The man with the hard hand of toil can press a heart as true—can lift the babe he loves in a way as soft—and at its smile will kiss its cheek, and at its pain will wet it with a tear—can sing the song that doth please as well—and can strike with his strong arm as quick and sure the blow that makes men free—as judge, or priest, or king.

"The right choice at first, in all things, is all there is to 'well done' at last.

"Our words of 'well done,' here we now give you, with the hope that they may help to guard your way to the end of a well spent life."—*Ex.*

FOR DIVORCE REFORM.

THE National Divorce Reform League is a simple organization of Protestants of leading faiths, with some Catholics, the object of which is to promote an improvement in public sentiment and legislation in the interest of the family, especially as affected by existing evils relating to marriage and divorce. The latest annual report states that the league intends to point the way to the protection and improvement of the most fundamental and far-reaching institution of the family by its touch upon the resources of religion, education, law, and industry, and presents

a summary of legislative acts tending to this improvement which have been passed in the last two years.

Arkansas has enacted a law regulating the distribution of property after divorce. Colorado makes failure to support a wife a misdemeanor. Illinois makes it a misdemeanor to abandon a wife or a child under twelve years of age. Kentucky has clearly defined the degrees of relationship within which marriages are forbidden, prohibited marriage between a white and a negro or mulatto, enacted that a marriage is not lawful unless solemnized in the presence of an authorized person or society, and has reenacted with clearer definition a former law requiring a bond with good security in the penalty of one hundred dollars on application for a license in case the applicants are personally unknown, with the condition that there is no lawful cause to obstruct the marriage. The new law in that State (Kentucky) reduces the number and more carefully guards the causes for divorce, allows judicial separation as under the former statute, and provides that there shall not be granted to any person more than one divorce, except for living in adultery, to the party not in fault, and for the causes for which a divorce may be granted to both husband and wife. Maryland imposes a fine for performing the marriage ceremony without a license, and also for failing to make a return within thirty days. Massachusetts requires that notices of intention of marriage are not to be received by town clerks of persons under eighteen and sixteen years respectively except on order of the Judge of Probate after consent of parent or guardian, forbids the alteration of the record of a birth, death, or marriage except on such evidence as is required for original entry, and authorizes the clerk to require oath to the truth of statements made and to refuse a certificate if he has reasonable doubts of the statements made to him. In New Jersey the Governor vetoed a bill providing a system of marriage license. New York has prohibited marriage between uncles and nieces or aunts and nephews. Ohio has imposed a penalty for unlawfully performing the marriage ceremony, and made it a misdemeanor for a married man to represent himself as unmarried making proposals of marriage. Rhode Island provides that

certificates of births, marriages, and deaths of nonresidents in a town or city shall be sent to the town or city where the parties or their parents reside. Vermont has limited the continuance of libels for divorce to succeeding terms of court, and amended the provision for divorce on the ground of refusal to support. Virginia has substituted three years in place of five as the period for which desertion must continue before a divorce can be granted.

Nineteen of the States have within the last two years passed one or more acts each in amendment of the marriage or divorce laws or both, and several have increased their protection against licentious practices. In these and other years twenty-three States have created commissions on uniform legislation on marriage, divorce, and several other subjects, Iowa, South Carolina, and Virginia being among those recently added to the list. A conference of these commissions was held last year, and it is expected their number soon will be increased. Much interest in the subject is being taken in legal circles, and some prominent men have expressed themselves in favor of proposing the enactment by Congress of a statute providing for the appointment of several commissioners whose duty shall be the forming of codes for all the States and for the nation. The report notes a tendency toward essential uniformity in marriage and divorce laws in all civilized countries, and states it to be probable that some greater degree of international uniformity will be found practicable before many years have elapsed. In view of all this the proposed retrograde action in South Dakota especially merits severe condemnation.—*Chicago Tribune.*

NOTICE.

The Independence branch has appointed F. C. Warnky, W. Roberts, A. L. Newton, Geo. Harrington, and F. Curtis, a committee on reception and accommodation of those attending General Conference. Board will be furnished at \$3 per week. All who desire further information, or to have accommodation furnished, are requested to address with inclosed stamp,

A. L. NEWTON, Sec.

HOME SEEKERS' EXCURSION,

Via C. B. and Q. Tickets sold March 5, April 2 and 30, 1895. For dates, limit, and rates, inquire of your local passenger agent.

25apr

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 42.

Lamoni, Iowa, March 20, 1895.

No. 12.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - ASSISTANT EDITOR.
JOSEPH LUFF - - - CORRESPONDING EDITOR.

LAMONI, IOWA, MARCH 20, 1895.

WHERE IS IT?

JOSEPH SMITH in a statement furnished by him to I. Daniel Rupp, of Pennsylvania, to be incorporated in a History of Religions in the United States, published in 1844, gave the estimated number of Latter Day Saints to be 150,000 to 200,000. This statement was made a little while before the death of Joseph Smith, and is supposed to be fairly made. In a late statistical statement being published in the news journals is the following among the "Figures from the the Churches." "The Latter Day Saints, Mormons, have 856 churches with \$1,051,791, and a membership of 166,125."

The ministerial career of Joseph Smith, covered the period from 1827 to June, 1844, and in the church after its organization from 1830 to 1844, nearly three months over fourteen years. The estimated number of communicants—150,000—shows a phenomenal activity of the ministry, and a success in evangelization equally as phenomenal. An equal ratio of increase if it had been had would have sent the aggregate up into the millions; but after the death of Joseph and Hyrum Smith, for reasons that somebody is surely responsible for, there came a change and the tide of conversions ceased; and after the passing of fifty years the Utah Mormon Church so zealously claiming to be the true church has a showing of barely sixteen thousand of an increase over the lowest estimate made for the year 1844. Where does the responsibility for such discrepancy lie. Is the Reorganization in the fault, and how?

The Reorganization began with a few. This few were moved upon by the interests of self preservation and divine direction. Their first conference was held June, 1852, and was

composed of officers and members who held membership and official standing in the aggregated thousands of the church in 1844; and against all the bitterness of opposition from sectarianism which the original church met and the accumulated difficulties thrown in the way of progress by those responsible for the departure from the faith and the decadence of evangelization, there are in fellowship with the new movement some 400 churches (or branches), and some 30,000 membership, with a rapidly increasing force of rising young men whom the Lord is using as evangelists to spread the gospel of salvation.

APPEALS FOR AID.

THE HERALD is receiving from many directions appeals for help, made by individuals ostensibly belonging to the church, some being from branches and districts already organized, of whom we know nothing, neither as to the fact of their membership, nor as to the necessities of the case. While it is not proper to turn away from those who have need, it is not the province of the HERALD to stand sponsor for every call for help made to the Saints through the HERALD, or sought to be so made. It is an irregular and very doubtful way to secure help when it is really needed, as it comes to those already burdened, and who have so often responded that they pass such appeals by in a manner indifferent, if not callous to them. The great mass of those who take the HERALD are poor, in the sense of not being rich; and while they are generous, they often give beyond the warrant of the conditions surrounding them.

It is better to make appeal to the Bishop, or his agents, that the case may be inquired into and help afforded, if needed and it be practicable. Bro. Kelley's address is Lamoni, Decatur county, Iowa.

The "chain system" of appeal is being overdone. It would work well if it were only now and again one, but with the mails groaning with them, the system is a failure and many a one

falls flat because of the demand on time, money, and patience on the part of the "chained."

If the Saints will but put themselves under the influence and operation of the law of tithing directly, there will soon be a much better system available than the "chain," or an unauthorized and personal appeal to the general public.

W. K. LAY.

THE readers of the HERALD may remember that some few years ago, a man by the name of W. K. Lay presented himself to the people of DeKalb and adjoining counties, as a prophet, who was to accomplish a great work for the benefit of man. The same man moved into Iowa, still continuing to hold evangelical and prophetic powers, first at Iowa Center and then at Atlantic City, and from there went to Columbus, Nebraska.

At his request we sent Bro. Jonas Chatburn to interview him while he was at Atlantic City; and after his removal to Columbus, he has been a close acquaintance with Bro. H. J. Hudson, one of the staunchest of Saints, who has quite thoroughly tested him as to his claims. While Bro. Hudson has been favorably impressed with Mr. Lay as a man, in a sense able and possibly conscientious, he does not accept the claim made by him, but treats him fairly as a Christian gentleman should. There are some at Columbus, however, who are not so inclined to treat Mr. Lay, so of late a charge of insanity was made against him and on Monday, February 11, the matter was tried before a properly constituted commission according to Nebraska laws, which commission found as a verdict that W. K. Lay is "morally insane," whatever that may mean, but "was not a fit subject for treatment at the asylum; neither was he dangerous." He was therefore discharged.

Bro. Hudson sent us the *Argus* and *Journal* each containing a digest of the proceedings, which appear to

have been decidedly unique, to say the least of it.

Mr. Lay has ideas differing widely from his neighbors on religious topics, and the requirements of the duty of man to God; but there is in that no grounds to find him even "morally insane;" if there were then there are a great many who are morally insane, who now stand fair before the people as being, not only sane but seriously and honestly sound in mind.

We have been much interested in the final outcome of Mr. Lay's career, from the consideration that he is above the average in intellectual development, and while possibly he may have held some views upon scripture that are extreme and adverse to all the current opinions held by the sects, and may now hold those views, he has the right to so hold, and that too without being held to be insane. We shall see futher on.

A NOTABLE MAN DEAD.

THERE died at Kansas City, Missouri, on the morning of February 27, 1895, Gen. Mason Brayman, notice of whose death is of interest to the Saints by reason of the part he took in the troubles at Nauvoo and in Hancock county about the time of the death of Joseph and Hyrum Smith. We copy from the Kansas City *Star* for February 27:—

General Brayman was born in Buffalo, New York, in 1813. His farm life and the common schools gave him his early education. He entered the office of the Buffalo *Journal* and learned the printers' trade, and the second year was made foreman. From the types to preparation for the bar was the next step, and at 20 years of age he was editor of the Buffalo *Bulletin*. At 23 he was admitted to the bar, and married Mary Williams, a descendant of Roger Williams. In 1841 and 1842 he was editor of the Louisville *Advertiser*. In 1842 he moved to Springfield, Illinois, where he entered upon the practice of law, in partnership with the Hon. Jesse B. Thomas. Two years later, under appointment of Governor Ford, he revised and codified the statutes of the State, and the result of his labors, which the legal profession facetiously called the "Braminical Code," was authority in all Illinois courts for many years, and is to-day.

In 1845 he was made a special State's attorney and commissioned to prosecute offenses which grew out of the Mormon war at Nauvoo. In 1851 he was attorney for the Illinois Central railway. He was associated with the late Governor Bissell, and the presence of the latter in Congress devolved most of the care and responsibility on Mr. Brayman. He was next engaged in a railway enterprise to con-

nect Cairo with Texas, Galveston, and the Pacific. It was a huge undertaking. Mr. Brayman was president of the two companies engaged in it, and the prospects were flattering until the commencement of the war, which laid aside the "Southern route to the Pacific."

On the breaking out of the war he, with McClernand and Logan, at once offered himself to his country. Governor Yates gave him a commission as major of the Twenty-ninth Illinois volunteers, forming a part of General McClernand's brigade. He was appointed chief of staff and assistant adjutant, for which position his business habits and decision gave him eminent fitness. He was in the battle of Belmont, and General McClernand speaks of him "as entitled to gratitude for the zeal and alacrity with which he bore orders in the face of danger and discharged all his duties in the field." He also participated in the Battles of Fort Henry, Fort Donelson, Corinth, Pittsburg Landing, Jackson, and Bolivar. During the battle of Pittsburg Landing, at a critical juncture, when the enemy came on to carry a battery, and the supporting regiments faltered, Major Brayman seized a flag which had fallen, and, passing to the front, rallied them, while the enemy's musketry was pouring a shower of balls about him.

Major Brayman became colonel of the twenty-ninth infantry April 15, 1862, and for his meritorious conduct at the battle of Pittsburg Landing he was promoted to the rank of brigadier general by President Lincoln. He commanded until June, 1863, at Bolivar, Tennessee, also until February, 1864, at Camp Dennison, Ohio, reorganizing some seventy Ohio regiments; then at Cairo during the raids of Forest into Western Kentucky, then was ordered to Memphis as president of a court of inquiry into the Sturgis disaster at Guntown. From July, 1864, to the spring of 1865 he commanded at Natchez, his district comprising lower Mississippi and Louisiana north of Red River. In March, 1865, he was ordered to New Orleans, and for three months served as president of a commission for examining claims against the government, and succeeded in exposing and defeating enormous frauds. On being mustered out of service at the close of the war he was commissioned brevet major general. After the war was over, General Brayman returned to Springfield, Illinois, and became editor and co-proprietor of the daily *Journal*. But his health having been much impaired by hard services, and a partial sunstroke during the war, he moved to Green Lake, Wisconsin, where he lived for a number of years. In 1876 President Grant tendered him the governorship of the Territory of Idaho, which he accepted, and remained there four years, the term of his office. His most conspicuous and useful service there consisted in efforts to protect the people against Indian raids and the public treasury against organized plunderers. This ended his official life.

General Brayman has always taken a great interest in educational and religious movements. He became a member of the Baptist church in 1839. He has been trustee and one of the regents of the University of Chicago,

which was organized in his office; one of the first trustees of the Illinois State Industrial university; was one of the founders and first members of the Chicago Historical society, which was also organized in his office; was president of the American Baptist Publication society, and has several times been president of the General Baptist Association of the State of Illinois. While in command at Natchez he established schools for the colored people and gave great aid in school matters at Little Rock, Arkansas, while residing there. He was admitted to the bar of New York, Michigan, Illinois, United States supreme court, Arkansas, Idaho, Wisconsin, and New Mexico. He was the oldest editor, lawyer, Mason, and soldier in this State, probably in the United States. For the last nine years he had made his home with his daughter, Mrs. Theodore Gowdy, in this city, in almost complete retirement, writing a history of the Mormon troubles from personal experience and his reminiscences for his family.

General Brayman was an intimate personal friend of Presidents Lincoln and Grant. He knew Lincoln long before he was nominated for the Presidency and accompanied him to Washington when he was first inaugurated. During Lincoln's term General Brayman lived in Lincoln's house at Springfield.

While acting as special State's attorney upon the appointment of Geo. Thomas Ford, General Brayman visited Nauvoo in the latter part of May and first days of June, 1844, charged by Gov. Ford with the duty of making such inquiry into the matters there, as would enable the Governor to determine whether he could legally answer the writ of requisition issued by Gov. Reynolds of Missouri, and deliver Joseph Smith up to the authorities of Missouri to be tried as a fugitive from justice from that State. Gen. Brayman was at Nauvoo some days, made the requisite inquiry and reported to the Governor the results of his investigation, upon which report the Governor refused to honor the writ of Gov. Reynolds, or to deliver Joseph Smith to the sheriff sent with the writ. We have no doubt that it was through the influence of this man, now dead, and the respect that Gov. Ford had for his integrity and ability as a lawyer that Joseph Smith was saved the annoyance, danger, and trouble of a legal struggle for defense against unjust charges in Missouri courts, and possible death by unlawful violence in the midst of enemies in that State.

We remember the visit of Mr. Brayman, and seeing him when we were a boy; and it was with pleasure that we met this aged man at his home in

Kansas City a year ago last winter and conversed with him touching the things herein referred to. He was then busy writing memoirs of his life, part of which referring to the visit to Nauvoo he read to us at the time. Should his writings be published we shall read with interest what he had to say of those stirring times.

AUTHORITY—ITS USE AND ABUSE.

TO OFFICE in the Church of Christ attach both honor and responsibility. To the divinely chosen occupants qualification is pledged under stated conditions. A call and assignment to office expresses confidence by the chooser in the fitness of the one chosen, under that pledge. An acceptance of such call by any man is the equivalent of a return pledge to faithfully bear the responsibility, in return for the associated honor. Should the occupant of an office arrogate to himself the honor that rightly belongs to the office alone or should he use the office as a means for exacting services and courtesies or exercising prerogatives which the creator of the office made no provision for, he may be said to have abused his trust. Should his successors in that trust continue his course, the office itself is liable to come under a shade of suspicion and reproach among those not careful in making discriminations and he who thus occupies forfeits his claim upon the promised qualification until he repents of having abused a sacred trust.

No office in the church takes on any additional prerogative because of the priestly standing of its occupant, nor should any authority belonging to him outside of said office be used as an enlargement of the prerogatives of that office while he holds it.

An officer who seeks to exact more recognition than his office warrants will, in a short time, be likely to receive less. Every organization, whether general, district, or branch, is greater in its entirety than in any one of its parts and possesses the right to reverse or annul, at will, any procedure instituted by its parts without its consent.

Presidency over an organization carries no authority to make rules for the government of that organization. Where such are or seem to be needed,

consultation should be had with those who are to be affected thereby, that they may have voice in deciding as to their character. Otherwise dissatisfaction is almost certain to ensue, resulting in loss of confidence in the wisdom of the president. Should any departure from this order of procedure be indulged, it is the privilege and duty of the organization to veto the movement of its president, should the movement be considered ill-advised or improper. And no officer whose love for the cause is greater than for himself would try to find ground for complaint in such action.

Members should always honor the officers of the church, notwithstanding the occupants of those offices fail at times to wisely perform the functions thereof. A refusal to so do is equivalent to withholding due service from God because a fellow-being has taken undue license in office. No government can long be maintained where such support as is properly due is withheld. Within the church we are under obligation to God to uphold his appointments. This does not require, however, that we shall sustain officials in anything but the performance of that which the law enjoins upon them. If the judgment of a lay-member is at variance with that of the presiding officer, and the matter involved is serious enough to require a decision in settlement, such decision can be had upon respectful application to the leading quorums of the church. Meantime the ruling of the officer should be respected, at least so far as to abate all disputings.

A presiding officer is the servant of the body over which he presides. His duty is to execute the will of that body and when he is no longer willing to so do, he should resign and thus permit the selection of one who has a better conception of such an official's duty. When once a branch, district, or general assembly has disposed of a matter in settlement, the members should avoid agitation of it again, and should seek to enforce the rule indorsed, thus allowing the virtue of the rule to manifest itself while in operation. No wise officer will contract debts for the body over which he presides, unless so instructed by the body. Should he act contrary to this he

should not complain if the body leave him to pay the debts contracted. It is always easier for an officer to counsel with the body and obtain an understanding as to its will. When that is secured his pleasure should be to execute it and leave the consequences with the body. Confidence between the officer and the members is thus maintained and unnecessary friction avoided.

In organizations where the membership is large, varieties of opinion are almost certain to exist, and a presiding officer need not be surprised if he fails to please all. If a goodly majority approves of his course he should be willing to proceed, always however manifesting a spirit of toleration and showing a decent respect for the views of the minority. Arrogance is as unseemly in an officer as is churlishness in a member. The disposition to dominate is entirely out of character with gospel work. The body owes to every member respectful hearing and a consideration of the views he presents. Every member owes to the body graceful submission should his position be overruled. The right of appeal in cases of grievance, real or fancied, inheres to all. He who feels most certain of the correctness of his position can best afford to be considerate and patient. A little time spent in self-examination will surprise the best of us, as to our own liability to err in judgment and action. The ablest leader, the sublimest teacher, and the highest officer ever known to the church was the humblest servant of the people we have any record of. A frequent comparison with him and his course will be helpful to all of us. "Hear ye him," said his Father. "Learn of me," he himself said.

THE Seventh-day Adventists are workers; it is well known that laity and ministry are very zealous in the work of disseminating their religious tenets. The following shows that they mean to increase rather than diminish their zeal, and may serve as an example to others. It is good to be zealously affected in intelligent prosecution of good work.

BATTLE CREEK, Michigan, March 3.—Religious liberty work occupied the Adventists' conference to-day. Resolutions were adopted urging renewed zeal in that work and an in-

creased circulation of literature; also that a competent man be retained at the National Capital in the interest of the denomination. A resolution was adopted that documents be printed explaining the right of appeal from Supreme Court decisions touching constitutional questions.

IS THIS A HERESY?

THE following is from the *Dreadnaught*, an organ of the Advent Christians at Springfield, Nebraska, in the issue for February 14, 1895. Elder F. C. Watkins, who was located at Leon, Decatur county, Iowa, some few months ago, is the editor of this paper, and may be alone responsible for the peculiar philosophy found in the extract:—

FROM SANTA CRUZ, CALIFORNIA.

Dear Brother:—I have seen several copies of the *Dreadnaught* and finding you stood square on the nonpreexistence question, I thanked God and took courage. Knowing that most if not all our publications were closed against God's eternal truth on this question, I have wondered whether or not God would raise up someone with knowledge, courage, and strength sufficient to stand in the breach and ably defend one of the clearest propositions found in the Bible; to wit, that Jesus was "*made* (not uncreated—not self-existing, but created) of the seed of woman when the fullness of time came,"—not made of some existing personality as an angel, or spirit.

I would as soon believe the woman existed six thousand years ago as that her seed did. We had just as well turn Mormons and believe all souls preëxisted, and that the soul is immortal as to believe that Christ preëxisted as a being of any kind. There is just as much Bible proof that the dead are alive as that Christ lived before he was born. I am glad this question will soon be settled, and the popish doctrine of the trinity, or three-one-God doctrine, together with the dogma that Christ made the earth, sea, and all things therein, will sink with the old harlot to rise no more at all.

J. D. CAREY.

[The editor takes nor asks no glory to himself for the rehabilitating of this much-muted truth. Though we have read carefully everything we could get our hands on, that promised in any way to shed light on the question of the personal preëxistence of the Savior we are only the more profoundly convinced it is an unscriptural figment. The editor is not alone in the fight. God has reserved to himself many who have not bowed the knee to this Baal. We mean to do what we can, and ask all friends of the truth to send their mite.—ED.]

We confess that it should take considerable courage for anyone claiming to hold a belief in God and the Scriptures called the Bible to openly deny and deride the preëxistence of Christ, as does Editor Watkins. But it is a

sort of "last ditch" affair, resorted to in order to defend the favorite dogma of these same Advent Christians, the unconscious condition of man after death. This is not the first time it has been resorted to, nor will it be the last. These men are following fast in the steps of that sect that denied the "existence of spirit and the resurrection," while Paul, even before his conversion as well as after, confessed both.

Christ was before John. (John 1: 15.) He was to come. (John 4: 25.) He could not "come" if he was not. (John 4: 26.) He was to be sent. (John 4: 34.) He could not have been sent if he had not been there to be sent. (John 3: 13; 6: 38; 8: 23.)

Jesus affirmed concerning himself that he was before Abraham:—

Verily, verily, I say unto you, Before Abraham was, I am.—John 8: 58. (Isa. 43: 14; see also John 17: 5-24.)

Men are sometimes driven to strange straits to defend extreme opinions, but how anyone can conscientiously deny the preëxistence of Christ, and then claim to be an Advent Christian (?) and wear that name as a badge of distinction among his fellows, is a curiosity. Ingersoll dreads naught too; and some men will be fearless enough now to deny the Lord (Christ) that bought them. It is by reason of such that "the way of truth shall be evil spoken of." (See 2 Peter 2: 1.)

EXTRACTS FROM LETTERS.

BRO. G. M. L. WHITMAN, Omaha, Nebraska, the 29th ult:—

I left Omaha, January 29; just home to-day. I was up in Burt county with Saints belonging to the Lake Shore branch. Residing there was a lady having cancer on her arm. By request the president of branch and myself administered with good results; she says she is healed. Herself and husband were baptized and seven others—nine in all—all adults and good people. More near the door. I also preached the funeral sermon of Father Walters.

BRO. J. S. ROTH, Nashville, Iowa, March 12:—

Bro. W. H. Kephart and the writer are holding forth here in the Baptist church with a good sized congregation and good interest. We will continue here till I start for General Conference. Bro. O. B. Thomas has gone to Clayton county again. He writes me some have given their names for baptism, also that he and an Advent are going to have a debate on the immortality of the soul. Our conference at Fulton was well attended considering the opposition we had from the storm, mud,

and high water. Everything went off harmoniously. The Sunday school convention was a success. But how could it be otherwise when Sr. Ella J. Green is at the helm? This district is in better condition spiritually and financially than ever before, and so may it continue.

BRO. J. W. WIGHT, Logan, Iowa, March 13:—

Baptized two at Woodbine the last day of February; very fine people; one the daughter of a Congregational minister.

From Bro. and Sr. Gildersleeve, Grand Rapids, Michigan, the 11th inst.

The work here is prospering. My husband and I have been seeking for truth for years, but were never satisfied till we heard Bro. Levi Phelps preach the restored gospel; so we embraced it, and rejoice in the Lord that we are free. There is much interest in the city, also outside of it. We had a large congregation, from all parts of the city, yesterday. Bro. Phelps is kept busy holding meetings in various places in the country and city. We think a great work will be done if he can be kept here. We rejoice in the interest manifested. Praise the Lord.

Mr. J. T. Foster, writing from Sequachee, Tennessee, March 9, says:—

Please send me information of the Church of Jesus Christ of Latter Day Saints. Bro. T. C. Kelley preached here last fall. If he is where you can get him word, tell him to write and let me know what he is doing. I have been an elder in Baptist Church, and, from what I can learn, I have started in at the big end of the horn and come out at the little end. I want to get right. I feel that I ought to go to work in the cause of Christ. Send an elder as soon as possible, and give me information so I can do some good to the cause. The opening is good. I hope to receive a favorable reply.

The above is but one of many of the inquiries that come to the Herald Office for the preaching of the elders and literature of the church. The field is widening and the people becoming more ready to hear and heed the message. The spiritual and general conditions of the people of our country certainly were never more favorable to prosecution of the work among them.

BRO. W. R. PICKERING writing from Springfield, Missouri, late date:—

I expect to try and get the work started in this place. There are lots of nice people here. We got Bro. Wedlock up from Ozark, and he preached Sr. Kiner's funeral in a little church, with good attendance and interest. All the neighbors were very kind and considerate.

BRO. F. M. SLOVER, Rector, Illinois, March 12:—

I have just closed an interesting meeting at Rural Hill, and baptized four. Some of them were from the Baptist Church. This is the

place where Bro. Curtis met Rev. W. J. Moore in discussion last September. Others are almost ready to obey; so you see that fair and honorable discussion does not injure us in the least. Bro. Curtis has done a good work in this mission.

Bro. F. C. Smith, Elmira, Michigan, March 13:—

I am still at work trying to advance the truth. We have lots of snow in this country yet, but interest is getting better now. People are very prejudiced against us here. The preachers and infidel have told lots of things against us that are false, and we preach right the other way, and some of the honest in heart are beginning to believe the gospel. We expect to get a good many in the spring. The Saints feel well in the work. Elder J. J. Cornish's debate with the infidel and preacher did them much good and confirmed their faith. I expect to go to Fife Lake and Burdickville soon.

EDITORIAL ITEMS.

LATTER Day Saints, and the children of Saints who are taught the principles of the faith by their parents, do not often forget the gospel with its power, and peace, and comfort. Evidences to this effect constantly multiply as letters come from such Saints scattered abroad. Sr. Eliza Goff, *nee* Henderson, of West Branch, Ogemaw county, Michigan, formerly of Plano, Illinois, writes requesting the ministry of Northern Michigan to call and labor in the vicinity of her home. She lives six miles from town, and near a schoolhouse. A good home and team are at the disposal of an elder, also the help of Bro. and Sr. Goff and family. Possibly Brn. David and F. C. Smith could give attention to this call.

Mrs. Lydia E. Brambarger, of Manville, Indiana, a member of the Baptist Church, writes a statement of blessing received in healing in answer to prayer and administration by the elders, on whom she called while they were preaching the restored gospel. Her husband and a number of others were obedient to the gospel. Brn. J. D. Porter, M. R. Scott, Jr., W. C. Marshall, and others have labored there. Prospects excellent.

Bro. E. H. Ebert, of Wellman, Ness county, Kansas, writes that some would be glad to see Bro. J. M. Brown in that region again, when times are better and opportunities more favorable. Bro. Ebert held a discussion with a local minister, of which he reports favorably.

Bro. G. H. Brush, Grindle, Missouri, has a word to say in behalf of users of tobacco, but against the practice of using it. It is his opinion that harsh and unkind rebukes are often administered to those who have acquired the tobacco habit. He also thinks everyone should free themselves from it; that one should not only ask help to do so, but himself make a proper, determined effort to gain the mastery over it. He understands the command "Be ye clean" to require this, that the Holy Spirit may more fully abide within the heart.

The Herald Office wishes to obtain copies of January, 1894, *Autumn Leaves*. Those mailing copies will be credited with two months' subscription on forthcoming numbers. Can you accommodate us? If so, mail the number, writing name and address across the face of it. This the postal laws permit.

Pres. Joseph Smith arrived home on the 14th, from a missionary visit to Southwestern Missouri.

Bro. A. H. Smith reached Lamoni from the Western Iowa field on the 13th inst.

Bro. George L. Spencer, located at El Moro, Colorado, would be pleased to see any of the missionary force laboring in Colorado. Bro. Spencer joined the Reorganization early in the sixties and continues a devoted adherent to the faith. He is engaged in business and tries to do what he can to teach the word.

Bro. J. L. Tempest, of Terre Haute, Indiana, extends an invitation to the passing, traveling elder to call on him. Address No. 1227 South Second street.

By letter from Mr. S. J. Howery, Bottineau, North Dakota, we learn that the labor of Bro. I. N. Roberts in that locality has caused many to become interested in the faith, and some are ready to obey. The prospect appears bright from the fact that several local ministers are up in arms, using various means to injure the cause of truth, but really aiding its progress. Bro. Roberts expects to reap abundantly in that field if returned.

Pres. Joseph Smith and J. W. Wight were the speakers at Lamoni on Sunday, the 17th inst.

Saints at Eldon, Iowa, would like a call from Bro. J. C. Crabb.

And now comes a good brother of another faith with the information that the two sticks of Ezekiel 37 are the United States and England. As they were to become one in the prophet's hand, the theory does not seem to possess the merit of probability.

We thank brethren for copies of the *Melbourne Age*, the *Manchester Guardian*, and the *South Wales Daily News*. In the *Age* we find a long review of the general conditions prevailing in Australia in which the increase in disastrous casualties, the growth of spiritism, and the disturbing forces beneath the surface of society political, social, and industrial are noted. The *Guardian* contains a lengthy review of the Roman Catholic claims to supremacy, and successorship to the apostles, by the Bishop of Manchester. We find nothing marked nor of special note in the *News*.

Mothers' Home Column.

EDITED BY FRANCES.

"God's greatness flows around our incompleteness;
Round our restlessness, his rest."

THE TRUE VISION.

"THE world looks at things from a worldly standpoint. It honors success. It despises failure. But it may not always know success when it sees it, and may sometimes deem that to have failed which has had the greatest triumph. The death of Christ was a victory when viewed from the vantage ground of his resurrection, not when viewed from the dark hour of the crucifixion. Get at the right point of observation before you proclaim your conclusions. Your inability to see the Christ-life in one who differs from you may be due to defective spiritual vision."

How much of truth there is in the above should best be answered by the strong appeal which it makes to the heart experience of those who, reaching, stop long enough to reflect. If it were only the world who passed this mistaken judgment, the matter would not be so serious as it becomes when those "who have fled for refuge to lay hold upon the hope set before them in the gospel," make the same mistake. Forgetting that God chastens those whom he loves and that pain is sent to purify, they bow the head in grief which should be lifted in thanksgiving, reflecting the peace of the heart which trusts. Only to feel that God is our Father, that his power is infinite, and his wisdom like his love cannot fail, is enough to cause us to wrap the mantle of his peace about us

and accept with thanksgiving and praise that which his hand dispenses. Upon this subject Trumbull very recently wrote, "God's best blessings come to us as pains rather than as pleasures, as trials rather than enjoyments. Man's realest helps in his upward path appear to him as hindrances. It is the one whom God loveth that he chasteneth, or correcteth. If God did not love a man he might let him have his own way. This is a truth taught plainly in the Bible and recognized by the wisest of those who never had the Bible. Mencius, who stood first among the disciples of Confucius, said, "When heaven is about to confer a great office upon any man, it first exercises his mind with suffering, and his sinews and bones with toil. It exposes his body to hunger and subjects him to extreme poverty. It confounds his undertakings. By all these methods it stimulates his mind, hardens his nature, and supplies his incompetencies. From these things we see how life springs from sorrow and calamity, and death from ease and pleasure.

"When Jesus refused the thrice uttered prayer of the Apostle Paul, that the stake in the flesh might be taken away, he told the Apostle that it was better for him to suffer in that way than to be free from suffering: Christ's power is made completest in his disciple who is weakest. Then it was that Paul cried out, 'Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.' What comfort there is in this truth to any of us who are called to unlooked-for trials and sufferings in Christ's service! These are but tokens of God's love, and helps to our higher attainment in Christ."

NEW EVERY MORNING.

Every day is a fresh beginning;

Every morn is the world made new.

You who are weary of sorrow and sinning,

Here is a beautiful hope for you,

A hope for me and a hope for you.

All the past things are past and over.

The tasks are done, and the tears are shed.

Yesterday's errors let yesterday cover;

Yesterday's wounds, which smarted and bled,

Are healed with the healing which night has shed.

Yesterday now is a part of forever.

Bound up in a sheaf, which God holds tight,

With glad days, and sad days, and bad days which never

Shall visit us more with their bloom and their blight,

Their fullness of sunshine or sorrowful night.

Let them go, since we cannot relieve them,

Cannot undo and cannot atone.

God in his mercy receive, forgive them!

Only the new days are our own.

To-day is ours, and to-day alone.

Here are the skies all burnished brightly;

Here is the spent earth all reborn;

Here are the tired limbs springing lightly

To face the sun and to share with the morn

In the chrism of dew and the cool of dawn.

Every day is a fresh beginning.

Listen, my soul, to the glad refrain,

And, spite of old sorrow and older sinning,

And puzzles forecasted, and possible pain,

Take heart with the day and begin again!

—Susan Coolidge.

PASSING THINGS ON.

"THE most pernicious habit in the world is the habit of saving every article, scrap, piece, and bit of stuff in general, with the feeling that at sometime, somewhere, and somehow it may be of use. By virtue of fidelity to this undefined conviction, drawers and attics and closets become filled with old rubbish and accumulations, trash and stuff that are of no earthly use to a human being: that attract moths and mice, and all the domestic pests; that are a burden and a weariness to handle and sort over every now and then, and are, indeed, simply worse than useless. The true way is to apportion. The moment a certain thing is unfit for specific use let it be given to the person who can use it. There are always to be found people who have the time and patience to mend, make over, repair, and who must make this time and handiwork serve in lieu of money; and to those persons should go all such wares. For people whose time has a value beyond that of repairing and refitting, it is worse than folly for them to waste it in such a way. Where life is on a fairly well-to-do scale, it is always better to buy new and give to those to whom it may be of service while it is yet good enough to be of service. To hoard things against a possible time of their being wanted is idle. The time will never come. Fabrics go out of fashion, or they are cut in a way to make changes impossible, or they cannot be matched with new material, or they are not worth putting with new material. The same truths apply more or less to all household articles. It is idle and useless to store them. Passing things on is the law of life."

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. ANNA HARTSHORN, of Marathon, Iowa, asks your faith and prayers in her behalf that she may be healed of a sore affliction from which she has long suffered.

Bro. Isaac M. Smith requests your earnest prayers in behalf of Sr. Cecil C. Flagler, of Angola, Indiana. She is a very great sufferer, has recently joined the church, and if some of our sisters who see this request and have the time would write her words imbued with the spirit of the gospel, it would cheer and comfort her greatly. Perhaps Sr. Albert Page could respond.

Request for prayer by Sr. Catherine Nutt:—

To the Prayer Union:—One who has suffered much for the cause of Christ in the early days, has been driven and buffeted about, taking "her life in her hands" (in connection

with her husband), and has stood boldly to the front when the enemies have swooped down upon them, threatening their lives, and who is now suffering through past exposure, crippled in all of her joints, and has been so for the past five years, desires your prayers, that if it be God's will she may be healed. Give her your earnest prayers, sisters, for she deserves them.

DAUGHTERS OF ZION.

HARLAN, Iowa: Peal S. McCord, Mary E. McCord, Mary Snyder. Boston, Massachusetts: Amanda Whetmore. Kansas City, Kansas: Elizabeth Hicklin. Salt Lake City, Utah: Srs. Lucy Barrows, Pauline Higgins, Matilda Larson, A. F. Robinson, A. C. Wilson, Emma Warburton, Isabel Wilson, Sarah Wilson, Ida Chase, Caroline Walker, Mary Dana. Bevier, Missouri: Lydia Edmonds, Sarah Tanner, Kate Rogers, Ellen Davis, Elizabeth Evans, Elizabeth Tanner, Mary Evans, Mary A. Perry.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR MARCH.

"If ye turn away the needy, and the naked, and visit not the sick and the afflicted, and impart of your substance if ye have, to those who stand in need; I say unto you, If ye do not any of these things, behold, your prayer is vain, and availeth you nothing," etc.—Alma 16: 29.

Thursday, March 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Doc. and Cov. 65.

Letter Department.

ELDORADO SPRINGS, Mo.,
March 3.

Editors Herald:—The smoke of battle has cleared away and the grouping of casualties is now in order. My discussion with J. M. Clark, at Virgil City, passed off very nicely. It was a clear-cut argument, clean from all dirt or villification, and while a complete victory for our cause, signally so, yet it did not nor will not reach out very far; and it will merely pass over on the victorious side as a matter of course. Yet like the small shot to fill in the spaces between the larger ones, to hold them more firmly, seems to be really necessary, so this victory of a sharpshooter may take its place among the big guns as merely necessary filling.

Bro. Clark went home a wiser man and with a buzzing in his ear caused by a severe jolt against this great latter-day work, which no doubt will set him to thinking, and to commence properly he purchased some of the church works. We have some reasons for hoping his thinking may terminate favorably.

The all-important question is the complete and triumphant victory of I. N. White over "I, Clark Braden." The "cyclone" debater did him up nicely, to the complete satisfaction of Saints and sinners, and some Campbellites. I. N. outgeneralled him at every turn, turning his own guns on him in every

battle and routed him "horse, foot, and dragoon." As we passed through there on the 6th, after the discussion, we were beset by a swarm of inquiries, "When are you going to open up in El Dorado?" "When is I. N. White coming back?" etc., etc. There is a grand opening there now for our work, and I feel sure a gathering in will be had; but the theological rocks have been rolled against every church door in town, with the inscription, "No Mormons need apply. Our flocks are in imminent danger! So we shall keep the doors barred even to the disgust of the laity, and the most prominent citizens of the city."

We advise that as soon as the weather permits the tent be employed and a series of meetings instituted with Bro. I. N. to superintend. We think a branch could be raised up here, and a church of our own built. Quite a little encouragement has already been proffered for the enterprise and if a proper committee could be appointed at once some fine donations could be had.

The conference at Coal Hill chapel passed off nicely together with the Sunday school convention on the Monday following. At the entertainment quite a degree of ability was manifest, and they are on the highway to success in that line. Bro. Beebe, superintendent of district, is an able worker and has an ambition that will win in time. Brn. Keck, Duncan, Schroder, Lloyd, and others are earnest workers and deserving of success. Bro. Duncan's lung power is at present considerably impaired, but he is a wise counselor and a safe man for the church on the outposts of duty.

Yours in bonds,

T. W. CHATBURN.

VASSAR, Mich., March 6.

Editors Herald:—Of late I have been laboring in Flint. There are only a few Saints there, but noble and zealous. They procured an M. E. church and I preached eight times, the weather being extremely cold; yet we had fair crowds and good attention. I gave one lecture on the difference between us and Utah Mormonism. At the close the colored minister arose and said he saw the difference as plainly as the lamp before him, and of course we continued on and as the light began to shine the minister and a few began to feel a little frightened, I suppose, and finally they sent word that we could have the church on condition that we leave out water baptism and probation. In conversation with the elder on baptism by immersion he thought it was utterly impossible for the twelve apostles to immerse three thousand souls on Pentecost day. I showed by the Scriptures that the number of the disciples were about one hundred and twenty (Acts 1:15), and as the Lord sent out first twelve apostles, and seventy elders, and other seventy, possibly there were more than one hundred and twenty to do that baptizing. We talked and talked. Just how he feels I do not know, but one thing I do know, I had the satisfaction of presenting the everlasting gospel in its fullness.

Yours in bonds,

E. DELONG.

SMITHLAND, Iowa, March 8.

Editors Herald:—While preaching near Kingsley, Iowa, I met quite strong prejudice. Rev. Carver, the M. E. minister, would not announce my services, and shut the door against my using the church. At Moorhead where I labored during about two weeks of the coldest weather, I had good audiences and marked interest. Several administrations to the sick while there were quite marked in their results for good. Two were baptized; one formerly baptized in the Christian Church, but had not been satisfied. I learn she is rejoicing in the influences and assurances of the gospel, and promises to be a useful member. At the close of the series of meetings here I was taken sick, returning home the following day, where I remained for nearly two weeks ailing.

On Monday, February 11, I began a series of meetings at Mondamin by request of Bro. A. M. Fyrando, who had been holding regular services there every two weeks and had created considerable interest. Remained there with Bro. Fyrando till the 21st, when I baptized Bro. William and Sr. Jane Davis. Sr. Davis is a niece of Bro. John Rounds. While at Mondamin the editor of the local paper printed notices for posting each day, on which was an announcement of the subject for the evening, and proved that he was, so far as we were interested, favorable to a free press. The Saints all assisted much to make the services successful. They have organized a Bible class, and contemplate the organization of a Sunday school soon. At no place have I seen a more united effort to lead souls to Christ, and make the name of Saint honorable. One strange incident happened. A young lady had been strangely afflicted, which puzzled those who had the case in hand to either tell what the affliction was or prescribe for her. Her mother claimed that she was told by a voice to have her administered to and she would be blessed. None of this family are members of the church. The mother brought her daughter and requested administration. I went, but before going I was given evidence that she was possessed by an evil spirit. After instructing those present in regard to God's purposes and his kindness in restoring to us the privilege of ancient Saints, I administered. The Spirit of God was present, and the afflicted one blessed, and for weeks had no return of the affliction. Whether she will keep herself free from evildoing and prove herself worthy of protection from the return of the evil, or whether she will be driven by evil surroundings into a condition favorable to a return of it, is a thing of the future; but this I know, that God did rebuke the evil spirit, and it came out of her. To God be all the praise.

After preaching two nights about six miles from Mondamin, I returned to hold services, and baptize Sr. Nancy Daywalt. This young lady has tried Methodism until she is satisfied it is not what it claims to be. She is an earnest, devoted worker in whatever she undertakes, and as she now feels satisfied that she is engaged in the way of life, her future will be an enjoyable one laboring for the advancement of gospel work, with the continued assurance that she is pleasing Him who has

called her into a greater spiritual light.

From this place I went to Union Grove, where I preached from Monday till Thursday night, baptizing two on Thursday, and leaving several others ready, they having so stated. Greater interest I have seldom seen than there. This is in the neighborhood where Bro. P. C. and Daniel Kimmish have lived for years, and have kept up a Sunday school, and to which may be credited, largely, the present interest in favor of the church. Brn. W. A. Smith and William Bullard have done a noble work in this place of late, baptizing seven, I believe, during their labors this last winter.

On last Friday I attended the Sunday school convention of this district, it being one of the best, and I believe I can say the best this district has ever held. On the following day began the most spiritual and advantageous conference I ever attended. Five were ordained to various offices in the church, and others were called by prophecy. Brn. A. H. Smith and J. W. Wight of the missionary force were present to assist. Several gave their names for baptism, but for various reasons all postponed their obedience except one, who was baptized on Monday.

On my way here I stopped at Mondamin, River Sioux, and Onawa, preaching one sermon at each of the two last named places. I began services here last night in the Adventist church. Marked interest shown; prospects bright for an ingathering soon. As my faith grows stronger my hope grows brighter, and I find myself longing daily for greater ability to tell the gospel story effectually, but as God wills. Calls from various sources of a very urgent nature come, so that it is very puzzling to know where to go first. Daily comes the evidence of the need of praying the Lord of the harvest to send more laborers into the vineyard, and daily comes the evidence that he is answering that prayer. Praise the Lord, O my soul.

Your brother,

J. F. MINTUN.

RICH HILL, Mo., March 4.

Editors Herald:—On the 24th ult. I closed a three weeks' meeting between Butler and Rich Hill, in which I was very successful. I was greeted each night with large crowds, on some nights several being unable to get in. Unabated interest was manifest from first to last, and that, too, where modern Phariseism has planted its batteries and its pusillanimous advocates, in the absence of our elders, have charged our people with the foulest crimes, averring that our people are about everything that is bad, not even hesitating to personate myself and others of our ranch. One preacher has lectured against us several times. I have generally replied with telling effect. I have baptized his brother-in-law. I am informed that this same preacher made false reports of us while we were holding a public discussion with his society last year. Accordingly there was a committee secretly appointed to investigate affairs, but this committee failed to report favorably and the matter was dropped. They threatened to egg us, closed houses against us, and warned their flock and the

people in general, berated and misrepresented us, told the people to stay away from our meetings and we would die out; but to the contrary our fame has spread the more, and the inquiry is now made from Lone Star to Butler, through Adrian and on to other localities, "Whence this man of such power?" The whole community is astonished at the demonstration of God's power and the clear-cut truth poured forth under the inspiration of heaven. Under my preaching prejudice melted away and many received the truth. Seven, all heads of families but one, chose to follow Christ instead of listening to the opinions of men and building their hopes upon human organizations. Opposition has become as the "chaff of the summer threshing floor," while diamond truth rises upon the ruins of creedology, towering proudly above her foes and oppressors.

A nobler cause was never defended by man! Foes may persecute, opposers may ridicule, the indifferent may laugh, the haughty may shun, the crank perjure, the busybody meddle, the preachers kick, the Pharisees rant, the deceiver profess, and the learned denounce, but this proud ship will gallantly sail on through storm and tempest till the theological world will be circumnavigated and all nations will bow their heads to reverence her in heavenly attire.

Yours in bonds,

E. T. ATWELL.

NETAWAKA, Kan., March 7.

Editors Herald:—I have been at my post discharging duty to the best of my ability. At home for a few days; thought I would send some items to your columns, that those I have labored among might hear from me. The Saints and ministry in the part of this mission that I have worked are being blessed of the good Master. New points that have been opened have proven abundantly that the Lord is working with his servants, in causing many to hear the truth and be friendly. I have done considerable labor in the Atchison branch. I look upon them as a noble band of Saints, and believe if they overcome some little troubles incident to all Saints that they will realize an ingathering of souls. A good interest is taken by quite a number out of the church. May God give them wisdom to see their golden opportunity. Last week I was with the Saints of Fanning. Found them united and, what is but natural, the Lord is blessing them. Bro. William Gurwell is their president—the right man in the right place. They have a new church just completed. See what faith and works will do. President Joseph Smith is expected to dedicate it after General Conference. We trust the Lord will bless them by adding souls to their number. Bro. Hudgens, of Baker, preached a splendid sermon for the Saints of Fanning on Sunday, at eleven a. m., while we were with them.

On February 8 I commenced an eight nights' discussion with R. G. Moody, of the Christian Church, near Topeka, Kansas. The Lord blessed us in the effort. Father J. T. Davis aided as my moderator and I find good moderators to be half the battle in

discussion. Mr. Moody did not want more debate. He had asked me several times during the discussion of his proposition to maintain the "Book of Mormon," which was unfair and out of order. We told him to bring on his man. The man was not furnished. I have got to the point where I am ready for another when they bring him along. We have this to say about the debate: We did the best we could, and leave the results in the hands of God. There were a great many complimentary remarks in our favor, even their own members giving us credit of defeating Mr. Moody. I do not look upon such remarks as infallible proof of victory. It was not human laurels I was seeking when I entered the debate, but wanted to tell the people where they could find the truth. It is in their own hands at present and I am free.

Yours truly,

J. ARTHUR DAVIS.

OLDHAM, N. S., March 7.

Editors Herald:—When I last wrote you I was in Washburn, Maine—sometime in October last. I stopped there about three months, working the surrounding openings to the best of my ability while striving to keep the latter-day work before the people of the town. I was kindly cared for at the home of Bro. and Sr. Simpson. My thanks are due all the Saints and friends for their kind remembrance of the temporal and spiritual wants of the traveling elder. I think none but traveling elders with all they have to meet, especially if of sensitive disposition, know how far a little kind consideration goes. The cold climate was too much for physical make-up and my neck and ears becoming partially stopped up, I was unable to do much preaching the last week or two. However, I left the county with a number of openings where an elder can go in and do good. The Saints testified of being greatly strengthened and helped in a better understanding of the work, and indeed they are progressing finely. I baptized one and left a number who permit themselves to be called Latter Day Saints who have not yet put themselves in a position to enjoy the gospel blessings.

I returned home about the middle of January. Was detained about three weeks on account of my own ill health and a siege of scarlet fever in the family. We all have recovered now and I for several weeks have been on the "war path."

I was at South Rawdon over two Sundays. Was much encouraged to find the young Saints alive in the work, also some of the old ones. How good it would seem if all would stand by the work with the same persistency and zeal that our somewhat aged brother, John W. Dimock, exhibits! But then, I don't know all the peculiar trials that each have, nor how many ways the Devil has of robbing Saints of their birthright, so don't feel like condemning anybody, but I feel that the Lord will bless those who impart of their means to help the cause when it is so much needed. (I know you don't do it. My thanks nevertheless; I thank you just the

same). I was pleased to find that the young saints had gathered seven or eight dollars for fixing up the chapel a little inside—a new set of blinds, etc. This is good and commendable. The Lord has more to look after his house than those that love him, and if they are content to tidy up their own house and let his go shabby, well, of course he has to put up with it, like some wives whose husbands won't tidy themselves up for them as they did before the wedding; they put up with it, but would love them better if they did, and vice versa.

I am now at Oldham, trying to plant the truth in the hearts of the people. Have good liberty and feeling finely so far as the gospel is concerned, but sad to think so many are throwing up bulwarks against their best friend—the gospel. Have been blessed in administering to the sick. Will proceed into Cumberland county when done in the neighborhood.

I am much pleased with "The Book of Mormon Vindicated" in current *Herald*. Would like to see it in pamphlet form.

Yours in hopes,

H. J. DAVISON.

DOW CITY, Iowa, March 12.

Editors Herald:—Quarterly conference of the Galland's Grove district closed at this place on the 10th inst. We had a profitable session and a good feeling prevailed throughout. Bro. Alexander Hale Smith was with us and gave us some excellent and timely advice. Bro. Smith preached three discourses before and two during conference, and Bro. J. F. McDowell also favored us with two discourses. The reports read showed that missionaries and local ministers had been busy in the work of the Lord.

The entertainment given by the Sunday school in the evening was quite good. The little folks who took part did well, thereby showing that Sr. Baker and those who may have assisted her in training them had been both patient and persevering in their work. On Saturday and Sunday evenings the house was filled to overflowing.

In bonds,

C. E. BUTTERWORTH.

EMMITT, Idaho, March 4.

Editors Herald:—Bro. Levi Wilson and I have been laboring together this winter, mainly in Logan county. We opened the work at Clover Creek and Briggs. At the latter place a good interest is manifest; and at Hagerman and vicinity with the assistance of the Saints and friends to the cause, quite an interest is awakened. Where the Saints are letting their light shine, barriers are being removed and openings for the work effected. O, that the Saints throughout Idaho could realize the responsible position they have been called to occupy, and put forth an effort that would indicate to the people that they were really in earnest in their professions! A great work would surely result, as the field seems white for the sickle. We arrived here last Wednesday. Have held three meetings and assisted a Methodist minister in one meeting. The interest is in-

creasing. Had a crowded house last evening. And one old gentleman who had walked three miles to attend said he was coming the following night and going to bring more with him. Another remarked that we need not fear of wearying the people, as they were anxious to hear. Methodists and Baptists have just closed a series of religious revivals and wrought the people up to a very favorable condition. The prejudice my brother John and I met here in 1888 we do not find this time. We are not asked if we are Mormons, but are treated as teachers of God's word. Quite different was the reception at Mt. Home and at Clover Creek. At those places Mormonism means all that is dark and evil, and a minister told me that Joseph Smith was the greatest impostor of the nineteenth century.

We came here by team—Bro. Wilson's outfit—traveling one hundred and twenty-five miles and sowing by the wayside as opportunity offered. Bro. W. has been very sick since our arrival, but was able to be with us yesterday, though weak from severe suffering. We design continuing in the field, and earnestly solicit the active coöperation of all elders and Saints throughout Idaho. The need for missionary work is indeed great, and opportunities increasing. Let us put forth a united effort and by precept and example prepare the way before our Lord. We may at least be able to save ourselves. The promise of reward is to the "willing and obedient." We pray that God may speed his work, but do we labor to the same end? Remember that the work is "intrusted to all," and our reward will be surer if we labor as well as pray. Those desiring to hear from us may address us at Hagerman, Idaho.

In bonds,

S. D. CONDIT.

Original Articles.

IS ROBERTS CORRECT?

IN *The Contributor*, volume 10, commencing on pages 19, 48, and 90, respectively, is contained three of a series of articles on the Book of Mormon, by B. H. Roberts, under the caption, "A New Witness for God." Candor and fairness demand the concession that the articles are good; and while they may contain few, if any, points which are new to the leading Elders of the Reorganized Church, they are full of well-chosen points, presented in an apt and attractive manner. (The above statements do not refer to Elder Roberts' first articles, contained in volume 9 of the *Contributor*, but they express my judgment on the three indicated, and I take pleasure in presenting them.)

There is, however, one position assumed by Elder Roberts to which I call attention, not for the purpose of

criticising, but as a means of inciting investigation among those who accept the Book of Mormon as a true history which contains a revelation of God's will to man. The point may be best indicated by a brief quotation from volume 10, page 21:—

The Book of Mormon, for the most part, as I have already stated in a previous chapter, [chapter 7, volume 9] is an abridgment from the larger plates of Nephi, and has a style that one would naturally expect to find in a work of the character—that is, the historical narrative condensed from the more voluminous records of Nephi, with occasional *verbatim* quotations from the larger records, and the whole mixed up with explanatory notes, observations, and even exhortations, prophecies, and warnings by Mormon—rather a complicated style, and one that Joseph Smith would have been totally incompetent to have adopted and consistently persevered in to the close of the volume.

I question the correctness of the statement that "the Book of Mormon, for the most part, . . . is an abridgment from the larger plates of Nephi." It seems to me that it is an abridgment from the *smaller* plates of Nephi, which account contained a brief history, but was more fully devoted to doctrine, prophecy, etc. From a careful reading of the statements made concerning the plates, in the Book of Mormon, I find what appears to me to be proper bases, or evidences, for the following conclusions:—

1. Two records were kept on plates by Nephi, the son of Lehi, and his successors.

2. One of these records was larger than the other, though not made with the same degree of care. It was more historical, and, after the days of Nephi at least, in some sense, secular. This record was kept by the kings, and pertained largely to their national affairs, wars, etc.

3. This smaller record was the more sacred one. Its historical portion was very brief, but it was made with great care, and was more complete in doctrine, prophecy, revelation, etc. This record was, as a rule, kept by the prophets.

4. Nephi, referred to above, was both king and prophet, and he kept both records from the times God commanded them to be made to near the end of his life. At his death, or from the time that he delivered up the records, his brother Jacob kept the more sacred record, while the other one was, perhaps,

kept by the man whom he appointed to be his successor as king. These were the immediate successors of Nephi.

5. The later and more valuable record was not commenced till thirty years after Lehi left Jerusalem; but when begun, it started just where the other one started, and was made to cover the same historical period of time.

6. This smaller and more sacred record, as we should reasonably expect, was the one over which the Lord seemed to exercise special care. He manifested to Nephi, nearly six hundred years before Christ, and to Mormon some four hundred years after Christ,

that the ministry, and the prophecies, the more plain and precious parts of them should be written upon these plates: and that the things which were written, should be kept for the instruction of my people, who should possess the land, and also for other wise purposes, which purposes are known unto the Lord.—2 Nephi 5: 47.

Or as Mormon puts it,

And I do this for a wise purpose; for thus it whispereth me, according to the workings of the Spirit of the Lord which is in me.—The Words of Mormon, 1: 3.

7. In that part of the Book of Mormon written by Nephi, the son of Lehi, he occasionally refers to the larger historical record in such a manner as to not only indicate the character of the record, but to show that he made provision for the keeping of these two records by all his successors. He says:—

Wherefore I, Nephi, did make a record, upon the other plates, which gives an account, or which gives a greater account of the wars, and contentions, and destructions of my people. And this have I done, and commanded my people what they should do, after I was gone, and that these plates should be handed down from one generation to another, or from one prophet to another, until further commandments of the Lord.—1 Nephi 5: 47.

My references are to the Plano edition of the Book of Mormon, which is a reprint from the "Third American Edition."

8. Other and later writers made clear reference to the larger record. In the Book of Jarom 1: 6, we have the following:—

And it came to pass that two hundred and thirty-eight years had passed away, after the manner of wars, and contentions, and dissensions, for the space of much of the time. And I, Jarom, do not write more, for the plates are small. But behold, my brethren, ye can go to the other plates of Nephi: for

behold, upon them the record of our wars are engraven, according to the writings of the kings, or those which they caused to be written. And I deliver these plates into the hands of my son Omni, that they may be kept according to the commandments of my fathers.

9. All the records fell into the hands of one Mormon, between three and four hundred years after Christ, who made an abridged record from the time that Lehi left Jerusalem, about six hundred years before Christ, till his death. This record was completed by Moroni, the son of Mormon, about A. D. 420, and by commandment of God, was hidden away in the earth.

10. When Mormon began his record, he took his account from the larger plates of Nephi. He continued to use this record till he came down to the reign of King Benjamin, or about two hundred years before Christ.

11. From the reign of King Benjamin on down to the end, the smaller and more sacred record was used. (It must be borne in mind that both sets of plates were called the plates of Nephi.) Mormon makes the following statements:—

And now, I speak somewhat concerning that which I have written: for after I had made an abridgement from the plates of Nephi, down to the reign of this King Benjamin, of whom Amaleki spake, I searched among the records which had been delivered into my hands, and I found these plates which contained the small account of the prophets, from Jacob, down to the reign of this King Benjamin: and also many of the words of Nephi. And the things which are upon these plates pleasing me, because of the prophecies of the coming of Christ; . . . wherefore I chose these things, to finish my record upon them, which remainder of my record I shall take from the plates of Nephi; and I cannot write the hundredth part of the things of my people.

And now I, Mormon, proceed to finish out my record, which I take from the plates of Nephi; and I make it according to the knowledge and the understanding which God has given me. Wherefore, it came to pass after that Amaleki had delivered up these plates into the hands of King Benjamin, he took them and put them with other plates which contained records which had been handed down by the kings, from generation to generation, until the days of King Benjamin; and they were handed down from King Benjamin, from generation to generation, until they have fallen into my hands.—The words of Mormon 1: 2, 4.

I also quote from the words of Mormon as found in the Book of Nephi, who was the son of Nephi, who was the son of Helaman.

And thus had the twenty and second year passed away, and the twenty and third year

also, and the twenty and fourth, and the twenty and fifth; and thus had twenty and five years passed away [since Christ], and there had many things transpired which, in the eyes of some, would be great and marvelous; nevertheless, they cannot all be written in this book; yea, this book cannot contain even a hundredth part of what was done among so many people, in the space of twenty and five years; but behold, there are records which do contain all the proceedings of this people; and a more short but true account was given by Nephi; therefore I have made my record of these things according to the record of Nephi, which was engraven on the plates which were called the plates of Nephi.—Book of Nephi 2: 11.

While the last quotation is not definite on the point under consideration, the inferences are all, I think, in favor of the claim that Mormon used the smaller and more valuable record as the basis for his abridgment, from the reign of King Benjamin on down to the end. Moreover, this last quotation must be interpreted in harmony with the one which precedes it, which is quite plain.

The very fact that Mormon pays so much attention to the church, the work of the ministry, prophecy, revelation, doctrine, etc., is the best of presumptive evidence that he used the more sacred record. More than this, it should be considered that the very things so carefully preserved in this sacred record were the things which the holy men of God, among the Nephites, desired should be preserved for the benefit of their brethren; and because of their faith and prayers, God promised that they should be preserved and, in his own time, brought forth to the people.

The further facts that the Book of Mormon was to establish the truth of "the records of the prophets and of the twelve apostles of the Lamb" (1 Nephi 3: 42, 43), and so enlighten the minds of those who should be found honestly seeking to understand "the glorious gospel of Christ" as to fulfill the following words of the prophet,

They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine (Isa. 29: 24; 2 Nephi 11, 19),

is good proof that the Book of Mormon was to be preëminently a book of doctrine; hence it is an abridgment of the smaller record of Nephi, so far as abridged at all.

Joseph Smith translated from Mormon's abridged record till he came to the reign of King Benjamin, and at

this time, or very soon afterwards, the manuscript fell into the hands of an enemy. The wording was changed, and thus an effort was made to destroy Joseph Smith and the work he was seeking to establish. But it failed. The Lord commands him not to translate over again from Mormon's plates, but to translate from the plates of Nephi (evidently the smaller ones) and publish it as the record of Nephi, till he came to the reign of King Benjamin or to the manuscript which he had retained. Right here at the reign of King Benjamin, is where Mormon commenced to use the smaller plates in making up his account; so that the Book of Mormon contains the full account as originally kept on the small plates, down to the reign of King Benjamin, and after that Mormon's abridgement from the same plates, together with the accounts written by Mormon and Moroni in the times in which they lived. This gives us the benefit of the more sacred, doctrinal, and carefully made record, as a whole all the way through.

Elder Roberts admits that we have this record in full in the first part of the Book of Mormon, but claims, as we have seen, that "for the most part" the Book of Mormon "is an abridgment from the larger plates of Nephi."

I herewith present a list of references for the benefit of those who may wish to investigate this point, and which, it is thought, sustain the positions set forth in this paper. My views on the "history of the plates," are also set forth in "Objections to the Book of Mormon and the Book of Doctrine and Covenants Answered and Refuted," with a number of quotations from the Book of Mormon and the Book of Doctrine and Covenants, beginning on page 14.

1 Nephi 2: 27, 28; 3: 1, 7; 5: 46, 47; 2 Nephi 3: 5; 4: 5, 6; Jacob 1: 1; 5: 8, 9; Jarom 1: 6; The Words of Moroni 1: 2-4; Mosiah 13: 1; Nephi 2: 11.

Am I right? or is Elder Roberts right? We elders of the church should not be afraid to exchange our thoughts freely and frankly, (though we may differ to some extent,) lest ill feeling should be engendered. Such a standard is entirely too low for ministers of Jesus Christ, and representatives of the Church of God.

J. R. LAMBERT.

RELIGION.

THERE have been in our town of late, certain ministers of the "Holiness" persuasion, who were very zealous in seeking to convert our citizens from what they supposed to be the error of their ways unto the faith that they had espoused. They frequently interrogated our people on the streets—the writer included—as to whether they had got religion.

The question, in the opinion of the writer, is a proper one; but for him to answer it he would want to know what is understood by the term "religion"—what is its definition. The lexicographer, Webster, in one of his definitions—not the primary one however—says it is "any system of faith and worship." According to this rendering if our friends had asked the Catholics, the Episcopalians, the Baptists, the Methodists, the Christians or Campbellites, or all of the different denominations of professing Christians, with the Pagans and Mahomedans, yes, and the Latter Day Saints also, the question, "Have you got religion?" all could have answered in the affirmative, and their answer would have been correct; for all have a system of faith and worship, though differing one from the other in many points. All could not have answered correctly that they had the religion or faith and worship of Jesus Christ, for the Scriptures say in Ephesians 4:5 that there is

One Lord, *one faith*, one baptism.

There must have taken place a fulfillment of the prediction of Paul to Timothy:—

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith.—1 Tim. 4:1.

Or, a departure from the system of faith, and consequently from the true worship of God, not having the true religion of Jesus Christ. Religion is defined by the same lexicographer, in its primary or comprehensive sense to

include a belief in the being and perfections of God, in the revelation of his will to man, in man's obligation to obey his commands, in a state of reward and punishment, and in man's accountableness to God. . . . It therefore comprehends theology as a system of doctrines or principles as well as practical piety, etc.

Religion, then, consists not only of a belief in the being and perfections of God, in the revelation of his will to

man, and man's obligations to obey that will by keeping his commandments; but it consists in a system of doctrines or principles. Doctrine is defined primarily,

In a general sense, whatever is taught.

Jesus came as the great Teacher sent from God to reveal unto the children of men the will of God the Father; for he said:—

I seek not mine own will, but the will of the Father which hath sent me.—John 5:30.

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak, therefore, even as the Father said unto me, so I speak.—John 12:49, 50.

Jesus came under express command of the Father as to what he should say and speak to the children of men to tell them how to obtain life everlasting. Whatever he taught involved a belief in the being and perfections of God, and also a belief in him as the Son of God. He says:—

Ye believe in God, believe also in me.—John 14:1.

It involved the revealed will of God to man of the plan of salvation, and consequently man's obligation to obey God's commands in order to obtain salvation. It also involved a state of reward for obedience to the gospel plan, and of punishment for disobedience. It involved the accountableness of man to God. It also involved a system of doctrine or principles. It, then, had all the defined marks of religion; and Christ being the teacher, it was Christ's religion, Christ's doctrine, or the doctrine of the Father, taught by Christ; for he says:—

My doctrine is not mine, but his that sent me.—John 7:17.

It is written in John 3,

For God so loved the world, that he gave [or sent] his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

In John 12 Jesus states that the Father gave him a commandment what he should say, and what he should speak, and he says he knew that his commandment was life everlasting; and in John 3 Jesus says the Father sent him and whosoever believed in him should have everlasting life.

It is plain to the thinking mind that if we reject any of the teaching of Jesus Christ we do not believe in

him, and consequently could not receive everlasting life. One of the plain principles that Jesus taught by both example and precept as necessary to be obeyed for life and salvation—baptism, or immersion in water—is denied as being necessary to that end, by these selfsame individuals who ask us if we have got religion. We think with one, "O consistency, thou art a jewel!" If religion consists of a system of doctrines or principles, and doctrine is defined as being "that which is taught;" and the great Teacher sent from God, who was commanded what he should say and what he should speak that should constitute the plan of salvation, taught a system of doctrines or principles and even one of those principles should be denied, or ignored, as not necessary to accomplish that which the Teacher said it would, could that man or set of men so denying be in the possession of the religion of Jesus Christ? Or, could they obtain that salvation that was to be obtained by obedience to those principles in the religion of even one of them?

Infinite wisdom knew just what was necessary to constitute that plan of salvation, and if one of the principles had been unnecessary it never would have been incorporated in the principles of the doctrine of Christ. The great Teacher taught both by example and precept that baptism in water, was incorporated in the commandment given him by his Father of what he should "say and speak" unto the people for life and salvation. The writers of what are called the four Gospels bear testimony to the fact that the Savior was baptized of John in Jordan. Matthew records the transaction thus:—

And then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him; but John refused him, saying, I have need to be baptized of thee, and why comest thou to me? And Jesus, answering, said unto him, Suffer me to be baptized of thee, for thus it becometh us to fulfill all righteousness. Then he suffered him. And John went down into the water and baptized him. And Jesus when he was baptized, went up straightway out of the water; and John saw, and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon Jesus. And lo, he heard a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Hear ye him.—Matt. 3:14-17.

In view of this testimony, is there

a candid, thinking mind that can come to the conclusion (if baptism is not essential to salvation) that the Savior would have set an example to the human family, for the performance of that which was unnecessary to be done, and insist so strenuously that John should baptize him, stating it was necessary that all righteousness should be fulfilled by the human family; and that the Father would take the pains to send the Holy Spirit upon his Son, and proclaim by his own voice from heaven his being well pleased by the action, and command that he should be heard—or that strict observance should be paid to what he said—if the performance of baptism was only a farce, a non-essential? If there is such an individual, he differs widely in his conceptions of the character of the infinite One from that which is revealed of him in the Scriptures. But we find, according to scriptural testimony, that he not only yielded obedience to the ordinance himself, to do the will of his Father, but he administered the ordinance to others that they also might do his will in that respect. We read:—

And they came unto John, and said unto him, Rabbi, he who was with thee beyond Jordan, to whom thou bearest witness, behold, the same *baptizeth*, and he receiveth of all people who come unto him.—John 3: 26.

Again:—

When therefore the Lord knew how the Pharisees had heard that Jesus made and *baptized* more disciples than John.—John 4: 1.

The reader may direct the writer's attention to the next verse, placed in brackets, in King James' translation, as a refutation of the statement that Christ administered the ordinance of baptism himself. It reads thus:—

(Though Jesus himself baptized not, but his disciples.)

I would turn the reader's attention to what we consider a better, or, in other words, from the "Inspired Translation," for a rendering which we believe is more in keeping with the proof texts already referred to, as also with other of the sayings of Jesus. It reads as follows:—

Now the Lord knew this, though he himself *baptized not so many* as his disciples.—John 4: 3.

It will be perceived that this rendering does not antagonize the foregoing quotations, but supports them. The other sayings referred to will be found in Matthew 20: 26–28.

But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to *minister*, and to give his life a ransom for many.

If he came authorized of the Father to teach baptism as necessary to be performed in order to fulfill all righteousness, and set the example to all his followers by being baptized himself, who shall deny him the right to administer baptism to others? He not only set forth the necessity of baptism by his being baptized, and by baptizing others, but he emphasized it in the commission given to his disciples. Matthew records it thus:—

Go ye therefore, and teach *all nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.—Matt. 28: 19, 20.

It is plain to the most casual observer that that which these men were commissioned to teach, was universal in its character; that it concerned all the inhabitants of the world, "of every nation," and that to be benefited by what was taught they must yield obedience to it in every particular; especially when we consider that the voice of the Father at his baptism acknowledged him as his Son, in whom he was well pleased, and commanded that mankind should hear him. Through Moses it was predicted by the power of the Holy Ghost,

A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people.—Acts 3: 22, 23.

He himself said before his death and resurrection:—

The word that I have spoken, the same shall judge him in the last day.

And after his resurrection he came to his disciples and said:—

All power is given unto me in heaven and in earth: Go ye therefore, and teach all nations, baptizing them, etc.

You will perceive that they were to teach all nations what was necessary for them to observe before baptism, and after baptism they were to teach them to observe all things whatsoever he had commanded them, as the rule for their faith and practice after

adoption into the fold, or family of God.

The Savior while with them set them the example of what they should teach his followers to observe, to fulfill all righteousness. In his sermon on the mount, he closes with saying:—

Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.—Matt. 7: 24, 25.

The Book of Mormon, speaking with reference to this rock upon which we should build, says:—

And now my sons, remember, remember, that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation, that when the Devil shall send forth his mighty winds; yea, his shafts in the whirlwind; yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you, to drag you down to the gulf of misery and endless woe, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build, they cannot fall.—Book of Helaman 2: 15.

And that rock must be the teachings of Christ.

If, reader, you desire to know what these men taught the people to do before they were ready for baptism, follow the record of their acts as contained in the Book of the Acts of the Apostles and in the several epistles they have written, and you will find that they taught faith in God and his Son Jesus Christ; repentance of sins, or a turning from the service of Satan unto that of God; baptism in water for the remission of sins; and then was promised unto them the gift of the Holy Ghost; which would lead them into all truth. It would be their constant guide, if they did not by disobedience drive it from them; for the Apostle Paul has said that they that are the sons of God are led by the Spirit of God; and if guided into all truth, then "the truth" will make them "free"—free from sin and all its consequences; for the Savior has declared it.

But those same individuals repudiated all doctrine, and said that the preaching of doctrine had made more disturbance in the religious world than any other thing. In this assertion it will be apparent to the biblical student that they not only account one of the principles of the

doctrine of Christ as nonessential, but all of the principles of that doctrine are repudiated. It is evident that the Savior was not of the same way of thinking; for he came preaching the doctrine of his Father. He said:—

My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John 7:16, 17.

This needs no comment; it is plain that Jesus preached doctrine.

If Jesus received a commandment from the Father of what he should say and speak as the way of life and salvation, and gave his disciples the same word to preach or teach that he was sent to teach, as he told the Father he had done, as recorded in John, chapter 17, and he taught the doctrine of the Father, and said unto his disciples,

As the Father hath sent me so send I you, then they were sent to preach the same doctrine, for the same purpose; namely, life and salvation; and all who are attempting to teach people that they can obtain life and salvation without preaching the doctrine of Christ are deceiving themselves and all who subscribe to their teaching, and cannot be in possession of the religion of Christ.

John, the beloved disciple, in his second epistle, says:—

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.—2 John 9.

It seems that John followed the command of his Lord by preaching his doctrine, and admonishes us that if any come unto us and bring or teach not this doctrine, we are not to receive their teaching, nor bid them Godspeed in it. From the above we can see that he that departs from the doctrine of Christ is without God and Christ, without true hope of life and salvation, and cannot while in that condition have the religion of Jesus Christ. But he that abides in the doctrine hath both the Father and the Son. This is in keeping with the Savior's saying recorded in John 14:23:—

Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.

What consoling words; what encouraging words! They ought to encourage those who have not accepted

Christ's words, his doctrine, to procrastinate no longer, and those who have been adopted into Christ by obedience to the first principles of his doctrine, to strive to live by all his words, that we may be loved by the Father and the Son, so that they will not only take up their abode with us here, but that we may be permitted to dwell with them in eternal or celestial glory.

E. STAFFORD.

LAMONI, Iowa, December 21, 1894.

Conference Minutes.

SOUTHERN WISCONSIN.

Conference convened at East Delavan, February 23, at 10:30 a. m.; W. A. McDowell president, J. O. Dutton clerk. Branch reports: Flora Fountain 52, gain 1; East Delavan 65, loss 1; Janesville 43, gain 4. Ministry reporting: Elders W. S. Pender, W. A. McDowell baptized 2, C. H. Burr, H. Southwick baptized 1, C. C. Hoague baptized 1, J. Blackburn, O. N. Dutton, A. Delap; Priests L. Houghton, A. Johnson, B. Delap; Teachers F. M. Ball; W. Woodstock, A. J. Hare; Deacon J. O. Dutton. Bishop's agent's report: Receipts \$53.66; expenditures \$50; on hand \$3.66. District officers reelected. The committee on reunion to be held the coming season was sustained. W. A. McDowell, W. S. Pender, C. H. Burr, and H. Southwick were elected delegates to General Conference. A committee was appointed to purchase a new gospel tent for Southern Wisconsin district. Preaching during conference by Henry Southwick, C. H. Burr, and W. A. McDowell. Adjourned to meet at East Delavan, June 8, 1895, at ten a. m.

EASTERN IOWA.

Conference met March 2, 1895, at Fult n, Iowa; J. S. Roth president, J. B. Heide secretary pro tem. Ministry reporting: Elders J. S. Roth baptized 53, O. B. Thomas baptized 3, J. Ruby, C. C. Reynolds, J. B. Heide baptized 2, J. R. Sutton, J. Heide, W. H. Kephart baptized 6, W. Turner; Priests F. H. Horn, J. R. Johnson, D. Dierks, C. S. Shippy, D. L. Palsgrove. Branch reports: Apostolic 61; Brush Creek 16, 7 received; Powersville 13; Grove Hill 49, 4 received; Fulton 45, 3 received, 2 removed; Butternut Grove 36; Osterdock 14; Davenport not reported. Bishop's agent reported: On hand last report \$190.35; received since \$230.05; paid out \$331.50; on hand \$88.90. Tent committee reported: J. S. Roth: On hand last report \$21.45; received since \$3.16; paid out \$25.61. O. B. Thomas: Received \$20.21; paid out \$9.84; on hand \$10.37. Committee was authorized to buy fifty chairs, the price not to exceed thirty-five cents apiece. Present officers were sustained. J. S. Roth was elected delegate to General Conference and to cast a full vote. Preaching by J. B. Heide, J. S. Roth, and O. B. Thomas. Adjourned to meet at Grove Hill, Iowa, the last Friday in August.

NODAWAY.

Conference convened at Guilford, Missouri, February 16 and 17, 1895; M. P. Madison president, J. N. Byergo secretary. Ministry reporting: Elders M. P. Madison, R. K. Evans, H. Kemp, O. Madison, J. Thomas, Bro. Gunsolley, J. Hawley; Priests R. F. Hill, D. Jeffers, A. Haley. Branch reports: Platte 118, gain 1; Sweet Home 48, loss 2; Ross Grove 32, no change. William Cochran was recommended for ordination to the office of priest; recommendation granted and ordination provided for. William Woodhead, M. P. Madison, John Ford, J. R. Evans, John Hawley, R. F. Hill, D. Jeffers, and Hannah Jenson were chosen delegates to General Conference. Conference was well attended and a good feeling prevailed. One was baptized. Adjourned to meet at the Union church the fourth Saturday and Sunday in June.

SOUTHERN MISSOURI.

Conference met at Sargent, Missouri, Saturday, March 2; Henry Sparling president, Joseph Ward secretary. District president reported the branches not in as good condition as he would like to see them. Ministry reporting: Elders C. M. Bootman baptized 2, W. N. Curier, C. J. Spurlock, H. Sparling baptized 1, J. Ward baptized 8; Priests R. W. Bootman, H. M. Atwell, T. Hamilton, A. M. D. McGuire; Teacher R. A. Kincaid. H. H. Montgomery was ordained a priest. Conference ordered the ordination of A. M. D. McGuire to the office of elder. Henry Sparling was elected president, W. N. Curier vice president, and Joseph Ward secretary. W. H. Schofield, Henry Sparling, and Joseph Ward were elected delegates to General Conference. Preaching by Joseph Ward, C. M. Bootman, and Henry Sparling. Conference adjourned to meet at Mountain Grove, July 12, 1895.

INDEPENDENCE.

Conference was called to order March 9, at ten a. m., by the president, R. May; J. Cole Moxon, secretary. Branch reports were read, some of which, however, did not reach us in time for the business session. W. N. Robinson and Geo. E. Harrington were appointed an auditing committee to audit Bishop's agent's and district treasurer's books. Their finding was as follows: Bishop's agent. On hand at last report \$104.44; received since \$739.14; paid out \$615.13; on hand \$228.45. Treasurer. On hand last report \$1.87; collected at last conference \$4.20; paid out \$2.70; on hand \$3.37. Ministerial reports were generally encouraging. Our aged brother, J. H. Thomas, reports being unable, bodily, to do much public work. L. F. Johnson reported for our aged brother Franklin, who has been confined to his bed for nearly three months. He desires the prayers of the Saints in his behalf. J. I. Young, from the Clinton district, reports that if elders would go to his neighborhood, much good could be accomplished. Fifty-two delegates to General Conference were elected, of which, those being present are to cast the entire vote of the delegation. The committee on district tent reported and the report was adopted: "We

your committee appointed to consider the advisability of securing a tent, beg leave to report: We would advise the purchasing of a tent at the least possible cost, the size to be 31 x 45 x 7 feet, two poles. We further recommend the conference act, authorizing some one, or a committee, to make such purchase, that use be made of it shortly." R. May, A. Allen, G. E. Harrington, B. C. Smith, and W. T. Bozarth were added to this committee. Voted that the tent committee be empowered to solicit moneys by the most feasible means its judgment may dictate. It was decided to hold our next quarterly conference at Kansas City, Missouri, Saturday and Sunday, June 8 and 9, 1895.

LITTLE SIOUX.

Quarterly conference convened at Magnolia, Iowa, Saturday, March 2, at 10:30 a. m.; D. Chambers and A. H. Smith were chosen to preside; A. M. Fyrando and J. F. Mintun clerks. Branches reporting: Woodbine, Union Center, Missouri Valley, Spring Creek, Magnolia, Little Sioux, and Logan. Bishop's agent reported from December 1, 1894, to February 28, 1895: Received \$867.35; expended \$777.09; on hand \$90.26. Auditing committee reported same correct. Ministry reporting: Elders A. H. Smith, D. Chambers, C. Derry, J. W. Wight, J. F. McDowell, J. F. Mintun, J. A. Donaldson, C. Downs, R. Farmer, J. Seddon, D. A. Hutchings, M. Jensen, O. Case, F. Hansen, L. Ellison, W. A. Smith, A. Johnson, A. M. Fyrando, H. Garner, R. A. Gunsolley, A. A. Baker, W. Donaldson, J. C. Johnson; Priests F. Cohrt, W. T. Fallon, J. Emmerson, W. D. Bullard, W. Ralph, W. A. Smith, W. W. Baker, J. Lane; Teachers E. C. Outhouse, G. Shearer, J. S. McDonald, S. B. Kibler. Spiritual condition of branches reported generally good. S. B. Kibler and W. A. Smith were recommended for ordination to office of elder; Robert Chambers and Samuel Wood were recommended for ordination to office of priest, and W. J. Chambers was recommended for ordination to office of teacher. The Spirit bore witness to the call of each, and they were ordained as recommended. Rufus A. Gunsolley was granted an elders' license. A. M. Fyrando, W. A. Smith, and Sarah J. Hoffman were appointed a committee to solicit funds for aiding Missouri Valley branch to liquidate the present indebtedness. W. T. Fallon, S. B. Kibler, J. F. Mintun, Sarah Hoffman, and A. A. Baker were appointed committee to raise funds for purchase of a new district tent. The old district tent was given into the hands of the Sisters' Aid Society, of Union Center branch, to be converted into small tents to be sold, proceeds to be applied on purchase of new tent. Present district officials were retained for another year. The following were chosen delegates to General Conference: D. Chambers, W. A. Smith, A. M. Fyrando, J. W. Wight, C. Derry, J. F. Mintun, O. Case, W. T. Fallon, Sarah Thompson, Lenna Strand, E. C. Outhouse, Ruth Cobb, Alice Cobb, Sarah J. Hoffman, W. D. Bullard, J. F. McDowell, Sr. David Kennedy, Minnie Kennedy, Sr. S. B. Kibler, Sr. David Chambers, S. B.

Kibler, Minnie Bullard, R. Farmer, James Donaldson, Sr. Charles Derry, Henry Garner, Jessie Case, James Emmerson, Lillie Williams, and Hannah Garner. Delegates present were empowered to cast full vote of district, unless in case of disagreement, when a majority and minority vote be cast. On motion all tent funds were to be placed in hands of district president, he to act in purchase of new tent. The brother reported by elders' court at last quarterly conference as guilty on charge of insubordination and apostasy, was expelled. Preaching by Brn. A. H. Smith and J. W. Wight. Adjourned to meet at Woodbine, Iowa, first Saturday and Sunday in June, 1895. This conference was the best attended and most spiritual of any in the history of the district.

KENTUCKY AND TENNESSEE.

Conference convened with the Brush Creek branch, February 16 and 17, 1895; T. C. Kelley was chosen president, P. B. Seaton assistant; A. S. Snow clerk, J. H. Winn assistant. Branch reports: Farmington 80, Foundry Hill 32, Haley Creek 26, Caldwell 16. Eagle Creek and Memphis branches not reported. Ministry reporting: Elders C. L. Snow, W. H. Griffin, J. H. Adair, P. B. Seaton, S. Reed, C. Scott, and T. C. Kelley; Priests R. N. Warren and D. W. Cook. Bishop's agent's report: Received of former agent \$35.65; received since \$25; paid out \$61; due agent 35 cents. The report was approved. T. C. Kelley was chosen delegate to General Conference. Resolved that we in-dorse Bro. Kelley as a proper representative to labor with us. C. L. Snow elected district president, A. S. Snow re-elected clerk. All the authorities of the church were sustained. Conference adjourned to meet at call of president, he being instructed to call the conference in connection with the reunion. Preaching by W. H. Griffin, P. B. Seaton, and T. C. Kelley.

WEST VIRGINIA.

Conference was held March 9 and 10 with the Mt. Zion branch at Goose Creek; G. T. Griffiths was called to the chair, G. H. Godbey assistant; J. B. Russell clerk, H. E. Moler assistant. Ministry reporting: Elders G. T. Griffiths, H. E. Moler, G. H. Godbey, J. Carpenter, D. L. Shinn, and J. L. Williams; Priests B. Beall, T. Smith, and W. R. Odell; Teachers J. H. Huffman and J. Givens. Branch reports: Cabin Run 24, no change. Buffalo City 36, no change. Fairview 38, 4 baptized. Mt. Zion 19, no change. Union Grove 17, no change. Clarksburg 26, no change. Wayne 30, 3 baptized. Bishop's agent, B. Beall, reported: On hand at last report \$12; received \$20.70; expended \$23; on hand \$9.70. District treasurer's report: Expense \$1.45. Resolved: That the president and clerk be authorized to grant renewal of license to the ministry upon proper application. A vote of thanks was tendered D. L. Shinn for his services as district president. G. T. Griffiths and H. E. Moler were appointed delegates to General Conference. G. H. Godbey was elected president, J. B. Russell clerk, and B. Beall was sustained

Bishop's agent. The following preambles and resolutions were adopted. Whereas, The finances of this district are at a low ebb, and the majority of the Saints have neglected their duty in this regard, therefore be it resolved that we request the presidents of the respective branches, to urge the members to contribute more freely of their means to the Bishop's agent, B. Beall. Resolved that we petition the Twelve and the General Conference to appoint D. L. Shinn to labor in the West Virginia district. Resolved that we as a body condole with, and extend to Bro. and Sr. G. T. Griffiths our heartfelt sympathy in their bereavement, and in this their hour of grief and sorrow, and that we pray God to cheer and comfort them by the power of the Holy Spirit. Resolved that this body request the return of G. T. Griffiths as missionary in charge to this mission. Resolved that we request General Conference to return H. E. Moler and G. H. Godbey to this mission. Preaching by Elder G. T. Griffiths. Conference adjourned to meet with the Mt. Zion branch at Goose Creek, West Virginia, in August, 1895, date left for the presidents of the mission and district to designate. But few were in attendance at this conference, but a profitable time was had.

CENTRAL NEBRASKA.

Conference met with the Clearwater branch on Saturday, February 23, 1895, at two p. m. Branch reports: Deer Creek 48; 5 baptized. Evergreen 31; 3 baptized. Clearwater 59; loss 2. Ministry reporting: Elders W. E. Peak, D. W. Shirk, I. Hogaboom, W. Weston, L. Gamet, and W. M. Rumel; Priest J. H. Jackson; Teacher F. Vroman. Bishop's agent's report: On hand and received \$69.50; paid out \$64; on hand \$5.50. A motion to request Elder Joseph Luff to represent us in the General Conference prevailed. W. M. Rumel was sustained district president, L. Gamet clerk and Bishop's agent. It was decided to hold a five days' reunion immediately following the next district conference under the management of the president of the district. Preaching by Elders Weston and Rumel. Adjourned to meet with the Deer Creek branch the last Saturday of August at two p. m.

NORTHWESTERN KANSAS.

Conference met with the Goshen branch, Clay county, Kansas, February 9, 1895, at ten a. m.; Alma Kent president pro tem., C. D. Carson secretary pro tem. Ministry reporting: Elders A. Kent, H. Hart, M. Smith, A. Smith, J. T. Davis, G. W. Shute baptized 3, J. S. Goble, H. Resch; Priests V. F. Rogers, F. M. Dennis, W. J. Evans; Teacher B. F. Resch; Deacon P. Sannaman. Branch reports: Solomon River, organized December 13, 1894, with 19 members; gain 2, total 21. Homestead 26, gain 1. Goshen 65, gain 2. Blue Rapids 61; 2 removed. Elmira 41; 12 removed. Bishop's agent reported: On hand \$6.82; receipts \$178.75; expended \$145; on hand \$40.57. Two ordinations; viz., Priest V. F. Rogers to the office of elder and C. D. Carson to the office of teacher. Officers elected: J. T. Davis president, H. Resch sec-

retary. Delegates to General Conference: J. S. Goble, E. D. Bailey, Alma Kent, E. Sandy, Anna Kent, and Sr. Landers, of Concordia. A peaceful time was had. Adjourned to meet with the Blue Rapids branch, Saturday, May 11, 1895, at ten a. m.

POTTAWATTAMIE.

Conference convened with the North Star branch, at Underwood, the last Saturday in February, 1895, at 10:30 a. m.; J. P. Carlile president, Joshua Carlile assistant; Thomas Scott and T. W. Williams secretaries. Visiting brethren and sisters were invited to take part in the conference. Branch reports: Council Bluffs 258, gain 8. Fontanelle 27, gain 2. Wheeler's Grove, no change. North Star 102, no change. Crescent City 137; 1 removed, 1 died. Boomer, no change. Hazel Dell 64; 1 removed. Ministry reporting: Elders R. McKenzie, C. Cerry, J. Carlile, T. W. Williams, S. Butler, D. Parrish, J. J. Christerson, S. C. Smith, Q. Campbell, and S. V. Pratt; Priests J. Lents, T. Scott; S. Underwood, G. W. Needham, W. Bullard, C. Larson; Teachers J. Carlile, Jr., and A. Madson; Deacon C. Lapworth. Bishop's agent's report: On hand last report \$22.70; received \$616.36; expended \$394; on hand \$222.36. [Figures erroneous.—Ed.] The report was audited and found correct. Delegates to General Conference: T. W. Williams, Joshua Carlile, Isaac Carlile, Jr., Lucinda E. Carlile, Peter Anderson, C. A. Beebe, J. D. Stuart, Chas. Derry, and A. B. Mair. Delegates instructed in case of disagreement to cast majority and minority vote, and that those present cast the full vote of the district. The committee on rules of delegation reported as follows:—

Rules of representation for the Pottawattamie district of the Reorganized Church of Jesus Christ of Latter Day Saints:—

Sec. 1.—The general officers of the church, known as the Presidency, the Twelve, the High Council, the Seventy, the Bishopric (proper), are ex officio members of the district conferences and entitled to a voice and vote as representatives of the spiritual authorities of the church at large. All high priests and elders who are members of branches in the district are ex officio members and entitled to voice and vote in the district conferences when present.

Sec. 2.—All branches in the district are authorized to appoint delegates to the district conferences, who shall be declared members of the conference, and entitled to voice and vote.

Sec. 3.—The choice and appointment of delegates shall be made by a majority of those present and voting in a regular or called business meeting of the members of the branch, of the holding of which due notice shall have been given as to time and place within the branch limits, together with a statement of any important business or action that is to be presented to, or likely to be had by the district conference, affecting the branch, and to which their approval or disapproval is desired, that the delegates may be instructed as to their action at the conference.

Sec. 4.—The only qualification of eligibility to the office of delegate from the branch to

the district conference shall be membership in the branch, and good standing.

Sec. 5.—Each branch shall be entitled to one delegate for each six members or fraction thereof, and one vote in conference for each delegate to which the branch may be entitled.

Sec. 6.—The delegates present from any one branch shall be entitled to cast the full vote to which the branch they represent is entitled, unless otherwise instructed by their branch; and in case of disagreement of views among the members of the delegation (the full delegation not being present), shall be entitled to cast only their individual votes as delegates. No one delegate shall be entitled to cast more than twenty votes.

Sec. 7.—Delegates shall be entitled to act as such, as hereinbefore provided, upon presenting certificates of appointment signed by the president and clerk of the branch appointing them.

Sec. 8.—When it shall be desired to add to or alter any of these rules it shall be done by a written resolution, which, after receiving a second, shall be laid upon the table without discussion until the next succeeding quarterly conference of the district, when it may be taken up, discussed, and final action had.

The report of the delegate committee was adopted and the secretary instructed to have the rules published in the *Saints' Herald*. The president of the district was authorized to appoint the local brethren their fields of labor during the next three months. C. Derry, T. W. Williams, Peter Anderson, Joshua Carlile, and S. Butler were sustained as missionaries in the district. A. H. Smith was sustained as missionary in charge. J. P. Carlile, Bishop's agent and president of the district, Joshua Carlile assistant president, and T. Scott secretary, were sustained. Preaching by A. H. Smith and Chas. Derry. Adjourned to Hazel Dell, last Saturday in May, 1895, at 10:30 a. m.

PITTSBURG AND KIRTLAND.

Conference convened at Wheeling, West Virginia, Saturday, March 2, 1895, at ten a. m.; G. T. Griffiths in the chair, W. H. Garrett assistant; E. S. Fairley secretary. Ministry reporting: Elders W. H. Garrett, L. D. Ullom, M. H. Bond, R. Etzenhouser, F. Steffe, J. Reese, J. S. Parrish; Priests J. W. Burget, O. J. Terry, and E. Miller. Branches reporting: Lake View 14, no change. Kirtland 86; 13 received, 1 died. Youngstown 28, no change. Washingtonville 21; 13 removed. Pittsburg 165; 9 baptized, 1 received, 8 removed, 4 expelled. Fair View 44; 1 removed, 1 died. Conneaut Township 23; 5 removed. Wheeling City 125; 2 baptized, 2 removed. Blake's Mills 56; 3 baptized, 16 received, 1 died. Sharon 23; 2 baptized. Bishop's agent's report: Total receipts \$1,340.09; expenses \$1,272.08; on hand \$68.01. The following resolutions were adopted: Resolved, that we rescind the action taken at last district conference, leaving the district in charge of the missionary in charge until after General Conference. Resolved that W. H. Garrett act as district president for the ensuing year. Resolved that this conference rescind the

present rules governing representation of this district.

Resolved that from and after the passage of this resolution the basis of representation and the rules governing the same shall be as follows:—

1. That each branch of this district shall be entitled to two classes of delegates; viz., delegates at large for the organization and delegates of representation, based upon the number of members in good standing.

2. That the number of delegates shall be one delegate at large for each branch organization; and that each branch shall be entitled to one delegate of representation for each twenty members in good standing, provided that where a branch has less than twenty members, it shall be entitled to one delegate of representation; but where the membership exceeds twenty members there shall be but one delegate for each full quota of twenty members.

3. That delegates of representation shall be elected at the branch business meeting at which the branch report to conference is adopted, and further that both delegates at large and delegates of representation shall be provided with credentials, attested by the branch clerk; and also that said credentials shall be only transferable to properly elected substitutes or alternates who may be elected at the same meeting as the delegates.

4. The members of branches in good standing, or the traveling ministry only shall be eligible as delegates of representation, provided that no such delegates shall be accredited as the representative of more than one branch.

5. That the president of each branch shall be ex officio, the delegate at large for that branch; and the presiding priest of the branch, the alternate ex officio.

6. The traveling ministry shall be accepted—when present—by vote as delegates at large, without specific representation unless having credentials from some branch.

7. Each elder of the district in good standing shall be a member ex officio of the conference, without specific representation unless having credentials from some branch as delegate of representation.

Resolved that this conference is unanimously of the opinion that all Sunday schools of this district should unite with the General Sunday School Association and that the secretary notify each school by mail of this resolution. Resolved that the delegates of this district to the Annual Conference for 1895 be instructed to vote for the holding of the next General Conference at Kirtland, Ohio. Resolved that this conference petition General Conference to define the law as regards the support of the families of the district presidents under the revelation of 1894. The following named persons were elected delegates to General Conference: F. Criley, F. Steffe, G. T. Griffiths, R. Etzenhouser, W. H. Garrett, M. H. Bond, G. H. Hulmes, Mollie Brewster, Hattie Griffiths, Maggie E. Handy, Nellie Bond, Rosanna Steffe, Emma Garrett, and Martha Lane. Geo. H. Hulmes, the district president, was instructed to furnish credentials to members who may desire to attend the General Conference to

act as delegates for this district. E. S. Fairly was re-elected secretary for one year. Frank Criley was sustained as Bishop's agent. It was decided to hold the next district conference at Blake's Mills, Ohio, on Saturday and Sunday, September 7 and 8. C. E. Miller, of Pittsburg, delivered a stereopticon lecture on Saturday evening to a large audience on the Biblical evidences of the divinity of the Book of Mormon. Preaching by M. H. Bond. Monday evening C. E. Miller gave another stereopticon lecture on the archeological evidences of the divinity of the Book of Mormon.

Sunday School Associations.

FREMONT.

Association convened at Shenandoah, Iowa, February 7 and 8. A program was rendered Thursday evening. Friday, ten a. m., business session. Reports of the secretary and schools of the district were read and accepted. The district superintendent gave a report of his work in the district. It was decided by vote to hold the next convention at the next quarterly conference; the superintendent and secretary to arrange the program. The following officers were elected for the year: T. A. Hougas superintendent, Charles Fry associate, H. F. Durfey second associate, Ethel Skank secretary and treasurer. The following delegates were elected to represent the district at the next General Convention: Srs. Andrews, Rachael Leeka, Clara Roberts, M. E. Hougas, Emma Harrington, and Brn. H. Kemp, D. Hougas, and T. A. Hougas. A vote of thanks was tendered to the superintendency and secretary for past services. Remarks by Brn. H. Kemp and W. S. Brown, on Sunday school work, followed by general discussion on "Use of *Quarterlies*." Friday, at 7:30 p. m., an enjoyable and instructive program was rendered.

Miscellaneous Department.

THIRD QUORUM OF ELDERS.

The members of the Third Quorum of Elders will please send their reports to Charles P. Faul, Clarksdale, Missouri, so that they can be placed on file and be ready for our quorum meetings in Independence, Missouri, at the coming conference.

J. T. KINNAMAN, Pres.

RELIGIO-LITERARY GENERAL CONVENTION.

Outline program of Zion's Religio-Literary Society Convention: April 2, 7:30 p. m., song; invocation; officers' reports; credentials, etc.

April 3, 9:30 a. m., business; what shall we do about new literature? talks or essays; business.

At 2:30 p. m., election of officers; business; papers, speeches, etc.

At 7:30 p. m., entertainment program: Instrumental music, A. H. Mills. Invocation, M. F. Gowell. Song, Independence chorus. Poem, "Come up higher," Elbert A. Smith.

Song, R. C. Evans. Recitation, Miss Pearl Berry. Solo, Miss Grace L. Gardner. Essay, W. H. Mills. Solo, Master Claude Metcalf. Oration, T. W. Williams. Cornet solo, R. D. Wells. Solo, Mrs. Mattie Mills. Recitation, Miss Pearl O. Price. Song, Little Emma Dawson. Male quartet, O. L. James, R. D. Wells, Robert Winning, D. J. Krahl. Short talk on Zion's Religio-Literary Society, Frank Chatburn. Duet, Mrs. Myra Brackenbury and J. C. Moxon. Recitation, Miss Ruth Cobb.

ST. LOUIS MITE SOCIETY.

The St. Louis Mite Society held a pleasant reunion of its members and ex-members, on February 21, 1895, at the residence of Sr. E. Cowlshaw, to celebrate the fourteenth anniversary of its organization.

Since the society was organized forty-two members have been enrolled, there being a present membership of eighteen. During the fourteen years of its existence the society has received in money \$2,705.13; donated to St. Louis branch \$1,458.75; charity \$564.17; elders of church \$142.80; for church pews \$247; baptismal font \$63.86; used to purchase materials for sewing, etc., \$189.35; Total expenditures \$2,665.95; having on hand February 1, 1895, \$39.18.

LENA DAWSON, Pres.

SADIE LEWIS, Sec.

EVELINE BURGESS, Treas.

BORN.

ROBERTS.—To Mr. John and Sr. Sarah Roberts, December 19, 1894, a daughter, and named Eva Mabel. Blessed February 3, 1895, by Elders Grigson and Jones.

WEIR.—At Center Junction, Iowa, March 1, 1895, to Bro. and Sr. John Weir, a daughter, and named Amilla B. Blessed March 5 by Elders J. S. Roth and O. B. Thomas.

MARRIED.

DAHERTY—SCRIVNER.—At the residence of the officiating minister, Elder G. M. L. Whitman, 2607 North Twentieth street, Omaha, Nebraska, January 28, 1895, Mr. Elijah Daherty and Sr. Addie Scrivner, both of Platte Valley, Nebraska.

JORDISON — TEASDALE. — At Coalville, Iowa, March 6, 1895, at the home of the bride's parents, Bro. Richard Jordison and Sr. Agnes K. Teasdale, Elder Samuel Jordison officiating, after which a goodly number of Saints and friends partook of the feast prepared for the occasion. Many useful presents were given to the happy pair, which were thankfully received. May the God of peace be with them in their journey of life.

DIED.

NEWBERRY.—At Argyle, Iowa, March 7, 1895, Elder James Newberry, aged 77 years, 2 months, and 28 days. He was born in Orange county, New York; came with his parents to Iowa, in 1838. He was married to Edith A. Benedict, September 19, 1847. To them were born six sons and three daughters, who are all present, except Smith B. and an infant not named, who wait to meet them in the spirit land. He united with the Reorganized Church in 1860, in which he was an honored member. He was an affec-

tionate husband, a kind father, an accommodating neighbor, a true friend, a charitable Christian. Bringing himself up to the highest moral and Christian standard of right, he wished to help others to the same standard. His life has been an influence for good that will be known in eternity. The funeral sermon was preached at Argyle church, by Elder James McKiernan, to a large audience at eleven a. m., March 8. Burial took place at the Meek cemetery, near Vincennes.

SELLERS.—At his home in Union township, Harrison county, Iowa, February 2, 1895, Alfred Sellers. Deceased was born February 5, 1823, in Ohio, and came West in an early day. He had been married twice, and was the father of ten children, seven of whom, with his second wife, survive him. Deceased united with the church in the days of the first Joseph, and followed the fortunes of the Thompson faction as far as Preparation, Iowa, when he became disgusted with religion and held aloof ever since, until within three days before his death, when he sent for the elders to come and pray for and administer to him, which they did. He was respected by all who knew him. Funeral services in charge of Elder P. C. Kemmish; sermon by Elder D. Chambers.

BEARSE — At Dennisport, Massachusetts, March 5, 1895, Sr. Sally J. Bearse, aged 62 years, 3 months, and 20 days. Funeral at the Saints' chapel March 7; sermon by Elder John Smith to a full house of attentive listeners. She was a woman who honored the church by a quiet, saintly walk, and was loved and revered by many children and grandchildren, and respected by her neighbors for her truly womanly qualities.

"She's gone; her work on earth is done;
Her battle fought, her victory won."

ERWIN.—Charles Lyman, infant son of Bro. J. D. and Sr. Maggie C. Erwin, was born at Coalgate, Indian Territory, January 24, 1895; died February 20, 1895. Funeral services the 21st by Rev. Jas. Denison, of the Christian Church.

HIRONS.—Sr. Jane Hirons died at her home in Carroll county, Iowa, March 5, 1895, aged 77 years, 10 months, and 19 days. She joined the Baptist Church when thirteen years of age, subsequent to which time she united with the Christian Church. She was baptized into Christ by Elder Thomas Dobson, twenty-seven years ago, since which time she has been a faithful member of the Reorganized Church. She was the first person to unite with the church in her neighborhood and stood faithfully for the truth against much prejudice and opposition. She was so exercised upon by the Spirit of Christ that when her bitterest enemies were sick she visited their house and nursed their sick. Her house was a home for the Saints and ministers of Christ. Sr. Hirons came West when nineteen years of age and has been a resident of Carroll county, Iowa, for thirty years. Funeral services were conducted at the M. E. church, March 7, in charge of Elder W. W. Whiting, the pastor, Mr. Elliot, offering prayer, and the sermon was preached by Elder J. T. Turner, of Deloit, Iowa.

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 42.

Lamoni, Iowa, March 27, 1895.

No. 13.

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THE REFLEX OF INFLUENCE.

ONE of the greatest temptations men and women of strong mind have to fight is the temptation to control the wills of those about them; to compel unconsciously a blind following that neither questions nor analyzes causes, motives, or objects. A double injury is wrought. The stronger become the arbitrary; the weaker become less capable of independence of thought or action. Blind following is not complimentary to the one who leads. True strength trains to independence; and it strives the harder to secure this as its possessor sees the inevitable interruptions of life and death. The leader who builds well does not forget to use all the knowledge the world has to give him, and calculates the resistance that his structure must withstand. The men and women who do most for their fellows are those who train them to study, to think, and to weigh, without prejudice, every question presented for decision. A second temptation peculiar to people of strong wills is the temptation to mold the lives of those about them; they are always advising, planning, discussing, deciding questions which keener perception would show them were remote from their province. Uncontrolled strength of will may become intrusion. It is possible to force ourselves into the lives of others and assume relations which are a positive insult to the divinity that lies within every man.

'A man said to his slave, 'I am your master no longer: I make you free.' 'No, master,' said the slave, 'my work is not oppressive, and I fare well; and in being a slave I feel no degradation.'

'But,' said the man, 'I feel the degradation of being your master: you are free.'"—*The Century*.

To put into a life impulses that give it freedom, and move it toward its highest possibilities, is to work as a servant of God. To train the will as well as the mind, to awaken spiritual ambition, to rouse to independent activity another soul held in the bondage of ignorance, of weakness, of blind love, is to be the herald of redemption. On the other hand, to hold a human mind a slave to personal leadings, and to the blind acquiescence in a stronger will, means slavery of master and follower, and shows but a faint comprehension of the true relation of man to man.—*Outlook*.

READING NEWSPAPERS "FOR KEEPS."

IN front of me in the cars sat two business men. They bought their papers, as they had bought them every morning for the last thirty years, and at once buried themselves in their voluminous folds.

"Aha!" exclaimed one, suddenly. "They've been having a revolution in Brazil, I see."

"Um!" grunted the other. "That so? I hadn't seen anything about it."

That Brazilian revolution, which knocked poor Dom Pedro from his throne and overthrew the last monarchy on the American continent, changing into a republic the largest nation of South America and one of the largest of the world, was, in its character and results, one of the most interesting and important events of the century, and it had taken place six days before. Their newspapers had faithfully reported each of these days the startling occurrences, but these confirmed newspaper-readers had just seen it for the first time, and evidently didn't care then.

The whole world, it is often said, lies spread out before us in each copy of a daily paper. So it does; but how many see it? I run no risk at all in asserting that the last portions of the paper to be read are usually the columns of foreign news and the letters from foreign correspondents.

Why is this? Because people are lazy. The newspaper has no space for a section of the lexicon, encyclopedia, dictionary of biography, and gazetteer every morning, nor can the world part of the newspaper be read with any interest and permanent profit without these aids.

A lazy man *read* a newspaper? He *can* read the murders, suicides, fires, scandals, embezzlements; but he can't read the *news*—the really new and fresh and important things. The first he knows he will stumble against such a term as Bundesrath. "Now, what's a Bundesrath? Is it an animal or a town?" Or he will strike Moukden, or the Transvaal, the Parish Councils, the Centrists, the Sofas, Ellesmereland, the Kara Sea, Greytown.

To read the world in that newspaper, you see, he must do a little work. He must mark the words and allusions he does not understand, and the library must interpret the newspaper.

I once knew a group of enterprising young folks who divided up the world among themselves, and set out to conquer the newspaper coöperatively. One looked out for Asia, one for Europe, one for America, and one for the rest of the world. Then they kept changing their fields. They met once a week and told each other the news, and soon they knew more of what was going on in the world than the oldest newspaper reader in town.

There's no royal road to newspaper reading.

Don't get the impression, though, that the meager columns devoted to foreign news are all that the newspaper has for your profit. Don't skip the story of Congress and of your State Legislature. *Do* skip therein, however, the gossip, the empty political prognostications, the reports of parliamentary quarrels and repartee. Notice what bills are introduced. It is at this time that the newspaper gives an account of their purpose, henceforth referring to them merely by title; so that, if you miss your information at the start, you are

likely to flounder in confusion through the entire discussion of the bill. Notice what bills are passed. Read with care the speeches that are reported in full, the President's messages, and similar matters.

And then read the comments on all these that are given in the editorial pages.

Throughout the whole keep a level head. Cablegrams from foreign countries are very costly, and therefore very curt. What you read of foreign news has been "padded," and not always wisely. The editorials are likely to be biased by personal or partisan prejudice. Learn to be the judge of what you read, not its slave.

Some weekly papers give magnificent reviews of the week's news, that will set in their proper relationships all that you have been reading and clear up many a doubtful point. An hour with such a weekly paper far more than doubles the value of a daily paper.

There are other things of value in your morning "Gazette" or "Herald" or "Journal." There are the biographical accounts of famous men when they die. There are extracts from the last magazines, that gives us the cream of a score of valuable articles every day. There are book reviews, poems, accounts of eminent men, travel articles, descriptions of great commercial enterprises, scientific notes. All of these are well worth reading "for keeps."

And when will you have time for all this? Why, bless you! all this occupies only a small part of your newspaper, and the larger portion of the mammoth sheet—the portion over which most men mull—I wouldn't have you read at all.

Never read newspapers unless you are able to skip the greater part of them.

Measure up, and you will find that the most space in your newspaper is occupied by prize fights, races, the theater, murder trials, accidents, fires, scandals, defalcations, and the like. Read these things "by title," as they read many of the bills in Congress. Learn the art of righteous skipping, or your newspaper reading will do you more harm than good.

With this plan of reading newspapers, you will be delighted to see how rapidly your knowledge will grow. A reference, once mastered,

unlocks a dozen others. An unfamiliar geographical allusion, investigated, gives vividness to a score of paragraphs to come. You speedily begin to feel at home here and there, all over the world. You have established a sort of proprietary right in Sierra Leone, and Behring Sea, and Siam, and Honduras, and a thousand other places. You can imagine, as you go about your tasks, something of what is happening in Constantinople, in the palace of the Czar, in the councils of Lord Rosebery, in Peary's lonely camp up toward the Pole.

And so your sympathies have expanded, your horizon has widened, your life has become enriched by a host of new and intense interests. Petty worries have less power to vex you, and narrow views have less power to dwarf your mind. While none the less a patriot, but a thousand times the more, you have become a genuine citizen of the world.

Is it not worth while?—A. R. Wells in *Outlook*.

METEORIC STONES.

METEORIC stones themselves are most interesting objects, being as they are the only fragments of matter of extra-terrestrial origin which we can hope to see and handle. There are two main forms of these "stones"—masses of "meteoric iron," and of "meteoric stone." The former consists of a peculiar alloy, mainly composed of iron and nickel, but which also contains small quantities of cobalt, magnesium, carbon, copper, etc. The meteoric stones, properly so called, are masses of stony matter composed of minerals which are found more or less abundantly in lavas and trap-rock—and which are, therefore, of a more or less volcanic origin. Gases, such as hydrogen, are often contained in the crevices; but no elementary substance not found upon the earth has ever been detected in these bodies. The fall of such a mass is generally accompanied by striking phenomena. The famous fall at Aigle, in 1803, took place at one o'clock on an April afternoon. "An explosion lasting five or six minutes was heard, taking place in a dark, almost motionless, very small cloud; it was followed by three or four detonations like cannon-shots, and by the noise resembling the fire

of small arms and the roll of many drums. At each explosion some of the vapors forming the small dark cloud were seen to detach themselves and float away." The stones, which were numerous, fell upon an elliptic area five miles long. The fall of meteoric iron has, strange to say, been very seldom observed, though this substance has been often enough found. Meteoric iron has been occasionally put to use.

It is on record that in 1620 the Mogul Emperor Jehanjir had a sword made out of a mass that fell in the Punjab; and Sabine found in his explorations in Baffin's Bay that the Esquimaux knives were made of iron of this kind. In Baffin's Bay enormous masses have been found embedded in basalt, which must have fallen in the later geological times. Formerly, the extra-terrestrial origin of these various masses was denied by scientific men, but the investigations—initiated by Chladni—of the last hundred years have proven beyond a doubt that in meteoric stones, of whatever form, we actually see and touch substance which once constituted a portion of one or other of the heavenly bodies.

LADY SOMERSET ON SOCIAL PURITY.

One of the features of the March magazines is Lady Henry Somerset's paper in the *March Arena* on "The Welcome Child,"—a study in social purity. The writer has become a well-known figure in the reform line of workers and thinkers and speakers of our country and her article will undoubtedly receive wide attention. A fine autographed portrait of Lady Somerset forms the frontispiece of the number. Lady Somerset's views are presented with considerable frankness and they will probably provoke some criticism as well as meet with much approving comment.

NOTICE.

The Independence branch has appointed F. C. Warnky, W. Roberts, A. L. Newton, Geo. Harrington, and F. Curtis, a committee on reception and accommodation of those attending General Conference. Board will be furnished at \$3 per week. All who desire further information, or to have accommodation furnished, are requested to address with inclosed stamp,

A. L. NEWTON, Sec.

The peace footing of the Russian army calls for 170,000 horses.

HOME SEEKERS' EXCURSION,

Via C. B. and Q. Tickets sold March 5, April 2 and 30, 1895. For dates, limit, and rates, inquire of your local passenger agent.
25apr

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 42.

Lamoni, Iowa, March 27, 1895.

No. 13.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
JOSEPH LUFF - - - CORRESPONDING EDITOR.

LAMONI, IOWA, MARCH 27, 1895.

THE "RETURN."

THE *Return*, a paper published at Davis City, Iowa, and dated March 1, 1895, is laid on our table with a request for an exchange. It is an eight-page pamphlet form, and according to its imprint, "Published semi-monthly at \$1.00 a year, C. A. Wickes editor and proprietor."

It is, ostensibly, a taking up of the work attempted by the late Ebenezer Robinson, whose widow Mr. C. A. Wickes has married, and quoting his own words proposes to do what he believes Mr. Robinson undertook to do:—

We take it up right where he dropped it, without reference to any other work or issue.

Our only apology for so doing is that we have felt the burden laid upon us, and the means to do it have been placed in our hands without any seeking on our part.

In this issue of the *Return* the will of the late Elder George Adams, made September 22, 1890, running to the "Church of Christ, commonly called the Whitmerite Church," is published. This will was probated at the January term of the district court for Decatur county. The articles of incorporation of "The Church of Christ," with John C. Whitmer, of Richmond, Ray county, Missouri, Ebenezer Robinson, Frederick Cunningham, Simeon La Point, S. L. Losey, Sarah Cunningham, M. A. Robinson, and James E. Hockert, of the county of Decatur, and State of Iowa, named as incorporators, and dated December 4, 1890, are also published.

The preamble to these articles declares that Joseph Smith, Martin Harris, Oliver Cowdery, David Whitmer, and others established the Church of Christ in New York, in 1829; and that said Church of Christ was organized agreeably to the laws of the country April 6, 1830, and continued through David Whitmer and others'

authority; and that those persons named as incorporators were members of that church. Of these incorporators Ebenezer Robinson alone could date his uniting with the church back in the thirties, and it is a question how the others—baptized at a quite recent period—could have been members of that church organized April 6, 1830.

The will of Elder Adams runs to the church "of which John C. Whitmer, Ebenezer Robinson, and Solomon Thomas are members." This will was made September 22, 1890, and these three men were made executors. Two of them—Robinson and Whitmer—are named as incorporators; all the rest of them are of recent adherence, the most of them having first been members of the Reorganized Church.

It will be interesting to the members of the Reorganized Church, and possibly to the "Whitmerites," so-called, to learn that Ebenezer Robinson was baptized October 16, 1835, by Joseph Smith himself. This was after the organization, April 6, 1830; after the organization of the High Council, February 17, 1834; after the call of the apostles, February 14, 1835; and after the Solemn Assembly held at Kirtland, August 17, 1835, at which the Bible, Book of Mormon, and the Doctrine and Covenants were accepted and indorsed as the standard books of the church. In the winter of 1835–36, occurred the endowment in the temple at Kirtland, at which Ebenezer Robinson was present; and of the wonderful power and manifestations occurring during that endowment many have heard Ebenezer Robinson tell with characteristic impressment and pathos. If Ebenezer Robinson was a member of the church organized April 6, 1830, was he not made so by the baptism of Joseph Smith, administered by him after the period charged by Elder Whitmer in the *Appeal* as being the time of his fall as a prophet?

If the Church of Christ has held no council since July, 1890, as Mr. Wickes states when suggesting a council meeting in this March issue of

the *Return*, by whom is the paper authorized as an organ following Elder Robinson's work, and how are the executors of Mr. Adams' will carrying out the provisions bequeathing some five thousand dollars to a church not yet in existence as a corporate body, when said will was made?

These are questions possibly suggested to others as well as to the HERALD.

IN HONOR OF LOVEJOY.

SPRINGFIELD, Illinois, March 14. — Mr. Herb, of Madison county, introduced in the Senate to-day, a bill appropriating \$25,000 for a monument to be placed over the grave of Elijah Parish Lovejoy, who, in November, 1837, was shot to death by a mob at Alton, Illinois. Elijah P. Lovejoy was an abolitionist and his were the prophetic utterances giving warning of the abolition of slavery. The history of this remarkable man is but little understood and known by the present generation. He was born in Maine and came to St. Louis in 1827. He worked on newspapers in that city for several years, and believed in the freedom of the slave. He did not know how this result was to be accomplished, but was firm in the conviction that the slaves should be free. He was driven out of St. Louis and went to St. Charles, Missouri.

Forced to leave St. Charles he came to Alton, where he attempted to establish a newspaper, pledged to support the abolition of slavery. He was a persecuted, oppressed man. He was not permitted to give public utterance to his sentiments, and three separate times his printing presses were thrown into the river and destroyed. The fourth press came and was stored in the warehouse of Godfrey and Gilman. The building was attacked by a mob and set on fire. Lovejoy and a party of men were on the inside defending the press. Volunteers were called for to go another part of the building and subdue an incendiary fire placed there by the mob.

Lovejoy was the first to volunteer, and as he went on his dangerous mission he was shot down. It is supposed he was killed by a man named Jennings, who was afterward cut to pieces in a bowie knife fight in barroom at Vicksburg.

Lovejoy's body lay upon a cot in the counting room of the warehouse until the next day after he was killed, which was the thirty-fifth anniversary of his birth. There was no inquest held on his body. The funeral was private, the Rev. Thomas Lippincott officiating. Few persons went to the house or the grave, and the services over this martyr's body consisted of simple

prayers. A public demonstration, or even a decent funeral, would have provoked a riot. His body was buried in the city cemetery of Alton. When the grounds were laid out and improved the main avenue passed directly over Lovejoy's grave. A colored man, by name Johnston, buried Lovejoy the first time and superintended the removal of his body to a grave which is now surmounted by a small pedestal of New England granite. William Johnston, the colored man, and the Rev. Thomas Dimmock were for years the only human beings who knew where Lovejoy's body was buried. On his monument is an inscription in Latin, which, being translated, reads: "Here lies Lovejoy. Spare him, now that he is buried."

None of the members of the mob that murdered Lovejoy was ever brought to justice. They were tried, it is true, but the proceedings, as will be seen by reference to the printed account of the trial, were farcical. At this late day it is proposed to do justice to the memory of this most distinguished man. The citizens of Alton have long felt the stigma which is attached to the name of that town on account of the murder of Lovejoy. It must be remembered that Alton was a great city when Chicago was an unknown quantity. . . . There is no doubt Lovejoy was killed by men who infested the river and whose affiliations were always with slavery. The inhabitants of Alton are ready to contribute \$25,000 toward the monument. Senator Herb will use his best efforts to get the bill through the General Assembly, and it is to be hoped the appropriation will be made—in recognition of the merit of the man, who boldly said:—

"But, gentlemen, as long as I am an American citizen, and as long as American blood runs in these veins, I shall hold myself at liberty to speak, to write, and to publish whatever I please on any subject—being amenable to the laws of my country for the same."

That utterance probably cost Lovejoy his life.

The foregoing is from a late issue of the *Chicago Tribune*. Fifty years ago Lovejoy, the first abolitionist martyr of his times, was assassinated; fifty-eight years afterward a legislator in his native State and the citizens of his home city join in a movement to erect a monument to his memory. Such are the changes wrought by time; such the compensations it brings. The principle for which Lovejoy contended has been asserted, vindicated, maintained. Then his views were held by the minority; now they are championed by the great majority, so radical has been the change, so complete the education and reversal of public sentiment on the question of human slavery.

The soil of the State of Illinois has been more than once stained with martyred blood. Seven years after the

killing of Lovejoy two others yielded up their lives for truth, for principles similar to those for which he gave his life, and under circumstances considerably like those that resulted in his death. On the 27th of June, 1844, Joseph Smith and Hyrum Smith were assassinated at Carthage, Illinois, by an armed mob and in defiance of law. This occurred while the Smiths were prisoners or hostages of the State and under promise of its protection as pledged by the then governor, Thomas Ford.

Our readers generally are so familiar with the circumstances of the imprisonment and death of Joseph and Hyrum Smith that it seems scarcely necessary to make lengthy statement of the facts. However, while popular sentiment has, in a measure, been educated above the conditions that then prevailed, justice has by no means been done the memory of those men, nor has their worth yet been recognized, nor credit been given them as men who withheld not their lifeblood in behalf of and in defense of truth, for the welfare, the emancipation of fellow man.

The causes that led to the killing of Lovejoy and the murder of the Smiths are similar, the parallels striking. Lovejoy was firm in his belief that slavery was wrong and that the black man should be freed. The conviction that he must work for the emancipation of the negro race was deeply rooted in his soul and he continued to assert it fearless of opposition, violent persecution, and oppression. Three times was his printing plant destroyed, and in the last effort he was shot down while seeking to defend it. He was taken off in the prime of life; was privately buried, because a public funeral might have provoked a renewal of mob violence; the trial of his murderers was a farce; they were no doubt those in affiliation with slavery, etc.

Joseph Smith began his career called directly to the work of preaching the truth by which men were to be delivered from spiritual slavery; from religious error and the superstitions of their fathers. He came in contact with the religious prejudices of the day and provoked the hostility of sectarians; and, like the prophets of old, was persecuted because the truth he advocated could not be suc-

cessfully resisted by fair, open methods. Error, darkness, wrong, and violence go hand in hand. When men cling to one they partake of the other, if continued in preference to light and truth; hence, as anciently, those called to represent and maintain the truth became targets for the shafts of the foe of humanity and his agents; and persecution, oppression, and at times even death is the result.

Joseph Smith and his coworkers were the objects of persecution from the commencement of their religious career. From the day he announced the angel's visit and proclaimed the dawning of the latter-day dispensation his enemies kept up a harassing, relentless series of cruel misrepresentations and heartless opposition. Not content with this, mob violence was resorted to, resulting in the driving of the Saints from Ohio into the then wilderness of Missouri, where, opposed by this same pro-slavery element that put Lovejoy to death, himself and the early Saints were hounded and driven from the State into Illinois, and where his Missouri persecutors and other lawless elements finally succeeded in bringing about his assassination, also that of his brother Hyrum.

Subjected to over fifty vexatious lawsuits upon trumped-up charges, Joseph Smith was never convicted of crime. Fanaticism, religious and pro-slavery persecution could not reach him by fair methods; but by violence he was slain; as his persecutors said, they could not reach him by law, but could by powder and lead. For this his persecutors and murderers have never answered to any earthly tribunal, nor did the maligning of his name cease with his death. But the principles of the gospel of Jesus Christ—the primitive faith of Christ and the apostles as restored in these latter days—for which Joseph and Hyrum Smith and their coworkers have labored and suffered, have to a great extent leavened and transformed the world. The spirit of freedom that accompanied the gospel message has permeated all departments of society and the upheaval and transformation is not yet ended. Class distinctions are being leveled; the so-called divine right of kings to rule and the efforts of priests to lead blindly the masses has been challenged

and successfully resisted; republican principles and the equality of man are obtaining sway. "Knowledge" is increasing and a more liberal spirit prevails. Religious creeds, political codes, and general principles are being subjected to close scrutiny, hence liberty and equality are being made secure and are prevailing everywhere.

The monument to Lovejoy is one indication of the triumph of right sentiment. It is not only a monument to him; it is both a commemoration of his sacrificing spirit and a recognition of the truth for which he contended—that all men are inherently entitled to life, liberty, and the pursuit of happiness.

Joseph and Hyrum Smith gave their lives in defense of those principles, and in a larger sense. They died in the maintenance of the principles that make men free in the fullest sense. Their toil and lifework were in behalf of the truth that makes men "free indeed." That work was not ended in their death. The principles for which they contended took deep root in good soil. and though the tares of error had been well planted, the gospel seed has partly rooted them up, and promises to largely occupy the field until "the time of the harvest"—the end of the world.

Will the public mind be as ready to confess the crime committed in the martyrdom of Joseph and Hyrum Smith and make public confession of it by erection of a monument to their memory as in the case of Lovejoy? If not, why not? Can it afford, will it do less?

We hope not, we believe not; but look for the time to come when the people, educated to the proper standard, shall confess the sins of their fathers of the generation past and make atonement, if atonement has not been made, or redress. Atonement they may not be able to make; redress, acknowledgment, they can. We shall not be surprised to see it done, and at no distant day, and shall rejoice in it as a vindication of those worthy of it; as a tribute to truth, as an acknowledgment of principle; above all as an evidence of the God-nature, the nobleness of man when emancipated and true to the divine nature whose image he bears; of his willingness to acknowledge what God has wrought in the world for the common good of all.

NOT COMPULSORY.

THERE is a general understanding among the people that it is quite an undertaking to get a newspaper discontinued when once it has been taken; and, having had some experience in the line of getting rid of publications persistently sent, we are decidedly of the opinion that if the common understanding of the law had been correct, the newspaper law is a most perverse invasion of the rights of the citizen. We are therefore pleased to see the following going the round of our exchanges, and hope it is as correct in fact as it is in good sense:—

Assistant Attorney General Thomas, of the post office department, has made an important ruling in regard to the so-called "newspaper laws." Mr. Thomas decides that a publisher who makes a demand for payment of subscription to his paper through the mails, accompanying the demand with a threat of enforcing it by the use of these pretended laws, may be prosecuted for attempting to obtain money under false pretenses, provided he knows that these laws have no existence as laws or as judicial decisions. The so-called laws referred to are those often promulgated by some newspapers to the effect that subscriptions to a paper cannot be stopped until full payment of arrearage has been made and that a publisher may prosecute in criminal action a subscriber who refuses to take his paper from the office, not having paid full arrearage, or a subscriber who takes a paper and refuses to pay for it. These rules, the Assistant Attorney General says, have no existence under the law.

The publisher of a newspaper has no more right to force his wares on a citizen than has the butcher, the baker, or the grocer. If the publisher can continue to send his paper after notice to discontinue it has been given, the same right to force his wares on people inures to everybody who has goods to sell and has sold any of them to a customer; because he has once bought, he must continue to buy, whether he wishes to or no.

EXTRACTS FROM LETTERS.

JOSEPH MORRILL, who is at the farm in Smith county, Kansas, some few miles from Smith Center, would be much pleased to have an elder come and visit him, and do some labor there. Bro. Morrill is one of the old veterans, and bears a faithful testimony. He accepted the work when it required courage to stand in defense of it. He writes:—

I know that work is of God, and that Joseph Smith was a prophet sent of God; and

also that the words that you, his son, spoke to me in Plano, came to pass, as truly, as did words of Elijah about Jezebel. It will be fifty years the 17th day of May, since I obeyed the gospel.

Bro. T. W. Williams, Council Bluffs, Iowa, March 17:—

Our church house is getting to be too small to accommodate the people. We have to place two rows of chairs in the aisle and crowd the people in as best we can. Interest still increasing here; people were turned away from the church last evening unable to get in. The church was crowded as it never has been before; entirely too full for comfort. It is truly encouraging to see such an interest; I trust it may continue. The Saints feel encouraged, and I hear some talk of a new church building.

Bro. S. B. Kibler, Woodbine, Iowa, March 18:—

Sr. G. A. Blackman and F. C. Oviatt have just been converted and joined the church under Bro. J. W. Wight's efforts here, and many more are convinced, and seed has been sown on good ground, that I am sure will bring forth fruit. The outlook here was never so promising, for which I feel to thank God. It is what I have long prayed for. May we all be watchful as well as prayerful, especially watching and cultivating self.

Bro. C. A. Butterworth, Somerville, Victoria, February 8:—

The work moves very slowly out here, but we keep trying, and occasionally one finds the fold. There are a number of obstacles which hinder the work at present. Hope you all will have great success at home and God's ever present blessing.

Bro. J. A. Browning writing from Salt Lake City, February 22:—

Sr. Dr. Higgins gave a dinner and very pleasant entertainment on Thursday, the 21st, at her home, 649 First West street, Salt Lake City, to the "Ladies Mission Aid Society,"—some eighteen being seated at the festive board. After doing justice to the sumptuous repast, the evening hour was spent in a varied but informal program, being interspersed with enjoyable music, (vocal and instrumental,) social converse, etc. Following are the names of the sisters in attendance: Lucy Barrows, Alice Wilson, R. J. Anthony, Isabel Wilson, Jane Pettit, Sarah E. Derry, of Lamoni, Iowa, Sarah Wilson, S. Shepherd, J. Larsen, Ida Chase, Emma Warburton, Jane Chase, of Ogden, and Pauline Higgins. The writer, Wells Chase, of Ogden, with the hospitable Doctor were interested spectators at eventide, and witnessed the mirthful and successful efforts of the society.

Bro. R. C. Evans, Grand Valley, Ontario, March 14:—

Since January 1, 1895, I have had one debate, baptized eight and confirmed six, preached forty six times, blessed seven, ordained two, administered to sixty-four, held ten prayer meetings, organized one branch, preached two funeral sermons, performed one marriage. A number of times great crowds have been turned away—not standing room.

When I preached Bro. Matthew's funeral sermon in Waterford church last Sunday night, it is said over two hundred persons were unable to get a seat. I am feeling well, but tired.

Bro. Abram Jones, Taylorville, Illinois, March 17:—

Taylorville is the county seat of Christian county. It has about five thousand inhabitants and is a religious community; but there are no Latter Day Saints here besides us. No Latter Day Saint minister has preached here, and our doctrine is strange to the people. We have had promise of the courthouse for the elders to preach in when court is not in session. We would like to see an elder.

Bro. T. W. Chatburn, following the late effort made at Blendville and Webb City, Missouri, upon the occasion of the dedication at the former place, writes March 18:—

Troubled the waters yesterday at "Soaper-noga;" three baptized, heads of families; and more to follow. Grand interest manifested here; new church filled to overflowing last night; standing room at a premium. Fine impressions made here by Brn. Joseph Smith and Joseph Luff. It is pleasant to follow the tracks of such servants. The Spirit of God is working with the people and the horizon is growing brighter continually.

EDITORIAL ITEMS.

ANY of the ministry traveling in the vicinity of Catlin, Illinois, on the Wabash railroad, eighty miles east of Springfield, and one hundred and fifteen southeast from Chicago, who will call on Charles Thomas, will be kindly received. The address is given to Bro. J. H. Wells by Charles Thomas, son of Mr. Thomas, living at Catlin.

Bro. Peter M. Hinds, engineer of the Herald Office and Librarian of the Lamoni Sunday school, was married on Saturday, March 9, to Mrs. Ida Hobson, formerly of New Salem, Iowa. The ceremony was performed at the residence of Elder Asa S. Cochran, and by him. A large number of friends gathered to pay their respects and extend congratulations to the happy couple. Bro. Hinds is well known as a worker in various lines of labor connected with the young people's societies and a faithful employee of the publication plant. All join in wishing him and his life partner a prosperous and happy future.

Bro. L. L. Booth, Vernon, Idaho, is ready to welcome Bro. R. J. Anthony when he comes in May, as he expects to do, and will do what he can to

make Bro. A's effort to reach the people a success. The Probate Judge at the county seat will also help get an opening there. Bro. Booth thinks that openings and a hearing will be had.

Bro. John Smith, writing from Milnrow, Lancashire, England, March 4, states that there is a town of eighty thousand and within some four miles radius are twelve other towns ranging from hundreds to thousands, a field which offers more people to preach to within easy reach than any other he knows of in that region. O that some one would go in and help occupy.

Bro. Charles H. Arms, Hanging Dog Post Office, Cherokee county, North Carolina, extends an invitation to elders to call on him. He will provide both a home and a place to preach the word.

Mr. Ishmael Hutchinson, address Box 41, Kellogg, Iowa, his mother a Latter Day Saint, writes, asking us to note that he would like to obtain work at blacksmithing, etc. He can shoe horses, sharpen plows, cultivators, harrow teeth; can also run an engine, etc. Has had one year's experience in shop work; is aged nineteen, and weighs one hundred and seventy pounds and is of average height, wants to complete his trade. Anyone needing his services, address as above.

Bro. J. C. Foss baptized one at Little Deer Isle on the 10th of March, and the names of two others are given for the rite.

Bro. J. W. Lane writes from Mt. Pisgah, Iowa, that the meetings of Bro. J. W. Wight were well attended. As a result, "several well to do farmers, not of our faith, offered fifty dollars each toward building a church, without solicitation on our part."

It is the January, 1893, numbers of *Autumn Leaves* that is wanted by the Herald Office, and for which two months' subscription will be credited. We were misinformed as to the number. All who sent the '94 number will be credited, however. Send us the January, 1893, number and two months' subscription will be credited.

Lamoni arrivals en route to General Conference: Bro. and Sr. I. L. Rogers, Bro. and Sr. G. T. Griffiths, Brn. J. H. Lake, C. Scott, J. W. Wight, E. A. Stedman, C. Danielson, and O. Elefson.

ABOUT RATES.

BRO. F. G. PITT writes from Chicago to Bro. H. A. Stebbins, March 21, 1895:—

I have just had a talk with Mr. Bevington of the Alton road. He has not heard anything definite from the association, but they will grant us a one and one third fare over their road for a company of twenty-five or more from any one point. It is likely that more than that number will pass through this city. If so, they might as well get the advantage of this reduction.

Original Poetry.

A DREAM.

BY ELBERT A. SMITH.

I dreamed that I walked in the dusk of the eve
By the side of the murmuring waters,
And sought me a balm for a spirit that grieves,
For a weak faith that stumbles and totters.

I fancied I saw how the cause that we trust,
And the hope and the faith we have cherished

Have left us with naught but a handful of dust
And a thorn where the roses have perished.

I fancied I saw how the Saints in the past
Were neglected to sorrow and weeping,
Unanswered their prayer, and unheeded their
fast,
And unnoted their long vigils keeping.

At Carthage, of old, by the kiss of the State,
Was our prophet betrayed to the mobber;
I heard the low sobs of the orphans that wait,
And I saw their homes sacked by the robber.

I saw where the prairies were marked by the
course
Of the Saints from their city out driven,
And heard the wild winter storm howling
and hoarse
With the cry of the perishing riven.

My heart grew so heavy and bitter and sore,
With no thought of a gentle forgiving;
A cry of revenge for the dead gone before,
A tear for the wrongs of the living.

I dreamed that I walked in the dusk of the eve,
By the side of a beautiful river,
And heard the night wind rustle down
through the leaves,
Like the breath of the bountiful Giver.

I saw on the beach and the billows a light
That illumined the stream to its edges,
And heard a low voice calling down through
the night
Like the plash in the waves of the sedges.

"My plans seem entangled, my child, unto
you,
Like the leaves o'er your head intertwining;
My laws are eternal, unchangeable, true,
Like myself, and they work my designing.

"I never have laid on my people a care,
Nor have left them alone in their sadness
Save I strengthened their shoulders to bravely
bear,
And rewarded their sorrow with gladness."

Mothers' Home Column.

EDITED BY FRANCES.

"May our lights be always burning,
And our loins be girded round,
Waiting for our Lord's returning,
Longing for the welcome sound.
Thus the Christian life adorning,
Never need we be afraid,
Should he come at night or morning,
Early dawn or evening shade."

[THE following is a copy of a letter written to a friend by Sr. Phipps, shortly after her baptism, and will be found interesting to our readers.—ED.]

My Dear Sister:—I find you in error with regard to my church standing. You thought that after I withdrew from the Christian Church I united with the Methodists. Far from it. And now if I could have an all day talk with you instead of writing, how glad I would be; for I have something to tell you that will surprise you, and I have purposely refrained from writing it, thinking you would be here this winter, and I could talk it over so much better than to write it.

To begin with, I will tell you that I am a Latter Day Saint, to all intents and purposes; and that, though the very name is scoffed at and derided, though all manner of evil is said of us, yet I rejoice in the name, feeling that it is well pleasing to God. As you well know, I left the Christian Church because I had outgrown them spiritually. I felt and knew there was something more in the Christian religion than what I saw among them. Often when hearing them preach, after I had entered by faith into a higher spiritual life, I felt like saying, "Come up higher, brother; there is more for you than you ever dreamed of. You are living on too low a plane, and instead of lifting the church up, you are keeping them down with yourself." The time came when we had nothing in common. If I talked to the preacher on divine healing, he laughed at me, and said that was only in Christ and the apostles' day, and then preached two sermons to convince me of my error. I told him that it was folly to preach to me on that subject; that his arguments were too far fetched, while God's word was so plain and simple: that he only made me stronger.

We had a new preacher come. I talked with him the most of one day, and as I left him I asked myself, "What have I in common with the church?" I had talked and persuaded my sisters in prayer meetings to take a part, but to no effect. I had one man tell me I was the first woman he had ever heard pray in any Christian Church where he had ever lived. One of the elders often asked me to fill his place when called on to talk, saying he didn't know as he had anything to say. Well, I had got to that place where I always esteemed it, not a duty, but a great privilege to say something for my blessed Savior. How many times I went from my private prayer room to church, filled with love to God and man, but left the prayer meeting at its close, feeling such a weight and oppression, and even deadness, that only a lack of spiritual life could give me.

And so I went out from them because I was not of them. I had no definite plan in mind at that time. The Methodists seemed to have more spiritual life, and for a time I enjoyed myself with them. I think God had a purpose in keeping me from connecting myself with any church. During all this time I was reading some Latter Day Saint literature, and would advocate the gospel as taught in Mark, last chapter, and I Corinthians twelfth chapter, to Christian or Methodist. One day at the Methodist church I saw several young people sprinkled, also a baby. I went home feeling, "no Methodist Church for me."

My soul revolted, and I began to study and ask questions more than ever concerning the Saints. At last but one thing stood in my way; that was baptism. I had been immersed in good faith, and how could I repeat it? "Whatsoever is not of faith is sin," often came to me when studying on the matter. Would it not be wrong for me to be rebaptized? Would it not be taking the name of God in vain? And I dare not do that, yet they would not accept me without it. Bro. A. Kent and wife were my friends to whom I went with many questions, and from whom I borrowed literature. One day I went more burdened than ever. I was willing to be baptized if it was right, but I could not feel justified in doing so. It seemed to me that they did not have half the interest in me that they ought. After he left the house, Sr. Kent and I still kept talking until I proposed that we pray over it. I had been weeping bitterly, and both crying together we besought the dear Father to lead me into the light; to show me plainly what to do. When I left she gave me a sermon,—I think it was by Bro. Luff,—saying perhaps that would help me. Well, it did. That night when the rest were in bed, I read the sermon, and the necessity for being again immersed was made so plain that I accepted its truths and made my decision. The next day I sent a note to Sr. Kent, telling her about it, and asking Bro. Kent to come over and make the arrangements, not thinking of the opposition I would meet.

When telling my husband, there was a positive refusal, but God kept me in perfect peace. I said but little in answer and did not mention it again till after some days he brought it up, saying he supposed I had decided whether to live with him, or go with the Mormons. I told him no; I had given it all to the Lord, and him with it, too. It was in God's hands, and he would attend to it. He talked more, but as I was so quiet, he soon stopped. It went on for a couple of months, when he told me he would withdraw his objections, and took me to church that day himself. I had in the meantime never mentioned the subject, but I am sure God's Spirit was at work with him to bring it about.

Now, we will look at it for a few moments. First, I had read for years all I could get hold of against the Saints, and was very much prejudiced, just as anyone is apt to be when reading but one side. But a few years ago I commenced to read the other side, and the more I read, the more I saw my mistake.

The Mormons, or Utah Church were very different from the Reorganized Church among us. Continuing to read and ask questions, and learn all I could, I became fully convinced that it was the church as set up in the days of Christ and the apostles. There is none other like it, and if Christ should come to the Christian Church or any of the others he would not find his church as organized eighteen hundred years ago. Go to the Scriptures, and you find none but the Latter Day Saints that fill the bill. As the Lord gave Moses a perfect pattern in the mount to work by, so Christ gave his disciples a perfect pattern for a church. To learn whether the churches of to-day are carrying out the principles of the gospel, read I Corinthians 12: 7-11. How many of these gifts are in the churches? Then read the twenty-eighth verse, to learn what he has set in the church. First, apostles; second, prophets; third, teachers; after that, miracles, gifts of healing, helps, governments, and diversities of tongues. Then read Mark 16:15, where he tells them to go into all the world and preach the gospel, etc. "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Now I would ask, if we accept Christ's doctrine that "He that believeth and is baptized shall be saved" as being continued until our day, what right have we to reject the balance and say *it is not for us, too?* "But," you would say, "these are not seen in the churches now." No; but what is the reason? Because they have all apostatized. They have done away with apostles, etc.; they rejected the gifts of the Spirit, and so the Lord has in a measure left them because he must have a willing people. But there is a people who are following the Lord, that have come back to the original standard, and who *do* receive from the Lord the gifts of the Spirit spoken of. You believe in divine healing. What right have you to separate it from the gift of tongues, etc.

You remember Paul thought he was doing God service when persecuting the church, and many to-day are repeating it toward the Saints. I was very careful to understand what I was about before going into the church. I remembered that I had been called changeable and crazy by some because I had taken higher ground spiritually than those in the Christian Church, so I wanted to be very sure that I was right before committing myself; and when I would think, They may be mistaken, there are so many churches nowadays, I would go to the Bible with it, where I found ample confirmation.

I reasoned thus: They teach just as the church did eighteen hundred years ago. They go just according to the word. God's word *must* be true, though every man a liar, so I *can't* be wrong in casting my lot with them. If I were not a Saint now, with my knowledge of the doctrine, I would certainly be an infidel.

Jesus said, "If any man shall do his will he shall know of the doctrine," and I *do* know so

well that I would lay down my life, if necessary, rather than renounce it. It was only eight months ago that I united with the Saints, and am very much stronger than then, although my opportunities have been limited, as I have heard but four sermons since that day, my husband's health not permitting it. But we have prayer meetings that I attend occasionally, and how God does reveal himself to us in tongues and interpretations, and in revelations! I wish you could attend one of these meetings. God surely does meet with us, and when I leave the private room where our little meetings are held, I think, Not all the churches in the city have been blessed with God's presence as we have. The young people, boys and girls, pray as well as the older ones. I am so thankful every day that God has led me into the light and I am satisfied.

I have written you a long letter, and you, too, may be sorry that I have been led away by this people, but all I ask of you is to examine God's word, then you will know by comparing it with their writings that I am right. God is preparing a people for his coming, which is undoubtedly in the near future. Hoping you will examine for yourself, prove all things, and hold fast that which is good, I remain,

Your loving friend,

MRS. M. J. PHIPPS.

MOORHEAD, Iowa.

Dear Sisters:—As I sit and read the letters from the sisters I am filled with gladness and a desire to strive more earnestly to teach my little ones the way of truth and righteousness. I receive much good instruction through the Home Column.

I rejoice to see the cause moving forward. We have a nice branch at Moorhead, and it seems so good to meet there. Everyone seems interested in the work; the young especially take an active part in the prayer meeting. How I wish I had been brought up in this work! It seems easier for them to do good. I have been in the work six years. I was baptized by Bro. Putney, and I thank God for bringing me to see the true light. The church publications are a great blessing to me. It seems like I am acquainted with the sisters we read about so often. Ever praying for the advancement of the cause,

Your sister,

L. J. BALLANTYNE.

BOSTON, Massachusetts.

Dear Sisters:—I am no writer, so to speak, but I feel I would like to let you know how I enjoy the Home Column, and the letters about the children. I have had six children; one dear little boy has gone to rest beyond the trials of this life, and five others I strive to teach the things they ought to know, and I find it very perplexing sometimes. It is very helpful to me to be able to turn to one or another of the sisters' letters and see what their views are regarding different subjects. May they not get tired of giving advice to those who are not so capable.

Your sister in the gospel,

L. B.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. LULU THORNBURGH, of Kyles, Missouri, has been an invalid for seven years from rheumatism. She asks your special prayers that she may be able to walk and feed herself, that she may recover, and be enabled to do God's will in everything.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR APRIL.

"If ye do not remember to be charitable, ye are as dross, which the refiners do cast out. (it being of no worth,) and is trodden under foot of men."—Alma 16: 29.

Thursday, April 4.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verses.—1 Timothy 6: 10-12.

Thursday, April 11.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—1 John 4: 20, 21.

Thursday, April 18.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Heb. 10: 35-37.

Thursday, April 25.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Joel 3: 16, 17.

Letter Department.

TUNCURRY, N. S. W., Feb. 13.

Editors Herald:—The general aspect of the work in this field is not at present as gratifying as might reasonably be desired or expected, chiefly owing to the fact that the requirements of the mission—which comprises a very extensive territory—are very inadequately provided for from a missionary point of view. It is simply impossible for the present number of missionaries engaged therein to practically observe but a small proportion of its demands; and it being a "field" which is fraught with many difficulties, the least of which, perhaps, is not the theological antagonism which has inevitably to be met—often from formidable sources—the need of additional men of experience and capability is obvious. Doubtless the Australian Saints have reason to be, and are, proud of the worthy pioneer who—under incalculable difficulties and hardship—bravely unfurled and established the gospel "standard" in this land. The names of Brn. Rodger, Gillen, and Burton, have become household words, and are held sacred in the hearts of those whose privilege it was to be more immediately acquainted with, and thus more fully appreciate the virtues of these noble men. Nor can

we overlook the labors of more recent men, notably Brn. J. W. Wight and C. A. Butterworth, who were companions in the undertaking of this mission some seven years ago. To-day we see these then single young men, each with the added responsibility of fatherhood, while the broad Pacific separates them—the former having returned to the land of his nativity, and the latter remaining in that of his adoption.

Bro. Wight accomplished a good work in this mission, the extent of which cannot be fully estimated. He is just the stamp of man it requires, a fact which the Saints were not slow to appreciate, nor were they less oblivious to the loss this mission sustained by his departure.

After a few years' absence from this Colony, Bro. Butterworth paid us a visit from Victoria (where his home is) remaining here for three months (from October to January), during which time he, accompanied by Bro. Kaler, traversed the district, both preaching at every opportunity. To those who were previously acquainted with "Neilly" his visit was especially refreshing and the pleasure of which was intensified after sitting under the sound of his voice and realizing the marvelous preaching powers attained by him during his absence in our sister Colony. Full of gospel vim, jovial yet unassuming, he is an ideal missionary whom (to use a common aphorism) "to know is to love." The church might well be proud of such representatives not only in an individual sense, but for the fact that through their endearing influence and example the "work" generally is adorned and benefited. About twelve were added to the church under his hands during his brief stay here. Assuredly the declaration, "And, lo, I am with you alway," is exemplified in the character of such men. We contemplate with pleasure a future visit from this young brother.

Our annual conference, which was held in the vicinity of Sydney, passed off quietly. The Masonic hall, Balmain, was engaged for the occasion and very fair audiences attended the preaching services—thanks to the energy of Bro. Seaberg and others in circulating notices of the meetings. Brn. Broadway, Kaler, and Butterworth were the speakers, and considerable interest was apparent. Bro. Kaler remained in the neighborhood to continue preaching, and good results are anticipated. As usual, many of the Saints embraced the opportunity conferences afford, to meet familiar and welcome faces which time and distance had widely separated, and a pleasant reunion was had. Three were baptized and confirmed during the session. Thus our enrollment gradually swells while on the other hand the counter-agency of death occasionally reduces our numbers. This district—Forster, which up to the present time represents the whole of New South Wales—comprises five branches which have an aggregate membership of two hundred and twenty, in addition to which there are forty-eight "scattered" members. A fairly healthy condition seems prevalent.

With deep regret I record the painful and sudden death of Sr. W. Taylor, of this village. It occurred on the 25th of November last,

after an illness of three days. A sorrowing husband and nine young children are left to mourn their sad bereavement. But verily this was "the death of the righteous," for she was a devoted and exemplary mother and faithful Saint. Her decease has left a conspicuous blank in our meetings, which is keenly felt by the Saints. Also the youngest child of Bro. and Sr. Magennis which was four years old, died on the 7th ult., after a week's sickness. The Lord gave and the Lord hath taken away.

Amongst the glad tidings borne to us through the *Herald* columns we hail with pleasure that of the brightening outlook of the church generally and the hastening progress of the gospel chariot in "Joseph's" land. Evidently the "set time to favor" "Zion" has arrived and the revelation of last year to the church is being practically confirmed. We await with patience and hope the time when the way will be opened for the conveyance and acceptance of the gospel message in this land, in a measure commensurate with the magnitude of its claims and resources. Unfortunately it has for a few years past been suffering from a severe commercial depression, as a result of which the finances of the mission have fallen off considerably, a fact which does not assist the dissemination of the "word;" for traveling expenses alone are a very material item in this part of the country, to say nothing of other necessary considerations which depend upon the "wherewithal." We however look hopefully for that "silver lining" which is said to ultimately develop even on the "darkest cloud," both for the work's sake and the good of the country generally.

Trusting you will bear with me for any undue trespass I may have made upon your resources, and with best wishes for the speedy triumph of this latter-day "marvel,"

Yours in the faith,

C. S. McLAREN.

SYDNEY, Australia, Feb. 14.

Editors Herald:—Since writing a month ago I have continued preaching here to some attentive listeners with excellent liberty. Last Sunday I baptized three, and others are near obedience. I believe a good work will be accomplished here in the future if the Saints live humble and faithful. I don't look for any great "revivals," but the honest in heart will come in by ones and twos. Much rain of late, and great destruction by floods.

My address is Tuncurry, New South Wales, Australia. Hopefully,

JOHN KALER.

LYTTON SPRINGS, Cal., March 14.

Editors Herald:—I received the Book of Mormon in due time and in good condition. Have read some of it and I consider it a very good book. I have not found anything unreasonable in it, nor anything contradictory to the Holy Bible. I have never seen a copy of it before but had always heard it condemned; however, I never condemn anything which I know nothing about.

E. V. SHACKELFORD.

AFTON, I. T., March 4.

Editors Herald:—In February, 1894, I went to Union schoolhouse to hold a meeting. I was a licentiate in the Baptist Church. I went to visit Bro. W. N. Stuart's family who are Latter Day Saints, and Bro. Stuart gave me the Book of Mormon and Book of Doctrine and Covenants to read. I read them. I tried to lay aside all prejudice and went to God in prayer for light and asked him to reveal to me the truth; and, thanks be to God, he heard my prayer and I received a revelation that it was the Church of Jesus Christ, and to go and join it; and I obeyed. I am a member of the Angola branch in Labette county, Kansas. I am trying to keep all the commandments of God and the church. I have prayed to God to send an elder here. I will still pray for the spread of the truth, and if any of the elders come this way, I am at Mr. W. H. Hall's, four miles west of Afton. Come and see me.

Yours for the truth,

CHARLES H. FREEMAN.

PEORIA, Ill., Nov. 12.

Editors Herald:—The inclosed advertisement is a straw that indicates the direction of one spiritual wind. We attended the services of the man therein advertised—Rev. Dr. Burk, of the Church of the Twelve Apostles. He entertained (?) us about three quarters of an hour with the strangest mixture that I ever had the (dis)pleasure of listening to. Some good moral talk was interspersed with a great deal of boasting of his wondrous cures; and some immoral talk was expressed in the slang of the alleys; and with it all was the modern exhortation "to come to Jesus." The remarkable part of the service came at the last, when in rapid succession about fifteen people testified to being healed or relieved of as many different diseases, some as serious as blindness. The cures appear genuine; the people testifying seem intelligent and honest. Behind his stand Mr. Burk has a sign reading, "Rev. Dr. R. Burk, the Evangelist, cures all diseases," and a few crutches, etc., taken from people cured, hang on the wall. His handbills are headed, "Church of the Twelve Apostles." When I asked him where they were, he said "the twelve of the New Testament." I asked him what of the other six or more of the New Testament, but he seemed ignorant of their existence.

The doctrine of the man, his manner, and all connected with him, save a few minor details, are out of harmony with the Scriptures; but because he offers a temporal benefit with the name of Christ posted upon it, he finds many followers. He is but one of a large class of those showing "great signs and wonders to deceive." Surely these are the latter days.

Some time ago we saw in the store windows announcing, "Grand Opera House, March 2. The overthrow of Mormonism, by W. H. Hedrick, son of a prophet and President of the Mormon Church." The night of March 2 came and we went to the opera house to find it closed and learn from the ticket agent that the seventy-five dollars necessary to open the doors had not been forthcoming, not

one ticket having been sold. So you see how Peoria is interested in "Mormonism." Later we found Mr. Hedrick (a son of Granville Hedrick) who claimed to know a great deal about Mormonism, but nothing new. He had been identified with his father's faction, but had departed from that faith. He regretted his inability to get an audience on account, as he thought, of the hard times! We invited him to attend our services next day, but he "knew our doctrine" and would leave town the next morning, early. As he had spent about twenty-five dollars advertising, I suppose he went home, not so happy as when he came, but much more wise.

Last Saturday night and Sunday I was at Orange Prairie, where some are anxious for the truth, and preached three times to attentive listeners. Sr. Epperson and her two daughters are telling the people of the gospel there, "warning their neighbors" according to scripture.

Your brother,

ADAM J. KECK.

SHENANDOAH, Iowa, March 18.

Editors Herald:—Our work in this district is still onward. We have put in full time, preaching nearly every night for some time past with good audiences, at Glenwood, Egypt, Bartlett, and Elm Creek. At Egypt we baptized three and were ably assisted by Elder Samuel Orton. Called here to attend to the funeral of our much esteemed and beloved sister Griffith, yesterday; preached twice in the church.

To-morrow we start for Hamburg for a few nights, thence to Plum Hollow for the latter part of the week and Sunday next.

In bonds,

HENRY KEMP.

OAKLAND CITY, Ind., March 15.

Editors Herald:—This has been a year of incessant labor for me, and nearly altogether in new fields. Commencing just one year ago, in Sullivan county, with the Denney-Daniel debate, we had a hot contest, as Bro. M. T. Short told you in his letter soon after the contest; and, of course, one contest called for another, and in August following the Short-Perkins debate commenced in Rose-dale, and M. T. was assisted by the writer as best I could. Immediately after the close of that discussion I was again challenged by Mr. Williams, of the Campbellite faith, which contest came off in September at Shelburn, Sullivan county.

That being ended, accompanied by my companion—M. T.—we went to the conference at Byrneville, Indiana, where we met many of the Saints and elders and had a time long to be remembered, the gifts being had copiously by Sr. Scott and others. I then returned to the bedside of Bro. J. T. King and remained until his spirit took its flight into the paradise of God. I then returned home in November, where I labored in three different places during the winter until February 5. I then started to the conference with the Hope branch, in Perry county, Indiana. I went by the way of Daviess county, where I preached once, then on to this place—Oakland City—where I was hin-

dered by missing connection with the train—providentially however; for I formed the acquaintance of Bro. and Sr. Edwards, of this city.

Boarding the train who should I meet but the missionary in charge, I. P. Baggerly. We traveled together until we reached the conference, and maybe we didn't have a time! We arrived at Boston, Indiana, at four in the morning and awoke Bro. and Sr. Robinson. The good Saints soon had a nice repast ready, and after indulging freely we walked out, and, lo and behold, the snow was a little less than twelve inches in depth, and we with a trip of thirty miles over the hills of Perry county and no conveyance but shank's filley! The wind was blowing and things looked blue indeed. Presently we looked, and behold, a mule team going south, which we hailed and rode a few miles, then walked to Marietta, where we preached to a few young folks, it being too bad for anyone else to come out. Then we walked two miles up the hill to Bro. Maman's, who took good care of us until morning, when his son took a horse, and tied our grips together, threw them across his back, and started through the worst blizzard Southern Indiana ever knew. We traveled until about two p. m. when we reached Bro. Sadridge's place, where the writer filled up with the good food set out by those good Saints. The missionary in charge being overcome with fatigue, we left him and pressed on to the place of conference to the surprise of all, they not looking for a soul.

The conference passed off quietly. After it, accompanied by Bro. Charles Barmore, I went west five miles and preached at the Hyde schoolhouse; then south eight miles to Rome, where we preached three times; thence north to Derby, where we joined Brn. Baggerly and Barmore; then back to the place of conference, where I preached once; thence west to the Lilly Dale branch in company with Brn. A. C. and C. Barmore, where we spent a few days; then the boys went home for a few days, and I on to Oakland City, where I commenced meetings, which have resulted in much good. This city is stirred to its center. I reckon there has been more Bible reading done in the last three weeks than in three years before in Oakland.

After we had preached about a week, and six had been baptized, and many more investigating, the Christians of this town began persecution by first closing the doors against us and encouraging some of the baser sort to violence. We got the Red Man's hall, commenced there last Monday evening, and on Tuesday evening just as the first song was being sung we were shocked by hearing the window glass rattle all around us. The congregation starting to leave the hall, I stopped singing long enough to call them to order, which was done easily, then we sang as if nothing had been done. I then opened the meeting with prayer, when Bro. A. C. Barmore preached a rousing sermon, which he is able to do by the aid of the good Spirit. Many more will obey soon, but I think not at this meeting.

The stones did not miss our heads over twelve inches and fell against the wall on the

other side of the hall and burst open. If they had struck us they would have damaged us badly. The good people of this town are opposed to that kind of treatment and many are our friends. We will continue over next Sabbath, then Bro. A. C. Barmore will go west, and I north. The missionary in charge, Bro. I. P. Baggerly, will be here to look after an organization in the near future, there being seven other Saints near enough to hold membership here. One of those I baptized was a local preacher of the Baptist Church, and his wife.

Hoping the good Lord will continue his well-begun work in Oakland City, and all over this district, and bless all the laborers in their respective fields, and be with the conference at Independence, and give all a good time, I close, with love to all.

Respectfully,

L. F. DANIEL.

SALT LAKE CITY, Utah, March 7.

Editors Herald:—I arrived home February 1 from Montana and Idaho, and on the 3d attended services. It being sacrament day, only the Saints were out, and not all of them. At night there was a goodly number out to hear Bro. H. O. Smith. I spent the following week in the city after an absence of eight months. On Sunday the 10th I spoke to the few Saints at eleven a. m. and Bro. Smith continued his subject, "Why I am a Josephite" at night. A fair audience heard what he had to say.

On February 15 I meet with a few of the Saints at Bro. John Woods' house in Sandy. The object was to reorganize or more fully organize the Union branch. Since the death of Bro. W. P. Smith, at Union Fort, they have been without a presiding elder. But the weather was unfavorable; a deep fall of snow the evening before prevented the people from coming out. On the 17th I returned again to Sandy and had the pleasure of talking to about all the Saints of the branch living within a reasonable distance. Bro. John Woods was chosen as presiding elder and Sr. Woods secretary; Bro. Phillip Stone resigned. We had a pleasant time together. It was a pleasure to meet those who were good to me in 1873 when I tried to preach the gospel to them. I don't know that age has made me better, but I felt glad to see the same, dear good Saints standing just as firm in the faith now as they were then.

Monday, the 18th, I boarded the train for Pleasant Grove. On my arrival there I met with kind and dear friends to me. Bro. H. N. Hansen was there and had preached the first sermon the day before in the neat little brick church, an honor that was reserved for the writer of this, but a previous appointment at Sandy prevented. I was glad Bro. Hansen had the privilege to thus occupy. He had baptized a sister the day before, and she was confirmed in the church—an omen for good, we hope. I occupied the next night, and was to hold forth the next night, but Bro. H. O. Smith wired me that Father Ransom had passed away, and to come to the city if possible. I left Bro. Hansen to continue the services there. On my arrival I

found that Bro. Smith had everything nicely arranged for the funeral for the next day at one o'clock. I preached the sermon and Father Ransom was laid to rest by the side of his first wife. His friends expressed themselves as well pleased with the treatment he had received at our hands.

By request of Bro. H. B. Sterrett, president of the Pleasant Grove branch, I returned there on the 22d. Bro. Hansen baptized four, and at the house of Bro. Henry Radmal we confirmed them. The good Spirit was with us to cheer, after which a goodly number partook of the bounties prepared by the good housewife, reminding us of the early days in Western Iowa. At night I preached to a fair audience, and the next day Bro. Hansen went to Provo. I remained, holding the fort until the next Monday, when Bro. H. O. Smith arrived on the battle field. Bro. H. B. Sterrett had rented an organ for the occasion, and in large letters advertised him as a lecturer and singer; that is, he was to lecture on the reason "Why I am a Josephite," and was to sing hymns composed by David Smith. He was greeted at night with a goodly turnout, and delivered four good, logical discourses. Really, on succession, each night his congregation increased. On the evening of March 1 he left for the city. All the time during the meetings the roads were dreadful; snow, slush, and mud. I spoke that night to a splendid turnout, and the next night just before the meeting time a strong wind sprang up from the north and rapidly increased until it made us think a regular blizzard was upon us. Fourteen good sturdy souls heard what the preacher had to say, while some started but had to return home. After meeting we returned to Sr. Sterrett's and by the time we got comfortably settled down the wind ceased, and all was calm and serene, and then we wondered if the prince did have somewhat to do with it. It happens that way sometimes. On Sunday we partook of the sacrament with the Saints and preached at night.

I intended to leave for the city the next evening, but the sisters began to insist on my remaining over until Tuesday. They all seemed to be wonderfully interested in the matter. Bro. Hansen was coming from Provo on Monday evening, and I must stay. I began to wonder how it was they had never gathered around me that way before; in fact, they were too many for me, and I capitulated after Bro. Will Sterrett told me the sisters were determined to make me stay. I saw that it was no use to make excuses or plead business. I told them to command me. Bro. Hansen arrived on the evening train and we talked over the propriety of an attack on Lehi, as an opera house could be procured there three nights for ten dollars; but where and how to procure the ducats was not clear. Sr. Sterrett insisted that we should remain over Tuesday and take the evening train for that place, and so we rested. I told Bro. Hansen that I expected there would be a kind of jubilee, or love feast, or something happen at Sr. Sterrett's that night; but nothing occurred to disturb, and so we spent the evening with the family. Next morning I

asked Bro. Sterrett if he couldn't take us over to Lehi, and he said he guessed he could. He had a bandana twisted around his neck and said his throat was sore. It happened just at the right time. His mother said he could not go, but he said he guessed he could take us, and so the time passed on. Hosea hitched up and without letting us know, he went away, and about one o'clock he returned and was ready to take us; but instead of to Lehi he drove around to the church, and there was a grand, a regular feast prepared. I confessed to the surprise, for I had not counted on that part. It would be useless for me to undertake to describe the affair. It was just grand. All were happy, joyful, and glad, and the best of order prevailed; and I was glad the sisters captured me. The two pilgrims were made very happy indeed. Our mind was carried back to 1873, when I first met Sr. Sterrett and family, when it was impossible to get a house to preach in and herself and family were hedged in. Her faith, and that of the writer, and her family, was that God would direct and give strength until we should not only be permitted to see the dawning of a brighter day, but also be partakers of the fruits of the labor done. Something over thirty grown people, besides the children, partook of the feast in a neat, substantial little brick church under the most pleasant and favorable circumstances. In a few words we reviewed the situation, past and present. Bro. Hansen also in a few fitting remarks referred to the situation and what honest toil and labor had wrought. We just had time to say good-bye and board the train for the city, and Bro. Hansen for Lehi.

I forgot to say that at the close of the remarks the president of the branch got exceeding religious, picked up a hat, and quietly passed it around, and although the building of the house had been a tax that few would care to bear, they cast sufficient into the hat to send the missionaries on their ways rejoicing. I wished in my heart that I could do something to lighten the burden of that little band of devoted Saints. All we can do is to invoke the blessings of our heavenly Father upon them. The house is to be plastered and painted yet. May the Lord bless them abundantly and all who have in any way aided them in their work.

Yours for Zion's weal.

R. J. ANTHONY.

THE COMMA LACKING.—The omission of punctuation sometimes leads to blunders in signs that are as startling to the public as they must be mortifying to the victims. Thus, in Paxton, Illinois, a sign reads, "A Sample Lawyer." Doubtless the painter was instructed to print it "A. Sample, Lawyer;" but he missed the "point." So in a North Carolina town a similar omission resulted in this legend outside an office door: "A Green Insurance Agent."

Clocks are said by some to have been invented by Pacificus, a priest of Verona, in the ninth century.

The United States has more physicians, in proportion to population, than any other country.

America has 2,000 women physicians.

Original Articles.

SERMON BY ELDER G. T. GRIFFITHS,

At Llanelly, South Wales, August 18, 1892.

WHAT THINK YE OF CHRIST?

I SOLICIT your attention to the twenty-second chapter of Matthew, beginning at the forty-first verse:—

While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he?

The clause I wish to call your attention to particularly is in the forty-second verse; namely:—

What think ye of Christ?

A very important question, and when we take into consideration the fact that it was propounded by the Lord and Savior, we should feel concerned to that extent that we would be willing to ascertain for ourselves who he was. What think ye of Christ? The Savior who put this question was aware that the people of that period were divided and subdivided in their opinions as to who he was. We ask the question, to-night, Who was he?

I have heard individuals say that he was God, the eternal Father, and that while he was here on earth, as a matter of course, he was absent from the heavens; that the spirit that dwelt in the body was the eternal God; and that the tabernacle or the body was called Christ. Is this statement true when contrasted with God's truth as we find it in the Scriptures, which I hope we all believe?

If it be a fact that God and Christ are one, in the sense that we are taught by many to believe, we ask for evidence in support of the doctrine. They answer by quoting a portion of the prayer that Jesus offered to his Father, a short time prior to his departure, wherein he said:—

Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.—John 17: 20, 21.

The passage I have just quoted does not prove that God, the eternal Father and Christ are one person; because it is stated therein that all those who believe on the words of the apostles shall be made one in God and Christ. Now, in what sense are they one? for in whatever sense they are one, in the same sense, will all the disciples be one in God and Christ. We could not be persuaded

to believe that all those who have become disciples of Christ are going to lose their individuality at death because it is written that

Many [all the believers] shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.—Matt. 8: 11.

Not in God and Christ. Then we see that the noted worthies named retained their individuality.

John, the apostle, says that God, the Son, and the Holy Ghost are one; one in the sense that they are coequal in power, love, and glory. The promise is recorded that the children of God shall become heirs of God, and joint heirs with Jesus Christ. Now, I want to prove that Jesus Christ pre-existed, or, in other words, co-existed with God, the Father. In support of this assertion I shall call your attention to a number of passages of Scripture. It is evident that all that has been written by holy men of God, and from the Savior's own teaching, that he pre-existed or co-existed with the eternal Father. In John 1: 1-3 I. T. it is written:—

In the beginning was the gospel preached through the Son. And the gospel was the word, and the word was with the Son, and the Son was with God, and the Son was of God. The same was in the beginning with God. All things were made by him; and without him was not anything made which was made.

Here an emphatic statement is made that the Son, or Jesus Christ, co-existed with the Father in the beginning, long before this world was made; and that when this world was made Jesus Christ had something to do with the making of it. Referring to the same grand character the Apostle Paul corroborates the statement of John as follows:—

For by him were all things created, that are in heaven, and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist.—Col. 1: 16, 17.

And to make all men see what is the fellowship of the mystery, which from the beginnings of the world hath been hid in God, who created all things by Jesus Christ.—Eph. 3: 9.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the world.—Heb. 1: 2.

We glean from what we read in the

third chapter of Genesis, Inspired Translation (and this passage alone should convince all true Latter Day Saints), that Christ has always existed as a separate being from the Father:—

And I, the Lord God, spake unto Moses, saying, that Satan whom thou hast commanded in the name of mine Only Begotten is the same who was from the beginning; and he came before me, saying, Behold I, send me, I will be thy Son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor. But behold, my beloved Son, which was my beloved and chosen from the beginning, said unto me; Father, thy will be done, and the glory be thine forever.

There are three persons named in this passage; First, God the eternal Father; second, the Son; and third, Satan; and each of the three are separate and distinct from the others. Hence it is that the Son, who volunteered his service in behalf of fallen humanity, took upon him a body which the Father had prepared for him; for it is written,

Wherefore, when he [Christ] cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me.—Heb. 10: 5.

Again it is said,

God was manifest in the flesh.—1 Tim. 3: 16.

This God who was made manifest in the flesh was the Jehovah of the old Bible. It is apparent that this same being was the person to whom God, the Father, said,

Let us [plural] make man in our [plural] image.

It was by these two grand personages that man was brought into existence.

In Genesis 3 it is related how the man and the woman had disobeyed God. Adam by and by answered to the call, "Where art thou?" and told the Lord the circumstances of the case—that the woman whom the Lord had given him had eaten of the forbidden fruit, and that she had handed it to him, and that he had partaken also. Now said God,

Behold, the man is become as one of us [plural], etc.

They not only created man, but both together drove the man out of the garden of Eden.

In 1 Corinthians 10: 4 it is written, And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ.

How in the name of good reason could the children of Israel drink of the spiritual Rock if Jesus, the Son

of God or the Christ, had no existence until he came in the flesh? Paul makes the positive assertion that Christ followed the people of Israel in their sojourn in the wilderness. No doubt this is the being that Moses communed with from time to time, and the one who wrote the ten commandments. Yes, the one who was seen upon Mount Sinai by Moses and was seen by many others, Aaron, Nadab, Abihu, and seventy of the elders of Israel.

The great King Nebuchadnezzar saw the Son of God walking in the fire.

Lo, I see, four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.—Dan. 3: 25.

I presume all Bible students are acquainted with the circumstances that actuated the king to issue such an unholy decree affecting three of God's beliving children.

In John 8: 53-58 is narrated a conversation between Christ and the Jews. They said unto him,

Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, . . . Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, I say unto you, Before Abraham was, I am.

Here Christ gave the Jews to distinctly understand that he had existed ere he was tabernacled in the flesh, and that Abraham had seen him in his day. To prove to you that Jesus spoke the truth I will read to you the first verse in the seventeenth chapter of Genesis:—

And when Abraham was ninety years old and nine, the Lord appeared to Abraham, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

He also appeared unto Jacob.

And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.—Gen. 35: 9.

I have seen God face to face.—Gen. 32: 30.

I desire to adduce one more proof on this point, which I think ought to substantiate the doctrine of the pre-existence of Christ.

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.—John 17: 5.

Here Christ communicates the fact that he had existed in the spirit world, and that he had glory before this world of ours was made.

Eusebius speaks of the pre-existence of Christ in the following manner:—

No language, then, is sufficient to express the origin, the divinity, even the substance and nature of Christ. Whence even the divine Spirit in the prophecies says, "Who will declare his generation?" For as no one hath known the Father, but the Son, so no one, on the other hand, can know the Son fully, but the Father alone, by whom he was begotten. For who but the Father hath thoroughly understood that Light which existed before the world was—that intellectual and substantial wisdom, and that living word which in the beginning was with the Father, before all creation and any production visible or invisible, the first and only offspring of God, the prince and leader of the spiritual and immortal host of heaven, the angel of the mighty council, the agent to execute the Father's secret will, the maker of all things with the Father, the second cause of the universe next to the Father, the true and only Son of the Father, and the Lord and God and King of all created things, who has received power and dominion with divinity itself, and power and honor from the Father.—Eecl. Hist., Book 1, Chap. 2.

Now, I am going to prove that Jesus himself taught the people that he and the Father were two distinct and separate persons, and I will then prove that the apostle taught the same doctrine. In John 17: 3, Jesus says,

And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou has sent.

Where was Jesus at the time he offered this prayer? Why, here on earth. Where was his Father? In heaven. "Well," says one, "how do you know?" Because, as you recollect, Jesus taught his disciples to pray after this manner:—

Our Father which art in heaven.

Then, according to the statement made by Jesus Christ, we conclude that the Father was in heaven. Now, if he was the eternal Father himself, tabernacled in the flesh, why did he not teach his disciples to pray, "Our Father which art on earth in the flesh?" In teaching them to pray he conveyed an idea to them that he whom they should address in his name was the Father, and that he was in the heavens, and that he in whose name they were to ask for power, and wisdom, and light, and strength, by which they would be guided here on earth, was present with them; and the language which I have quoted conveys the same idea:—

And this is life eternal, that they might know thee the only true God.

That was his Father; and it was of equal importance and quite as essential

that they should know him (Jesus Christ) whom he had sent into the world; the Father in heaven, and Jesus in the world. Now, is that not plain language? And yet men will teach that God and Christ are one—one great Spirit, filling earth, heaven, and all space.

We now will go a little further. You remember what is said in John 20: 17. Jesus at this time had been crucified, buried, and had arisen. A woman, Mary by name, was interested in him, and went to the tomb to look for him. He appeared unto her, and when she saw him she was very much delighted, and went to embrace him; but he said,

Touch me not; for I am not yet ascended to my Father.

My Father! what do you mean? I thought you were the Father all the time. That would be a correct conclusion if the doctrine taught by many be true. Here we have Christ's body in the tomb and resurrected—come to life again; and now having been resurrected he says, "Touch me not." Why? "For I am not yet ascended unto my Father." I have not been to my Father, but I am going. Go and communicate to the brethren the fact that I am going to ascend to my Father, and your Father, to my God and your God. So you see he had a God.

Again in Mark 14: 34-36,

And saith unto them, My soul is exceedingly sorrowful unto death: tarry ye here and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt.

What is here implied? That, if there was no Father, or God in existence besides the one who uttered this language in the prayer that he offered in the Garden of Gethsemane where he had taken three of his apostles to watch and pray while he went to another place to pray, Jesus was a deceiver. And is it possible for us to believe that this man, Jesus, whom we have been taught from our infancy to look upon us as an innocent, truthful character, should deceive his apostles in that manner? I cannot believe that our blessed Lord would be guilty of such deception, and make a pretense of addressing some one

who had no existence at all. The idea is preposterous that Christ would say, "Abba, Father, not my will, but thine be done," if he were not addressing a power higher, greater, and superior to himself. He calls him Father, the same as he did when speaking to Mary.

You remember that once upon a time he put the question that is propounded in my text to the unbelievers who had gathered around him, I presume out of curiosity, and led thither by various notions, Matthew 22: 42. And now he said to his apostles, knowing they had heard the different opinions expressed by the people relative to himself,

Whom do men say that I, the Son of Man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

Having heard from the apostles what the people thought and how they were divided as to who he was, he puts the question direct to the apostles,

But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered, and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but *my Father* which is in heaven.

Did he say the Father was then talking to them; that he was the Father? and there was no other Father besides him? That is what he would have said if he were both the eternal Father and Christ; and I am sorry to say that some Latter Day Saints in places, Wales included, are a little in the dark with regard to this all-important question. Some have gone so far as to make the statement that Christ was the eternal Father because of a passage in the Book of Mormon which says that Jesus "is the very eternal Father." What did he say to Peter?

Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but *my Father* which is in heaven.—Matt. 16: 17.

That should be conclusive proof.

I call your attention to another incident. Now, as it is said by some that God, the Father, was the Spirit that was in the body, and that the body was Christ, we will draw a comparison and ascertain whether that theory is correct or not. This man, Jesus, of whom we are speaking, went to John the Baptist and demanded baptism. John did not ac-

cede at once, but after some persuasion he was prevailed upon to grant the request; and the record says that he went down to the river Jordan and baptized him, and that when he came up out of the water the Holy Ghost descended in the form of a dove, and a voice was heard to say, "This is my beloved Son." Now, here we have Christ, which was the body, in the water, and God the eternal Father, which was the spirit in the body; so that John not only baptized Christ, but the eternal Father too! What do you think of it? This is what the theory leads to; John was wonderfully honored in baptizing both Christ and the eternal Father.

Let us look at it from another standpoint. The body, which they call Christ, is one, and the Spirit in the body, which they call the eternal Father is, two, and the Holy Ghost which descended is three, and the voice in the heavens, that the word declares was the Father's, makes four in the Godhead and the Bible only claims three! Or, will they have us believe that Christ was ventriloquizing all the time, throwing his voice up to heaven, and making believe there was a Father there? We cannot believe such a doctrine as that. No!

Jesus went to John and demanded baptism. He was the one to whom the Holy Ghost bore witness; likewise the Father bearing witness to the Son said, "This is my beloved Son, in whom I am well pleased"—the three bearing witness of one another, thus proving they are separate and distinct too. Stephen, when being stoned to death, bore testimony that he saw the heavens open and the Son of Man standing on the right hand of the Father in glory. I want to give you a few more quotations before I get through with this point:—

For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.—John 3: 17, 18.

While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. And now I come to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.—John 17: 12, 13.

Here he is on the earth. And again he says in John 8: 42:—

If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, *but he sent me.*

(See also John 16: 27-31; 12: 47-50; Matt. 27: 46.)

You remember that when Jesus was on the cross, just before he expired he made use of this expression,

Father, into thy hands I commend my spirit;—

and it is written, that shortly after giving expression to these words he "gave up the ghost." Where do you suppose his ghost or spirit—which are synonymous terms—went? According to his statement, it went into his Father's hands. Jesus Christ was human and divine; he displayed both human nature and the divine character during his sojourn among men. I read an incident that demonstrates this fact:—

And when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish.—Matt. 18: 23-27.

Now, here we find him asleep. You and I oftentimes become sleepy during the day. He was tired, and took what we call a nap, and while he was sleeping there arose a tempest, and the waves rolled, and the winds blew furiously, and the disciples supposing they were going down to a watery grave rushed forward and said, "Lord, save us: we perish;" and whilst he was like his disciples in some respects, yet they knew he was superior to them; hence they appealed to him in their great distress, and he who had the divine or God-power in him commanded the waves and the tempest to be still. And when the disciples saw what wonders had been wrought by his command they cried out,

What manner of man is this, that even the winds and the sea obey him!

Here the human nature was made manifest and his divine power demonstrated to the joy and consolation of his disciples; and he proved to them that he was both God and man.

In John 11: 20 we read:—

Then Martha, as soon as she heard that Jesus was coming, went and met him, etc.

News had come to Jesus that Lazarus was dead. He told his disciples, "Lazarus sleepeth," meaning, of

course, that he was dead; and when Martha heard that Jesus was coming she met him, and told him that her brother was dead, and said:—

Even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again.

Yes, I know, says Martha, at the last day.

Jesus said unto her, I am the resurrection, and the life: he that believeth in me . . . shall never die. Believeth thou this?

She answered, "Yea, Lord." And when he saw Mary weeping

he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see.

And when he went to the grave with the weeping sisters and saw the Jews who had come to express their sorrow and grief, the human nature in Jesus manifested itself, because he wept with those who wept; he sympathized with them in their great sorrow, and turning to them said,

Take ye away the stone.

What was he going to do? He was going to raise Lazarus. But he had been dead four days and by that time his flesh was corrupt. Why, did they not believe that Christ was the resurrection? Yes, they believed that. Did they not believe he could raise him up? Yes, that he could and would in the resurrection day, but not then. "Take ye away the stone," he said, and in a loud voice he called to the sleeping dead, "Lazarus, come forth." To their amazement and great surprise they saw the brother that had been dead for so long a period as four days come forth. It was the God-power that brought Lazarus from the tomb.

In the first place he sorrows with them that sorrow and weeps with them that weep, in the second place the God-power is displayed. We read of him that he went away by himself to pray and plead for power, for strength, and for wisdom that he might be able to carry out the work that had been assigned him; and he had been away on such a mission just before the incident which we read of in Matthew 14: 26-22 took place. The record says that the disciples were in a ship crossing the lake, and to their astonishment they saw somebody walking on the water. Here his disciples showed the weakness of human nature, and cried out for fear as they beheld somebody on the water; and

asked among themselves what it was. It seemed impossible that it could be the one they had seen and known, the one raised up with them from their childhood! Surely it could not be the carpenter's son! No man could walk on the water! It was to them "a spirit," and they cried out with fear. They could not believe it was Jesus, he with whom they had been brought up from their boyhood days. Who was it? It was to them a spirit, and came straight to them; but presently he said, "It is I;" it was the one they had always been acquainted with. Peter thought he could go to him and away he started, but presently began to sink, and then he appealed to this one to save him and assist him, and Jesus reached out his hand and bore him safely up. Now, why could not Peter do it? If Christ was but human why could not Peter walk on the face of the water? Jesus walked and it was his God-power that enabled him to walk—on the face of the deep. Here we have displayed both the human and divine. He alone had both.

Now, he has gone, he has finished his work here for the time being. Where is he now? What is he doing? Well, I feel like uniting in the sentiment of the poet wherein he says that we have a Savior who is pleading in glory. Paul tells us that Jesus ascended to his Father and that he is seated at his right hand in power, in majesty, and glory; that he is our advocate with the Father, interceding and pleading for his people. So he has not completed his work yet, but is still working in the interest of humanity; and I am glad of it, because sometimes I feel very weak and despondent by reason of the difficulties and disappointments I meet in this life. Then I think of what Jesus said, and enter into my secret closet to make all my wants known to the Lord; and when I remember the manner in which Jesus prayed, it is consoling to me to know that I have one pleading for me who has passed through all my experiences and more. And when I pray for wisdom, and light, and strength, I realize his promise, that whatsoever we ask in his name believing, God will grant; and I am glad when I realize that he in whose name I plead with the Father was once a man of like passions as myself, and that he knows of the struggles I

have with the world and all that is likely to make shipwreck of my faith. Knowing this he pleads unto the Father, to be with the weak. Why? Because he has been here upon earth and tempted and had to withstand Satan himself. Yes, he had to meet him here face to face, and knows what evil there is in the world. He knows what human weakness is. He conquered, and now pleads with the Father for all who are weak; and I am glad that I have such a good, loving Savior who knows of the weaknesses of humanity, and who bears and forbears with us, and asks God to bear with us too.

Is not that grand? And when I get discouraged I have faith that he is pleading for me; that he proposes to keep on pleading for his people until he accomplishes this work; that he is willing to redeem all those who are willing to obey the gospel, the means of salvation; and that his work will not be done until he shall descend with the shout of the archangel, coming with all the dead that have died in him that they shall reign with him a thousand years; that in the meantime he will preach to, teach, and counsel them that he may make them perfect as he is perfect; and that when he has made them perfect and holy he will take them to his Father and deliver up the kingdom to him. May the Lord give us strength to continue.

What think ye of Christ? I will tell you. He was the grandest, best, and noblest character that ever graced God's footstool; and we should trust him, lean upon him, and keep his commandments; for if we love him we will keep his commandments; and if we obey him we shall dwell with him forever. He will be our King and Lord when he sways his scepter over all the earth. May his peace and blessing abide with us now and forever. Amen.

DIDN'T MIND CONVERTS.—There is one delightful anecdote touching the King of Ava's reply to the request of an American missionary for leave to try to make converts among the King's subjects. The King told Dr. Prince that he granted his request, and that he might preach his religion, but whenever his subjects were converted by it he should cut off their heads and send them at once into the paradise of which the Doctor had told them.—*The Athenæum*.

Miscellaneous Department.

THE WAR AT EL DORADO SPRINGS.

SECOND PROPOSITION.

Mr. Braden affirms his church to be in harmony with the Bible, in faith, doctrine, organization, and practice. He starts out with a very large roll of manuscript, reading his piece like a schoolboy, until "as long as Braden's manuscript," became a byword with the boys in town.

Said Mr. Braden: "We agree on many points of doctrine, so we will not debate the things upon which we are agreed. We believe in water baptism, so do the Latter Day Saints; we both believe in faith and repentance; we both have elders and deacons in our church; so we won't need to debate these questions.

"We are agreed upon nothing," said Elder White. "I challenge your whole system, water baptism and all. I dare you to undertake to prove that you believe in baptism for remission of sins as taught in the Bible. You have nothing in harmony with the Bible, and I demand the proof."

Strange as it may seem, Mr. Braden did not attempt an answer to the above challenge, and we are inclined to think if he had tried to defend his baptism he would have discovered that there were even some things about that in which the Christian Church and Latter Day Saints were not agreed.

Elder White mildly called the attention of the audience to the fact that Mr. Braden had virtually acknowledged the Latter Day Saints Church to be in harmony with the one established by Christ and the apostles; for he (Braden) had started out to compare his church with the Latter Day Saints Church instead of going to the Bible for such a comparison.

It was plainly apparent that Mr. Braden wanted to leave the subject as soon as possible and bring in the Latter Day Saints Church for examination. He feared, no doubt, that a point of order would be raised at this juncture so he advanced very cautiously. He contented himself by simply telling us in his first speech, that the Latter Day Saints were out in the woods in a little shanty, and that he intended to shell them out of the same before the debate was over. He invited all other churches to join him in his crusade on Mormonism, saying, "We will settle our little differences later on."

Here Elder White read from the *Christian Evangelist* showing the attitude of the Christian Church toward other churches, as voiced by their own ministers through said paper.

This quotation had its effect, and it could be noticed throughout the debate. The tide was rapidly turning against Mr. Braden, and ere the close very few sympathizers could be found outside of his own church.

Many in the audience criticised the moderators for not calling Mr. Braden to order in his effort to leave the question and drag in the Latter Day Saints Church, but later on they could see why the moderators had kept silent and let him have plenty of rope.

Mr. Braden insisted that the church was

properly compared to a building and the apostles and prophets were the scaffolding; that when the building was completed the scaffolding was removed. His attention was called to 1 Corinthians 12: 28, "And God hath set some in the church, first apostles, secondarily prophets," etc. They were in the church, consequently a part of the church, and if there was any scaffold to remove, it was not apostles and prophets, for they were a part of the building itself, the very "foundation," referred to as "lively stones," in Ephesians 2: 21, 22; 1 Peter 2: 5.

Mr. Braden took up his parable and said, "God once created a world and placed man, animals, plants, etc., in this world. He then set natural laws to govern these things and stopped the work of creation." So it was with the church, argued Mr. Braden. God began by miracles, but those miracles gave place to certain fixed laws by which the church was to be perpetuated.

"Very good analogy," said Elder White, "if properly applied. Christ came to earth as the creator of a church. He proceeded to so create, and set in that church certain laws and officers by means of which it might be perpetuated. Apostles, prophets, angel visits, revelation, etc., were some of the laws by which it was to be perpetuated. Destroy these and the body dies. Braden's parables seem to resemble an old "'61" army musket; they make a loud noise, but are so poorly sighted that they scarcely ever hit the mark, and are sure to kick the life out of the man that pulls the trigger.

Braden proceeds to lay down the proposition that anyone who believes in the direct manifestation of God's power in the signs enumerated in Mark 16, is "a liar, a fool, or a knave." He took up the prominent doctrines taught by the Latter Day Saints, one at a time, applying that phrase to each point, and used this expression probably twenty times in one speech. He wound up by challenging Elder White to produce a sign, saying that if he did so, he, Braden, would join the Latter Day Saints.

"Then you would be 'a liar, a fool, or a knave,' would you. Bro. Braden, if I would work a miracle for you?" retorted Elder White. (Applause from the audience and very sober countenances with Braden, Love, & Co.)

Mr. Braden proceeded to give an exegesis of the "more excellent way" of 1 Corinthians 12: 31; said Paul compared the church in his time to a child, and that later on it grew to be a full grown man; that the gifts and manifestations were necessary when the church was in that young and childish condition, but since it had now attained to full manhood these childish things are no longer needed. The church was then a child and was in the excellent way; it is now a man and in the "more excellent" way. Tongues, prophecy, etc., were in part; but since that which is perfect is come that which is in part is done away.

On this point Elder White made some "sledge-hammer blows." The writer became so interested that nothing appears in my notes, so will have to trust to memory in stating the argument. Some of the points

presented were about as follows: "Paul's preaching was in the excellent way, but Braden's preaching is in the more excellent way. Therefore Braden is far in advance of Paul. The church in Paul's day was only a childish concern, but Braden & Co. represent a full grown man. The church in the apostolic age with all its gifts and blessings was only a little side show, and Mr. Braden's church is the main circus. We will never attain unto the 'more excellent way' in this life. All that we do here is in part. Our knowledge is only in part; we speak with tongues and prophesy in part as did Paul, but when the excellent way is come and all things are made perfect, then our prophesying will be perfect, our speaking with tongues will no longer be in part, but will be complete. Our knowledge will no longer be in part, but we shall know also as we are known."

Here the speaker illustrated by using the lamp before him. "The time was when people used an old-fashioned tallow candle to make a light, but when the more excellent way came and the coal oil lamp was presented to the world, then that which was in part (the tallow candle) was done away. That which is in part is replaced by something that is better.

According to Mr. Braden's theory, when the old tallow lamp was done away, because of its imperfection, we should never have any more lamps. Braden's more excellent way would simply leave everybody in the dark. In Braden's excellent way they prophesy in part, but as we advance to the more excellent way we do not prophesy at all. In the excellent way we speak with tongues, but in Braden's more excellent way we have no such gifts.

In the excellent way we know a few things, in part, but when that more excellent way of Braden's comes we know nothing at all.

Mr. Braden took up Acts 2: 38, 39, and says: "Any man who will claim that this promise is to him in this age is either a liar, a fool, or a knave."

Here Elder White again referred to the *Christian Evangelist* and read from Mr. Garrison, the editor, in which he positively states that the baptized believer may expect the fulfillment of this promise to him in this day as well as in the apostolic age. "No wonder," said Elder White, "that Mr. Garrison had such a hard time in indorsing Mr. Braden." This cut like a knife on Mr. Braden, as it was the first reference to the difficulty concerning the indorsement since the debate began. Elder White showed that the promise was unto all men in all ages. Mr. Braden contented himself by saying that the Bible was the standard of evidence, and not Mr. Garrison, that the promise was to "as many as the Lord our God shall call" to receive this power." He attacked the Latter Day Saints' position on a succession of apostles. He said that when an apostle died another was not chosen in his stead.

When his attention was called to Matthias, Paul, Barnabas, and others, he said that Matthias was not an apostle; that he was not legally and properly chosen; that God had no hand in the matter, and that this was all before the day of Pentecost, and therefore the

apostles were not inspired, therefore were acting without authority.

Mr. Braden had seemingly forgotten that he had previously challenged Elder White to show a single instance in which miraculous power had ever benefited anybody; and now he sets up an objection to the ordination of Matthias, because he thinks no such power was demonstrated at his ordination. He was referred to the Book of Psalms, where God spoke through the psalmist and ordered just such a procedure, and that the apostles were acting upon that revelation long published to the world. When his attention was called to Paul and Barnabas, he simply said, "Barnabas was an apostle, but not one of the Twelve." "We have apostles in our church," said Mr. Braden, "just the same as we have Christ in the church. Christ is the head of the church. The same argument that proves that living apostles should be in the church now, proves that there should be a living Christ in the church now."

Elder White said that he was ready to admit that Christ was the head of the church in the same way that the husband is the head of the wife. "But," said he, "would you intimate, Mr. Braden, that because you are in this sense the head of your wife that she has no head of her own?" The church, then, needs a head of her own on earth.

"But," said Mr. Braden, "if you have inspired apostles and prophets in your church, give us some proof of it by showing that you have miracles in your church. I don't ask you to perform one here. I just ask for a single proof that such a thing ever occurred in the Reorganized Church."

Elder White replied that if Braden's theory be true, that the apostles were not inspired until Pentecost day, that miracles are not proof of inspiration anyway, as they did many miracles before they were inspired, according to Braden, and if an uninspired man can perform miracles, Braden could proceed to perform his own miracles. John was one of the greatest prophets ever born of woman, and yet he did no miracle. This latter statement Mr. Braden called in question, but was referred to John 10: 41 in proof of the statement.

Mr. Braden said the signs of Mark 16 were limited to the eleven; but when he was referred to Ananias, Paul, Philip at Samaria, Stephen, and the whole Corinthian church, he arose to a point of order. He denied having made the statement, and before the point of order was decided proceeded to explain what he did say, and if anyone could see that he made it any different we failed to find who it was, for it was universally admitted that he repeated his first statement that "the fulfillment was as wide as the promise, and the promise as wide as the fulfillment. The promise was to the eleven and the eleven *only*;" which he said, at least, twenty times during the debate.

Mr. Braden vainly endeavored to make the use of grammar help him out on this much-dreaded sixteenth chapter of Mark. He went back to verse fourteen for a starting point, in order to be sure and have the whole thing apply to the eleven. The expression,

"and these signs shall follow them that believe" "meant the unbelieving eleven," said Mr. Braden. Then, retorted Elder White, "He that believeth and is baptized shall be saved," meant the eleven, too, and don't apply to anybody else. The *believer* was to be baptized. The signs were to follow the *believer*.

In his effort to carry his point Mr. Braden made the word "they" refer to the eleven all the way through. Then Elder White read, "They," the eleven, "shall lay hands on the sick, and they," the eleven, "shall recover;" but the sick man would die, of course. He further called the attention of Mr. Braden to a very serious blunder in his grammar. Two persons are speaking here: First, the historian, Mark, is speaking in verse fourteen, and is, therefore, "in the first person." Second, Mark makes a direct quotation from Christ in verses 15, 16, 17, and 18. As a pronoun must agree with its antecedent in *person* and *number*, we cannot go back to Mark's language for an antecedent to one of Christ's pronouns. Mr. Braden did this, consequently violated the rules of grammar. In this quotation Christ is the first person, the one speaking; the apostles are the ones spoken to, consequently in the second person; the believer, in all the world, is the person spoken of, consequently in the third person. "He that believeth," third person, and is baptized shall be saved. He that believeth not," third person, "shall be damned. And these signs shall follow them," third person, "that believe."

Mr. Braden objected to the above construction on the ground that a plural noun could not have a singular antecedent, but it would certainly be a difficult task for Mr. Braden to convince any well-informed person that the words, "he that believeth," are used in the singular number. If so, one person is all that was ever expected to believe, and, unfortunately for the fairer sex, that one person must be of the masculine gender. Such is the result of Mr. Braden's logic, if closely examined. Anyone with even a limited knowledge of grammar can at once see that the word "he" in this case is not a singular pronoun, but is a generic term and therefore plural.

Miraculous power ceased, said Mr. Braden, when the last person died on whom the apostles laid hands. In his first speech the last evening he spent probably two thirds of his time in demanding of the Reorganized Church that they show him the evidence that any sign had ever occurred in the history of the Reorganized Church. Mr. Braden had previously flaunted this same challenge to other brethren in different places; and so confident was he that it could not be met he prepared it in the form of a circular so that it would be handy. It seems that this circular had been first printed and directed at Bro. Scott, at Knox, Indiana. Mr. Braden erased this part, however, and changed it to read as follows:—

February 11, 1895.

A CHALLENGE.

To I. N. White and The R. C. J. C. L. D. S. of El Dorado. Has a Sign Ever Occurred in the History of the R. C. J. C. L. D. S.

Messrs.:—

Do not you claim that the C. J. C. L. D. S. was; and that the R. C. J. C. L. D. S. is the true church of God—the true church of Christ, because the signs of Mark 16:17, 18, 19, 20 have occurred in the work and in the history of those organizations?

Do not you assert that the church of the Disciples of Christ, and all other churches, that do not claim that such signs occur in connection with their work, are not true churches of God—true churches of Christ, because such signs do not occur in connection with their work?

Now Messrs.: You are hereby challenged and defied to name one instance of a sign of superhuman power that has ever occurred in connection with the work and history of the C. J. C. L. D. S. or the R. C. J. C. L. D. S. in over six-four years of such history, and from that such signs did really occur. Do not you claim that there are living witnesses that such signs have occurred in connection with the work of the C. J. C. L. D. S. and the R. C. J. C. L. D. S.?

If I will select one lawyer of El Dorado will you select another, and these two a third to act as a committee of investigation and arbitration, to decide whether you can prove that a sign of superhuman has ever occurred in connection with the work and history of the C. J. C. L. D. S. or the R. C. J. C. L. D. S.

All witnesses to be sworn, and cross-examined, as in courts of law. As you claim to have living witnesses that such signs have occurred in connection with the work and history of the C. J. C. L. D. S.; and the R. C. J. C. L. D. S. should not you produce such witnesses, and should not they be treated as all witnesses are treated in the courts of law?

Now Messrs.: Will you prove the claim that is the foundation of your system? Or will you confess it is false by refusing to face a fair investigation?

CLARK BRADEN.

Elder White was "loaded for bear" on this point, and was only waiting for Braden to commit himself and become boisterous, which he certainly did.

Elder White began his reply to this by showing from the Scriptures that these blessings followed the believer and were not alone confined to the apostles. He then proceeded to quote from the early Fathers of the second, third, and fourth centuries, to prove that these gifts did really occur in their day. John Wesley was also introduced in this connection to good effect. I did not note down all the quotations used, as they may be found in the books published by the church, so I will not attempt to give them. (See Presidency and Priesthood, Compendium, and Instructor.)

Elder White next introduced a testimony of healing in the days of Joseph the Seer, as recorded in the history of Braden's own church. It is found in Hayden's History of the Disciples, page 250, and reads as follows:—

"It cannot be denied that Joseph Smith was a man of remarkable power—over others. Added to the stupendous claim of super-natural power, conferred by the direct gif-

of God, he exercised an almost magnetic power—an irresistible fascination—over those with whom he came in contact. Ezra Booth, of Mantua, a Methodist preacher of much more than ordinary culture, and with strong natural abilities, in company with his wife, Mr. and Mrs. Johnson; and some other citizens of this place, visited Smith at his home in Kirtland, in 1831. Mrs. Johnson had been afflicted for some time with a lame arm, and was not at the time of the visit able to lift her hand to her head. The party visited Smith partly out of curiosity, and partly to see for themselves what there might be in the new doctrine. During the interview the conversation turned on the subject of super-natural gifts, such as were conferred in the days of the apostles. Some one said, 'Here is Mrs. Johnson with a lame arm; has God given any power to men now on the earth to cure her?' A few moments later, when the conversation had turned in another direction, Smith rose, and walking across the room, taking Mrs. Johnson by the hand, said in the most solemn and impressive manner: 'Woman, in the name of the Lord Jesus Christ, I command thee to be whole,' and immediately left the room.

"The company were awe-stricken at the infinite presumption of the man, and the calm assurance with which he spoke. The sudden mental and moral shock—I know not how better to explain the well-attested fact—electrified the rheumatic arm—Mrs. Johnson at once lifted it up with ease, and on her return home the next day she was able to do her washing without difficulty or pain."

Mr. Kennedy's book on pages 121 and 122 has this version of the circumstance:—

"Then he moved to her side, and taking hold of her palsied hand, said in a deep and solemn tone, 'Woman, in the name of the Lord Jesus Christ, I command thee to be whole!' With no further word or look, he abruptly turned, and left the room. The hand that he had lifted did not fall. The lady attempted to move it, and found that it was once more under her control. Upon her return home she discovered that she could use it equally with the other, and thus it remained until her death, fifteen years later."

"Now," said Elder White, "here is the testimony you wanted, right from one of your own books too, and you can't go back on that. But," said he, "I know how Braden will try to get around that. He will tell you about the old white sow after the man on crutches." Then he proceeded to relate in detail the story of the old sow as so often told by Braden. Then turning to the account of the man at the "beautiful gate" who was healed by Peter, Elder White showed how this same "sow story" might be told on Peter and John when they were performing miracles. Braden seemed disappointed in not getting the first slice of pork, but proceeded to tell the old story, notwithstanding the fact that I. N. had gotten ahead of him. It failed to raise the desired laugh for Mr. Braden and that made him feel bad.

Elder White next introduced sworn testimony from Elder W. J. Smith, of Detroit, Michigan, and fourteen others concerning the healing of Miss Alice Morgan on October 28,

1894, of a stroke of paralysis. Also the sworn statement of the same elder and two other witnesses testifying that Ella Miller was healed of lung and heart disease, July, 1894. A sworn statement was also presented from Elder R. C. Evans, of London, Canada, and three others, testifying that Edwin Poil, a raving maniac, had been instantly healed. The following was also presented from the same elder, relative to the healing of George Walker of blindness.

"This is to certify that while in Chatham, Ontario, on Thursday, December 1, 1887, I went to the home of Bro. and Sr. George Walker. Bro. Walker had been working on the new Catholic church in Chatham, and had got some kind of cement with lime in his eyes. They went for the doctor, but by the time the physician reached him his eyes were literally burned out; I was informed by Sr. Walker, in the presence of her husband, that the eyeballs were burned away, and the doctor had hard work to get the lids open wide enough to see the eye, and that all there was where the eye once was, was red lumps a little larger than a wintergreen berry. The doctor said there was no hope of his ever seeing again. He was in a room blindfolded when I arrived. He had been blind for several weeks. We talked some time, when all of a sudden silence reigned, and I heard a voice say, 'He who spat upon the clay can heal this man to-day.' The Spirit of the Lord rested upon me in power, and I walked over to Bro. Walker, led him to the lounge, laid him down, poured the consecrated oil in his sunken sockets, laid my hands on his head and prayed for just a moment, when a power rested upon me and I said, In the name of Jesus Christ I say unto thee, Receive thy sight.' I took my hands off his head and he sat up, opened his eyes, and did see. I bear my testimony to this in the name of Jesus Christ, before whom I must appear. George Walker is now enjoying his eyesight, and is living in Chatham, Kent county, Ontario. When I first wrote the above for publication in *Autumn Leaves*, for November, 1890, Bro. and Sr. Walker both signed their names as evidence of the truthfulness of the above, George Walker and Fannie Walker, and many times since its publication have they borne testimony both by letter and word of mouth regarding it.

"Signed, Elder R. C. EVANS.

"CHATHAM, Kent county, Ontario,
December, 1894.

"This is to certify that the testimony borne by Elder R. C. Evans, regarding my being blind and being healed and restored to sight as sworn to by said R. C. Evans, is true.

"Signed, GEORGE WALKER.

"FANNY WALKER.

"Sworn to and subscribed before me on this 5th day of December, 1894.

"M. ANDERSON,

"Justice of the Peace, in and for the county of Middlesex, Dominion of Canada."

To the foregoing is appended the following:—

"DOMINION OF CANADA, COUNTY OF KENT. { In the matter of the book written *Autumn Leaves* by Elder R. C. Evans.

"To wit: We, George Walker of the town

of Chatham, in the county of Kent, and Fanny Walker, of the said town of Chatham, his wife, do solemnly declare that we have read the testimony of Elder R. C. Evans contained in a book written by him entitled *Autumn Leaves* and published in 1890, relating to the cure of blindness effected by the said R. C. Evans, of the said George Walker, a copy of which testimony is hereto annexed. That I, this deponent, George Walker, am the person referred to in the said testimony, and was cured of blindness by the said Elder R. C. Evans in the manner herein stated, and that the said testimony of Elder R. C. Evans is true.

"That I, this deponent, Fanny Walker, am the wife of the said George Walker, and that the testimony of the said Elder R. C. Evans aforesaid is true.

"And we make this solemn declaration conscientiously, believing it to be true and knowing that it is of the same force and effect as if made under oath and by virtue of *The Canada Evidence Act, 1893.*

"GEORGE WALKER.

"FANNY WALKER.

"Declared before me at the town of Chatham, in the county of Kent, this 10th day of December, A. D. 1894.

"W. G. RICHARDS,

"A Commissioner of County Kent."

In addition to the above sworn statements Elder White presented the following:—

"State of Missouri, }
County of Clinton. } ss

"Personally appeared before me a notary public in and for the State and county aforesaid, Ellsworth Moorman, to me personally known to be of lawful age, of a sound mind, and a reliable, truthful man, who on his oath deposes and says that in the year 1875 my hearing became deficient from some unknown cause, till finally the auditory nerves absolutely refused to perform their functions, and I became totally deaf and oblivious to all around except what I could see. Later on one evening during that year Elders W. C. Nirk, of Rhodes, Iowa, and I. N. White, of Clinton, Missouri, administered to me, and when I awoke next morning my hearing was perfectly restored, not only to its normal condition, but was much more acute than before I was afflicted. And to-day, after fifteen years, I can say I never have had a relapse since; all of which I attribute to the power of God through his servants' administration.

"Signed, ELLSWORTH MOORMAN.

"Subscribed and sworn to before me this 12th day of August, A. D. 1890. (My commission expires December 18, 1893.)

"E. D. CORNISH, Notary Public.

"MRS. E. MOORMAN, Witness."

The foregoing document was read by Elder White. He then said: "Now, ladies and gentlemen, I have given Mr. Braden the testimony he has so loudly and repeatedly demanded. Sworn testimony, too, from responsible parties who cannot be impeached. Now, in addition to this I wish to add my individual testimony. I know the statement of Ellsworth Moorman to be true, as I am the I. N. White referred to in his sworn statement."

Here Elder White related the circumstance

in detail, then turning to Mr. Braden, said: "I am now ready to be placed under oath and be cross-examined by these two moderators, who are lawyers, and you can also call another lawyer from the audience if you desire it."

Mr. Braden did not respond to this, although Elder White offered to do so on his own time.

Thus closed one of the greatest public debates ever held by the church.

One can judge as to what the public sentiment was from the following note received by the writer, which explains itself:—

"EL DORADO SPRINGS, Missouri,

"February 16, 1895.

"Messrs. Moderators:—This being the closing night of the discussion, we beg to take this opportunity of expressing our appreciation of the Rev. I. N. White for the manly and noble way in which he has conducted himself from beginning to end of this debate. He has acted the part of a polished Christian gentleman—often brilliant—always soaring above the use of language that was more becoming the prize ring than the pulpit, and in so doing has won the esteem and admiration of all unprejudiced minds.

"Very sincerely and respectfully,

"MANY VISITORS,"

"Of El Dorado Springs.

"P.S.—None of us are Mormons or residents of this city."

Accompanying the above note was the following personal letter:—

"EL DORADO SPRINGS, Missouri,

February 16, 1895.

"REV. MR. DUNCAN, Dear Sir:—I inclose a note with the request that it be read at the meeting to-night (White-Braden debate). The letter was written by request of several visitors at the Springs, all of us are nonresidents of this city and nonmembers of the Reorganized Church, which you and Mr. White represent. We do not wish our names given out publicly because we do not care to become the victims of the ungentlemanly bigot, who is not worth a comparison to John L. Sullivan, who opposes Mr. White in this debate. Consequently you will withhold all names.

"Signed, ———.

"P. S.—We have had all we want of Braden. If he declares the letter a forgery say to him you will produce the author and signers before Monday, ten o'clock. We suggest to have it left to the vote of the house to-night and see whether our letter is not indorsed by a majority of those present."

Owing to the difficulty in preserving order and the positive instructions from the "official board" that no speeches should be made or other manifestations of approval or disapproval from any source, the foregoing was not presented. The Latter Day Saints are willing to abide the decision of the public, but Mr. Braden has been scheming for an indorsement from the people of El Dorado, an account of which may appear later on.

For the present, adieu.

In bonds,

C. R. DUNCAN.

Net profits of gambling on the continent are estimated by an authority to exceed twenty-five million francs a year.

POTTAWATTAMIE.

At the Pottawattamie district conference it was moved and seconded that we instruct our delegates to use their influence and vote for a smaller hymn book consisting of about 250 hymns, with words and music written together, as the Harmony is not convenient to carry around. This slipped my memory when I sent the minutes of the conference.

THOS. SCOTT, Dist. Sec.

UNDERWOOD, Iowa, March 16, 1895.

MARRIED.

HINDS—HOBSON.—At the residence of Bro. A. S. Cochran, Lamoni, Iowa, on Saturday, March 9, 1895, Bro. Peter M. Hinds, of Lamoni, Iowa, to Mrs. Ida F. Hobson, formerly of Salem, Iowa; Elder A. S. Cochran officiating.

DIED.

PARRISH.—Mrs. Susannah Parrish was born at Sackett's Harbor, New York, September 17, 1807; died at San Bernardino, California, December 8, 1894. She was married to Ezra Parrish April 8, 1827. She started West in 1836 to Missouri; from Missouri to Nauvoo, where she resided for seven years; again started West, living in Iowa and Nebraska, and arrived in Salt Lake in 1850; moved to San Bernardino, in 1858, where she resided until her death. She was the mother of twelve children; only five survive her. Mrs. Parrish's ancestors came to America about 1631. She distinctly remembered the engagement between the English and Americans at Sackett's Harbor in the war of 1812-14. She passed through many trying scenes in Utah. She was a faithful member of the Reorganization at her death. Funeral sermon by D. L. Harris.

HAXTON.—Near Petrolea, Ontario, March 1, 1895, Bro. James Haxton. Deceased was born September 27, 1858, in Michigan; was baptized by Elder J. N. Simmons October 5, 1884, at Petrolea, Ontario. He passed away in peace with the hope of a glorious resurrection.

FROST.—At Haverhill, Massachusetts, March 1, Viola Delano, daughter of Bro. Wm. F. and Sr. Georgiana Frost, aged 2 years, 2 months, and 18 days. Blessed by Bro. R. Bullard, of Boston. Funeral sermon by Bro. J. A. Gunsolley, of Lamoni, Iowa. The little one came to her death by falling onto a pail of boiling water, overturning it onto her, scalding her terribly. After suffering intense agony for nearly six days, she passed on to await the resurrection morn.

"Another hand is beckoning us,
Another call is given;
And glows one more with angel steps
The path that leads to heaven."

DEVORE.—Sr. Mary, wife of Bro. L. F. Devore, died March 9, 1895, at Keighley, Kansas. She was born October 31, 1857, at Pleasanton, Iowa. She united with the Latter Day Saints July 20, 1884, being baptized by Elder M. M. Turpen. Sr. Devore was firm in the faith to the last, and died in the hope of a glorious resurrection. May we be prepared to meet her when the trump of God shall call. Funeral sermon by Elder R. W. Davis.

Dearest Mother, thou hast left us,
And our loss we deeply feel,
But the God whom we believe in,
He can all our sorrows heal.

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Vol. 42.

Lamoni, Iowa, April 3, 1895.

No. 14.

Thos France 5 96 NW

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But there is always a reserve force in the lungs and none breathe to the fullest capacity. The estimate according to Dr. Pettinkoffer, the celebrated German physician is about two-thirds of a pint at each inspiration or 2,160 gallons every twenty-four hours, 788,400 gallons for one year.

Is it not plain we need more air than food, and need it every moment or we sicken and die?

The steamer Londonderry sailed from Liverpool for Sligo, 1848, with two hundred passengers. A storm came on, the captain ordered all below and closed the hatches. The cabin

was eighteen feet long, eleven wide, and seven high. In six hours seventy-two were dead and many dying, their bodies convulsed, the blood starting from their eyes, nostrils, and ears, all inside of six hours. The captain was as ignorant of the fact that air breathed over is poisonous, as are many of the builders or architects of our great halls, churches, etc., to-day.

Every schoolboy and girl knows the story of "The Black Hole of Calcutta" how one hundred and forty-six prisoners were shut up in the evening in a room eighteen feet square, one sultry night in Bengal. The only ventilation was two small heavily barred windows. At six o'clock next morning when the doors were opened, only twenty-three still breathed. One hundred and twenty-three had died from suffocation.

How often we go into halls, churches, cars, schoolrooms, and even dwellings and sick rooms, and in a few minutes feel suffocated and sick.

What is the matter? Why simply the air is impure. We are being poisoned by carbonic acid gas. In a large church in a certain city, from one to three persons fainted or were made so sick as to be compelled to leave the house, at nearly every Sunday morning service.

The cause, a low ceiling and no ventilation.

On going from a closed room of oft breathed air, into the open air, how quickly comes a sense of relief and a few full, deep inspirations of common air quickly revives us. Why?

Because the lungs are now able to free themselves of the carbonic acid gas and other impurities, and take up the life giving tonic, oxygen gas, from the air, thereby purifying the blood, increasing the circulation, and stimulating every nerve and fibre of the whole being.

Suffocation is death from want of pure air in the lungs.

To live, mature, and enjoy good health, the air, in the lungs must be frequently changed.

To breathe impure air, or an insufficient amount, is far more hurtful

than an insufficient amount of food, sleep, rest, cleanliness, or sunshine, and yet strange to say, we hear but little complaint and practically scarcely any effort toward the thorough ventilation of our public conveyances, halls, churches, schoolrooms, dwellings, etc., but we do hear a great hue and cry if our sleep is disturbed or our food is not up to the standard."

EVERY-DAY RELIGION.

RELIGION consists less in forming ideals than in realizing them. We all have ideals higher than our attainments; religion consists in attaining those which we already possess; though incidentally it gives us, in the process, new and higher Ideals. Religion brings with it high thoughts and noble emotions; but it does not consist in high thoughts and noble emotions; it consists in realizing, in deed and life, high thoughts, and in giving, in deed and life, practical effect to noble emotions. Religion does not consist in thinking great things about God or goodness; nor in feeling high emotions respecting God and goodness; but in doing some service for God and being somewhat like God.

Christ was an idealist. He lived in the eternal and invisible world. The Father was his companion and his friend. The future was full of hope to him. His thoughts of God were noble and ennobling; his trust in God serene and unruffled; his love for God and for his fellow-men deep, true, abiding. But in his pictures of life he never suggested that either great thoughts or deep emotions were the measure of piety. His portraits of saints were never of meditative mystics, or eloquent prophets, or pietistic recluses. The Samaritan who picked up a wounded traveler and cared for him at some expense to himself; the widow who cast her all into the charity box of the temple; the publican who cried, "God be merciful to me, a sinner;" the farmer who sowed his seed in all soils; the merchant who, when he found a pearl of great price, did not covet it or try to get it for nothing, but sold all that he had and bought it

in honest dealing; the steward who administered his lord's estate honestly and turned the proceeds over to him when the time of accounting came—these were Christ's types and portraits of religious men. To do justly, to love mercy, and to walk humbly with God—this was his representation of religion.

His life exemplifies the same truth; it was a life of everyday religion. He did no great thing. He founded no State; led no armies to victory; wrote no books; formed no great organization; delivered no great orations. He was not great as Moses, or Joshua, or David, or Isaiah. Even his sermons are most of them conversations; and the few that are not are conversational. No schoolboy ever goes to the orations of Jesus Christ for a declamation. He was as eloquent when talking with a poor, sinful, and sorrowful woman on the well curb in Samaria as when addressing a congregation of three or four thousand on the Mount of Beatitudes. He talked to the thousands as he talked to the one. He poured into common deeds an uncommon spirit, and exemplified divinity by showing how a very simple life can be made divine by filling it with the spirit of faith, and hope, and love. The difference between a bit of black carbon and a luminous lamp is in the electricity which passes through the carbon. This is religion—a divine current making luminous a common life. Bringing God into everyday life makes every day a sacred day and every life a divine life.—*Outlook*.

ZION'S RELIGIO-LITERARY PROGRAM.

Senior religious department; J. F. McDowell, superintendent, Magnolia, Iowa.

April 7-13.

Duet. Scripture lesson, Romans 6: 1-13. Song 189, Saints' Harp. Prayer by vice president. Roll call. Respond by verse from Psalm 78. Song. Essay: "The hidden life in Christ." Instrumental music. Poem: "Palestine," by Whittier. Quartet. Three consecutive *brief* prayers, by members. Song 27, Saints' Harp, stanzas 1 and 3. Paper, "The humanity of Christ." Music. Reading, 448, Saints' Harp. Doxology. Benediction.

Junior religious department; David J. Krahl, superintendent, No. 216-218 North Fourth street, St. Joseph, Mo.

April 7-13.

Hymn, Saints' Harp 925. Prayer. Recitation. Study, Book of Mormon Lectures, pages 15-19. Hymn, Saints' Harp 745. Pa-

per, Brief extracts from church publications for past month, with comments. Quartet. Melchisedek priesthood, "Presidency." Doctrine and Covenants 104: 11, 31, 32, 42; 19: 2; 27: 2; 87: 2; 107: 39; 110: 9; 107: 18. By ten members, each to read one paragraph. Two-minute papers, "Authority of the Presidency," three members. Recitation. Dismissal.

Senior historical department; F. M. Sheehy, superintendent, 2948 Washington street, Boston, Massachusetts.

April 14-20.

Opening song. Prayer by the secretary. Paper on Montezuma. Duet, vocal. Descriptions: 1. The Aztec capital. 2. Royal household. 3. Its markets. Music. Essay on the city of Cholula and its capture by Cortes. Cortes' visit to the great temple at the capital. Singing. Report of critic. Business. Dismissal.

Junior historical department; Etta M. Hitchcock, superintendent, 2506 Slattery St., St. Louis, Missouri.

April 14-20.

Hymn. Invocation. Reading, president. Hymn. Reading, Psalm 117, a member. Instrumental music. Five-minute paper, "Gideon, the mighty man of valor." Vocal duet. Roll call. Responsive reading in charge of president; Judges 6: 12-24. Business. Hymn. Benediction.

Senior temperance department; G. H. Gates, superintendent, No. 9 Pierce street, Providence, Rhode Island.

April 21-27.

Hymn. Invocation. Scripture reading, Isaiah 3: 16-26. Hymn. Reading. Paper, "Jewelry. Its effect on character." (Five minutes.) Vocal solo. Paper, "Ornaments. Their place in history." Recitation. Instrumental music. General discussion: Question, "Is the wearing of jewelry a sign of pride or vanity?" Vocal duet. Critic's report. Business. Dismissal.

Junior temperance department; R. B. Trowbridge, superintendent, Parsons, Kansas.

April 21-27.

Song. Responsive reading, Proverbs 18th chapter. Prayer. Music (by society). Recitation. Two essays on "The intemperate use of our influence." Roll call, response. Select reading (on temperance). Music. Question: "Is the exercise of faith ever used intemperately?" Short talk by the secretary. Business. Dismissal.

Senior literary department; Dora Young, superintendent, Dow City, Iowa.

April 28-May 4.

Song. Religious exercises. Paper, "Dr. Parkhurst and his reforms." Contrasted studies, Wm. Cowper and Robert Burns. Music. Description, St. Peter's cathedral. Recitation. Sketches, Lord and Lady Aberdeen. Music. Current events—literary. Table talk—The Lexow Committee.

Junior literary department; Jessie Cave, superintendent, Lamoni, Iowa.

April 28-May 4.

Opening song. Prayer. Song. Select reading. Essay: "Does sincerity justify a wrong?" Questions. Incidents in the life of Joseph Smith the Martyr. Music. A story

from life. Roll call. Respond with quotations from Doctrine and Covenants. Paper, "Necessity of information concerning church work." Song. Dismissal.

THE DYNAMICS OF MIND.

The dematerialization, or perhaps what may even be called the spiritualization of physics, as a science, is one of the most marked logical tendencies of recent investigation and philosophy. In the light of recent psychical demonstrations it has been said that thoughts are things, but perhaps it is better to say they are forces. In physical science the theory now is that vibration is a universal law, and the medium of these motions is the universal ether, so that here is a common meeting ground of the spiritual and material. In the February *Arena*, Henry Wood, writing on "The Dynamics of Mind," extends this conception to the processes of mind, and claims that as matter is now held to be instinct with life, so thoughts are as much dynamic forces in life as any other of the phenomena of nature—electricity or magnetism, for instance.

AMERICAN PLACE NAMES.

Cape Cod was named from the abundance of these fish. The Indian name was Tamwock, codfish.

The Indians called the Des Moines River the Inyanshoh-shahwopka, "River of Red Stones."

The Conemaugh River, Pennsylvania, was named by the Indians. The word means "Otter Creek."

The Kentucky River was first named the Louisa, in honor of the Duchess of Cumberland.

Keweenaw Point, in Michigan, was so called by the Indians. The word means, "A Portage."

Cape Hatteras took its name from that of a tribe of Indians who lived in the neighborhood.

Quinsigamond, the name of a Massachusetts lake, signifies "Good Fishing Place for Pickerel."

Mount Desert Island was thus named by Champlain, on account of its barren appearance.

Blackwell's Island was named from James Blackwell, its former owner. The Indians called it Minnehannock, the "island place."

The Aroostook River took its name from an Indian word signifying good men.

NOTICE.

The Independence branch has appointed F. C. Warnky, W. Roberts, A. L. Newton, Geo. Harrington, and F. Curtis, a committee on reception and accommodation of those attending General Conference. Board will be furnished at \$3 per week. All who desire further information, or to have accommodation furnished, are requested to address with inclosed stamp, A. L. NEWTON, Sec.

HOME SEEKERS' EXCURSION,

Via C. B. and Q. Tickets sold March 5, April 2 and 30, 1895. For dates, limit, and rates, inquire of your local passenger agent.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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No. 14.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF - CORRESPONDING EDITOR.

LAMONI, IOWA, APRIL 3, 1895.

"THE HOLY SCRIPTURES."

WE are apprehensive that now and then an elder in the field may become overzealous, possibly oversanguine in regard to the teaching the Bible, Holy Scriptures, and the revelations. The Lord commanded the church in 1831,

Thou shalt take the things . . . which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doth according to these things shall be saved, and he that doeth them not shall be damned, if he continues.—D. C. 42: 16.

This was given before the translation of the Holy Scriptures was begun, and the Scriptures then had by the church was the King James', or Common Version of the Bible. There can be no mistaking what is meant by the foregoing quotation, because in the same section of the same instruction the elders, priests, and teachers of the church were directed to teach the principles of the gospel "which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel." (D. C. 42: 5.)

There is a disposition on the part of some to discard the Common Version of the Bible, and to cast it aside with more or less of vehemence and apparent contempt and scorn, thereby creating in the minds of those who hear them the impression that they discard the King James' version of the Bible as out of date, and unworthy of credence. This is an error in judgment that if indulged in will inevitably destroy the usefulness of the elder that does it, and give additional force to already existing prejudice in them who bear it against the church; and add greatly to the burdens of the more moderate and wiser men in the field.

There is nothing in either of the books, or in any of the later revelations that will justify any elder

whether he be high in place, or humble in sphere in treating the Bible in such way, or that will warrant the excluding of it from the field of our controversy with the world. The declaration that when the Scriptures, which were in process of correction and translation should be fully given they were to be taught, does not in any sense mean that then the Bible was to be cast aside; but does mean that then, in company and in comparison with the one was to aid in the comprehension of the other.

When Elder W. P. Brown, of the Whitmerite brethren then, was at Lamoni, a few years ago, he caught the Scriptures from the stand, and cast it with some force upon a chair standing on the platform behind him, saying:—

We do not need the word any more; we have the Spirit; and we will not ever need the book unless we lose the Spirit and get out of the true way, and then we would only need it to know how to get back in the way.

It was at the time thought to be a rash and unfortunate saying for one who was trying to get people to return to the "word of God," as he understood it. If it was a rash and unprofitable procedure on the part of Elder Brown, can it be anything less so on the part of those charged directly to teach the things found in the Bible, the Scriptures?

The elders of this work should remember that the command of the Savior, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5: 39), if of force to the Jews who heard it given, is of still greater force to us; because of the additional writings which we are conscientiously bound to accept as "the Scriptures."

It is quite impolitic for us to invite the attention of the people to our work, and tell them that their Bibles contain sufficient proofs to establish the truthfulness of our faith, and the positions we occupy on the themes of salvation, and then throw their work down and our own with it, by putting entire discredit on their book; we cannot afford to do that.

We may think our version the better one; and we may frankly say so; but if we undertake to dispose of the Bible and force the Holy Scriptures upon people who have faith in the Bible, we cannot fail to deprive ourselves of the benefit of both testimonies; the first, because of our discrediting it; the second, because people will not receive it upon our testimony after the attitude assumed toward the first.

We would not be pleased to follow in the field the footsteps of an elder who would treat lightly and flippantly the Bible, or its teachings; not that we have the book in reverence as a material thing; but because of the fact that in it is "contained the word of God," as our epitome of principles of belief asserts. The elders are sent out to represent the church, not to represent themselves, or their pet theories; nor has the church sent anyone out to misrepresent it on the Bible question; and the elder who in his ministry attacks the Bible in asperity of speech, or manner, by which he seeks to carry the impression that the church discards it, or does away with it as containing the word of God, clearly misrepresents the church. The church has not authorized anyone to so teach, or so represent it.

THE MINISTRY REPORTS.

A PERUSAL of the ministry reports to the coming conference is inspiring. All report a widening field, a steadily increasing demand for the preaching of the word, and the rapid decrease of prejudice and unfriendly spirit so long made manifest in hindering the brethren from obtaining a fuller hearing before the people. The field is widening, the work growing, the brethren pushing out in the power of the Spirit, the Lord going before and with them.

The number of baptisms is far beyond any hitherto reported to a General Conference of the Reorganized Church. Reading such a consensus of statement concerning the general conditions of the church and the prospects before it, one gets some-

thing of the spirit of the year's advancement, as one senses the growth of the body as he meets and converses with and hears from those who, engaged in the service, grow in power and grace in the rendering of that service.

There is cause for rejoicing in the progress of the work—the best work that can be done, and in which it is not an ordinary privilege to bear a part. New men, new women are coming to the help of those now in file in the service—coming with the strength of new talent and varied gifts and qualifications; these with faithfulness, devotion in service, insuring the progress that results when talents are sanctified by the grace of God.

It is encouraging to note that the army of the Lord is becoming "very great," as the Lord declared it would in the interests of "the redemption of Zion." The success of the Reorganization with the bright prospects now before it, in contrast to the great odds and terrible incumbrances resulting from the evils of the "dark and cloudy day," are enough or ought to be enough, to convince any hitherto skeptical of its divinity that God has directed its course and moved in its development. No human combination could have prevailed in the face of such fearful odds. The best combinations of men, of institutions popularized by religious tradition, strengthened by wealth and social standing, with the additional advantages of special educational qualifications in those assigned the work of representing their theologies, have failed; have gone down as creeds and been "found wanting" in the verdict of popular examination and the developments of time. All this, however, has only served to make bare the true foundation; to show the basic Rock upon which the Church of God is built; to reveal the adamant character of her foundation, the truth; and the gold, silver, and precious stones with which the church is being builded.

When men can go out into the world and return with the yearly repeated statements that every conceivable form of opposition, every imaginable phase of philosophy and creed but serve to bring out and confirm the faith they preach, it is good evidence

of the divine character of the message they bear. It consciously inspires them with the cheering and strengthening promise of the Master, "Lo, I am with you alway, even unto the end of the world."

Of this the brethren bear strong witness, that the Spirit of the Lord has been their strength and stay, the Lord confirming the word preached in various manifestations of his power. Upon their work the Almighty has set his seal, and he "is true."

A BRANCH of the church was organized at Blendsville, Jasper county, Missouri, on the 17th of March, following the dedication on the 3d. Bro. F. L. English was chosen to preside, G. H. Hiser priest, and A. P. Free, formerly of Independence, teacher.

A letter from Bro. Chatburn, who began a series of meetings there on Wednesday the 13th, states that the audiences were all that the house would hold, and on Monday evening of the 18th, many could not get in, so great was the interest. Three were baptized on the day the branch was organized, and others had made application. So the good work goes on.

The work at this point was started by Bro. J. Parker, the father-in-law of Brn. J. Luff and William Crick, who in the prosecution of his business and traveling from place to place selling soaps of his own manufacture, visited the house of Bro. George Hiser, close to Blendsville, where in conversation he preached the gospel of the latter days to him.

Bro. Hiser listened, opened his house for preaching, and soon he and some of his household were baptized. The neighborhood was warned, several others followed, and thence, from Bro. Parker's faithful testimony, has risen the Blendsville branch. May the grace of God which abounds toward the faithful, shield, lead, and perfect the branch so happily planted.

NEWSPAPER clippings are not always reliable in statement. We cannot vouch for the correctness of the statements in the one that follows. However, if true, there is need that the admonition, "Beware of false prophets," be more widely stated and more generally heeded. It has long been dinned in the ears of Latter Day

Saints for want of a better argument against their faith. We have always regarded it as a sword with a double edge, if not a theological boomerang that came straight back at its sectarian user. But, here is the clipping:—

A dispatch for Tacoma, Washington, says that five prophets have appeared in that city who declare that the world is coming to an end in 1897. They have issued a warning to the people to beware of a false Christ, who will arrive about that time. They are Rev. Mr. Jefferis, Rev. Mr. Price, H. C. Leuters, Henry Baker, and Mrs. Cliff, all evangelists. They declare that nine tenths of the human race will perish miserably by war, plague, famine, pestilence, earthquake, and hail during the next five years. Christ will come with his bride, and Satan will be sealed up in a bottle for a thousand years. Heaven will hang in midair all that time. They have seen hell, and it is six thousand miles across, and long enough to hold all sinners. One of the gentlemen, Mr. Jefferis, was formerly rector of a prominent Episcopal church in Philadelphia.—*New York Tribune.*

EXTRACTS FROM LETTERS.

BRO. DAVID McINTOSH, Queensferry, Victoria, January 15:—

Bro. G. R. Wells is at present with us and is doing well, but I suppose he will soon be going to New South Wales. Bro. Butterworth has been in that colony for about six months and has, so far as I can learn, been fairly successful. We have much to contend with in this district in the way of prejudice and misrepresentation of all kinds. The people *will* class us with the Utah people, and as some of *them* are about Melbourne, we have sometimes an opportunity to meet them; but they dare not discuss the differences. They must "obey counsel." I have tried to get them to meet me in debate, but of no avail. Just imagine a Latter Day Saint *afraid* to advocate his cause! I quite agree with Bro. R. J. Anthony that they both practice and teach privately their abominable doctrines.

Bro. T. W. Chatburn, Blendsville, Missouri, March 24:—

Baptized three more to-day, Brn. Ashcroft, King, and a Baptist preacher named Lancaster; ordained him a priest and sent him out to his flock with Mormon food. Have closed in with a Missionary Baptist for discussion. He is wrathful because we are taking his flocks. Three more gave names last night for baptism, and more to follow.

Bro. J. M. Terry, St. Joseph, Missouri, recent date:—

Mr. Carr, an intelligent and worthy man, was baptized yesterday; thus the work moves on.

Bro. John Shields, Toronto, Ontario, March 21:—

The Saints here are all striving together for the faith of the gospel, and are trying to get outsiders interested. Some are believing and we hope will soon obey. Grandpa Hattey still enjoys the love and confidence of the Saints, and the good will of the outsiders as

well. There is an increase of outside attendance. I have been here a week and a half. I leave to-morrow for Cameron and north.

Miss Lizzie Compton, Flint, Indiana, March 21:—

Elder S. W. L. Scott has been holding meetings here, and those in sympathy with this (to us) new work are preparing an Easter entertainment. There is no branch here; no one has been asked to or accepted the faith as yet. There are quite a number in its favor; think there will be one established; and we would like to make this our first undertaking a success.

Bro. W. S. Pender, Hallowell, Kansas, March 23:—

I have an appointment at Sherwin next Sunday—my first attempt to preach since along in November.

Some of the brethren residing at and near Centreville, Wayne county, West Virginia, have been troubled by a lawless element that has tried to intimidate them by threats and resorts to various acts of violence. Complaint was made against those so engaged, and as a result the law has been enforced. It is probable that those portions of West Virginia will now be open to gospel work and an advance be made in work there, and in the general conditions of the people. We quote from a letter written by Bro. W. R. Odell, dated Centreville, West Virginia, as follows:—

The Saints are all well, as far as I know. . . . Our criminal court is in session with Judge Marcum on the bench. He is the best judge we have ever had; so everyone says. Of those three fellows who were indicted for disturbing our meeting, one had his trial and was found guilty, and fined twenty-five dollars, and twenty dollars costs, with thirty days in jail; one of the others confessed, and got the same; the other was injured, hence his trial was put off. Bob Hamilton was indicted for disturbing our conference. Our prosecuting attorney and Judge Booth said publicly that we were entitled to the same protection as any other denomination.

EDITORIAL ITEMS.

By card to Bro. E. L. Kelley, dated San Francisco, March 21, we learn that Bro. Scott and Bro. and Sr. J. F. Burton had just landed from Tahiti, leaving the Evanelia all right and free to proceed upon her missionary voyages to all points among the islands. Bro. and Sr. Burton expect to be at the General Conference.

A Chicago *Record* reporter in making the rounds of some of the churches called on Bro. F. G. Pitt and the Chicago branch. As a result he wrote up a statement of the church—its faith

and the lines of distinction between it and the Utah Church. The article was published in the *Record* of the 18th inst. It is clearly stated and to the point. Chicago is a center of thought and influence. The success of Bro. Pitt and his coworkers in the great western metropolis will result in good for the church in the surrounding country. It is certainly to the interest of the general church that the work be well planted and well sustained in cities, the centers of population, if not to a great extent the bases of operations and supplies. So many can be reached and the work be so prominently brought to the attention of the people that we cannot afford to neglect mission and pastoral work in the large cities and towns.

We learn by letter from Bro. H. R. Evans, of Malad City, Idaho, of the death of Bro. John Lewis, the "saddler," one of the most faithful adherents of the latter-day work in Idaho. A very eccentric and whole-souled man as one could meet anywhere; genial, happy, and cheerful in disposition, he was the life and soul of the assemblies of the Saints. A good man has gone to his rest.

Samuel E. Flannigan, Esq., of McLeansboro, Illinois, writes March 20 that the church is making good headway in Flannigan township, in McLean county. He adds that he believes that there will soon be a large branch composed of the best class of people. This is good news and speaks well for the efforts of our elders there. Mr. Flannigan is investigating the claims of the Reorganization, and we have hopes that the good Lord may lead him to the work as we hold it. We pray to this end; not only for him but for all who feel to make inquiry after the Lord's ways.

Bro. M. F. Gowell was at Higginsville, Missouri, on the 10th ult., trying to make an opening in gospel work.

In minutes of Southern Nebraska district, published in *HERALD* of March 13, the following was by some means erroneously omitted in reports of ministry: J. Armstrong baptized 1, A. J. Myers baptized 2.

Bro. S. L. Cooper, Kirksey, Kentucky, sends us a letter from one of his relatives, from which we learn that some were converted by reading the printed word sent them, and are

in turn preaching the gospel to friends and neighbors. By this means much has been done and will yet be done in extending knowledge of the work. Each has a part to do and can do it if he will.

Bro. T. Hamilton writes from Willow Springs, Missouri, that the work at Carsville, Kentucky, needs the presence of an elder. Sr. C. Kemper, residing there, will see that a place is secured for an elder to preach in.

A card from Bro. M. H. Forscutt, San Francisco, the 20th, announces that Brn. Haws, Julian, and himself would leave on the 27th for Independence.

Of the total number of Bishop's agents—sixty-four—all but two, the agents of the Northern Wisconsin district and Takarua division of the South Sea Islands mission, have reported. Their reports have been audited and found correct, and will appear, with the Bishop's annual report, in the *HERALD*, in due time.

Pres. Joseph Smith went to Shenandoah, Iowa, on the 29th, in the interest of matters pertaining to the college movement. He was to return on the 1st.

Arrivals, in addition to those reported, at Lamoni, en route to Independence, Brn. E. C. Briggs, Joseph Luff, G. H. Hilliard, F. A. Smith, A. V. Closson, and W. H. Kelley.

We learn from one of the brethren that in the late discussion between Bro. C. H. Porter and Elder A. Adams, State Evangelist of the Church of God, at Omaha, Nebraska, the former was successful and the truth triumphant. Friends were made to the cause. The discussion was characterized by fairness of spirit throughout.

George W. Howell, writing from Lookout, California, states that there are but few of the Saints there, and who have not been visited for some three years now, but are striving to keep themselves alive to the hope of life in Christ. Will California ministers remember the Lookout Saints?

Bro. C. J. Hunt, writing from Deloit, Iowa, March 28, says: "Have just closed a two-weeks' meeting here; had good attendance and interest. Bro. R. Wight, of Galland's Grove, occupied four times with good liberty, presenting the word with power. I

begin a series of meetings at Arion to-morrow night."

Bro. W. H. Kelley and daughter Belle arrived from Kirtland on the 30th ult. He addressed the Lamoni Saints on the Sunday morning following. Bro. G. H. Hilliard occupied the pulpit in the evening hour. Both discourses were good and well received.

MINES OF WOOD.

A curious source of wealth is reported by the French Consul at Mongtze, in Upper Tonquin. It lies in wood mines. The wood originally was a pine forest, which the earth swallowed in some cataclysm. Some of the trees are a yard in diameter. They lie in a slanting direction and in sandy soil, which cover them to a depth of about eighty yards. As the top branches are well preserved it is thought the geological convulsion which buried them cannot be of great antiquity. The wood furnished by these mines is imperishable and the Chinese gladly buy it for coffins. Along the coast regions in some parts of New Jersey there are trunks of cypress trees, deeply buried in the sand, the recovery of which forms a valuable industry, the timber being used for making shingles.

Mothers' Home Column.

EDITED BY FRANCES.

"Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when he
Is most invisible."

HELPING HAND.

SYNOPSIS OF READING, CHAPTER TWENTY-FOUR, HINTS ON CHILD-TRAINING.

THE SORROWS OF CHILDREN.

CHILDREN need sympathy scarcely less than love, for children have sorrows and trials as hard for them to bear as greater ones are for grown up people. Parents and teachers do not always recognize them and are often inclined to look upon childhood as an age free from trouble, and as a brighter and happier period than life can ever give again. This is a grave mistake. These have forgotten their earlier tumults of feeling; as they have grown from them, they fail to remember how they grieved as little ones.

Let us briefly trace the little life from babyhood through this "happiest" period. The first sound of the wee one's voice is a cry, and this is often repeated ere it learns to laugh. Baby's best nurse is not she who can best share in his joy, but soothe him in his grief and oft coming troubles. It is only after baby has learned—has been trained and disciplined—to overcome its inclination to cry that it becomes the happy, joyous little one.

A little older grown, he cannot reach the moon, he cannot play with the bright razor, nor handle the pretty fire. He is constantly meeting disappointments. He is daily, hourly refused pleading requests. Later comes school tasks and the unkindnesses of playmates, and jealousies of classmates, and

ere he learns that the mountains of disappointment and trouble that darken his way are but mole hills,—over which the sun can shine,—he becomes discouraged, often finding it hard to see the brighter side of life. To him, to many, "There are more clouds in life's April than in life's August.

Grown older his heart has become more calloused to disappointments, he is not so easily tempted to shed tears when plans are thwarted or hopes crushed. He learns to philosophize over his trouble, he knows time will soften and heal the smart, and that there is sunshine after shadow. What once would have crushed life out, he can now bear as a little thing. Unless he is careful he will almost forget how hard the lesson was learned and look upon children's troubles through his learned philosophy, and will doubt their troubles as being very real, even to them.

Losses and sorrows are relative as are values. That which may be of great moment to one, is of light importance to another. That which one could bear, would kill another. To the boy the breaking of his favorite toy may seem as great a disaster as the bankrupting of business to the man.

A little girl listened to the news of robbers stealing silverware from their neighbor's house, and alarmed, asked her mother if robbers ever took dolls. Her dolls were her treasures, and were they in danger, life had new terror for her. What to her was the loss of silver if her dolls were to be left unharmed! A child's estimate of values may be a false one, but sorrows measured by their estimate are as real as anyone's sorrows.

It must indeed be a sore pressure that will cause a child to wish for death. Yet suicide is more frequent than many suppose. Hundreds are detailed in our papers year by year. "Forgive me for committing suicide," they sometimes write; "I am tired of life." And everything tells of an aching heart. Yet they are only children, their griefs childish, but that is the thought of this chapter. Childish griefs are very real and very trying to children.

Quoting direct from Trumbull: "One plain teaching of these facts concerning the sorrows of children is, that the young need the comfort and joys of a Christian's faith for the life that now is, quite as surely as the aged need a Christian hope for the life to come. The surest way of bringing even a child to see the brighter side of this life is by inducing him to put his trust in an omnipotent Savior, who loves him and makes all things work together for good to him if only he trust himself to his care and walk faithfully in his service. The invitation and promises of the Bible are just what children need to give them happiness and hope for now and for hereafter." F. W. D.

EMSWORTH, Pennsylvania.

Dear Mothers and Daughters of Zion:—How thankful I am this morning that I yet have the opportunity to contribute my mite to the Home Column. How many times when reading letters, my heart is in sympathy with your great and good work. Go on, young mothers! Truth is gaining. The work of

God must and will go on triumphantly. My desire is to live so that I may gain an inheritance with the Saints of God, for the promise is to those that overcome.

SARAH RICHARDSON.

Loved Column:—Though a long time silence has prevailed you are most highly esteemed for the many words of instruction your weekly visit brings us in the dear *Herald*. While reading some of the leaflets and other instructions, I have been led to say, "If I could have had such helps as these when raising my family, how many mistakes might have been avoided. But the record is made and I must meet the issue. May God in his mercy deal gently with the erring! I hope the young mothers will be not only willing but anxious to obtain all benefits derived from the experiences of those who have been successful in teaching and training their little ones aright, also in the study of all good books, seeking for wisdom, that they may fill the mission of love and the responsible positions they have assumed in the marriage relation. When I think upon the vastness of the work and urgent necessity for workers and the few there are engaged in this work, which is deserving the confidence and energy of the entire sisterhood of the church, I wonder why it is. I think we cannot be too energetic in trying to impress upon the minds of the young the necessity of moral and social purity. I am heart and soul with you in the great work that you have undertaken. Have worked whenever and wherever opportunity admitted and have been blessed in so doing. Every effort in the right direction is like "bread cast upon the waters." Let us so work that eternal life may be ours to enjoy. M. A. J.

EXTRACTS FROM LETTERS.

SR. SOPHIA WIGHT writes from Beeville, Texas:—

"Before Christmas I knit mittens for Santa Claus and the money received I sent for a picture of the Gospel Boat and framed it to draw people to talk on the gospel instead of gossip. Now when we received the *Leaves* with the voyage in it, it found its way into places where our literature has never been, and when through reading that it calls for more. So the good work goes on, and the Evanelia is not only doing her work on the great deep, but on land also. The work moves on slowly but steadily, and we are rejoicing, although we feel the weakest of all."

DAUGHTERS OF ZION.

MANCHESTER, Texas: Srs. Mary Butler, Cora M. Heineman, Dora Butler, Lue Sappington, Amelia Brannon, Bettie Erwin, Nannie Marchbanks, Nancy Shaw, — Faulkner. Independence, Missouri: Srs. I. A. Layton, J. Newton, J. A. Wa'burn, M. Robinson, E. S. Pilgrim, — Ingalls, C. Gerber, J. Bozarth, J. Orick, M. Warnky, C. M. Frick, M. Cummings, L. Goble, J. Luff, M. Berg, P. Dum-bauld, M. Roberts, H. Haley, M. Crick, B. Pitt, M. Etzenhouser, D. Wise, J. H. Walden, K. Hawkins, T. Green, L. Tankard, F. Watson.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. LILLIE A. SCHAFER, of Dow City, Iowa, earnestly desires your faith and prayers in behalf of her sister who has been afflicted for some time, that if it be God's will she may be healed.

Sr. Maggie McKenzie, of Toledo, Ohio, requests your faith and prayers in behalf of Sister Carnes, whose health is very poor, also of Sr. Laura Nelson, who is suffering with her eyes.

Sr. Mary Prettyman, of Knox, Indiana asks your faith and prayers in behalf of her daughter, Hettie Pierson, that she may be healed. She is quite sick, and weakly at best, and has three little girls needing her care.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR APRIL.

"If ye do not remember to be charitable, ye are as dross, which the refiners do cast out, (it being of no worth,) and is trodden under foot of men."—Alma 16: 29.

Thursday, April 11.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—1 John 4: 20, 21.

Thursday, April 18.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Heb. 10: 35-37.

Thursday, April 25.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Joel 3: 16, 17.

Letter Department.

TEMPLE, Ohio, March 21.

Editors Herald:—This is the first day of spring, and I improve it by sending in a few field notes to conclude the present conference year.

On Sunday, February 2, I was at Fall River, Massachusetts. Attended the Sunday school in the morning and took part in the Book of Mormon class, Bro. John Smith being the teacher. Quite a critical examination of the text read was had. The claim of Nephi that he was constrained by the Spirit to slay Laban was a case difficult for some to reconcile with their notion of the Fatherhood of God; that he is impartial and equally interested in all of his creatures, etc. However, it never looked to the writer to be an extraordinary thing that God should authorize the killing of a mean man of whom there was no hope of repentance and who stood in the way of the success and happiness of good men; especially when he has said, according to the record, that he will put such in hell. The latter is a harder case still for sentimentalists to reconcile with their notions of the essential qualities of the divine Father. The doctrine, however, that "the wicked shall not go unpunished" seems to be essential and sound.

The missionary in charge preached at

eleven a. m., and at 7:30 p. m., to attentive audiences, the larger being present at night, Bro. John Smith, the president of the branch, aiding in the services. The afternoon was spent in a sacrament and prayer service. Bro. Smith and the writer in charge. Quite an interest was manifest in these services, some making very strong avowals in favor of the faith.

Monday evening, the 3d, was the time for the regular business meeting. The question of dividing the branch was pending, which had been referred by the district conference to the missionary in charge for consideration and decision. During the day the missionary in charge busied himself in talking up the matter with some of those interested in the movement for a division, and they concluded that under the circumstances it was inexpedient, so agreed among themselves to withdraw their petition. At evening a large number were present at the business meeting—some present who do not attend meetings very often, so said. It shows that an intense interest is taken in business meeting; and usually there is food for all. Some business was transacted before the writer went in, which when concluded, permission was granted to withdraw the pending petition, which was done by Bro. Samuel W. Ashton speaking for those interested in the petition. The request was granted, and on the recommendation of the missionary in charge Bro. Ashton was chosen as the first priest of the branch, and on motion Bro. Daniel Shaw was selected as the second priest. A resolution on branch books permitting a prayer service to be held once a week on the south side was repealed. But those on the south side who constitute the minority, still desired the privilege of a weekday prayer service, as they could not attend at the regular service at the church. Here was the friction point. The missionary in charge submitted a resolution intended to cover this point, which accorded all essential rights to the branch and left the minority free to act without being under any undue censorship, or menacing espionage of branch officials, should they be inclined to exercise themselves in that way, that no excuse might be left for anyone not to move in an orderly manner, so far as relates to rights and privileges. But this was in conflict with certain established notions, and the pot began to boil; heated and unnecessary speech-making was indulged in; the recommendations were not considered; the evening was growing late, and the meeting adjourned with the friction on.

Tuesday the 5th was very cold and I staid indoors, being kindly cared for at Dr. Gilbert's. Next evening I preached to a small audience in a private house at New Bedford, being hospitably entertained at Bro. John Smith's. John and I had a long talk over Massachusetts district matters; pitched right in until two o'clock next morning; fought the war over again. When done the fog and mist had perceptibly cleared away and the sky was much brighter. It is amazing what the imagination of man will do! It is a wonderful inventive faculty, especially when it has a starter to begin with. It can make miserable its possessor and wreath the

world in gloom and despair, while rainbows stretch across the sky, and flower gardens, waterfalls, mountain slopes, and supernal day are in present view. True, "Man is fearfully and wonderfully made." It is encouraging to know that all possess something of an imagination. But, "What is the chaff to the wheat?"

On the 7th, after spending a few hours pleasantly at Bro. Talbot's, I went to Boston, arriving just in time to unexpectedly meet, as I had the one previous, another business meeting. This time it was at the house of Bro. F. M. Sheehy, and everything passed off pleasantly. It was a fearful night out, however. The storm king was upon sea and land and destruction and misery in his path. While in Boston I preached for the Saints; preached the funeral discourse of a sister in the suburbs of the city. In company with Bro. Sheehy visited the Peabody Institute or museum, and Prof. Putnam and others, in search of findings of archaeologists and their views about prehistoric America. Attended in the evening of the 13th at the house of Bro. Brought, a most felicitous prayer service. It was encouraging and comforting.

On the 14th the young people's society met at the house of Bro. F. M. Sheehy. The tone of the society was well exhibited by the reading of the paper edited by Sr. Ella Rich. It was instructive, amusing, interesting—"Rich." The supper, superintended by our good sister Sheehy, was bountiful. Outsiders and in met fraternally and the time passed profitably and pleasantly, ending in netting a little sum to help along the expenses.

Saturday afternoon, the 16th, after listening for a half hour in Fanueil Hall, to the great "Salvation Army leader," Bro. Booth, I went to Providence, Rhode Island, and was kindly received by our urbane brother, George H. Gates, young Miss Gates having arrived just a few days before, and was the center of attraction; Sr. Gates doing nicely under the sympathy and care administered by kind and generous hands.

Next day was pleasant and there was a large turnout to the morning and evening services. Fine showing of young people; also the middle aged and aged were there. The Sunday school seemed to be up to standard; Bro. George Yerrington and other younger aids up to the front. Bro. E. O. Toombs, branch president, assisted in the services of the day. The meetings took a very happy and satisfactory turn, and the day closed with a feeling enjoyed seemingly by all, that "It is good to be a Saint in latter days." Sr. Ora Bishop and mother made the writer very welcome at their home, to a Monday meal, a consideration not to be slightly passed by in the world's conflict for the "survival of the fittest." Next day I dined with Sr. Florence Oakly and brother. The young people are moving out in a very commendable way to active success. Florence makes an excellent house manager. Called on Bro. Toombs in the afternoon, and at evening met the branch officers and talked over church matters. On Tuesday I called on Sr. F. A. Potter and daughter and passed a half hour pleasantly. The little young granddaughter was a chief attraction to the home. During

the day I called on Srs. Grimwood and Lotie Brown, met with Bro. George Robley and others, and arrived in Fall River at a late hour, struck pretty hard with the lagrippe. Before going to bed I bathed my feet in hot water, yes hot! drank some hot lemonade, took something which looked something like a toy cart wheel, prescribed by Dr. Gilbert, and next morning I was up, and in company with Bro. Sheehy, returned to New Bedford. Arriving at Bro. John Smith's I was about off my feet again. They were just getting over the lagrippe; so knew what to do to meet our case. Sr. Esther took in the situation and proposed to fix us a dose. About this time Bro. Sheehy seemed to feel a little grippy. When ready, we took Esther's preparation. It was a settler. The writer subsided for an hour and a half on the lounge asleep, and awoke ready for evening service, still having the better of the grippe. Bro. Sheehy preached in the evening.

My time was now up for staying in Massachusetts. Boston, Little Compton, and Plainville had not been visited as was contemplated. Some of these the writer had not been in for from three to five years, and not in Fall River or Providence for some two years; so he may be pretty well relieved from sundry imputations cast at somebody by certain *Herald* contributors, that somebody or bodies are lying around branches, living on the fat of the land, building on others' foundations, or passing the time indifferently.

On the 23d I attended the district conference at Philadelphia. There was not a large attendance at the business sessions. Baldwin, Maryland, had the best representation. There was a sufficient number to transact the business in a satisfactory manner. The evening Sunday school entertainment brought out a hall full, however, and the entertainment was made successful under the skillful management of Srs. Hull, Copeland, Christie, Brn. Trexler, Bacon, etc. Mr. Howard Fraley, elocutionist, acquitted himself well in the pieces he rendered, showing skill and culture, also Mr. Charles Smith, adept at picking the strings of the banjo, and Mr. Jacob Rupetiers as the linen peddler. All rendered good service to the enjoyment of the evening.

Then there was upon the program, Miss May Way, Miss Lizzie Trexler, Miss Laura Christie, Miss Sallie Louis, Miss Ruth Cobb—Ruth is a daisy in her department, from our own Iowa,—Misses Kate and Daisy Cameron, Mr. Thomas Peacock, and others whose names were not secured; all of whom presented themselves most interestingly, as did the doll drill, which, like babies, is always captivating. Last but not least our good Quaker collaborer, Bro. A. H. Parsons, rather beat himself in delivering his telling speech, all, I suppose, because he was in Philadelphia. The entertainment was a success.

Sunday following the writer preached morning and evening, tarrying over the afternoon at Bro. Asa Copeland's. Bro. Parsons and many others attended the funeral of Sr. Stone out of the city in the afternoon, Bro. Parsons preaching the discourse. At even-

ing the conference adjourned to meet in Baldwin, Maryland, at its next session. The writer and Bro. Thomas Lester were kindly cared for at Sr. Cameron's while in the city. She still abides a staunch member of the faith.

March 9 I arrived home, via Brooklyn and Central New York, to find the house quarantined from what is pronounced to be scarlet fever, and three of the children just passing through the last stages of something that showed it had a pretty good grip on them at least. They have been improving up to date, but the quarantine is on.

WM. H. KELLEY.

HUTCHINSON, Col., March 21.

Editors Herald:—The debate between Elder F. J. Chatburn and Elder G. W. Admire, of the Church of God, closed on the 10th inst. There were eight sessions in all, three on each of the first two propositions, and two on the last. The propositions were as follows:—

1. Man is wholly mortal and unconscious between death and the resurrection; Elder Admire affirms, Elder Chatburn denies.

2. Sunday is the Christian Sabbath or Lord's day, and is taught in the Bible as binding upon mankind; F. J. Chatburn affirms, G. W. Admire denies.

3. The Church of God which I, G. W. Admire, represent, is identical with the Apostolic Church in organization, doctrine, faith, and practice. G. W. Admire affirms, F. J. Chatburn denies.

The result of the debate was a complete victory for Bro. Chatburn. I do not see how any person can still persist in argument against the truth after it was made so plain as Bro. Chatburn made it. The Rev. Mr. Admire would read, and punctuate, and twist the Scriptures to suit his position and then exhort the audience to be careful how they read the Scriptures, and to not take the commandments of men for the commandments of God. He would seem to be so humble that some thought he really was sincere in the effort he was making.

When Bro. Chatburn was called to the stand he would come forward in meekness and also that holy boldness that characterizes the children of God when the Holy Ghost is upon them. He would refute all the arguments of his opponent, tell two or three anecdotes to show his opponent's ridiculous positions and logic in about fifteen minutes, and use the remainder of his time (fifteen minutes) teaching as one having authority. The audience were either laughing heartily at Bro. Chatburn's opponent or listening perfectly spellbound to the beautiful and convincing truths of the restored gospel.

The people turned out fairly well at the beginning of the debate, and during the last four or five sessions the house was filled to overflowing. I believe the impressions made by Bro. Chatburn's arguments will be lasting.

There has been a great deal of deep-seated prejudice removed. It has been said by persons outside of the church that Mr. Chatburn and his good wife have done more to unite the people socially in the short time they

have been here than all that have been here before them. The Saints all agree with me they are the right people in the right place. They have such an influence over the young people that it must result in good. It is the prayer of every Saint in this branch that the Twelve will continue Bro. Chatburn in this mission. I candidly think it would be a great injury to the work here if he should be removed at present.

The writer had the honor of acting as chairman of the debate. Bro. James Kemp was moderator for Bro. Chatburn, and Mr. James Scofield for Elder Admire.

Respectfully,
P. L. CASE.

EL RENO, Okla., March 21.

Editors Herald:—On September 2, 1894, we began a series of meetings in Fairview school-house, nine miles northeast of El Reno, and with the assistance of Brn. R. M. Maloney, T. J. Smith, S. Butler, and George Montague. We have held meetings since with increasing interest, resulting in December in five baptisms, and each succeeding meeting enlisting new interest and encircling a broader area. At first this produced no unusual commotion, but when the nature of the malady (?) was learned, sectarians "raged" and the pious ones imagined and said "vain things."

In due time, a protracted meeting was begun by the M. E's, and two weeks were spent without any visible results, only that the people were indifferent to their appeals, perhaps because they had had meat which they knew not of. The writer was present at one of these meetings, and in a conversation with the minister, Rev. Hendrickson, was challenged and the following propositions agreed to:—

1. The Church of Latter Day Saints is in harmony with the New Testament Church in organization, doctrine, and practice.

2. The Articles of Religion of the M. E. Church are in harmony with the Scriptures.

The time was set for March 5. Bro. J. D. Erwin was on hand to do battle for the truth, and opened the ball, setting forth a summary of our faith from the Epitome. It had been well advertised, and the house was inadequate to accommodate the crowds. Attention was called to the peculiarities of the New Testament Church, as to organization, doctrine, also the apostasy, and restoration by the angel.

Rev. H. did not offer any argument to refute organization, and acknowledged the laying on of hands, but refuted Joseph Smith's claim to angelic visitation with the statement, "I don't believe it." His main fight was on the object of baptism. His positions were, baptism was not "for the remission of sins; was an outward sign of inward grace; a symbol of spiritual cleansing; John's baptism was not Christian, was not for the remission of sins; Christ was baptized preparatory to his anointing and receiving the priesthood, but his baptism neither partook of the nature of baptism nor Christian baptism.

These objections were ably met and the proposition sustained in every particular, "a complete victory for the cause," was the verdict of the outsiders and of some of the Methodists.

On the second proposition he relished on baptism, and tried to sustain infant baptism, claiming it was practiced in lieu of circumcision. This position need only be referred to to be refuted. He claimed faith the *only* means of justification, and said by it *only* we entered the body of Christ. He was invited to read: "By one spirit are we all baptized into one body." The god of the "Discipline" was weighed in the balance of truth and reason and shown to be nothing, as he is there represented—without body or parts.

Bro. Erwin urged twenty objections against the M. E. Church which were never answered. Both disputants were kind and gentlemanly, and a good feeling prevailed throughout. However, the M. E. brought his bottle of poison and asked Bro. Erwin to prove to him that Christ told the truth in Mark 16: 17, 18. Our cause gained from the beginning and we look to reap the fruits in the near future. The Book of Mormon will be discussed four nights, beginning March 25, after which we start for General Conference.

This is a ripe field and we need six missionaries this year to meet the needs. Let us have them, and we'll shake Babylon to the center, and liberate her captives. Bro. Erwin is preaching at the Head schoolhouse, and Bro. Montague and I are at Bro. T. P. Powell's, fourteen miles west of El Reno.

In bonds,

W. S. MACRAE.

LAMONI, Iowa, March 5.

Editors Herald:—Leaving home the last day of January for my field, a delay of an unlooked for nature occurred; but the time intervening was occupied in St. Joseph, where a very pleasant time was had with the Saints resident there.

Having been billed to commence operation in Woodbine the night of February 1, but failing to arrive until the 5th, it was found that that "old war horse," Bro. C. Derry, had filled the breach in his usual forcible and logical manner, and had given general satisfaction; and while it cannot be said of him that his "eye is not dimmed," yet his zeal and energy are still with holy ardor fired. While he remained in the place he continued a willing assistance. The meetings were kept up throughout the month with the exception of two nights, and, as previously reported, two were baptized. Never was the power of the Holy Spirit more marked individually than on some occasions of these services. The entire audience seemed to "feel the thrilling touch of the Spirit, filling them with holy fire," while the preacher seemed almost lifted from his feet. One lady, a non-member, testified on one occasion that she saw a bright light encircling the preacher's head. She brought her clothes for baptism but was so delayed by a nephew breaking his arm that she did not reach the place till the others had been baptized, and failed to make her desires known as a consequence.

We changed the base of operations to Jones' schoolhouse, where on every occasion a packed house and rapt attention denoted the interest there. The building of a church was

mooted and about three hundred dollars almost immediately promised for such purpose. Some are, by their own acknowledgement, convinced; why they delayed obedience is unknown. This place should be specially worked. The efforts at Logan were attended with much discouragement, but the prospects were brightening, and had it not been that sickness in the family called me home, it is believed that a good interest would have been created. Taken all in all the writer has never seen a time when God stood by him to a more marked degree.

Almost every vestige of sickness has now left our boy. In bonds,
J. W. WIGHT.

BLLENHEIM, Ont., March 18.

Editors Herald:—Bro. J. H. Lake came here on the 9th and preached twice on the 10th, also on Monday and Tuesday evenings. The people turned out better and seemed more interested than they have been for some time; in fact, some say they never heard the like before. He left for Chatham on Wednesday morning, and on Wednesday evening a large number of the Saints and friends of the Chatham branch, and most of the officers of the Chatham district, met in the Saints' hall to bid the brother good-bye, and also in behalf of the district to present him with a fountain pen as a slight token of respect and esteem. Bro. Samuel Brown was in charge of the meeting; Bro. J. H. Tyrrell made the presentation speech, and the writer read the address. It was intended to have Bro. George Green make the presentation but he did not arrive in time. He and Bro. J. J. Cornish came in a few minutes late and the address was read again for their benefit and others that came in about the same time. The address was as follows:—

"CHATHAM, Ont., March 13, 1895.

"ELDER J. H. LAKE,

"*President of the Canada Mission,*

"*Dear Bro.:*—It becomes our pleasant duty in behalf of the Saints and friends of the Chatham district, some of whom are assembled here, to remind you that we are not forgetful of the fact that you are going to leave us, and that you have been sent here by the church to take charge of the Canada mission for the past twelve years or more. For years it has been our privilege to know you as a minister of the gospel, and of the sacrifices you have made of the comforts of home and friends for the promulgation of the restored gospel; also the scoffs and frowns of the world you have endured for the salvation of your fellow men, to present to them the way of life. We feel assured your aim was mankind to bless. The timely counsel and instructions we have received from you shall be of great value to us both here and hereafter, and we are assured God has blessed you with his Holy Spirit both in the gifts of the gospel and in breaking the bread of life to us and the world. And further, we are assured that you have been faithful in the discharge of your duty and that you are worthy of the name of an apostle of the Lord Jesus Christ. Hoping that your life may be spared many years in usefulness to the church, and to the

glory of God, and that you may live to be like a shock of corn ready for the garner.

"*Recollecting the pleasant years made agreeable through your acquaintance, your friends herewith present to you this fountain pen (here the Bishop's agent presented Bro. Lake with the pen) and desire your acceptance of the same. This gift though small is a memorial of twelve years or more of missionary work with us, and is presented as a token of the high esteem in which you are held by the Saints and friends of this district. May it remind you of the fountain of God's storehouse, which is full of blessings for the faithful, and the gold bands that surround each end of the same of the crown the faithful receive from our heavenly Father in the sweet bye and bye when he shall say, 'Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.'* As you are about to leave us to attend the General Conference, we know not whether you will be returned; but if it is the will of our heavenly Father and the General Conference so directs we would be pleased and glad that you should be returned to this mission. If otherwise, we submit to the will of him who doeth all things well and say, Thy will be done, O God.

"Signed in behalf of the Chatham district.

"GEORGE GREEN, Pres.

"RICHARD COBURN, Clerk."

In reply Bro. Lake said he was taken by surprise, but was comforted in thought of being remembered by the Saints. He said he was of a frank nature, but did not like flattery, and did not think the Saints intended to flatter him. He had been in the church thirty-nine years, and passed through many trials, and at times had endured much for the cause, but hoped he would never see the day—neither in this world nor the world to come—that he would regret the step he had taken when he obeyed the gospel. He hoped to be like Ruth of old who said, "Thy people shall be my people, and thy God my God." He thanked the Saints for the gift they had presented him, and hoped to always retain it in memory of the Saints and friends of this district; not because of its intrinsic value, but as a reminder of the esteem and respect they had for him. He said he felt at home with the Saints of the Canada mission, as Canada was the first country he could remember anything about, and the first mission he took from the church was to the Dominion of Canada, and he came on the apostolic plan, and could bear testimony that God verified his word to him, as he did not lack for anything. If God's word had failed him then it might have weakened his faith at that time in this work. He said he was now on his way to the General Conference, and could not say whether he would be returned here again, but if he was would endeavor to do what he considered for the best interests of the work in the mission. The above is a summary of his remarks.

Short addresses were then made by Brn. Green, Brown, Tyrrell, and the writer, Bro. Green in particular, stating that he found Bro. Lake a good traveling companion and a

faithful laborer. A few minutes after eight o'clock hymn 1063 was sung, and Bro. Lake shook hands with Saints and left to catch the train, Brn. Tyrrell and Brown accompanying him to the station. The pen presented to him was a fine, large one. After he left Bro. Cornish addressed the Saints and friends present, telling them his experience in the work, also relating how God had blessed his labors and manifested his power to the convincing of the honest in heart. All present enjoyed the address. Bro. Cornish came here and preached on Thursday night to a fair congregation. Some were quite interested and said they never heard anything like it before. He left on Friday morning for Michigan. We should have been pleased to have had him stay longer, but he had appointments out and could not.

In bonds,

RICHARD COBURN.

DESELM, Ill., March 22.

Editors Herald:—During the month of February Bro. F. G. Pitt and I held meetings in the Saints' chapel at Sandwich. We were greeted with fairly good crowds each night, and I think there was a better interest than I have ever seen there before. There were no additions, but I feel confident the effort was not in vain. I find in Bro. Pitt an excellent presiding officer, a good counselor, and a genial companion. His earnestness and plain, practical talk please the people everywhere. I shall have no objection if my lot is cast in the field with him another year.

From Sandwich I went to Aurora where the brethren tried to get an opening for me, but the way seemed closed, so I guess if we get a hearing there it will be by means of the district tent. This district has a number of large cities, in which I would like to see the gospel preached. By a little calculation I find that this district embraces about fifteen cities with a population of over five thousand inhabitants, some of them being much over that. When I think that in only a few of them has the sound of the gospel been heard at all, it seems that it will be a long time before they are brought in contact with the latter-day work.

The work in Chicago occupies a large part of Bro. Pitt's time. It ought to have his whole time. It therefore leaves me as the only man now at liberty to travel continually in the district. Ever since I have been here we have been so crippled for want of active ministers that we have been kept quite busy trying to hold the ground we already had, so opening up new places has been necessarily much slower than it might have been had we been better supplied with local talent.

There are many fields much more promising to a young missionary than this, but I am willing to stay here and "fight it out on this line" if it takes a lifetime.

On the 9th inst. I came to this place in answer to an urgent call from Bro. Joseph L. Kahler, who had secured the use of the town hall and made arrangements for meetings. On Sunday the 10th we opened fire, using for a subject, the character of God, as per bills Bro. Kahler had posted. Prejudice was run-

ning high, but the audience was quite large and very attentive. The breadth of our platform and the liberality of our views have pleased the people from the first. They could plainly see that it was an advanced light. Each evening of last week the hall was well filled with eager listeners, and I was wonderfully blessed by the Spirit in presenting the grandeur of the restored gospel. Even the Methodist minister said from his pulpit that he could say amen to all my sermons he had heard, and he was there nearly every night. The good feeling of the people was strongly voiced last night by their giving a social for my benefit at the home of Mr. Wesley Shreffler. Quite a large crowd was present, and this morning I was presented with eleven dollars, which I wish to inform your readers was appreciated to the full extent. Considering that I came here a stranger in a place where the gospel had never been preached before, and only one Saint for several miles around, caused me to appreciate this kindness the more. My heart swells with gratitude to God, and my eyes fill with tears as I think of the promise that his angels should go before us to "prepare the way."

Since coming here I have been stopping at the hospitable home of Mr. J. C. Calkins. Both him and his noble wife shall ever have a warm place in my heart for their many acts of kindness toward me. They have surely proven good Samaritans to me and I pray that God's blessing may abide with them. I shall hold forth here awhile yet. I have now held about twenty meetings here, but I find it takes several sermons to acquaint the people with our faith. There have been no requests for baptism yet, but the people are quite generally agreed that they never heard it on this wise before. Zion prospers; all is well.

Yours in the conflict,

JOHN B. ROUSH.

EL RENO, Okla., March 15.

Editors Herald:—This leaves me well and rejoicing over the battle just closed last night with Mr. Hendrickson of the M. E. Church. The doctrine of each church was examined. The people are all stirred up. The god without body or parts along with many other errors seemed to draw the fire from our M. E. brethren. My opponent, Mr. J. T. Hendrickson, is a fair scholar and resorted to his *Greek*; but we were able to follow him and show his weak, flimsy dodges. I was informed that he was educated for a Catholic priest; but his scholarship availed him nothing. If he made a point during the eight nights I failed to see it. I think about three hundred people attended each session and probably about four hundred the last night, I never felt better over the victory and interest. I hear that some Methodists have turned over on the better side since the debate.

My opponent challenged me for a contest on the Book of Mormon, which I accepted and will debate before leaving for General Conference. Bro. W. S. Macrae, our fine young preacher, also accepted a challenge from my opponent's moderator, Mr. Brown, which will take place sometime in the near future at another place. Bro. Macrae was

my moderator in the recent debate. Mr. Hendrickson and the moderator showed their defeat at close and the M. E. people showed dissatisfaction. Bro. Macrae has done a good work in Oklahoma. Everybody seems to like him; even the dogs are friendly toward him. The preachers may not like him so well. We have some fine people here and above this place some noble Saints that stood by us in the debate, and the prospects are flattering for an ingathering soon. Bro. George Montague, our president of mission, is with us. We will labor in those parts until we go to General Conference. Bro. George Montague thinks now is the time to labor in Oklahoma and says it is a promising field.

In bonds,

J. D. ERWIN.

ANNATON, Wis., March 22.

Editors Herald:—We find the Master is looking after us here as elsewhere. I have been the only one in this county since last August, with the exception of the local ministry, who are doing finely. Brn. Blackburn, Noble, Atkinson, and Houghten preach occasionally when circumstances and opportunity permit. Young Bro. Houghten was baptized last July, yet to hear him speak one would think he was a man of many years of experience. If faithful and humble I believe his power will be felt at no distant day both in the church and out.

Since New Year's I have been constantly in the field, and am too busy to leave long enough to attend General Conference. There are so many calls for preaching that I cannot fill more than half of them. We are having very fine weather now, which affords us a good hearing. My wife and I came here on the 20th inst. and expect to remain but a short time. As our work is well understood here we will put out into new fields.

I am in hearty accord with the recent article of Bro. Blair's. I am usually blessed more when opening new fields than in old ones. Old ones should not be neglected, of course, but the local officers can usually see to them. In reading Mother Smith's History I find that one time in Michigan when the sowers had raised up a number who believed they went to Joseph and had him send some one to care for them while the missionaries went into new fields.

For some time I have been intending to give to the *Herald* readers some of the evidences of God's existence, given in this part of the vineyard within the last year, which also proves that Latter Day Saints are his accepted worshipers. Early in August, 1894, I was called upon to administer to Sr. Orton, of Ellenboro, this State, and a few days after I received the following letter which speaks for itself:—

"ELLENBORO, Wis., August 8, 1894.

"*Friend Peterson; Dear Sir:*—I thought you would be pleased to hear how my wife is progressing. She is up, and dressed, and moving about the house. She has a wonderful appetite. The fact is she has not had a pain since you administered to her. You are aware that she had treatment from two of the best physicians in Grant county. She has not taken any medicine since you administered to her.

There are five good, responsible witnesses that know that this healing was done. You are well aware that I had no faith in your manner of healing; but seeing is believing. I am now satisfied that you are called of God to heal the sick. . . .

"Yours respectfully,

"JAMES C. ORTON."

This letter came unsolicited, and its author was at the time of the writing a staunch infidel. He is now and has been town clerk for twenty-two years. Though his town is very largely Republican and Mr. Orton is a Democrat, yet his honesty and ability have won him the support of the opposite party. Besides being town clerk for so long he has been justice of the peace for a number of years, and still holds that position. I have been thinking of getting the sworn testimony of Mr. Orton and the other four, but suppose this will be sufficient.

A case similar to the above occurred in the same vicinity this winter. A lady, not a member of the church, a few days after the birth of her child got a backset and gradually grew worse and worse for six weeks, and finally when told by the doctor that her chances of life were few, sent for me, and we besought the Lord in her behalf and administered to her. About an hour afterward she called me to her bedside and with tears in her eyes, thanked the Master for relief. In a few days she was doing her own work.

The citizens of this country were treated to a sign of the last days in the heavens. Between eight and ten o'clock in the morning, March 14, the sun appeared with two rings around it and two bright spots over on either side. Just outside of these were two half moons much larger than the sun and another just over the sun, only not so far away as the other two. Far to the northeast and far to the southwest were two bright sundogs and a streak running horizontally from them to the half moons on either side of the sun. Besides this, in the extreme northeast and extreme southwest appeared a half rainbow, each bending outward. The sky was perfectly clear and the extra moons and streaks made the day unusually bright. I did not see the phenomenon myself but remember distinctly that I had to move from place to place in the room to get a dark corner to read in, as the light was so bright. Many saw it, and many did not see it; but the witnesses in its favor are reliable, so much so that I believe them.

We go from here to a schoolhouse a few miles north. Lillie is quite a help in the music. We are both well and anxious to be about the Master's business. The Saints are getting along nicely. The work is solidly founded and growing slowly but surely.

In bonds,

J. W. PETERSON.

FOREST, Ont., March 25.

Editors Herald:—This is almost a new field, in which the gospel plow has as yet made little visible impression. We, a family of four, received the gospel in Michigan; and since then God in his wisdom has directed us here. We are desirous of seeing the work advance and our friends brought to an enjoyment of the blessings found in obedience to

the "perfect law of liberty." We will gladly render reasonable assistance to a missionary at any time, though we think the winter the best time for labor. We hope the missionary in charge of the Canada mission the coming conference year will not overlook us.

We are assured by the Spirit that the heavenly Father has a people here, and trust that the efforts that have been made are like bread cast upon the waters which, though lost to view for a time, may be seen after many days. Seed has been sown by Brn. Bare, Brown, Hampshire, Miller, and Blackmore. I think that if some elder filled with the Spirit should come, and come to stay, and sow more, giving all a good, thorough watering, a bounteous harvest would be the result. I have little faith in the result of sermons that are few and far between.

It is nearly five years since I complied with the naturalization laws of the kingdom of God under the administration of Elder W. J. Smith, and thanks to the God of heaven I have not yet been exiled. How wonderful are the orderings of God's providence! As I review my past life, as far as I can remember, I am led to acknowledge the guiding hand of him who rules the universe. I cannot say I have progressed as rapidly as I might if more obedient, but since it is impossible to recall the past I desire to go on unto perfection. I belonged to the Apple-gate branch in Michigan, where I have enjoyed many blessings.

The nearest branch to us is the Petrolea branch which is about twenty-five miles distant. It is composed, I believe, of faithful Saints, and God truly blesses them.

Yours in bonds,

R. H. HUSTON.

Original Articles.

CARE IN ORDAINING.

"LAY hands suddenly on no man, neither be partaker of other men's sins."—1 Tim. 5:22.

The school of experience is said to be a dear one, but the lessons learned in it are often of great value. In looking over the history of the latter-day work on the Pacific slope, I can call to mind over half a hundred men who have been ordained to the office of elder, but the percentage of those who have magnified the office, is so small that I am led to inquire, in the language of the Master, "But where are the nine?" (Luke 17:17.) Such a host of elders have been reported from this mission that one not informed would think we were well supplied with gospel workers; but the truth is, we have been greatly in need of help from abroad to carry on the work on this coast.

The truth is that either a misunder-

standing or disregard of the instructions given in Doctrine and Covenants 17:16 has been a clog in the wheel of the church on the Pacific coast. Some of our first missionaries with the sanction of the word to ordain when there was no branch that a vote could be taken, ordained nearly all the men that were willing to be ordained, and as a rule the office of elder was the one sought.

The first meeting the writer ever attended was a regular ordination meeting, so to speak; for the elder that had the meeting in charge called out, "Now, all who wish to be ordained to the office of elder please rise to your feet," and, of course, several rose up and were ordained; but I never knew of them honoring their calling. It is a fact that a great percentage—and I don't know but a majority—of the men that came into the church at first on this coast were ordained to be elders; and after branches were organized and a vote was taken the matter was but little better, for many were and some still are voted into office or voted to be ordained to office without reference to their ability, qualifications, or willingness to "thrust in their sickles." And I take it that a branch that votes for such an ordination is doing not only the church an injury, but also a great injury to the one ordained.

The Lord told us in 1865 that many elders had been ordained who had come under his condemnation because they had neglected to lift up their voices in his cause, and for such there was "tribulation and anguish." So any branch that will vote for a man to be ordained without carefully considering the possibility of such a one taking the field in the line of duty at once, is voting tribulation and anguish upon such as take the office; and any man who will seek or receive the office that is not in condition to use it for the upbuilding of the church, proves by his accepting of it that he is not worthy of it.

When we consider the matter we see that it is a most serious thing, and the seriousness of it will be magnified when we stand before the great Judge and are called upon to answer for our stewardship. We are very expert in quoting the Scriptures to the world to justify our claim to divine revelation; viz.,

No man taketh this honor unto himself, but he that is called of God, as was Aaron.—Heb. 5:4.

Not a great while ago a person said to me, "Don't you think God made rather a poor choice when he called Bro. A. and Bro. B?" What a terrible rebuke for a sensitive nature, and yet how appropriate the inquiry! If God called them, I must say I am doubtful of the call of many if we are to judge the tree by the fruits. But even if they are called, they are yet insecure; for I read in Doctrine and Covenants, page 288,

There has been a day of calling, but the time has come for a day of choosing; and let those be chosen who are worthy.

I may say that although condemnation awaits those that have neglected to lift up their voice, yet I believe that some have lifted up their voices when it would have been much better for the church if they had kept silent, because of their great lack of wisdom.

The Lord has told us that "he that is slothful . . . and learns not his duty shall not be counted worthy to stand;" and now if we would know our duty and the necessary qualifications for the work, we can find it in Doctrine and Covenants, section 3. Read and ponder it, ye young elders who are anxious for position in God's church, and do not forget that the eyes of the Almighty are over the work.

The martyred seer wrote from Liberty Jail in 1838, as follows:—

There are many [elders] called but few are chosen, and why are they not chosen? Because their hearts are set upon things of the world and are aspiring to the honors of men; they do not learn the lesson that the rights of the priesthood are inseparably connected with the powers of heaven; and that the powers of heaven cannot be controlled nor handled only upon the principle of righteousness.—*Times and Seasons*, pp. 131, 132.

I remember hearing a letter read, received by a missionary on this coast from the First Presidency, and I often regret that such sentiments should be like the flower the poet speaks of, to "waste its sweetness on the desert air;" not but what we have an abundance in the books to guide us in these matters, but we sometimes think we want more than "Moses and the prophets." As the letter to which I refer was written more than a quarter of a century ago I will not attempt to give the exact words, but the senti-

ment was about this: that the priesthood is not given to aid men in working their farms, or at their benches; but it was given that they might go forth in the name of the Lord to build up his kingdom, and that none should be ordained unless they were in a condition to go into the Lord's vineyard, or were needed as local or branch officers. O what a glorious truth; and O that it had been engraved on every Latter Day Saint pulpit.

I have attended conference when there were a host of elders present who had never done one thing in the way of gospel work for the entire year; but when the conference convened were right on hand to tell the people just how the work ought to be done; and of course they must be heard—they were *elders*, and if they did get wrong, no one was at liberty to "rebuke" "an elder."

It is such an important piece of work, this laying hands on men to set them apart to a sacred office, that it should not be done suddenly or in haste, and we should, when called upon to vote, be careful to inquire into the needs of the church and the qualifications of the candidate. If he is to go out into the world, let us be sure that he is called and that he exhibits the true qualifications, as are required in Doctrine and Covenants section 3. Then we simply raise our hands manifesting that we will sustain him in the place that God has called him. And if he is to be ordained to be a branch officer, let us see to it first that the branch needs such an officer, and next that he is not one of those cold, stiff individuals who repels the people from, rather than draws them to him; for we should remember that he is supposed to represent the church, and the opinion formed of him will be the opinion of the church, and the best defense that such could make for the church would be in keeping silent.

It is quite common to hear some of these inexperienced young men who have been voted into an ordination, telling people "I'm an elder; yes, I'm an elder;" and if such a one is reproved, the one so doing is answered with "Rebuke not an elder," etc. It would be well for such to learn that that saying has no reference to an ecclesiastical officer but to old people, old women as well as old men.

My prayer is that those who are now coming to the front may profit by the experience of those who now must necessarily take a back seat, and that when ordinations take place they be in harmony with God's law, so that none may be made partakers of the other man's sins by laying on hands suddenly to ordain; and that when we preach that God calls the ministry that we can produce men both of wisdom and integrity in proof of it.

J. C. CLAPP.

SAN JOSE, Cal., January 16., 1895.

DOCTOR DOWIE.

DOCTOR DOWIE has created somewhat of a sensation in this city by advertising himself as a "divine healer." During the World's Fair he erected a frame meetinghouse near the fair grounds. Across the front of this building in large letters is the following inscription: "International Divine Healing Association." Along the side of the building in large letters is inscribed, "Zion Tabernacle."

He attracted large numbers during the fair, and great crowds still continue to come. He has now three homes, where the sick are cared for; homes numbers 1, 2, and 3, besides a good printing plant where is issued a weekly paper entitled *Leaves of Healing*. In this he advertises his homes, his tabernacle, and services, by attractive pictures; also a detailed account of the many cures which he claims to have wrought through prayer and the laying on of hands, some of them very marvelous indeed.

Among those he claims to have healed are some who were near death with consumption, and cripples who had not been able to walk for years. Some had hip disease and some spinal trouble,—deformed and diseased people of all descriptions, according to published accounts, some coming hundreds of miles, to be cured and return home well.

We have received letters from different places asking us, "What about this man? is he a fraud, or is he doing what he professes?"

To answer these questions is the purpose of this communication.

In company with a brother we visited the tabernacle during one of the services. The building, we judge, would seat five hundred people or more.

Nearly every seat was occupied. Dr. Dowie is a rather heavy-set, robust man, of perhaps fifty or sixty years of age, of Scotch descent, a very positive and animated speaker, and has a good delivery. The speaker's platform reaches nearly the entire width of the building, and while preaching he marches up and down this platform in the most vigorous fashion. He says that in this way he gets his exercise. He is very positive in his statements and to some quite offensive. A favorite term applied to those who use tobacco, or drink whisky is "stink pots." He impressed the writer favorably as teaching the principle of repentance, though perhaps a little harsh. On the wall back of the platform are hung a large number of crutches and medical appliances of various descriptions, numbering perhaps nearly one hundred, which he claims to have "captured from the enemy." A large number of sick people were present, so that when the time came for them to enter another room to be administered to they crowded each other so that some were in danger of getting hurt and had to be sharply admonished "to not crowd so." We understood that about two hundred were admitted each day. One lady testified while we were present that she was healed; others testified that they were getting better daily. Were they healed? We do not know.

It is very easy to cry "fraud," and to ascribe all miracles to the Devil; but Saints ought to practice what they preach, "Prove all things; hold fast that which is good." We have never been permitted to talk personally with any who have been healed; but we have heard of some, from reliable sources, too, who left claiming they were healed, and left their crutches behind them; but who when they were seen were in need of their crutches as much as ever. One of these we understand is living at, or near De Kalb, Illinois. It hardly seems possible, however, that such an interest could be maintained if all the purported remarkable cures were false.

In order to learn all we could therefore, we decided to visit the "home," though we had little hope of seeing the doctor himself. Accordingly, on Saturday, March 9, Bro. I. L. Rogers and the writer started out together

and called at Home No. 1. We inquired for Mr. Dowie and were informed by the doorkeeper that he was busy administering to the sick, and that it would hardly be possible to see him personally, and were directed to Home No. 3, to a representative of the Doctor's, who would be pleased to receive us. While we were talking, however, Mrs. Dowie entered and we were introduced to her. We told her we were Latter Day Saints and that our object was to obtain what information we could concerning this healing power, etc. Upon hearing this she seemed to be quite anxious that we should see the doctor, who she intimated was favorably impressed with much of our doctrine; and so extended to us an invitation to dine with them, this being the only leisure time the Doctor would have.

We were shown into his private office and waited something more than an hour. During this time I should think that between twenty and thirty people came and departed in various conditions of wretchedness, some being led, some wheeled in chairs, some barely able to walk. Finally the Doctor himself came in. He greeted us cordially, and after learning who we were, was quite willing to talk, and answered our questions frankly. He said he had met some of the Mormons in Utah and was favorably impressed with much of their doctrine. We explained the difference between the two churches, which difference he was not altogether ignorant of, as we discovered as our conversation continued; and to our surprise we found he believes in much of the gospel as we do. We would like to give the conversation entire, but have to boil it down for lack of space. Suffice it to say that in answer to our questions he said he believed it is necessary before Christ comes that the church should be divinely organized the same as when Christ left it, with apostles, prophets, etc., which can only be done by direct revelation from God. He believes in present revelation, and in the manifestations of the Spirit as recorded in the first chapter of 1 Corinthians. When I named the six principles of the doctrine of Christ he said no fault could be found with them as stated, only he insisted upon repentance first, faith second; but I take it, he had reference to healing faith.

He claimed that a person must consecrate himself to God before he could reasonably expect to be healed, and that the reason some are not healed is because they do not so consecrate themselves. When I asked him if he was aware that the very divine institution he was looking for was now upon the earth, he answered, "I do not know; I am not prepared to say that your church at Lamoni is the true church." I replied that I did not expect him to do so till he knew more about it. He asked for some of our reading matter; said he had the Book of Mormon; and manifested a desire to know more about our work. Both he and his wife asked if we baptized for the dead. I answered that we did not, that this ordinance spoken of by Paul was not required till God shall authorize it, and when he authorized its performance he would doubtless enlighten us more concerning it, when we would know more about it.

In answer as to his own call to the work he claims that God called him to the work he is doing, years ago, and that God blessed him in it. He recognized the lack of authority as well as lack of power in the other churches, hence refused to be ordained into any denomination. He recognizes none of them as churches of Christ.

He believes himself to be of the literal seed of Israel and claims to have evidence to that effect.

I should think that nearly fifty persons sat down to dinner at a long dining table, the doctor sitting at the head, his wife at the opposite end. A brief blessing was asked upon the food by the Doctor. The repast was all that could be asked for. A spirit of order and neatness was everywhere manifest. Nothing is charged for healing, but at these homes parties are charged for board and lodging.

In conclusion will say, that if Doctor Dowie is the base impostor that some claim he is, I have not yet discovered the evidence of it, therefore cannot denounce him as such, and would rather believe that he is honest in heart, and led by a portion of God's Spirit to reach a class that we may not be able to reach at present. I cannot believe that the Almighty is so indifferent to earth's millions that he hears and answers none but the few Saints he has on earth. I would

rather believe he works in a thousand ways that we know not of to bring about his grand purposes. It becomes us, therefore, to do the work assigned us, and not be too quick to condemn everything else as of the Devil.

One thing is certain, if Doctor Dowie is honest in heart he will accept the truth when he understands it; and not until he rejects it will God condemn him; therefore we should not. Time will tell what he is, also what power he possesses. One thing that appeared a little inconsistent was his rejection of all of nature's remedies in case of sickness. He regards all disease of the Devil. He said if he was going to die he would want God to heal him before he died. Yet he is by no means a crank, though he may have some cranky notions. He is an educated and intelligent man. Though brief, our visit was a very pleasant one. We could not have been treated more cordially. We shall await future developments.

F. G. PITT.

CHICAGO, Illinois, March, 1895.

Conference Minutes.

SOUTHERN INDIANA.

Conference convened with the Hope branch, near Derby, Indiana, February 9, at 10:30 a. m.; I. P. Baggerly and A. C. Barmore were selected president and secretary pro. tem. Ministry reporting: Elders I. P. Baggerly, L. F. Daniel, V. D. Baggerly, A. C. Barmore, D. O. Stites, M. R. Scott, Sr., Jas. R. Cappelow, and J. D. Porter; Priests S. C. Gruver, J. M. Baggerly, M. R. Scott, Jr., and J. Sutcliffe. Branch reports: New Trenton, Manville, and Plainville no change; Hope 30, loss 1; Bird's Eye 16, loss 1; Byrneville 36, gain 10; Washington 54, loss 6. The Lilly Dale branch report was sent back for correction. No reports from Union, Eden, West Fork, New Marion, and New Harmony. The Bird's Eye branch requested Charles S. Barmore's ordination to the office of priest, which was granted, and he was ordained. A resolution was passed requesting the branch clerks to be more particular hereafter and have the time for which their reports are made out close with the date of approval. The Sunday school question was canvassed and A. C. Barmore was chosen to fill the office of district superintendent vacated by the death of J. T. King. J. R. Lambert, I. P. Baggerly, L. F. Daniel, J. M. Baggerly, and A. C. Barmore were chosen as delegates to represent this district in the coming General Conference. If all do not attend, those who do are authorized to cast the entire vote. Voted to sustain the general church authorities, missionary in charge, and district officers by our prayers. Preaching by Elders L. F. Daniel

and I. P. Baggerly. Adjourned to meet with the West Fork branch, Saturday, June 8, at ten a. m. The secretary, M. R. Scott, Jr., still urges the clerks of West Fork, Bird's Eye, and Lilly Dale branches to send him the items of baptisms, ordinations, marriages, etc.

GALLAND'S GROVE.

Conference convened at Dow City, Iowa, March 8, 1895; C. E. Butterworth president, Nellie Rudd secretary. Branches reporting: Galland's Grove 239, gain 18; Union 39, gain 3; Dow City 104; Harlan 72, gain 1; Salem 71; Camp Creek 41, gain 5; Coalville 39; Mason's Grove 144, gain 7; Pilot Rock 17. Ministry reporting: Elders J. R. Rudd, J. M. Baker baptized 1, J. T. Turner baptized 7, W. W. Whiting, C. E. Butterworth baptized 3, J. N. Simmons, J. P. Knox, J. Pett, H. M. Daniel baptized 2, J. H. Young, J. F. McDowell, B. Salisbury, C. J. Hunt baptized 3, W. A. Carroll, A. H. Smith, A. Jackson baptized 12; Priests J. Carlson, W. N. Booth, D. Brewster, R. Wight; Teacher J. L. Butterworth. Bishop's agent reported: On hand and received since last report \$428.11; paid out \$382; on hand \$46.11. Delegates to General Conference: J. T. Turner, C. S. Holcomb, W. W. Whiting, A. H. Smith, J. W. Chatburn, C. J. Hunt, Harris Cook, C. E. Butterworth, Mary Hawley, Wm. Carroll, May Rudd. Delegates present were instructed to cast majority and minority vote in case of division. J. M. Baker was ordained to the office of high priest. Adjourned to meet at Deloit, Iowa, May 31, 1895, 10:30 a. m. Preaching by J. F. McDowell and A. H. Smith.

FORSTER.

Conference convened at Masonic hall, Balmain (contiguous to Sydney), December 29 and 30, 1894; C. A. Butterworth president, C. S. McLaren secretary. Branch reports: Tuncurry 77, Nambucca 56, Wallsend 43, Sydney 29, Hamilton 16. Priesthood reporting: Elders C. A. Butterworth, J. Kaler, G. R. Wells, J. Wright, H. Broadway, E. J. Haworth, C. A. Loving, R. Ellis, A. Seaberg, G. Ballard, T. Gregory, C. Avery, H. Darke; Priests L. Anderson, C. S. McLaren, J. Purvis, W. Lewis, C. Davis, J. Hoyle; Teacher G. Lewis. Bishop's agent, John Wright, reported for year ending December 31, 1894: Total receipts £19. 12s. 4d.; owing to Bishop's agent at last report £6. 7s. 3d.; paid out £7. 6s.; balance in hand to credit of district £5. 19s. 1d. A resolution from the Forster branch changing its name to Tuncurry branch was duly indorsed. Change on record of scattered members for past year, 2 baptisms, 3 deaths. J. F. Burton and J. W. Wight were appointed delegates to represent this district at General Conference, 1895. Resolved that our next district conference be held at Hamilton, on the last Saturday and Sunday of 1895. Considerable indignation was felt by branch delegates at the action of the conference resolving to determine the question as to where next conference be held—by the *individual* vote only of the members present, thus nullifying the delegation vote and practically depriving branches of due

representation in the matter. This, too, in presence of the fact that this conference had already formally allotted said delegates the representative number of votes, nor was any other form of voting than this (delegate) contemplated until it was found that had the motion in question been decided thereby, the result would inevitably have been different to that otherwise obtained. In justice to the president, let me add that the action received no sympathy from him. The following district officers were appointed and sustained; viz., president, G. R. Wells; vice president, H. Broadway; secretary, C. S. McLaren; assistant, G. Lewis; Bishop's agent, J. Wright. Resolved that J. Kaler, R. Ellis, and H. Broadway constitute a committee to consider the advisability of dividing the present district into two districts (with a view to facilitating conference purposes), and that said committee report concerning same, at our next district conference. Preaching, prayer, and sacrament meetings were held, the former being well patronized by outsiders, and a good and enjoyable time generally obtained. The speakers were H. Broadway, J. Kaler, and C. A. Butterworth. Three were baptized during conference.

MOBILE.

Conference convened at the Three Rivers branch, Mississippi, March 9, 1895, at 10:30 a. m.; G. T. Chute president, J. S. Chute secretary. Branch reports: Theodore 25, gain 1; Perseverance 111, gain 3; Three Rivers 54, 1 died. No reports from Pascagoula and Bluff Creek. Bishop's agent, F. P. Scarcliff, reported: Due church last report \$24.55; received since \$10.05; paid out \$33.60; balance due church \$1. Ministry reporting: Elders J. Reeder, F. P. Scarcliff, J. Mizell, G. T. Chute, and C. L. Lone; Priests G. W. Sherman, J. S. Faulk, W. Smith, and R. C. Mizell. G. T. Chute was appointed delegate to General Conference. The president of each branch was requested to solicit subscriptions to pay his expenses. Committee to solicit subscriptions for a gospel tent continued. G. T. Chute was sustained as president, F. P. Scarcliff Bishop's agent, and J. S. Chute secretary. General authorities of the church sustained. Preaching at seven p. m., and Sunday at eleven a. m. by G. T. Chute. Basket dinner and preaching at two p. m. by F. P. Scarcliff, at seven p. m. by G. T. Chute. Adjourned to meet at Theodore branch, Mobile county, Alabama, Saturday before the second Sunday in June, 1895, at ten a. m.

ALABAMA.

Conference convened at Pleasant Hill, Butler county, Alabama, March 9, 1895, at ten a. m.; M. M. Turpen was chosen to preside, L. G. Parker secretary. Branch reports: Pleasant Hill 123, gain 2. Flat Rock 30. Bishop's agent reported: On hand last report \$63.75; received since \$55.80; paid out \$85; on hand \$34.55. Ministry reporting: Elders W. J. Booker baptized 1, G. R. Scogin baptized 7, J. G. Vickery, W. S. McPherson, M. M. Turpen baptized 2; Priest W. A. Odom; Teacher Geo. O. Sellers. The

tent committee was continued. Elder M. M. Turpen was elected delegate to the General Conference, and instructed to request the conference to send an elder to labor exclusively in the Alabama district. W. J. Booker sustained as president of district, L. G. Parker secretary, and Geo. O. Sellers Bishop's agent. Preaching by Elders M. M. Turpen and G. R. Scogin. Adjourned to meet at the Lone Star branch in Monroe county, Alabama, July 6, 1895.

MONTANA.

Conference convened at Reese Creek, Saturday, March 16, 1895, at ten a. m.; G. Reese president pro tem., E. A. Turner secretary pro tem. Branch reports: Gallatin 95; 5 baptized, 10 received, 2 removed, 1 died. Victor no change. Deer Lodge and Anaconda not reported. Elders reporting: J. H. Wells baptized 5, J. E. Reese, W. D. Kelley, J. F. Jemison baptized 6, R. J. Jenkins, G. Reese; Priests T. Harris, J. Pritchard, D. R. Harris, J. Johnson, and J. Eliasson. J. E. Reese, Bishop's agent, reported: On hand last report \$7.50; received since \$105; paid out \$112.50. Report approved. R. J. Anthony was chosen delegate to General Conference and a collection of \$17.50 was taken up to help pay his fare. All the authorities of the church were sustained; J. E. Reese president of district and Bishop's agent, Gomer Reese secretary. The conference instructed Gomer Reese to make a special effort in behalf of Sunday school work throughout the State. Preaching by J. H. Wells. Adjourned to meet at the call of president or secretary.

CLINTON.

Conference met with the El Dorado Springs branch at their chapel, March 2, 1895; F. C. Keck president, E. W. Lloyd clerk, W. P. Crayne assistant. Visiting brethren present were invited to participate in the conference. Reports were read from each branch in the district. Resolved that the district secretary be authorized to confer with branch officers where error exists and correct the same and forward the corrected reports to Secretary Stebbins. Ministry reporting: Elder J. Sterling, A. Lloyd, I. A. Roberts, R. T. Walters, J. B. Goldsmith, F. C. Keck, H. E. Goff, C. E. Reynolds, C. R. Duncan, G. W. Beebe, S. Swenson, A. White, D. C. White, T. R. White, F. L. Sawley, and L. H. Ezzell; Priests C. F. Belkham, J. I. Young, E. W. Lloyd, P. Pement, J. F. Mannering, W. H. Mannering, and J. T. Higdon. Bishop's agent, A. White, reported: On hand \$102.66; received during the year \$746.31; paid out during the year \$834.35, leaving \$14.62 on hand. Audited and found correct. A collection was taken up for the district secretary amounting to 96 cents. Delegates to General Conference, D. C. White, C. R. Duncan, C. F. Belkham, A. White, Elizabeth White, F. C. Keck, G. W. Beebe, and R. T. Walters. Voted that when this conference adjourns it does so to meet at Veve chapel, Vernon county, Missouri, Saturday, June 1, 1895, at ten a. m. General Conference was petitioned to return F. C. Keck to this district, and to

appoint C. R. Duncan to this district. A. White, A. Kent, T. W. Chatburn, and J. F. Mannering did the preaching.

Sunday School Associations.

FAR WEST.

Convention met with the St. Joseph branch March 8, 1895; C. P. Faul district superintendent, L. Niedorp secretary. Sunday school reports: Enrollment: Pleasant Grove 36, Zion's Star 70, German 50, Mission 32, Stewartsville City 55. Some schools did not report. Address of welcome by J. M. Terry. Reports of the several Sunday schools read and approved. Treasurer reported on hand \$4.49. Question box: Is it out of harmony with the General Sunday school rules for a sister to act as Sunday school superintendent? Several responded. Stray thoughts on educating children in Sunday school work were read from J. S. Constance, W. H. Worden, Maggie Blair, M. J. Head, M. M. Peterson, and Florence Peak. A committee of three was appointed to draft a program for the next convention, J. M. Terry, G. Whitehead, and Maggie Blair. A very interesting and instructive program was rendered in the evening, consisting in part of instrumental duets by Sunday school scholars, and music by Brokaw Mandolin Club. Singing by the Kinnaman quartet. Vocal music in abundance. Declamations. A test class drill. Adjourned to meet at Stewartsville branch, Missouri, on the 5th of July.

TEXAS CENTRAL.

Association convened with the Texas Central branch Sunday school on March 8, 1895, at eight p. m.; superintendent, E. W. Nunley, in the chair, W. G. McIntosh secretary. Reports were read from Cook's Point and Texas Central schools, E. W. Nunley, superintendent, and F. C. Gough, associate, reported. Treasurer's report: On hand last report \$1.75; received since \$1.40; on hand \$3.15. School superintendents, F. C. Gough and John Tarver reported. The following brethren made short but very instructive speeches on Sunday school work: W. W. Squires, S. R. Hay, C. A. Schuster, F. C. Gough, and E. W. Nunley. Adjourned to meet Friday, at eight p. m. before the convening of next district conference, at same place and time.

SPRING RIVER.

Convention met at Webb City, Missouri, March 11, 1895, at ten a. m. George W. Hobart superintendent; T. W. Chatburn was chosen to preside, Mirtie Jones secretary. Delegates present 17. Webb City, Missouri, 96, Weir City 50, Seligman 31, Blendsville 60, Angola 49. Treasurer reported and resigned, and Martha Macon was chosen treasurer. Secretary was allowed to draw on treasurer for incidental expenses. Delegates appointed to General Association: F. L. English; Z. Decker, Agnes Bair, Rinta Bradford, Emily H. Brown, Maria Rainbolt, F. Smith, Martha Macon, Ida Davis, B. Davis, Becca

Bradley, Pearl Jones, Hattie Crawley, J. Calkins, R. M. Maloney, C. W. Sutherland, G. W. Hobart, J. W. Thorp, A. M. Baker, Ralph Hendra. Delegates present authorized to cast full vote. Committee on arrangements, Mollie Davis, Elma Cook, and Ella Borbridge. A very instructive and interesting program was rendered at seven p. m. Adjourned to meet at Pleasant View, Friday, June 7, at ten a. m.

GALLAND'S GROVE.

Report for the quarter ending March 10, 1895: Schools reporting 6; schools represented 5; schools in district 8; membership of district 313; gain in membership over last year 52; money in treasury \$9.61.

R. WIGET, Supt.
DORA YOUNG, Sec.

Miscellaneous Department.

RAILWAY RATES TO CONFERENCE.

On the evening of March 26 the following was received from Mr. B. D. Caldwell, Chairman of the Western Passenger Committee:—

"Referring to previous correspondence with respect to reduced rates for the meeting of the Reorganized Church, to be held at Independence, Missouri, April 3-18:—

"We now find ourselves in position to announce a rate of fare and one third on the certificate plan, from points in the territory of the Eastern Committee, this reduction to apply only on certificates issued with tickets sold for going passage on four days. As you are, undoubtedly, better able to say what four days will be most acceptable to your people for the sale of going tickets we would be glad to have you wire us, suggesting the days most likely to accommodate the largest number. On receipt of this information we will at once complete arrangements on that basis."

On consultation with Brn. W. W. Blair, E. L. Kelley, Joseph Luff, and others, it was decided that the meaning of this letter was that rates would also be given in the territory of the Western Committee, as well as east of Chicago; for rates east would be of no use to us without those also in the west. So a telegram was sent, and though the time is very short, after more than two months of correspondence in the endeavor to secure rates, we hope that the agents of all lines will be supplied with orders and blanks in time for all who need them to purchase tickets and obtain certificate receipts.

The days agreed upon were the 3d, 4th, 5th, and 6th, as being most likely to be used in going to conference. Therefore the Saints will have to govern themselves accordingly.

Be sure to obtain such receipts on purchase of tickets, and it will be the safest way to buy of each road you pass over, so that no trouble may arise about purchase of through return tickets, as was the case in 1893.

And, remember, that those who pass through Kansas City in going must buy tickets over the Missouri Pacific or the Alton to Independence, or the railway agent at Independence will not

stamp your certificates over any road, and you will thus have to pay full fare home.

Hence do not take any of the suburban roads, either the Air Line or the Dummy Line, but take the Missouri Pacific or the Alton.

The depot of the Missouri Pacific is the nearest to the town and to the church.

H. A. STEBBINS,

Chairman of Committee on Rates.

LAMONI, Iowa, March 29, 1895.

ATTENTION!

Again we are under the necessity of calling your attention to instructions heretofore given, that remittances should invariably be made by post office orders, express orders, Chicago or New York drafts. These can be used at par, and there is no danger of losing your money. Several letters have been lost of late; some with money, and some with post office orders in them. The latter were recovered by applying to the post office department, and duplicate orders were issued and loss avoided. But not so with those containing money. We frequently receive bank drafts with blank indorsements which make them payable to bearer, hence it would be just as safe to send money as to send drafts, unless the indorsement makes them payable to the order of David Dancer. The office cannot be responsible for money unless it is sent as we direct. Do not send *personal checks as they cannot be used at par*. Justice to our interests would demand that they should be returned to the sender.

When it is necessary to have post office address changed, be sure to give your former address, as well as the one to which you wish your mail sent. Attention to this rule will cause you but little trouble, but will save us a great amount of unnecessary labor. Send the money with orders as much as possible. The charging of small items is a source of inconvenience to us, as well as a great loss to the office in the aggregate, by reason of it becoming necessary to send statements, and the neglect of some in not responding when statements are sent. We furnish catalogues on application. Keep yourselves posted in regard to prices, and aid the good work by spreading church literature among your acquaintances; in other words, let him that is warned warn his neighbor.

ASA S. COCHRAN, Secretary.

LAMONI, Iowa, April 1, 1895.

PASTORAL.

To the Saints of Eastern Michigan district.—We are nearing the close of another conference year with perhaps as much or more satisfaction than any year of our past experience so far as spiritual growth and the onward march of the gospel is concerned. There never was a more golden opportunity to reach the people in this part of Michigan with the gospel than at the present and in the near future. Hundreds of people have become interested in the last few months, and want to hear more of the truth. Shall they hear? Let every Saint in this district answer the question to him or herself as the case may be.

Saints, there is a day coming called the righteous judgment of God when he shall

reckon with his people and reward them according to their work. I apprehend in that great day there will be some Saints get a golden crown set with sparkling gems on all sides, while others get simply nothing, for the reason that they have never complied with that part of God's law that will entitle them to a reward. God has intrusted the all-important matter of salvation with his people, the church, and shall we say the ministry alone are responsible? I answer, No! Whoever heard of the arms and hands of a man going out to do a work without being backed up by the body? or the legs and feet starting off to walk without being assisted by the body?

Paul says, "But now hath God set the members every one of them in the body, as it hath pleased him." Now I wonder what he put them there for? Let Paul answer: "From whom the whole body fitly joined together and compacted by that which *every joint supplieth*, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Eph. 4:16. Notice, "By that which every joint supplieth."

"What is a joint?" may be asked by the reader. It is a member of the body, and an important one, too. Paul so understood it, for he was writing to the Ephesian brethren when he used the foregoing language. Well, what is that that is to be supplied by those joints (the members)? Are all to preach? No; some are to preach, and others to assist in other ways as God has appointed. "Well," says one, "I don't quite understand just what Paul does mean in that saying of his." I will try and draw a picture of just what I understand Paul meant. Some few weeks ago I was in company with a worthy brother whom God had called to preach the gospel, and the church sent him out under general appointment; and while we were preaching the gospel every night to hundreds of eager listeners, he got a letter from his wife telling him that the provisions were nearly all gone and the worthy agent had only been able to send her five dollars to take care of herself and eight children for a month. Poor fellow! Who could imagine his feelings? His family in almost a state of starvation, and him away doing the work assigned him by the good Lord and the church. Just think of it. Joints, or members, in this district worth thousands of dollars in this world's goods, but never have paid a cent of tithing to take care of the widows and orphans while the minister is faithfully telling the gospel.

Did you ever stop and think that God's perfect law enjoins on every member of the body, preacher and all, to pay a tithe, which is a tenth, of their possessions to carry on the gospel work? Well, whether you did or not, it is so just the same. The people throughout Michigan pay two and one half per cent on their actual assessments each year, which means one tenth every four years, and they don't grumble much either, for the reason that grumbling cuts no figure in the sight of the law of Michigan.

"But," says one, "I am worth four thousand dollars, but it takes every cent of it to

run my business." Beautiful! The millionaire says, "It just takes a million to run my business." So, Lord, you are out on the finance question with business men. Men that have no business don't generally have any money, so what are we to do? "But," says one, "I have always calculated to pay my tithing, but I wanted to start with a hundred dollars so it would count."

There are two kinds of people in this world that never do very much; the one has no calculation, and the other is all calculation. Now let us split the difference and adopt the following rule and see how it will work: There are about a thousand Saints in our district at the present time. Supposing each member would pay twenty-five cents tithing a month; at the end of the year they would have three dollars tithing to their credit, which would mean three thousand dollars for our little district. Stop, ye Saints that have spent so much breath in praying for the conversion of the world and the redemption of Zion, and go to work and pay one cent a day, or six cents a week, which means twenty-five cents a month, or three dollars a year, and thus answer some of the many prayers you have offered for the onward progress of the gospel. Is there a member in our district that cannot pay twenty-five cents a month? If so, let him tell me and I will tell him just how to get the money. Brethren, let us move together for the year to come and see what we can accomplish.

Yours in gospel bonds,

R. E. GRANT,

Field Missionary in Charge.

NORTH BRANCH, Michigan, March 10.

MISSIONARY REPORTS.

No reports have yet been received from some of the brethren who were appointed to the field last April; and, as their reports will now be too late for the pamphlet that is issued before conference, therefore any who have sent reports which have failed to reach me, or who have not sent reports but desire to report, let them write and their reports will be added to the minutes published after conference.

The following are the names:—

Of the Seventy, J. B. Lytle and D. L. Shinn.

Of the Elders, E. K. Evans, S. W. Tomlinson, W. H. Griffin, and Marce Sorenson.

Of the Priests, S. H. Warren and Adolphus Edwards.

H. A. STEBBINS,
General Church Secretary.

RESOLUTIONS OF CONDOLENCE.

We the officers and members of the Manchester District Priesthood Association were deeply grieved to hear of the recent severe loss which our late missionary in charge, Apostle G. T. Griffiths, and his dear wife, have sustained in the loss of their loved ones. Our brother's intense love for his children was manifest to all when he was amongst us; indeed the young generally received a large share of his attention. We desire to say that the pulsations of the great heart of Christ, which cause the Spirit of life to circulate through every part of the "one body" are felt even in the extremities—far-off England;

and as one member suffers, "all the members suffer with it." It is not the "bearded grain" alone which the "Reaper's sickle keen" cuts down, but "the flowers that grow between." We are happy to think that they are beyond the grave where sorrow and death cannot enter, in the region of eternal day.

Dear brother and sister, we offer the following words of Holy Writ for your consolation: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

We are, on behalf of the association,
 WM. R. ARMSTRONG, } Secs.
 S. F. MATHER,

NOTICES.

To the Saints in the Florida District; Greeting:—I will preach at Coldwater branch on the fourth Sunday in April on my way to conference.
 EDWARD POWELL.

MILTON, Florida, March 10, 1895.

BORN.

JACKSON.—To Bro. Crowfield and Sr. S. L. Jackson, of Floresville, Texas, a son, and named Perry W. Blessed by L. L. Wight.

MCGREW.—Robert Louis McGrew was born in St. Joseph, Missouri, November 24, 1894, to F. M. and S. McGrew. He was blessed at the church, February 24, 1895, by J. M. Terry and William Hawkins.

SWINNEY.—Grace May, daughter of Mr. James and Sr. Clara Swinney, was born at St. Joseph, Missouri, February 1, 1895, and was blessed at the church, March 10, 1895, by J. M. Terry and J. T. Kinnaman.

FIFER.—Grace Ann, daughter of Bro. A. D. and Sr. Edith Fifer, was born at St. Joseph, Missouri, December 20, 1894; blessed at church, March 10, 1895, by J. T. Kinnaman and J. M. Terry.

CRAFT.—Viola Matilda, daughter of Mr. August and Mrs. Isabella Craft (believers), was born in St. Joseph, Missouri, January 30, 1895; blessed at the church, March 10, 1895, by J. M. Terry and J. T. Kinnaman.

KINER.—At Springfield, Missouri, October 8, 1894, to Bro. George and Sr. Electa Kiner, a son, and named Herald Athena. Blessed February 6, 1895, at Ozark, Missouri, by Elder J. R. Wedlock.

WHARTON.—To Mr. William and Sr. Mary Wharton, September 18, 1894, a daughter, and named Susie May. Blessed March 11, 1895, at Montrose, Iowa, by Elder John H. Lambert.

WILLIAMS.—To Bro. William and Sr. Ann Williams, of Cheltenham, Missouri, September 7, 1894, a daughter, and named Aryviola. Blessed October 4, 1894, by Elder William O. Thomas.

MARRIED.

HINDERKS—MARKS.—At the residence of the bride's parents, six miles north of Stewartsville, Missouri, March 6, 1895, at 7:30 p.m., Bro. T. H. Hinderks and Sr. Martha A. Marks, Elder T. T. Hinderks officiating. The bridegroom is the eldest son of Mary H. Hinderks, is a prosperous young farmer, and highly respected by his many friends. Sr. Marks is the eldest daughter of Bro. and Sr.

E. Marks, and is highly esteemed in the neighborhood, and well worthy of his selection as a companion through life. About seventy-five guests were present to wish them much joy and happiness, partaking of bounties of life, and leaving them beautiful and useful tokens of esteem.

FRY—COPELAND.—H. L. Fry to Inez Copeland, March 14, at three p.m., by A. M. Fyrando, at the home of D. Copeland, Woodbine, Iowa. After partaking of a bounteous repast, receiving the good wishes of all, the bridal pair left to occupy the home previously furnished complete at Missouri Valley. These young people are good, faithful Saints, and we wish them a useful, pleasant journey through life.

DIED.

GRIMMETT.—At his home in Bloomington, Idaho, March 6, 1895, Elder John Grimmitt. He was born January 4, 1827, in England; united with the church about 1850. Was shortly afterwards ordained an elder, and did considerable preaching in England with a good degree of success, baptizing a goodly number. Having a desire to gather with the people of God he came to Utah in 1855, but became dissatisfied with church affairs there. He was baptized into the Reorganized Church April 29, 1877, in Utah. Moved to Lander, Wyoming, in 1878; did considerable gospel work there and baptized quite a number. He was uneducated but forceful and earnest, and an impressive speaker. His knowledge of the gospel was great and his faith and hope unbounded. To his family and friends he was ever true, and his great attraction was his undeviating kindness and solicitude for their temporal and spiritual welfare. Funeral sermon by Elder A. J. Layland to a large audience in the Saints' church at Bloomington, Idaho.

STROMBERG.—At the poor farm, where he had been working and living for some time, at San Francisco, California, Johannes Stromberg, in, it is believed, the sixty-ninth year of his age. He was faithful unto death. Visited the day before his death by some branch officers, he expressed his readiness to go; but wished to be buried by the church, and not by the county. His funeral sermon was delivered by M. H. Forscutt, who also offered final prayer at the grave. He died March 12, and was buried March 13. Poor in this world's goods, he was rich in faith towards God.

GRUVER.—At the Hope branch, Indiana, February 13, 1895, Emma Elva, infant daughter of Bro. and Sr. S. C. Gruver, aged 4 months and 4 days. Funeral services conducted by Elder I. P. Baggerly.

HEDGLIN.—At Dunmore, Pennsylvania, February 10, 1895, Elsie Pearl, daughter of Mr. and Mrs. Enock Hedglin, aged 2 years and 7 months. Funeral discourse at the house by Elder John J. Morgan to a large gathering of sympathizing friends.

BENNETT.—O. H. Bennett was born in Louisville, Kentucky, July 12, 1820; died February 12, 1895. Three unmarried daughters, Sisters Mollie, Delana, and Addie, had the care of their father some time before and up to his death. He leaves a large posterity and many friends to mourn.

MAULE.—Christina, wife of Donald Maule, passed to a higher life, March 15. She was born September 16, 1831, at Peebles, Scotland; baptized in 1860, by E. C. Briggs. Was the mother of twelve children, ten of whom remain, two having preceded her beyond. Our sister was valiant in the cause of Christ in the early establishment of the work in Western Iowa, and continued faithful to the end. Her example of kindness as a neighbor, mother, and Christian was recognized by all who knew her. The funeral services were very largely attended at the Saints' chapel, March 17. Sermon by A. M. Fyrando, assisted by J. F. McDowell.

BALLANTYNE.—At his home, Soldier, Iowa, February 22, 1865, James Ballantyne, aged 68 years, 3 months, and 26 days. He was born in Ancrum parish, Scotland; baptized September 16, 1840, and soon after came to America. After the death of the seer he went with Lyman Wight to Texas. After the death of the latter he came to Iowa, and united his fortunes with the Reorganization, to which he has since been a consistent and faithful adherent. Elder M. Jensen conducted the funeral obsequies, Elder J. W. Wight preaching the sermon by his dying request, at Saints' chapel, Moorhead, March 10. Notwithstanding a severe snowstorm prevailed, the house was filled. He leaves a wife, six children, and numerous relatives and friends.

KINER.—At the home of her parents, Springfield, Missouri, Sr. Electa Kiner, wife of Bro. George Kiner. Born September 18, 1871; married April 21, 1893; baptized by Elder Samuel Payne; died March 10, 1895. She was a loving wife and a kind mother. She left a baby boy five months old. Before her departure from this life she was permitted to see beyond the vale, and bore her testimony of this grand work to her family, exhorting them to be faithful. Funeral sermon by Elder J. R. Wedlock March 12, at the Missionary Baptist Church. Laid to rest in Maple cemetery park.

WILDERMUTH.—At De Kalb, Illinois, February 20, 1895, Louisa O. Wildermuth, who was born July 9, 1851, in La Fayette county, Wisconsin. She united with the Latter Day Saints at Willow, Wisconsin, July 6, 1868, and was married to Dryden H. Carpenter, December 24, 1868. To them were born four sons and three daughters, who, with their grandchildren, still survive her. She was a great sufferer the last few years of her life, but was very patient. Her faith in the gospel sustained her, and in which she remained steadfast to the end, and departed with her hope bright of a glorious reward. Funeral sermon by Elder F. G. Pitt.

MCINTYRE.—Sr. Amanda McIntyre died at her home in Plano, Illinois, March 18, aged 80 years, 6 months, and 14 days. She was born in Forestville, New York, where she resided with her parents until 1839, when she married Samuel McIntyre, and with him came West and located in Sugar Grove, Illinois, in 1840, to Shabbona Grove in 1841, and to Plano in 1849, where she has lived ever since. Three children were born to them, only one of whom remains to miss the mother, the father having died seventeen years ago. Sr. McIntyre united with the

church April 12, 1861, being baptized by Elder John Shippy. She ever stood true to the faith and was well known to the Saints when the General Conferences were being held in Plano, and to her neighbors and friends as a consistent Christian and a good neighbor, showing kindness in sickness and to those in need. Funeral services were held at the stone church in Plano, March 20, by Elder Vickery, assisted by E. M. Wildermuth; interment in the Plano cemetery.

FALLON.—Gustus E., youngest son of W. T. Fallon, was born February 5, 1877; united with the church October 1, 1887; baptized by J. W. Wight; died March 14. The young brother bore his suffering patiently, and from the first he seemed to have a premonition of the end. He also testified of the strong testimony God had given him of the gospel, also of a future work. When his sister Hattie asked him to sing something he sang, "God be with you till we meet again." The young brother will be missed at home, in the Sunday school, and society. His pure life was prominent to all, as shown by the beautiful floral decorations and the vast assembly at the funeral. Services from Saints' chapel, Magnolia, Iowa, March 16; sermon by A. M. Fyrand, assisted by J. F. McDowell.

GRIFFITH.—At her home in Shenandoah, Iowa, Sr. Esther Griffith. She was born October 24, 1818, at Claremont, New Hampshire. Her maiden name was Redfield, sister to William Redfield, deceased. Married April 5, 1838, in Kirtland, Ohio, to Willard Griffith. Baptized in 1839 into the old church, and united with the Reorganized Church in 1861. She ever lived an exemplary life, honored her profession as a member of the Church of Christ, true to her trust, fulfilling and carrying out practically her sacred obligations as wife and mother, without a stain upon her moral character. Her imperfections were few. She leaves her aged husband, one son, and two daughters, with a large circle of loving friends and Saints, to mourn. Funeral services, and sermon at the house, by Henry Kemp. Interment in Shenandoah cemetery.

LEWIS.—At his home, in Malad City, Idaho, March 15, 1895, Elder John Lewis. He was born August 25, 1824, at Llanelly, Carmarthanshire, Wales; was baptized in Wales in 1848 and emigrated to Utah in 1856; and was baptized into the Reorganization, February 4, 1866, and ordained the same day to the office of an elder. His body was borne to the grave March 18, followed by a large concourse of people. Bro. Lewis was a faithful and fearless advocate of the faith, active and to a degree energetic in his service of the church. He was much respected as a citizen and held offices of trust, including that of County Judge of Oneida county, Idaho. He leaves a wife and two children.

CAIN.—At his home, Big Bend, West Virginia, February 24, 1895, Thomas G. Cain, aged 54 years, 10 months, and 29 days. He was born in Monongahela county, West Virginia. A wife, six children, and one brother, with a host of other relatives, mourn. He was kind-hearted and good-natured, and was a kind, loving, and affectionate husband and

father. During the weeks of his suffering his children and wife watched by his side every night. Bro. Cain was baptized by James Moler, August 23, 1891. He died firm in the faith, and frequently expressed himself as not wanting to live any longer, as all was well, his work here was completed, therefore he awaits the first resurrection.

SUTHERLAND.—In Fayetteville, Arkansas, while on a visit to that city, March 18, 1895, David E. Sutherland, aged 28 years. His remains were brought home and laid to rest in the Webb City cemetery. He was baptized May 11, 1879, by M. T. Short. Funeral sermon by T. W. Chatburn in the South M. E. church, Webb City, Missouri, to a very large concourse of people.

JACKSON.—Near Floresville, Texas, March 17, 1895, Bro. Aaron W. Jackson, aged 58 years and 15 days. He was born in Jackson county, Missouri. He united with the Christian Church some years ago and strove to live a Christian life in the best light he could obtain in that church. Only a few months before his death he yielded obedience to the restored gospel, and rejoiced in the same until the day of his death. He was baptized by Bro. T. J. Sheppard. Funeral services from the family residence, conducted by L. L. Wight. A large family and many relatives and friends mourn. Our loss is his gain.

WALTERS.—Bro. Elijah Walters was born in Tennessee, April 1, 1803. He removed from there when five years old to Kentucky. When twenty-three, migrated to Indiana, where he lived twelve years. At the age of thirty-five he moved to Missouri, and remained a resident of the State eleven years, moving from thence to Adams county, Iowa, being the first settler in the county, and remaining until 1865, when he made his home in Burt county, Nebraska, where he continued to reside until February 15, 1895. He was, so far as we know, an exemplary man and Christian. In his early life he united with the Baptist Church; later on he became an honored member of the Christian Church; in the year 1879, he united with the Latter Day Saints, being a consistent member and having the respect of the community until the time of his departure. Although the day of the interment was the worst of the winter for wind and dust, yet friends came from twenty-five miles away, and felt it but a duty of love. Services were conducted by Rev. Cross, of the M. E. Church, in their chapel at Decatur, their choir kindly furnishing the song service, which was excellent and very appropriate. Sermon by G. M. L. Whitman.

SMITH.—January 20, 1895, aged 2 years, 9 months and 27 days, Ethel Ivy, infant daughter of William P. and Mary Smith, of Grimes, Iowa. Funeral sermon preached by Elder C. Scott at Oak Grove M. E. church; text, Jeremiah 31:16, 17.

TOOMBS.—Near Willard, Utah, March 14, 1895, Goldy, son of Bro. James and Sr. Anne Toombs, in his 27th year. Deceased was an invalid and as a child all his days. The funeral sermon was preached in the tabernacle in Willard by R. J. Anthony to a large audience. Bishop Zondell, Elder Faver, and

two other elders assisted in the services, the choir rendered efficient service, all showing the greatest respect to Bro. and Sr. Toombs and family.

BIRCHELL.—At Burlington, Iowa, March 9, 1895, Dottie, only child of Mr. John A. and Sr. Lizzie Birchell, and granddaughter of Bro. James and Sr. Harriet E. Birchell. The body was brought to Mr. Dreaher's, corner Fourth and Clay streets, Ottumwa, Iowa, where funeral services were held; body interred at cemetery on March 11, 1895. She was born at Cleveland, Iowa, August 25, 1890. Blessed September 25, 1890, by Elder E. B. Morgan, who also preached at her funeral. The mother was blessed during funeral service with the comforting influence of the Holy Spirit to a marked degree, which comforted her heart concerning her loved one.

LATHAM.—Perry A., son of Bro. Thomas and Sr. Annie Latham, was born near Portsmouth, Iowa; died March 14, 1895, aged 9 months and 14 days. Sermon at the home of the parents by Elder W. A. Smith, to a large audience of relatives and friends.

DUNCAN.—Sr. Mary E. Duncan *nee* Neiman, was born at Springfield, Erie county, Pennsylvania, April 22, 1818, and died September 15, 1893, at Knoxville, Illinois. She was married to Bro. Thomas L. Duncan March 8, 1835. She was baptized November, 1838, by Father Nickerson. She died in full faith of the restored gospel. Her motto was,

"Count that day lost whose low descending sun,
Sees from thy hand no worthy action done."

LEWIS.—Miss Mary Jane Lewis, daughter of Sr. Jane Lewis, was born January 15, 1877, in Jamestown, near Springfield, Illinois; died March 23, 1895, at her mother's home, Forbush, Iowa. She was buried March 25, in Centerville cemetery. She was well respected by everybody, and her funeral was largely attended. Sermon by Bro. Frank Izatt, assisted by J. J. Watkins.

HOWARD.—At Batavia, Illinois, March 3, 1895, Mrs. Casendana Jones Howard, widow of the late Philo Howard. She was born at Peren, New York, August 23, 1830.

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Vol. 42.

Lamoni, Iowa, April 10, 1895.

No. 15.

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ORTHODOXY IN SCIENCE.

IT cannot be denied that there is a tendency in the human mind to respect the authority of a great master, and to frown upon anyone who would question that authority by endeavoring to attack from a new point of view some problem universally regarded as already solved. So it has ever been in religion; so in a less degree in philosophy. Mr. Grant Allen is of the opinion that it is now the case in science. In an article in the *New Science Review*, January, he deplors this tendency in no measured terms, and pleads for an open court in science. There are those who will remember that Mr. Allen himself holds theories in physics that are not accepted by the best thinkers of the day, and who will detect a note of personal bitterness in what he says. He puts his case, however, forcibly and plainly; and every lover of the truth will agree with him in his main contentions. We quote the chief points of his article as follows:—

“It is the tendency of things human to fall into an orthodoxy, and orthodoxy is sleep; baneful though it be, it springs from the somnolent instinct in humanity. It means unquestioning acceptance of certain infallible and unassailable dogmas, to doubt which is heresy, and to deny which is to render yourself *anathema maranatha*.

“Most people know that this is so in other things; but they think science is a complete exception. The scien-

tific brain, they fancy, is naturally alert, unprejudiced, skeptical. The world believes that the man of science proves all things, and holds fast to the truth. And it is right in a way, for that is undoubtedly the spirit and test of the truly scientific mind—of the men who are born, not made, scientists.

“But routine tends always to establish itself in everything, and in scientific education no less than elsewhere. The human mind is prone to laziness. It is easier to swallow a dogma ready-made than to search the Scriptures, like them of Berea, seeking whether these things are so or not. And the more perfectly organized is your scientific education, the more likely is the student to accept without demur the orthodox standpoint. He comes to the subject with a mind like a sheet of blank paper. . . . He finds himself face to face with a professor who confessedly knows a vast deal more than he does about the subject at issue. Questions are permitted, indeed, but only as to details, and they are answered from the standpoint of superior and apparently exhaustive knowledge. Doubts or objections are not encouraged; skepticism as to fundamentals is treated as hopeless. Science has decided things thus and thus; you will find all about it in Joule or Clerk Maxwell (you will read to the contrary in Müller or Hermann); you will see your puerile objections anticipated and refuted in Tyndall or Helmholtz.

“Moreover, the pupil, thus grounded, grows up with a belief that all these things are not matters to be treated as debatable and uncertain, to be subjected to scrutiny as true or false, but merely as questions to be answered thus and thus in examination. This answer ‘pays,’ that other will pluck you. To-day you must be a disciple of Joule, to-morrow of Kerner. Now Weismannism is fashionable; now this or that other view of Tesla’s, or of Crooke’s, is in favor with examiners. Thus orthodoxy grows into a compact body of settled opinion, with a professional staff just as much inter-

ested in keeping up its dogmas as a hierarchy is interested in keeping up the dogmas of its particular church, or sect, or faction. We have established and endowed an infallible and unassailable scientific priesthood.

“Pay men to teach, and they teach accordingly. They become a vested interest. They view with dislike, with scorn, and with terror the intrusion of other and upsetting ideas from the ‘unqualified practitioner.’”

It is Mr. Allen’s opinion that the trouble is with the modern tendency to “Germanize” science. After condemning what he calls “the Teutonic system” as a system designed to produce narrow specialists, to form “bricklayers, not architects,” he proceeds as follows:—

“It was not so that the great leaders of science in the past were produced. Nay, more, it is a fact that no great architect has ever yet arisen in these matters—Kepler, Copernicus, Linnæus, Darwin—who had not to begin, like the French Revolution, by pulling down the whole rotten edifice of his predecessors, and building the entire superstructure afresh from the ground from the demolished materials.

“Look at Darwin, for example. He has become so much of an orthodoxy now himself, and is even further refined upon by our Weismanns and our Ray Lankesters to such an extent, that people have almost quite forgotten that he was once a startling heterodox leader. But I can remember the time myself when there existed in Europe a biological orthodoxy of the school of Cuvier—when people spoke of Erasmus Darwin as ‘an ingenious but crackbrained theorist,’ of Oken as ‘a poor fool,’ of Lamarck as ‘a wild speculator,’ of the ‘Vestiges of Creation’ as ‘clever but unscientific.’

“Now Darwin was not a professor. He was not a trained physiologist. He was not a drilled and dragooned South Kensington student. He was merely an amateur, a lover of truth, who was impelled by curiosity and by sundry ideas suggested to his mind

on a journey round the world to observe certain facts and formulate certain theories. The silence of the time at first frowned upon him severely. . . . But still, the new ideas triumphed for all that, because they were true; and as soon as they triumphed—*hi, presto*, forthwith, they were erected in turn into a fresh orthodoxy. . . .

“Look at Herbert Spencer. No man has more profoundly modified the trend of opinion on all subjects in our century. No man has so revolutionized the ideas of leading thinkers in every direction. No man is going to produce so lasting an effect upon the thought of the future. Yet Herbert Spencer was never in any direction orthodox. He went through no course of drill; he rebelled sturdily against school and college; he determined to look at nature and man from his own point of view, resisting all attempts to warp or thwart his individual judgment. And he came out of the struggle the most profoundly original and pregnant thinker the world has ever known. He made his own views. Unlike Darwin, he is not yet an orthodoxy, because he is still too far ahead of his public. In most things he is heterodox—extremely heterodox; and his heterodoxy is greatest where what he has to teach us is newest and most original. . . .

“The orthodox scientist, then, is the man who follows closely along accepted lines the accepted notions. He can add a detail, but he cannot possibly upset, reconstruct, revolutionize. The last is almost always the task of the inspired outsider. For the outsider comes to the work fresh, and with a fresh impulse. He has not been drilled and dragooned. He is not a mere martinet produced by an educational system for its own furtherance. He takes a lively and personal interest in his subject. He aims at truth. He wants to know, and he goes straight for knowledge. As a rule, he has begun by attacking certain special problems that interested him much, because they demanded an answer of him. In such a case, he tries first the works of the authorized pundits, the acknowledged priests of the scientific hierarchy; and, often enough, he finds no answer, or only an evasive and delusive answer, there. Often enough, again, he spies flaws

and absurdities in their treatment of the subject. He notes errors and blunders, and, unlike the docile pupil whom orthodoxy loves, he insists upon following up these suggestive trails, tracking the misconception home to its lair in the heart of the subject, and forcing it to show itself in the open light of day, enveloped in all its disfiguring mist of verbiage and dogma. . . .

“And his way is hard, of course. Most often, like Young (who ventured to discover the undulatory theory of light without consulting the pundits), he goes down to his grave before he has ever succeeded in making a single fellow creature see eye to eye with him. The further ahead his doctrine takes us, the more revolutionary and subversive it is, the more must this be so. The man who sees a thing a few years in front of his contemporaries may live to convince them of the truth of his vision. But the man who sees things a century in front, like Erasmus Darwin, can only hope for their scorn or their pity. ‘Poor fellow, he’s mad, you know; has ideas of his own on the origin of life which the great Linnæus says are untenable,’ or ‘which great Cuvier declares are quite unfounded!’

“‘The price of liberty,’ said Jefferson, ‘is perpetual vigilance.’ The price of science is perpetual heresy.”
—From *Science Department*, edited by Arthur E. Bostwick, Ph. D., *Literary Digest*, March 16, 1895.

CURE FOR CANCER.

THERE are some people here solely afflicted with cancer, which successfully baffles the efforts of the best physicians to effect a cure. *Y Drych*, a Welsh paper, of March 7, contains a simple recipe, concerning which it is said there are scores of remarkable cases that prove its value as a cure. Mr. William Davies, of this city, has made a translation, which he has brought to the *News* with a request for publication for the benefit of sufferers. It reads as follows:—

“Boil Turkey figs, of the best brand obtainable, in fresh milk, until the milk is thickened and the figs tender; cut the latter and place on the cancer as hot as can be borne, whether the tumor is broken or not; wash the sore every time the poultice is changed

with some of the milk; the washing process should be gone through night and morning, or, at least, once a day; drink about a quarter of a pint of the milk the figs have been boiled in once a day for three or four months, if the stomach can stand it.”

A number of cases of almost marvelous cures are cited, some of them being given here: One is that of a man who died at the age of one hundred and five years, who was cured six years before his death, by the use of six pounds of figs. In his case the cancer had eaten one side of his jaws and down to his throat. The cure was pronounced so perfect that no sign of a return of the dread tumor was ever shown. Another instance is cited of a girl who had a cancer in her breast, which bled freely, and ten pounds of the Turkey fruit healed her. The remedy is perfectly harmless in any respect, and if its virtue should be proved by experience here, the knowledge of that fact ought to become public.—*Deseret News*.

HISTORY OR INSPIRATION AGAIN?

A very able paper and one that will attract considerable attention in the religious circles is “The Higher Criticism as viewed by a Liberal Scholar”—J. H. Long, A. M., L. L. B., in the *April Arena*. Mr. Long writes with a great deal of conservative force and precision, and his arguments are both weighty and suggestive. He brings great scholarship to his task, and the largest intellectual tolerance and reverence.

AMERICAN PLACE NAMES.

Rahway was once Rahwack, the name of an Indian Chief.

Lehigh is a corruption of the Indian word *lechau*, “a fork.”

Sheboygan means “Stream that Comes from the Ground.”

Passamaquoddy signifies “Good Bay for Catching Haddock.”

Espiritu Santo, the name of a Texas bay, means Holy Spirit.

Itasca is an Indian word, meaning “Source of the River.”

La Moille River, in Vermont, was at first called La Monette, “the seagull,” from the great abundance of these birds.

The Mississquoi, in Vermont, took its name from the abundance of waterfowl. The word means “many ducks.”

The Brazos River, in Texas, was called by the Spaniards Rio Brazos de Dios, “River of the Arm of God.”

HOME SEEKERS' EXCURSION,

Via C. B. and Q. Tickets sold March 5, April 2 and 30, 1895. For dates, limit, and rates, inquire of your local passenger agent.
25apr

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 42.

Lamoni, Iowa, April 10, 1895.

No. 15.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.

LAMONI, IOWA, APRIL 10, 1895.

ZION'S RELIGIO-LITERARY SOCIETY.

ZION'S Religio-Literary Society met in Annual Convention in the basement of the stone church, at Independence, Missouri, on Tuesday, April 2, 1895, at 7: 30 p. m.; Vice President J. A. Gunsolley, of Lamoni, Iowa, presiding; J. C. Hitchcock, of St. Louis, Missouri, secretary.

Hymn No. 182 was sung, after which Bro. E. F. Shupe, of Denver, Colorado, offered prayer.

The president made a few remarks, greeting the delegates, and referring briefly to the work lying before the assembly.

The following named were appointed a committee on credentials: Bro. F. M. Sheehy, of Maine, Sr. Etta M. Hitchcock, of St. Louis, and Sr. Lydia A. Schmutz, of Denver, Colorado.

The committee retired and while making up its report a number of short speeches were called for. Brn. M. H. Forscutt, from San Francisco, E. F. Shupe, of Denver, M. H. Bond, of Kirtland, Henry Kemp, of Western Iowa, Columbus Scott, from the Des Moines district, W. W. Blanchard, of Maine, and J. Cole Moxon, of Independence, responded. All were united in the sentiment that the Religio work was essential to the welfare and general development of the talents of the young people; that the work of the gospel included this feature of service and progress; and that good had accrued to all who had taken up the work of the society—not only in a literary way, but in spiritual development and general progress in much of the practical and social features of life; that the work was capable of continued and far-reaching development, if due care was exercised in directing and carrying out its movements, keeping in view

and in possession the fundamental principles that underlie the work of God—the Spirit of truth—of advancement and simplicity; those safeguards that must always be regarded to insure correctness in method and success in labor.

The committee on credentials reported delegates from and representation of the following named points: Independence, St. Louis, Kansas City, St. Joseph, Missouri; Denver, Colorado; San Francisco, Garden Grove, Los Angeles, San Bernardino, Oakland, Walnut Creek, California; Boston, Massachusetts; Providence, Rhode Island; Dixfield, Maine; Council Bluffs, Dow City, Plum Creek, Lamoni, Iowa; Kansas City, Kansas; Clear Lake, Indiana. Other points will doubtless be represented as other delegates arrive. Those named indicate how general the work of the society has already become, and give promise of its continued growth.

The next item of business was the reading of reports of officers. The report of Vice President J. A. Gunsolley quite clearly outlined the present status and immediate needs of the organization. It is as follows:—

Associate Officers, Members, and Delegates of Zion's Religio-Literary Society, and Friends:— At this the close of the year's work, and the opening of a new year, it may be profitable to consider for a few moments the condition of our work. To do this, let us take two views, retrospective and prospective, and thus find our present, true position.

While we cannot claim so much growth as we should have liked to see, we can say that there has been a steady advance all along the line. Nineteen new societies have been organized, thus adding to our membership something like four hundred. All of the forty-nine societies are using the *Program*, with somewhat varying success. We are now issuing one thousand *Programs* and mailing over nine hundred, a gain of about three hundred. We have had quite a little printing done in the way of constitutions, commissions, charters, stationery, etc., and all this at the very small sum of twelve cents per capita.

While, generally speaking, the locals are doing well, we are sorry to note that some have discontinued; whether they have grown weary in well-doing and have fainted by the way, or whether like some others, they have found more pleasure in serving the world, we

know not; but certainly we hope and believe that all such ought to renew their diligence, and "labor while it is called to-day, for the night cometh when no man can work."

Like every other good thing, the society has come up through tribulation. There have been fightings within and without; but thanks to Him who giveth us the victory, it has withstood all, and stands to-day stronger and firmer for having had the opposition. It seems now that the fire of persecution has about died out, there being but a spark now and then, as the persecution is being overwhelmed by good works from the society.

It is much to be regretted that we have been deprived of the very excellent assistance of our president. But you may be assured that it was not because of his unwillingness, nor lack of interest. Sickness in his family, and the added burdens incident thereto have made it impossible for him to do more.

The secretary, treasurer, and all the superintendents have performed their parts creditably, and are deserving our heartfelt gratitude for the excellent service rendered. I believe it could be said truthfully of each of them, He hath done what he could.

The new feature added to the *Programs*—that of adding a junior department—seems to have worked well. This made them better adapted to a broader range of minds, thus rendering them more generally useful.

But we are not so much concerned in this convention about what we have done, as about what we shall do in the coming year; and since, perhaps, this report should partake somewhat of the nature of an annual message to this the legislative body, you will please permit a few suggestions.

Among the many things which have worked as a hindrance in some localities is a lack of interest, or at best only a passive interest, upon the part of some who could be of very great benefit to the societies. But it is quite noticeable that some of these same individuals find time for active work in the Chautauqua, or some other circle. Instead of helping to make our own societies better, they give emphasis to the thought that the cause of Christ is not popular enough for some of the Saints. Then, too, some of the ministry are not yet aware that ours is a good work—a much needed work. Then there seems to be another class who have no need for anything but the preaching service and the prayer meeting. What we need is to cause such an awakening that every Saint shall have an active interest in our work, from the First Presidency to the last convert.

This awakening depends upon the membership almost entirely; for if we show a lack of interest, we cannot hope to interest others.

In the proposed amendment to the Constitution and By-laws perhaps all will see the desirability for a change without any argu-

ment. It seems like placing too much responsibility upon the president to appoint all the committees. It certainly is proper to allow the societies to provide for their appointment, should they so desire.

The main question before this convention is that of literature. Are the *Programs* satisfactory? If so, shall they be continued in their present form, or would some changes be beneficial? If they are not satisfactory, what shall take their place? The departmental idea must be continued under the constitution, but other plans might be adopted for carrying it out. Shall we have a course of reading added? This demand seems to be growing, and should be considered. If we add a course of reading, of what shall it consist, and how shall it be prepared? Should we decide upon the reading course to be added, and upon the one to prepare it, where shall we publish it? These questions must be discussed and settled. It seems that the deciding of this question is our advance step for this year; and let this step be so carefully, and yet so decidedly, taken that it need never be retraced.

Another by no means unimportant matter is the selection of proper officers for the coming year. Whether there be any aspiring to office we do not know; but should we learn of any such, let us blackball them on the first ballot. The work of the Lord has no place for office seekers, and to see a Latter Day Saint seeking office is proof conclusive that he is not worthy the trust. Let the office seek the man every time, and then if the convention is willing to impose the trust, let loyalty to the work so abound that there shall be no declining. Fitness for the work should be the one thing characteristic of proper candidates for office.

The excellent work of Bro. McDowell in *Autumn Leaves* should not fail of proper acknowledgment. He has done a good work, and has helped very much to keep the flame of enthusiasm burning; and he has done all voluntarily.

In speaking of the department in *Autumn Leaves*, the somewhat discouraging thought comes that in response to the call for volunteers who would pledge themselves to do all they could to support with their pen a department to be established and conducted by the society, only three have been heard from. Three out of a membership of fourteen hundred have said, "I will promise to write frequently, or as often as called upon, if necessary, to sustain an official department for the society." How many of you have ever said, "I am willing to do all in my power for the cause of Christ?" Is this the cause of Christ? If it is not, in the name of consistency, let us at this convention resolve unanimously to abandon it. None of us have time to thus foster an error.

Yours in the hope for progress and triumph,
J. A. GUNSOLLEY.

Secretary J. C. Hitchcock's report also adds information concerning the progress made during the year. We give it herewith:—

We have to-night reached the second milestone in our existence, as it were, and who is

not pleased with the achievement we have made? The first year exceeded the expectation of even the most sanguine. We believe that the year just past has done more toward substantially founding the Religio than did our first year. We started with more favorable surroundings and we are confident the results of the past year's work are as gratifying as the first year. Conditions were such that more should be expected of us, and more has been accomplished. It may appear to some that such is not the case simply because we did not double our membership; but when we take into consideration that at the commencement of our first year's work there were a great many societies organized and working under different plans, in fact a large number of the large branches had societies, all of which united with the Religio sometime during the first year, consequently our membership would naturally increase quite rapidly.

At the commencement of our '94-'95 work, all the societies were with the Religio, numbering thirty, and about all the branches that are very large had a society and were with us. This year's work has been with smaller branches, and in places where societies have not heretofore existed in any form. Nineteen societies have been formed during the year, and prospects are fair for more in the near future.

In July, 1894, the first commission was issued to a body of young people in a foreign land, to Bro. Gomer Wells, who succeeded in organizing a society at Argent's Hill, New South Wales, Australia. Bro. Gomer has since requested *Programs* forwarded to him, as he desires to introduce this department of the work wherever it is possible.

One notable feature of the work this year has been a great many of our elders have come to a realization of the merits of the Religio, and several of them have taken a very active part in the way of forming societies where they have been, one elder having been instrumental in the formation of three during the past year, some of which are now among the strongest societies on the list. His field had perhaps been no more fertile in this regard than many others, but others—that is some others—have not yet become fully acquainted with the value of the society in small branches.

With the commencement of the year just past several new features were introduced into the society, prominent among them being the senior and junior departments of the *Programs*. While with a great many this looked rather overdoing things, and some even seriously doubted the wisdom of the plan, experience has proven it to have been one of the best moves we have ever made. One year ago complaints from the different societies as to the *Programs* were numerous. A similar letter was sent out a month ago asking what satisfaction *Programs* were then giving, and most all answers were very favorable, and as yet there has not been one complaint of their being "too difficult," as many of the replies were last year. Some suggest some features that would doubtless be an improvement, but under the present general system of senior and junior we believe the

satisfaction is as near universal as it will be possible to make it. Perhaps improvement may be made during the coming year in what the outlines consist of, but to change the general style of the present *Program* would, we believe, be detrimental to the welfare of the society.

Should Providence be pleased to smile upon us in the future as it has in the past, what can hinder our progress? Let us remember the "Religio" comes before the "Literary," and while we are striving to advance our literary talents, we should not forget religion has the first claim. Literary improvement in the proper way, which we have in the *Programs*, is advancement in religion.

If you have not had your shoulder to the wheel of the Religio during the past, turn over a new leaf and commence to push. If you have had your shoulder to the wheel all along, keep right on pushing.

J. C. HITCHCOCK, Gen. Sec.

The report of Bro. Russell Archibald, Treasurer, made the following showing: Balance last report \$38.50; received \$99.97; total \$138.47; expenditures \$100.06; balance \$38.41. The report was referred to an auditing committee.

Adjournment was then taken until morning, Bro. Albert Haws, of California, pronouncing the benediction.

Wednesday, the 3d.—At 9:30 a. m. the convention reassembled. Hymn 190 was sung, prayer being offered by the president. The minutes were read, approved.

The first question was the amending of section 2 of article 4 of the constitution of local societies. The following words were added to that section: "or by the society, as each society shall decide by vote." The section as amended reads as follows:—

Sec. 2. There may also be a Lookout Committee, a Program Committee (of which the President shall be *ex officio* chairman) a Relief Committee, a Good Literature Committee, and such other committees as may be deemed advisable to be appointed by the President, or by the society, as each society shall decide by vote.

The change wrought by the amendment is apparent.

The all-important question before the convention, "What shall we do about more literature?" was then taken up, the president suggesting that the discussion be confined to practical suggestions, feasible plans, practicable work; something that would tend to solve the problem by furnishing the society with a method of conducting the literary work for the ensuing year.

Addresses was made by Srs. Newton, Schmutz, Blair, Hitchcock, and Brn. Shupe, Sheehy, Gunsolley, and Hitchcock. The discussion involved the continuing of the *Programs* now issued by the society; the discarding of the *Programs* and the publication of their subject matter in *Autumn Leaves*; or the publication of a special magazine for Religio work. The *Programs* now published by the society contain religious, temperance, literary, and historical departments — senior and junior departments of each. These are mailed to each local society, and at each weekly meeting there is unity and concert of action. In addition to this there has been a Religio department in the monthly issues of *Autumn Leaves*. The work had grown and had so widened that all felt the need of making an advance to meet its demands, but all were in doubt as to the best course to pursue. However, all were practically unanimous in the opinion that the present *Program* should be continued, but enlarged; that a special magazine should not be published; that *Autumn Leaves* being the magazine of the church for its young people, should be heartily sustained and its Religio department be continued. There were many engaged in the work of the society who did not take the *Leaves*, hence the *Program* should be continued. It could be published at a very moderate price. The *Leaves* department would continue to accomplish good among our own people in extending the work of the Religio by awakening an interest among them and bringing our young people to the front. The delegates were also practically unanimous in the opinion that it was not yet time to introduce a "course of reading" similar in general arrangement to the Chautauqua method. The course was desirable, but the organization was not yet prepared to provide for it. All desired to work in harmony with the general movements and spirit of the church; to maintain the spiritual and develop the literary features without antagonizing any other department or phase of work; to not detract from any good already in hand in an effort to step forward and move onward and upward; to be prompt, but not premature.

The question of providing literature

was finally referred to a committee consisting of Brn. Gunsolley, Hitchcock, and Sheehy, and Srs. Blair and Schmutz; said committee to report at the afternoon session.

The Kansas City *Journal* of the 3d inst. gives the Religio the following very friendly notice:—

INDEPENDENCE.

An entertainment will take place to-night at the Latter Day Saints' church, on West Lexington street. It will be given under the auspices of the Religio-Literary Society of the church, which is now in session in this city. Exceptionally fine music will be rendered on this occasion. The program will open with an instrumental selection by A. H. Mills, of this city. The "Independence Chorus" will render a stirring song after which a poem, "Come up Higher," a composition of E. A. Smith, of Lamoni, Iowa, will be read. R. C. Evans, a sweet singer from Canada, will render a vocal selection, which will be followed by a recitation by Miss Clara Berry, of Kansas City. Miss Grace Gardner, of St. Joseph, will render a musical selection, and W. H. Mills, of this city, will read an essay on an interesting subject. Master Claude Metcalf, of St. Joseph, will render a solo, which will be followed by an oration by T. Williams, of Council Bluffs, Iowa. L. R. Wells, an Independence cornetist, will render a selection, and Mrs. Mattie Mills will also contribute a song. Miss Pearl O. Price, of California, will recite, and little Emma Dawson, of St. Louis, will render one of her prettiest songs. A male quartet will be a feature of the evening. The program will close with a duet by Mrs. Myra Brackenbury and J. Cole Moxon.

At the afternoon session Bro. W. W. Blanchard offered prayer. The committee on literature, appointed at the morning session, reported.

We recommend that the matter of more literature be left to the executive committee and would suggest that the *Programs* be enlarged and that the president and secretary act as editors. We would also suggest that this convention indorse the work now being done by *Autumn Leaves* for our society.

The report was adopted.

The assembly then proceeded to elect officers by ballot. The ballot for president was, J. A. Gunsolley 21, F. M. Sheehy 1, J. C. Hitchcock 1. On motion Bro. Gunsolley was elected president by a unanimous vote.

Three ballots were taken before the vice president was obtained. After the second ballot a motion was adopted placing the two highest voted for before the assembly, and on the last ballot the vote stood, F. E. Cochran 14, J. F. McDowell 10. Bro. Cochran was declared the choice for vice president.

Bro. J. C. Hitchcock was reelected secretary by a vote of 23 to 1.

Bro. Russell Archibald was reelected treasurer, receiving all but two of the votes cast.

The president and secretary were authorized to report the proceedings of each General Convention to General Conferences.

The suggestion was made that less time could be taken for the transaction of the annual business by doing away with the evening musical and literary programs; that the business be transacted in one day, thus concentrating and consolidating the work; that it was desirable to lessen the time and thus avoid overburdening the delegates who come to attend the Religio and Sunday school conventions and the General Conference; that a committee would probably be appointed by the Sunday School Convention to take steps to concentrate its work into one day's proceedings; that the conferences would probably allow an evening for the usual evening program. Following this a motion prevailed providing for the appointment of a committee to confer and act with such committee as the Sunday School Convention may appoint.

The question of summer vacations—the cessation of Religio-Literary Society weekly work during the summer season, was discussed. The question did not meet with encouragement. Constant activity in the prosecution of the work was the wish of the delegates, that no time and opportunity be lost. A resolution, that summer vacations of local societies be discouraged, was adopted.

The president announced the committee to confer and act with Sunday School Convention committee: Sr. Maggie Blair, Bro. R. S. Salyards, and Sr. Etta M. Hitchcock.

It was resolved that the traveling and local ministry be requested to cooperate with the society in establishing and maintaining its work.

Adjourned to the evening hour; benediction by Bro. R. Etzenhouser.

The evening program of the Religio closed the sessions of the convention. It was rendered before an audience estimated from eleven to twelve hundred. The main auditorium was well filled. The program as rendered is as follows:—

Instrumental music, A. H. Mills, Independ-

ence, Missouri; Invocation, M. F. Gowell, Eastern mission; Song, Independence Chorus; Poem, "Come up Higher," Elbert A. Smith, Lamoni, Iowa, read by Sr. Abbie A. Horton; Song, R. C. Evans, Canada; Recitation, Miss Clara Berry, Kansas City, Missouri; Solo Miss Grace L. Gardner, St. Joseph, Missouri; Essay, W. H. Mills, Independence, Missouri; Solo, Master Claude Metcalf, St. Joseph, Missouri; Cornet solo, L. R. Wells, Independence, Missouri; Solo, Mrs. Mattie Mills, Independence, Missouri; Recitation, Miss Pearl O. Price, California. Male Quartet, O. L. James, L. R. Wells, Robert Winning, D. J. Krahl; Duet, Mrs. Myra Brackenbury, J. Cole Moxon, Independence, Missouri.

We publish the poem "Come up higher," written by Bro. Elbert A. Smith, and read during the evening, as provided by the program. Its spirit is fitting, suitable to the occasion.

I have watched the quick resulting of long intervals of time,
And have seen their slower process hasten toward the end sublime;
They have rendered us the token of the latter day complete,
When the world of unbelief should cast its gauntlet at our feet.

Oh! I would that I might sound again the notes that I have caught
From the bugles of the vanguard where the war of truth is fought.
They are calling, calling, calling backward to the halting mass,
Like the singing of the soft wind in the bending prairie grass.

There is dearth of manly vigor, there is dearth of woman's truth;
Men and maidens! Sons of Israel! give your years of strength and youth,
Come up higher! Come up higher! let your footsteps mark the way
Where the mountain peaks are shining in the light of endless day.

I have often felt a spirit o'er our congregations bend,
Like the strong, electric presence of a dearly loved friend,
And have known that Christ was looking with his patient eyes and true,
At the promise of the future which was slumbering in you.

Oh, my Zion! White-robed Zion! stand no more contending here.
Should the brother strike the brother with the victory so near?
As the soul of man is higher than the flesh which turns to dust,
Let our spirits higher rise to meet the infinite and just.

Heed the voices that are calling through the storm and through the calm,
Come up higher! Come up higher! nearer to the great I AM.
Come, ye chosen of Jehovah, ye anointed to the truth,
Let the banner of the higher call unfurl above your youth.

Hark! I hear a distant stirring and the sound of many feet

On the rocky road of ages, with a perfect rhythm beat.

Oh! I hear your pleasant singing and I see your faces shine,

Youths of Zion, as you gather into column and to line.

I would rather far be numbered with the very least of these

Than to flaunt the robe of fashion or to turn the miser's keys.

Let the soul that fails or falters backward turn nor meet the shock.

Let the bugle that would sound retreat be shattered on the rock.

Brightly is our pathway shining like the rainbow's golden arc,

And the Savior's perfect manhood like a beacon in the dark.

Let the worldling, if he chooses, yield to pleasure's soft restraint,

I conceive no higher object than to be a perfect saint.

THE GENERAL SUNDAY SCHOOL ASSOCIATION CONVENTION.

THE fifth Annual Convention of the General Sunday School Association of the Reorganized Church met in the lower audience room of the stone church, on Thursday, April 4, 1895, at ten o'clock; Superintendent E. A. Blakeslee in the chair, Wallace N. Robinson secretary. A goodly number of delegates and visitors was present at the opening; and there was spiritual life and fraternity of heart prevailing among all in their greetings of one another. The gathering was composed of laity and ministry, the latter also manifesting, as all along from the inception of the Sunday school work, a deep interest in its progress—a disposition to keep closely in touch with it, to be informed concerning its developments.

Hymn No. 43, *Winnowed Songs*, was sung, and Bro. M. H. Bond, of Ohio, offered prayer. The petition was an earnest, fervent plea for divine guidance in the extension and general movements of the work. After a few brief remarks, the chair, being so authorized by vote, appointed the following named a committee on credentials: Bro. T. J. Chatburn, Sr. Jennie Newton, and Bro. F. M. Sheehy.

During the retirement of the committee short speeches were called for, responses being made by those named, in the following order: Brn. W. W. Blair, J. F. Burton, T. W. Williams, Srs. C. B. Kelley, B. C. Smith, L. L.

Resseguie, Brn. T. A. Hougas, F. G. Pitt, R. S. Salyards, R. M. Maloney, Srs. Belle James, Maggie Blair, Alice Bozarth, Brn. J. F. Mintun, C. Scott, Sr. Anna Stedman, Brn. R. Etzenhouser, M. H. Bond, Sr. Minnie Nicholson, Bro. W. H. Garrett.

The remarks made were of a retrospective and prospective character. All spoke encouragingly, giving abundant evidence that the blessing of the Lord had always followed efforts made in this department of the service; that the divine seal had been placed upon it from the beginning, and was being continued in its growth. It was evident from what was said by all that the same Spirit that had moved upon women and men to enter the church and assist its movements for good in general lines had also inspired in this specific feature of the work. To this inspiring fact a cloud of witnesses bear testimony in words of steadfast earnestness and sincere devotion. An indorsement by the Holy Spirit pledges that the Lord will continue his favor upon that upon which he has set his seal. Such has been and such still is the ground of its success, the grace and overruling watchcare of the Almighty. The consciousness of the bestowment of abundant grace inspires those enlisted in the Sunday school service to continue; to do their work in sincerity, in trueness of heart, and in meekness of spirit, that the power of God may attend and sanctify it to his glory. It will be a success if continued in that spirit of simplicity and safety—if those who labor continue to be found "doing all things with an eye single to the glory of God and the good of his people." This spirit alone can insure success.

The Reorganized Church stands as the representative of and is called to maintain the truth, the whole truth, and nothing but the truth; this not only in stated principle, but in *method of working* in all its departments. Its work is so peculiarly representative of God that it necessarily brings to light every phase of work done and the motives of all who enter the service. It is therefore of a character to show forth the strength of that which is correct in principle and consistent in action, also those things of an opposite character whenever and wher-

ever they exist. It is true now as when written, that God's paths are "straight" and his course "one eternal round." They only can attain to extended and continuing usefulness who "know the truth" by loving it, by sinking and cleansing from ambition, pride, or anything that has not the glory of God in view. None who pledge themselves to service for Christ can too fully realize the need of being made strong in the cardinal, foundation virtues of the gospel economy, and of retaining and maintaining rugged devotion to principle, and meekness and purity of spirit in all they undertake to do. As our work grows and becomes more prosperous and popular, let us build upon the foundation that cannot be moved; let the women and men who compose the spiritual temple be those who have *mastered themselves* and become so in harmony with the divine nature that the life of Christ is manifest in their mortal bodies. If the Sunday school work, if the work of the gospel is to be a continued success, a beacon light to the youth and to all, it will be so only because it cannot be invaded by the spirit of vanity and the pride of life.

The New Testament statements of the Master, "Ye are not of the world," "I have chosen you out of the world," are repeated to us in this age in the admonitions: "I give unto you a commandment that ye shall not live after the manner of the world;" "Ye shall forsake all evil and cleave unto all good." When we reach the standard erected for us Zion will have become "the perfection of beauty." How consistent the basis upon which the latter-day glory is to be revealed. "Out of Zion, the perfection of beauty, God hath shined"! The set time to favor her has come. It is not an ordinary opportunity to have part in a work so important, and so great in its magnitude.

The committee on credentials made report showing membership and representation of various districts and schools represented by delegates thus far arrived to be as follows: Decatur, Iowa, district, 685 members, entitled to 68 delegates; Independence, Missouri, district 653, 65; Little Sioux, Iowa, district 483, entitled to 48 delegates; Massachusetts 466, 46 delegates; Northern Illinois 305, 30

delegates; Clinton, Missouri, 230, 23 delegates; Northeastern Missouri, 233, 23 delegates; Texas Central, district, no report; Des Moines, Iowa, 292, 29; Galland's Grove, Iowa, 313, 31; Northern and Eastern Michigan 1,117, 111; Far West, Missouri, 381, 38; Nauvoo 236, 23; Southern Michigan, no report; Western Maine, 300, 30; Fremont 200, 20; London 321, 32; Southern California 108, 10; Pottawattamie 328, entitled to 32 delegates. Schools: Manchester, England, 282, 28; St. Louis 200, 20; Kewanee 51, 5; Denver 62, 6; Pioneer, Pittsburg, 137, 13; Hopeville 46, 4; Netawaka, Kansas, 28, 2; Omaha 46, 4; Highland, Ohio, 3 delegates; Salt Lake City, Utah, 3 delegates; Pleasant Grove, Utah, school 3; Hastings, Victoria, Australia, 4 delegates. Additional districts: Spring River, Missouri and Kansas, 286, 28; Southern Nebraska 89, 8; Eastern Iowa 125, 12; Philadelphia 160, 16. The report was received, the committee continued.

Bro. T. A. Hougas was chosen chorister, Sr. L. L. Resseguie organist, Bro. Alma Chatburn usher; the organist and usher were authorized to choose assistants. Adjourned to two o'clock; song; benediction by Bro. W. N. Robinson.

The afternoon session was opened on time. A hymn was sung; prayer was offered by Bro. R. M. Elvin. Following this the minutes of the morning session, also those of the convention of 1894, were read and approved.

Bro. E. A. Blakeslee made an oral report. He briefly reviewed the work from its inception to its present development. Five new district associations, and thirty-eight schools, including an enrollment of 2,288 pupils, had been added to the association during the year. The total membership is now over 9,000. There was a balance in the treasury at the Herald Office of over \$900, resulting from the sale of the *Gospel Quarterlies*.

The secretary, Bro. W. N. Robinson, presented his annual report. As it contains much statistical and general matter of importance to the work, we give it in full, as follows:—

During the past year I have spent a good deal of time attending to the duties devolving upon the Sunday School Association secretary, and from all reports received feel that the labor was not in vain.

I have only found time to be present at one general meeting of the Saints since last conference outside of attending our Independence school; partly on account of being superintendent of the school referred to, and partly because of my business preventing me from absenting myself from the office during the week days. The meeting I did attend was the reunion at Logan, Iowa, where in company with Bro. Mintun, *et al.*, we tried to help the cause all that was possible.

I have written a great many letters pertaining to Sunday school matters during the year and sent out a general circular to one hundred and eighty-two of the church missionaries shortly after October 1, 1894. This was followed up in January by a personal letter to each in which a list was inclosed of the district associations and schools and names of officers.

The general tone of the letters received by me is most favorable to the association work. There are a few exceptions yet, however, but these, I am confident, are caused by ignorance of the real aims and intentions of the association. Among the reports received from the missionaries, those that write that they are in hearty accord with the idea of the Sunday school and of the association, but, because of laboring on the frontier or in regions where the Saints are scattered, and consequently cannot report much progress, are the following: I. M. Smith, J. M. Scott, M. M. Turpen, F. W. Heflow, M. R. Scott, M. T. Short, D. M. Rudd, M. F. Gowell, A. Barr, F. C. Smith, H. J. Davidson, G. W. Robley, J. Hawley, J. M. Stubbart, L. F. Daniel, W. W. Blanchard, J. Moler, W. Dowker, J. Kemp, J. W. Jackson, E. DeLong, J. R. Evans, R. L. Ware, J. Carlile, R. M. Maloney, S. Swenson, H. Southwick, I. N. Roberts, C. J. Hunt, P. Adamson, J. M. Baggerly, H. Kemp, W. E. Peak, F. M. Weld, F. C. Smith, A. Knisley, G. Jenkins, J. A. Davis, T. C. Kelley, C. L. Snow, J. R. Wedlock, J. L. Goodrich.

Reports have also been received from J. Armstrong, S. Butler, M. P. Madison. Also from the following who say there is a bright outlook and that each has organized one school; F. M. Slover, Illinois; U. W. Greene, Maine; J. H. Wells, Montana; T. Daley, California; D. Smith, Michigan; J. H. Lawn. D. L. Shinn believes the Sunday school work will accomplish good. J. Dawnup, Sr., Manchester, reports progress in the Manchester district. J. W. Wight, Jr., superintendent of Little Sioux district, has labored considerably. Emsley Curtis, Illinois, organized a district and is in hearty accord. R. E. Grant, Michigan, needs two men who are not general missionaries to devote entire time to Sunday school work. John Smith, Massachusetts, considers Sunday school work a duty and teaches a class regularly. A. Haws, California, is interested, but believes *Quarterlies* have a tendency to have scholars acquire too much too rapidly. Slower and more permanent growth is his idea. C. H. Burr, Wisconsin, finds the work a big help in missionary work; is in hearty accord with association. W. E. Summerfield, Missouri, has labored some in the work. L. L. Wight, Texas, has deep Sunday school interest; believes it a necessary auxiliary.

W. Thompson, Iowa, schools outside of association are not as thriving as those in it. Levi Phelps, Michigan, believes in schools; has organized them wherever opportunity offered and makes it a point to attend them. F. G. Pitt, Illinois, is superintendent of district and finds the work advancing.

Rather than fatigue you with detailed sug-

gestions in reference to the work, I have thought best to read selections from a few of the reports received from our missionaries and in this way you can glean the information regarding the outlook better.

Our statistical report shows a creditable gain both in the number of districts, schools, and members. It is as follows:—

DISTRICTS AND SCHOOLS.	MEMBERSHIP							
	1894.	1895.	Gain.	Loss.	1894.	1895.	Gain.	Loss.
Decatur district, Iowa	9	9			685	685		
Independence, Missouri, district	7	7			555	653	98	
Little Sioux, Iowa, district	9	10	1		432	483	51	
Massachusetts district	11	11			393	466	73	
Northeastern Illinois district	7	7			310	305		5
Clinton, Missouri, district	7	6		1	254	230		24
Northeastern Missouri district		2			142	233	91	
Texas Central district	4	4			115			
Des Moines, Iowa, district	6	6			174	292	118	
Galland's Grove, Iowa, district	6	8	2		261	313	52	
Northern and Eastern Michigan district	18	27	9		712	1,117	405	
Far West, Missouri, district	10	7		3	480	381		99
Nauvoo district	6	6			209	236	27	
Southern Michigan district	3	3			92			
Eastern and Western Maine districts	4	6	2		155	300	145	
Fremont, Iowa, district	5	6	1		234	209		25
London, Canada, district	1	9			212	321	109	
Southern California district	3	4	1		194	108		86
Manchester, England, district	5	7	2		152	282	133	
St. Louis, Missouri, school	1	1			160	200	40	
Pottawattamie, Iowa, district	1	5	4		90	328	238	
Kewanee, Illinois, school	1	1			58	51		7
Malta, Idaho, school	1				60			
Denver, Colorado, school	1	1			48	62	14	
Pioneer, Pittsburg, Pa., school	1	1			113	137	24	
Hopeville, Ohio, school	1	1			55	46		9
Spring River, Kansas, district	3	5	2		123	286	163	
Southern Nebraska district	6	2		4	89			16
NEW SCHOOLS AND DISTRICTS.								
Eastern Iowa district		5	5			125	125	
Netawaka school		1	1			28	28	
Omaha school		1	1			46	46	
Highland, Ohio, school		1	1			30	30	
Salt Lake City school		1	1			31	31	
Philadelphia district		4	4			160	160	
Pleasant Grove, Utah, school		1	1			37	37	
Hastings, Australia, school		1	1			40	40	
Reese Creek, Montana, school		1	1			40	40	
Southeastern Illinois district		6	6			314	314	
Northern Wisconsin school								
Bayport school								
Northern and Central California								
	137	184	47	8	6,573	9,104	2,531	255
Net gain			39				2,276	

The secretary read a number of letters from the ministry, general and local, received in reply to his requests to them to aid the work in their fields. The great majority were in favor of the present methods and work of the association. We publish a few herewith:—

PERRY, Iowa, February 15.

ELDER W. N. ROBINSON; Dear Brother:—Your circular relating to the Sunday school work, also communication of 14th ult. duly to

hand. Am intensely interested in the cause. My field of labor for the last year has been the Des Moines district, and I believe all the Sunday schools in the district belong to the association.

I have not been enabled yet to study your methods sufficiently to pose as a critic. I need some instruction in these regards.

In my work in Sunday school lines, so far, which has only been in general ways, I find that one of the chief hindrances to success is the "parental indifference." Once get the parents of a given community interested in

the work, sufficiently so to attend the schools themselves, and the battle is more than half won. Sunday morning sluggishness is a drag log to the success of the work, viewed from the standpoint of parental indifference. Let us pray the Lord to give parents more industry in this regard.

I do all I can by precept and example for the work. Poor health has retarded my efforts some during the conference year now closing, but am willing to be numbered among the workers in the Sunday school cause. With earnest wishes for the most flattering success to attend you,

Your brother,

C. SCOTT.

MELBOURNE, Australia, Feb. 2.

W. N. ROBINSON, SEC.; Dear Brother:—As the time for the Annual Convention draws near I am reminded that perhaps you would like a general statement of the condition, prospects, etc., of the Sunday school department of church work in this mission. I venture one voluntary and unauthorized.

1. Latter Day Saint schools are few and all small, there are but five in all of Australasia. These will not average over fourteen each.

2. Grown people take but little interest in the school, which accounts, partly, for small attendance. The branch usually appoints the officers and teachers of the school, which tends to a lack of interest on the part of pupils. Real Sunday school enthusiasm is hard to be found. The *Gospel Quarterlies* are only beginning to be used, but are giving satisfaction in each case.

There exists in this country a prejudice, among members of the church, against collections. This cripples the school's financial success, and often leaves it to individuals to provide money for *Quarterlies*, etc. The two schools in Victoria (Hastings and Queens ferry) have both instituted collections, which is a hopeful sign.

The methods used are not up to date. As evidence of this, I mention the case of a primary class in one school being taught by an older pupil out of an "A. B. C." book, used in State instruction. As my opportunities for urging and bringing about later methods are better than formerly, I hope to improve matters in this respect. Where pupils of schools are too young to comprehend the idea of the General Sunday School Association, and the teachers only engaged in it for the sake of "duty," it is difficult to get them to join the association. I have succeeded in one case, however, which is already reported to you.

Hoping your coming meeting will be characterized with love, unity, and wisdom, and wishing your department all the success which such a cause merits, I remain,

Yours in hope and from afar,

GOMER R. WELLS.

LEBECK, Mo., March 25.

W. N. ROBINSON, Dear Brother:—Yours of January 14 containing list of schools, etc., to hand in due time.

While our statistical reports may or may not show any great improvement, I can certainly say that the last year has witnessed a marked improvement in the Sunday school work in Southwestern Missouri. Schools that were

drifting along with a doubtful future are now a decided success. One year ago the lesson helps published by the church were simply a matter of experiment in our field. To-day they are regarded by many as an absolute necessity; and let me right here remark that I know of no school that has used the helps six months that would try to do without them.

Again. I have never seen a Sunday school "die a natural death" that used the helps. I have a suggestion to offer in this connection: In some places I find Latter Day Saints a little prejudiced against using the helps, thinking it a sectarian policy. Such persons sometimes have influence enough to control a majority vote in the school, hence vote down a proposition to have the helps. I find there is most always a progressive minority that have the foresight and wisdom to successfully use the helps, and a good plan is to just invite all that desire to go into a class to use the helps to give their names and each one pay for their own *Quarterly* to start with. The skeptical will soon swing into line, as that class will soon be the center of attraction.

Again. We have managed to enlist the interest of the leading minds of the district in the work during the year. There is a decided determination on the part of our elders to study the Sunday school work thoroughly, and especially to be present at all gatherings to exchange "pointers" with others.

In bonds,

C. R. DUNCAN.

The report of Sr. C. B. Kelley, treasurer, was read. It showed the following which we summarize from the itemized report: Balance last year \$592.43; received since \$1,986.16; total \$2,578.59; expenditures \$1,650.41; balance on hand \$928.18. The report was referred to an auditing committee. Brn. M. H. Forscutt, F. M. Sheehy, Sr. Louise Palfrey.

An additional report from committee on credentials was presented and accepted. The Southern Michigan and Northern Indiana district was represented by delegate.

The committee appointed to solicit original contributions and selections of words and music for a new Sunday school song book reported:—

We, your committee on the Sunday school music, report as follows: Since our appointment we have tried to labor to the best of our ability in the work assigned us. We have published several requests for material in the church publications and have solicited privately among the talent known to us. The result of our labor is that we have received, counting words and music as separate contributions, in all 186. Of this number we have found only 18 word contributions worthy of acceptance, while 66 we deemed unsuitable. Of music 13 pieces met our approval, while 68 were rejected; 21, both word and music contributions, were laid by for

further examination. We have 10 that have not yet been fully examined by the committee.

From the above statements it will be seen that our work has not met with the success hoped for. Therefore the committee questions the practicability of the effort at the present time, as it is evident that either the proper talent is not in the church, or has failed to manifest itself.

We would therefore recommend that the project be discontinued for the present, and that the matter we have received be placed in the hands of a committee of two whose duty it shall be to receive and solicit contributions for future examination by a committee appointed for that purpose.

For the committee,

F. G. PITT, Pres.

A. H. MILLS, Sec.

It was moved to adopt the report, discontinue the committee, and pay the amount of expense incurred. A substitute to this motion was moved. The substitute was lost, and the original motion discontinuing the committee and adopting its recommendation was adopted. Brn. F. G. Pitt and Sr. L. L. Resseguie were appointed the committee of two, according to the foregoing, and their selection made unanimous.

The following was moved and adopted:—

Whereas many of the Saints, especially the young of England and Wales, have taken considerable interest in the Sabbath school work of late, and whereas the Manchester, England, district has united with the General Association, therefore resolved that we invite all other schools in the foreign missions to unite and heartily cooperate with the General Association; and that we request the traveling and local ministry to lend their aid and influence to aid in this work.

Sr. L. R. Devore presented a report through Sr. M. Walker, which was read. The spirit of this letter and the recounting of work done by her in the Society Islands mission, speaks for itself. It will be read and appreciated by all who love the work of God and esteem the arduous and efficient labors of Sr. Devore.

NIAU ISLAND, Oceanica, Dec. 13.

MRS. M. WALKER; *Dear Sister*:—I hardly know in what way to write a report of my labors here in the interests of the Sunday school. As you are immediately connected with the Sunday School Association, I desire, if you think it proper, that you will read this before the association and send me the results, whether they be favorable or not. As this is the first real effort made to advance the Sunday school work in this mission, I am led to give rather a lengthy report.

Bro. Mark H. Forscutt, before he left for America, was led by the Spirit to choose and set me apart as Sunday school superintendent

over the mission, to set in order and establish new schools and instruct as he had instructed me; he also sent a petition to the April conference and a letter to my husband requesting them to sustain me and give me power to act if they found it convenient. I gave them an insight into the nature of my work among them the best I could, and the vote was unanimous in my favor. When Bro. Forscutt left I was very much at a loss how to proceed, as it was all new work to me; he had helped me hold one teachers' meeting, but I saw that it must be something different from that to do this people much good, and I told some of my plans to him. He said to me, "Do whatever you are led to do, as you know their ways and needs." I promised that I would do the best I could in the absence of help or counsel, but I found that I had taken upon myself a heavy responsibility.

I went to the conference in April intending to return to Papeete, Tahiti, soon after, but on the way there the boat stopped two weeks at another island, and there for the first time since coming into the mission I learned what my real work was among this people and had certain evidences what to do, but put them from me. At the conference, immediately after, the resolution passed. One arose and urged the conference to send me to the two adjoining islands; my husband told them that could not be, yet left me to act as I felt I could stand traveling on the sea. Many from the various isles urged me to go to their place and help them. These things, like Mary of old, I pondered in my heart and prayed to be guided aright and reasoned thus: "Of what benefit could I be to the church among the many isles if I returned to Tahiti?" I had clear evidence (not a command) that if I would go (and I must go alone if I went) among them and do the best I could I would be blessed in my work, and that although I would suffer as usual while on the sea, my general health would not be affected after landing, as heretofore. I had, indeed, a struggle with myself to consent; in short, it cost me a great effort, knowing the terrible seasickness I would have to endure, besides making a sacrifice of nearly all the comforts of life I have had from childhood and nearly all earthly pleasures. Nor was this all; I knew I should meet with an almost continual round of disappointments that make the heart sick.

I decided at last and placed myself in the hands of my heavenly Father to care for and lead. I went forth without books, tracts, or helps of any kind except the two Bibles, one in my own tongue and the other in the native. I did not have even a concordance or Tahitian dictionary, and was able to talk but little in their language. My husband sent books, papers, and letters from Tahiti, but they were six months in reaching me. I visited six islands and set in order the Sunday schools and held teachers' schools in which we prepared questions for the classes. My work among them is in a measure like the Sunday school work in America and the object is the same, but the manner of doing it is different. The tracts and books of the association are as yet of no value here only as I am able to glean instruction from them.

When our missionaries here shall be able to translate correctly in this tongue and a press is established in the mission, then they will do great good. The work which I am doing is preparing them for that and is also bringing out the best talent in the church here. It is the best thing I have yet seen, to instruct and prepare all who can be prepared to teach and instruct others.

Heretofore the most discouraging feature of our work has been that in all our travels we have not found more than three who were capable of teaching in the Sunday schools, but now teachers' schools and lessons are preparing teachers, and those not adapted to teach are released and others chosen who are. We are also forming smaller classes so that all may be benefited. I, too, am learning by experience and can better the Sunday schools on each isle I go to, and were I again at the first ones visited would still change them for the better. I am sometimes astonished to find such talent among them, buried it is true, but waiting development, which is sure to follow, they being properly encouraged, taught, and trained to act. This gives me great confidence in them. They do not need white missionaries to do it all and domineer over them, for, while they are much inclined to have kingly rule over them, yet they very much appreciate thinking for themselves. What is needed is to help them discover and develop their own talent and give them confidence in themselves and while teaching, push them, as it were, on to victory. They also need to have entertainments and by these show them what they are capable of doing; they are like grownup children without education. I will give you a specimen or two: A class of eight singers, four brothers and four sisters, I taught in three evenings two verses and the chorus of one of our hymns (they knowing the tune before). To be sure, they do not speak the words as plainly as we do, but one can understand every word quite well. Another: Seeing the talent in a certain brother I chose him to teach the children for a certain occasion, and he has them taught and trained in two classes, and one of those who learned the new song reads with and is a leader in a teacher's class. I feel proud of them.

The church is greatly pleased with the work I am doing in every isle I have visited, and many are the testimonies given publicly of the same. Some have said that no elder's work is of more benefit than this is. While at work upon one island my presence was discovered by those upon another island, and three came over in a boat to see what kind of work I was doing, and they were so pleased that when they returned home and told the others about it they appointed a prayer meeting and all met and prayed the Lord to send me to their isle soon. Three nights later a dream decided me to go there, and great good was done. I was there seven weeks, that being my first visit.

I find more work than I am able to do, and do more than I am able to stand, but I see no stopping place. I have been signally blessed and led by the Spirit, for, realizing the great responsibility, and knowing the peculiar turn of this people, and with no one to help me I have fasted and prayed very often, sometimes

praying all night to be directed aright, for I wanted and still do want truth and right only to prevail. I could not, nay, dare not, trust myself.

Great and marvelous have been my experiences; visions, dreams, discerning of spirits, wisdom, voices, etc. Upon two different occasions in the schools I could not find the proof demanded of me, when an unseen hand gently took hold of mine and directed me to the place in the Scriptures, and there before my eyes was the proof. One night, after meeting with opposition from some influential elders (because I am a woman) I heard a voice in the native tongue speak in low, thrilling tones every few moments all night, saying, "I am the way, the truth, and the life." Also a dream was given me which was interpreted by a few of the brothers and sisters, and fulfilled the next day. The same night the leading spirit in the opposition testified that he had evidence that my work was true and I was sent by the Lord to do it. Another time I lay down to rest and was praying, when a beautiful head and arms appeared, hovering over me as you often see a mother over her child. This face was aged, yet youthful, with white, flowing hair. She sweetly smiled and said in native, "Ask me." Another time I saw a star almost as large as the moon when full; it appeared before, and seemed to be leading, the boat we were on in daylight. I lay very sick with my eyes open and saw it. The light from its rays shone on the deck and ropes, and it so affected me that I was able to go the rest of the way in peace and could sit up and eat.

The Lord has verified his word to me; my health has been good, and I have been permitted for the first time since coming in the mission to travel in two large vessels, which seems like paradise beside the small boats in which the body is racked and tossed so that it feels like it had been beaten to a jelly. These seem like hard words, but, dear Saints, the half of it has not been told.

Since the October conference I have been on this isle (Niau) with my husband. Am very anxious to go to three other isles, if I could but get a chance to do so. The Spirit directed me to have a Sunday school celebration. It was the first ever held in the mission, and they never heard of such a thing before. I had previously tried many times to plan one but could not; the time had not yet come. Now it was laid before me like writing in a book; I laid it before my husband, who gave his approval and help, and together we gave an exercise from the Bible alone, as nothing else is among them in their language but a couple of question books of Bro. T. W. Smith's. The day passed off with the little children up to the gray-haired sires taking part, which was a joy to them, and will be forever, and to us also. One aged sister, ninety and some years old, told me she felt happy from the crown of her head to the soles of her feet, and her husband, near or over one hundred years of age, leaning on his staff, often gives his expression of delight, and says sometimes he is joyful all day thinking about these things. They are now preparing to assist on other islands. I want to

prepare an exercise to be given at the April conference.

One thing more I want to tell you. In all this region the people eat the blood of hogs, chickens, and fish. Lately, in a teacher's school, our lesson was the twenty-sixth chapter of Matthew, and we were searching the word for the Passover and the days of unleavened bread; one verse was read where they were not to eat the blood. There were present seven teachers, four brothers, three sisters, and the superintendent and secretary; one of the teachers asked me if I thought it not right to eat the blood. I knew the missionaries had spoken against it, but they would not heed. It is an old custom, therefore I felt delicate about answering, but I braved up and answered emphatically, "Yes, it is a sin," and told them also that if the church in America knew of it it would hurt them, and that the conference there would not consent to such a thing. Then we searched for proof and found it in Acts, classed in the same verse with idols and fornication, and I put it before them with all the force and power I had. They sat spellbound for a few minutes, and then reasoned among themselves that they had cast people out of the church for adultery, yet they themselves were sinning by eating blood. Consternation sat on every face. Then the Holy Spirit fell upon me in power and told them the time had now come for them to come up higher, and that if Pohemiti, the mission secretary and the most influential native in the mission, would commence and teach this at the conference he would be greatly blessed, and no work done among them would be greater and that he should have evidence himself. They expressed their thankfulness for the light and truth they had received that day, and on Sunday following when we were assembled, Pohemiti told them and explained to them. They then passed a resolution to put that away from among them and no more eat blood in their branch. Thank the Lord for that much; it is a beginning.

This is quite lengthy, and my only excuse is that I want you to know what I am doing in the interests of the Sunday school, and if you deem my labor to be in accordance with the Sunday School Association or the spirit of it, I shall be glad, and wish the association to give me such advice as it feels to do. It is so different from your manner of work in America. I feel quite delicate in the matter, but the people here, the customs, the manners, in fact, everything is so different that we have to work accordingly. No one law or rule can govern things existing here, yet the design and object is to advance, bring up, and establish righteousness among them that they may be saved in the kingdom of heaven throughout all eternity.

Yours in hope,

ELLA R. DEVORE.

A vote of condolence to the Southern Michigan district was offered on the death of Sr. Hettie Pearson, its secretary.

A committee of five was appointed to consider and report on the subject

of Sunday school missionary work. Adjournment was then taken to the evening hour; benediction by Bro. T. A. Hougas.

The evening session was opened in the usual manner, Bro. Columbus Scott offering prayer. The hour was devoted to discussion of what teaching is; and what is essential in the teaching process. Bro. T. A. Hougas was in charge. He used the blackboard in illustrating the points brought out. The large audience present manifested a keen interest in the subjects under discussion by taking an active part in the exercises. The work done was based upon Dr. Trumbull's "Teaching and Teachers," a standard work much used by progressive Sunday school workers, and one that if studied by ministers would prove profitable to both them and the congregations they essay to teach. Dr. Trumbull's definition of teaching is, "Causing another to know." He shows that teacher or preacher may "tell" but not teach because what is told is not comprehended by those who hear; that rote learning or memorizing of prescribed questions and answers does not necessarily impart knowledge of a subject; that the interest and cowork of scholars and teachers by attention and the use of illustration, recitation, and all the methods used in teaching are essentials to the teaching process; but that the proof that a teacher has taught consists in the fact that the learner learns and knows the matter presented to him. Discerning of a child's or hearer's mental capacity and the extent of his advancement, the best method to be employed in securing and retaining his attention and interest, etc., etc., are all clearly and ably discussed in the work referred to. Those who would fit themselves for successful work in teaching would do well to obtain Dr. Trumbull's book. It is kept on sale at the Herald Office.

Friday, the 5th.—At nine o'clock the convention reassembled. By this time the attendance had increased very materially, large numbers of delegates and visitors to the convention and the General Conference having arrived. The convention room was fairly well filled, and close attention and a spirit of deep interest in the proceedings were seen in the de-

meanor of all present. A hymn was sung; prayer was offered by Bro. J. A. Gunsolley. The hymn, "Cast thy bread upon the waters," was next sung.

The first exercises were those illustrating methods of teaching in primary work, by Srs. L. L. Resseguie and Viola Blair, of Lamoni. A class of Independence primary scholars and teachers comprised the pupils. However, the entire audience gave close attention to the work, showing as much interest as in any feature of Sunday school service yet presented. The teachers sought to teach in the simplest manner possible, adapting their work to the capacities and mental workings of the minds of little children, in a conversational, natural, and easy manner of teaching. By this means the children are led to listen to and watch the teacher with the interest and attention usually given to one who tells them an interesting story, thus the lesson story becomes fixed in their minds. A map of Palestine and the countries in which Paul traveled was used to trace portions of his journey and locate places of importance. Primary work must be seen or done to be understood. Questions were asked and answered. The need of special preparation by study of both the *Primary* and *Senior Quarterlies*; the advantage of dividing the primary department into small classes, etc., were referred to. The exercises included those used in both first and second primary classes. The children responded well, taking their part in the lesson, answering questions intelligently, showing that they got the ideas of their teachers and were able to tell what the teachers had been trying to teach them.

Sr. Belle James, of Independence, followed with an intermediate class lesson. Her work, like the preceding efforts, was noted with interest by the delegates and visitors. Criticism upon the work presented by all was invited, to which responses were made in friendly spirit.

Following this Sr. Anna Stedman gave a "superintendent's review," with blackboard illustrations, as announced in the published program. She used the lesson of the previous Sunday as given in the *Quarterlies*—a review of the Book of Acts.

To those who witnessed the exercises of the morning session was given an opportunity to take home with them a fair idea of primary, intermediate, and senior grade teaching work that will be of use to them and of good to children in school work, and in teaching Sunday school lessons at home. More of the home teaching is essential to the success of the work. It is to be hoped that parents will all become workers by teaching the lessons to their children. If the interest is not taken by parents to that degree they can scarcely expect the children to get all the teaching they ought to have. Sunday school teachers may be ever so faithful but fail to do all that ought to be done for their scholars, because of not having the cowork of parents. And, with all that the regular teacher may do, there remains a part that the teacher cannot do as a mother and a father could do it.

The importance of home teaching and home example in showing appreciation of study and interest in all lines of church work cannot be overestimated. Children live and move and form habits of life, character, and thought at home. "Blood is thicker than water," too, and no teacher can reasonably be expected to have quite the interest and give the attention to a child that parents should have at heart. Heart-work must be in all work done by both teacher and parent, but parent-love ought to be first in its manifestations in this as in other respects. It is a question whether responsibilities in this regard can ever be evaded. Certainly they cannot be ignored without loss to the child, and we believe to parents as well; and, too, we believe that however pressing the home duties may seem to be, mothers and fathers will find rest, and comfort, and the blessing of the Spirit of truth and peace in setting apart a portion of their time for special study of their children and instructing them; thus choosing "the better part," and not being too greatly "cumbered with much serving."

The Spirit of the Lord will bear witness to those who undertake this home teaching, and who "faint not in the discharge of duty" in this regard. Let fathers and mothers try it and note the results upon both their chil-

dren and themselves. Why should parents neglect the responsibilities of parenthood in this respect, or in any other? Why not see the responsibility that requires intelligent understanding of the scope of home work as well as in other departments of life-work?

As we comprehend the process of redemption we understand it to mean that the race shall become god-like, be redeemed, by each understanding and doing the work required of him in his or her sphere of action, whether that sphere of action be the home, the Sunday school, the pulpit, or in business life. We are apt to expect the Almighty to perfect us without ourselves seeking to do the part that we "must do" in the work of personal and general redemption.

We believe that if Saints would arise and do all they are required to do in thus setting their houses "in order," and in teaching "their children to pray and to walk uprightly," making the home a center of attraction, and a place of truest heart affection,—a school in which life shall take on largeness of scope in cultivation of the religious, social, and general mental culture,—there will be but little danger that children so brought up will ever become estranged from the work of God and the impress of parental influence. May God inspire the children of Zion to see in his loving interest in them and in the strength and constancy with which he exerts himself unceasingly in their behalf, the character of the work to be done by them in behalf of those of tender years and those subject to worldly influences while in the paths of youth. Church work—an education under the influences of the gospel—comprehends an education of the nature of the man or woman entire; the bringing of men and women to "the measure of the stature of the fullness of Christ." To reach completeness in Christ requires complete compliance with the rules and practices by which it is to be attained. To discern the truth, to know it personally, and to then move forward in the light perceived, is the privilege and duty of the child of God. Intelligence and trueness of heart in the individual qualifies him to do this.

At the conclusion of the superintendent's review the convention adjourned until two o'clock.

At the afternoon session the exercises were opened by singing and prayer, the superintendent invoking the divine blessing. Minutes read, approved. The committee on credentials made a further report.

The committee appointed to prepare resolutions concerning the work of Sr. Devore reported.

Resolved that in consideration of the trials and difficulties attendant on the work of Sr. Ella Devore in the South Sea Islands mission, she having the supervision of the Sunday school department there, we as the General Sunday School Convention of the Church of Christ hereby extend to her our hearty greeting of loving fellowship; and while we appreciate her zeal and feel grateful for her testimony of the divine benediction upon that labor of love which she has testified of to us, we assure her of our heartiest sympathy in her work, and pray that the heart of our sister may be comforted under every trial, and her patient endeavors be crowned with the blessedness of joy that shall arise in beholding the moral and social elevation, the mental and spiritual development of many who shall point to her as the instructor God employed for their good.

The report was adopted unanimously.

The committee appointed to draft resolutions of condolence reported, expressing the loss sustained by the Southern Michigan and Northern Indiana district in the death of Sr. Hettie Pearson as a faithful, devoted worker; also sympathy with her family by whom the loss is more deeply felt. The report was adopted.

Committee on missionary work made report thus:—

Whereas the missionaries of the church as a rule are taking an active part in the Sunday school work and are doing valuable work in extending its interests in all the mission fields. Therefore, Resolved that we heartily approve and indorse their action in this direction and hereby extend to them a cordial invitation to continue to lend a helping hand in this great work, wherever and whenever opportunities afford in their respective fields; that we also request the district officers to push the work in all places possible and if in their judgment it would be advisable and for the best interests of the work, they may send special missionaries into unworked or unorganized territory to establish the work there; and that the expenses of said missionaries may be provided for by district associations by the consent of the superintendent of the General Association.

Be it further resolved that in our opinion the methods now provided for by the constitution, in the duties of the Superintendent of the General Association and those of superintendents of district associations—to keep fully informed as to the necessities and demands of the work and to use all diligence in secur-

ing intelligent cooperation in the work intrusted to their keeping; also that the foregoing, together with the valuable cooperation of the missionary force now in the field, local and traveling, is about all we can do or should do under the present conditions.

The report was adopted.

This was also adopted:—

Resolved that the committee appointed to receive words and music for a Sunday school song book be requested to collect as much matter as possible as now published or that may be published during the time of their work, so that the work of publishing of a Sunday school song book may be hastened.

The minority report of the committee appointed to consider the requests of the Southern California district, deferred from last session, was adopted. Bro. M. H. Forscutt voted in the negative and asked that his vote be recorded.

A resolution affecting Religio work was laid on the table. A request for a committee to provide for the use of less time at the convention was also denied.

A resolution was presented expressing it as the opinion of the convention that the use of tobacco disqualified for positions of superintendent or teacher of a Sunday school. It was laid on the table.

A resolution providing for the insertion of a system of blackboard work in the *Quarterlies* was referred to a committee.

The following was moved and seconded:—

Whereas, the Sunday school work has assumed such proportions and constantly requires such attention to its publishing interests that new literature—suggestions, supplies, and general necessities are likely to be demanded, requiring judicious management that best results be reached,—Resolved that a publishing board consisting of five persons be appointed by the association at each General Convention, which board shall be authorized by said appointment to appoint editors and assistants, and fix their compensation; to provide for the publication of literature and perform all the duties in the interests of the association that the church Board of Publication performs in its behalf.

Resolved, further, that said board be authorized to appoint a revising committee or committees to examine all lesson literature issued; also to provide for the publication of such suggestions as may be needed; also for such general supplies as maps, blackboards, etc.; as they may find essential to the execution of school work.

Further consideration and final action were deferred until the next convention.

A resolution was offered providing that the superintendent and assistant

superintendent write an epistle to superintendents of district associations and of schools not in district associations showing that the convention disapproves the selection as officers and teachers of those who use tobacco. The resolution was adopted.

The convention then proceeded to elect officers for the coming year. The result was as follows: Bro. E. A. Blakeslee superintendent, Sr. Anna Stedman assistant superintendent, Bro. W. N. Robinion secretary, Sr. C. B. Kelley treasurer. The selections were made unanimous. Bro. W. N. Robinion was authorized to secure assistance in the performance of his work.

The bill of the secretary for postage, also another item for printing of programs, were allowed.

Brn. Duncan Campbell, E. L. Kelley, and J. R. Lambert were reappointed an examining committee on the lesson leaves.

The committee appointed to audit treasurer's report and accounts reported both correct. Report adopted.

Program committee for next year was left to the appointment of the chair. The chair stated that committees not yet appointed would be announced at the evening hour.

By motion the Revising Board was authorized to appoint and fix the salary or salaries of the editor or editors of the *Gospel Quarterlies*.

The general officers were authorized to set the time of next convention should a General Conference not be held in 1896. Adjourned to 7:30 p. m. "Praise God from whom all blessings flow" was sung and Bro. W. H. Garrett pronounced the benediction.

SUSTAIN THE HERALD.

WHATEVER the issue of the coming conference, we believe it to be the duty, and it should be the pleasure of the Saints, everywhere, to sustain and encourage the HERALD. It is now in the thirty-fifth year of its existence, and being the creation of the church, its organ, and its property, there is every consideration in behalf of the claim it has for being first in interest in the minds of the Saints, so far as a journal for the family is concerned.

There is, indeed, no good reason why any family of the church should prefer to take any other paper to the

exclusion of the HERALD. It is true that it does not meet the whole requirements of a secular newspaper; but as a church paper, the church organ, it should be considered first, others secondary. Sustain the HERALD, should be the aim of every elder in the field, and every presiding elder in all the branches of the church, "Sustain the HERALD!"

QUESTIONABLE.

"CONDEMNATION rests upon the children of Zion, even all, and shall remain until they turn, and remember the new Covenant, even the Book of Mormon and the former commandments, not only to say but to do the things that are written therein."—Joseph Smith.

The foregoing is the motto printed at the head of the *Return*, notice of the reissue of which we gave in a late number of the HERALD.

It will be noticed that "Joseph Smith" is given as the author, and the matter put in quotation marks. It is not stated from which of Joseph Smith's speeches or written articles the words are quoted, so that reference may be made to verify the correctness of the quotation.

The objection we make, if any, is to the crediting of the quotation to Joseph Smith, he not being the author of the language attempted to be quoted.

If the reason for thus crediting Joseph Smith with the language supposed to be quoted, is to use the prestige of his name to point the conclusions which the *Return* may present as drawn from it, it is suggested to us that the effort will be somewhat burdened by the facts: 1. That the article is a misquotation; and, 2. That to true Latter Day Saints Joseph Smith is not the author; and to attempt to draw adherence to the Whitmerite movement by such methods is, to give it no harsher name, questionable.

We hope for the sake of consistency that the *Return* will revise its motto, and give the proper author and the reference where it may be found.

EXTRACTS FROM LETTERS.

BRO. J. C. CRABB, from Burlington, Iowa, April 3:—

Bro. M. T. Short and I have preached here, beginning last Sunday and closing last even-

ing. Bro. S. baptized three, two the outgrowth of Sunday school work, the other a niece of Bro. F. Johnson. Am feeling well, and hopeful.

Sr. Adelia M. Clark, of West Dighton, Massachusetts, writes:—

Brethren W. W. Blanchard and G. W. Robley were here in the fall and held some tent meetings. Quite an interest was manifested. It did not please the Rev. Fuller very much, so he got seven or eight of his reverend brethren together and has held protracted meetings at intervals all winter, to no effect, however. Bro. Blanchard came on the 13th of March and staid until the 18th, preaching some powerful sermons to fair audiences. They were well received by some, but you know that there are always grumblers; so the Reverend Fuller commenced his meetings again, the day Bro. Blanchard went away, and is holding yet, an evangelist doing the preaching, with no effect on the people; with the money put into his hand before preaching. How is this?

That is correct; if the people choose to pay an evangelist for his labors, as it is his business and he is in the market to do it, it is only right he should be paid, what is agreed on by the people.

EDITORIAL ITEMS.

BRO. C. J. HUNT sends us handbill notices of his meetings at Arion, Iowa, where he is holding forth in one of the town halls. Bro. Hunt is a good advertiser and gets the people out to hear.

Mothers' Home Column.

EDITED BY FRANCES.

"My canary bird sings the whole day long
Behind his gilded bars,
Shut in from all that birds enjoy
Under the sun and stars:
The freedom, grace, and action fine
Of wild birds he foregoes;
But spite of that, with happiness
His little heart o'erflows;
"The world is wide, and birds outside
In happy cheer always abide.
Why shouldn't I?"

HOW MANY!

MARGARET BOTTOME, who edits the department of "The King's Daughters" in the *Ladies' Home Journal*, writes in a recent issue, "How glad I was after reading letters that seemed like crossing a desert, to strike an oasis at last—a letter that did not ask for anything, and that letter from 'Tranquil Cottage' made me tranquil and happy."

Memory went swiftly back over the years since we have had charge of this department of the HERALD, and we found ourself wondering how many such had come to us. Frankly we could not tell, but we know they have been many, very, very many, which, filled with words of appreciation and cheer, had only for their object the loving, unselfish thought of strengthening one who was laboring in

weakness. To us they have not been as the oasis, but rather as the voice of murmuring waters to him who travels by the banks of a stream, almost constant in their loving mission.

And yet, as memory brings before us another class of letters—letters which told of the heart struggles—the falling tears—the dumb agony of soul which only those who have experienced can to any extent appreciate, from our heart we thank God that we have had the privilege of “passing on” the cup of cooling water to the lips of others even more needy than we.

“A man of sorrows and acquainted with grief.” Surely the sorrows were not his own! The world was full of them then, it is full of them to-day, for it was and is full of sin. To follow Christ means to find it, to come in close contact with it, and above all, to the full extent of our power, to mitigate it.

Sit down this morning, dear reader, and strive to recall the blessings scattered all along the pathway of your life. Count up the mercies which have been new every morning, and see if you do not find the task a pleasant one—one calculated to strengthen and cheer, to renew your courage and enable you to go on your way rejoicing.

“NOT going to conference!” is the exclamation meeting us very often as we pass a friend who like ourself is abiding at home while many of Israel's host have gone up to the spiritual feast of fat things which God we trust has in store for his people at this session of conference. No, we are not going in person, but as we sit at our table penning this the assurance comes to us that while absent in body, we will still be there. It is a blessed, comforting thought of which we await the fulfillment. Surely, if “we are laborers together with Him” it must be so. How can it be different? If our labors have been outside of him they can but fail, and it is only a question of time as to when. May God hasten the time when all which is not in harmony with him, not only in the church but in the world, shall have an end—sink into oblivion never to be mentioned again.

THE GREAT CATHEDRAL BELL.

When the streets are hushed and still,
Lone the thoroughfares,
And the heart, or good or ill,
Burdened is with cares,
Sounds the great cathedral bell
Out of midnight deeps:
“He that keepeth Israel
Slumbers not nor sleeps!”
“He that keepeth Israel
Slumbers not nor sleeps!”

When the reapers on the plain
Heed the morning call,
And the hosts of golden grain
Like an army fall,
Floats upon the pure, sweet air
With its stroke sublime,
Like a blessing from a prayer,
The cathedral chime:
“He that keepeth Israel
Slumbers not nor sleeps!”

When the children from their play
Mid noon shadows pause,
Their whole life a holiday
Neath God's gentle laws,—
Aye, from childhood to old age,
As their feet go on
To fill out life's pilgrimage,
All unchanged the tone:
“He that keepeth Israel
Slumbers not nor sleeps!”

When the toiler of the sea
Spies familiar land,
Back brings heart of constancy
And an outstretched hand.
Hark! the old accustomed note
Melts his eye to tears,
Out the benedictions float
As in long-gone years:
“He that keepeth Israel
Slumbers not nor sleeps!”

When the day of life is o'er,
And night shadows fall,—
When from that mysterious shore
Comes the mystic call,
Mingled with the “dust to dust”
Said by open grave,—
Is that word in which we trust
Mighty still to save?
“He that keepeth Israel
Slumbers not nor sleeps!”
—J. E. Rankin, D. D. LL. D.

DUTIES OF FATHERS.

SISTER FRANCES:—So much has been said through the Home Column of the duties of mothers that we think it is about time to talk of the *duties of fathers*; for without the united help of both the fathers and mothers of Zion our work will be greatly hampered in its onward march.

We realize more and more every day that a tremendous responsibility rests upon the father as the head of the family. His teachings are invaluable to his children. He is out in the world and sees and knows more of the temptations and snares that are on all hands than the mother. He can prepare his children in regard to the duties of life and how to avoid being swept off into the moral filth of the world. We believe every father carries with him a power which he cannot but exert upon his children, and if they maintain close relations with that which perverts and degrades, how can they avoid sharing its impurity in some form, and how can their children help but become contaminated through them? You, father, owe it to your children, you owe it to your God, to become clean-mouthed, pure-minded, for thereby you will set such an example to your children that they will seldom travel the road that leads to dissipation, disease, crime, and premature death, but will become useful, honored, and worthy citizens of the Church of Christ.

You cannot shut your soul within your body that it may not go forth. Take attar of roses and fold your hands tightly as you may,—will no perfume go forth? The Bible says, “Ointment in the hands betrayeth itself.” The aroma of your moral life will go out. You may guard your lips, you may shape with minutest care your acts, but your inner

life will go out and you cannot hide it from the watchful eyes of the little ones that call you father.

Responsibility goes further than most men imagine. It does not end with words or acts. You are responsible for what is within, since that will go forth for good or ill. That which is within you cannot by all your power keep from going forth. It streams out from you like an unseen power.

When you see your faults do not cry heredity and not try to correct them. If you or your children have inherited any defects from ancestors, go to work and correct them. Environment can influence heredity. If we want a higher type of men and women we must change the environment, so the higher faculties may be brought into use and the lower ones suppressed. We would like to have the sisters give their opinions on the duties of fathers.

AUNT FANNIE.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR APRIL.

“If ye do not remember to be charitable, ye are as dross, which the refiners do cast out, (it being of no worth,) and is trodden under foot of men.”—Alma 16: 29.

Thursday, April 18.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Heb. 10: 35-37.

Thursday, April 25.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Joel 3: 16, 17.

Letter Department.

POLLOCK, Mo., March 28.

Editors Herald:—I went to Hannibal, Missouri, March 9, and remained till the 18th, and held ten meetings—eight preaching services and two social meetings—in private houses. The Saints seemed to enjoy my visit to their city, this being the first preaching they have heard by a Latter Day Saint elder there for two years, to my knowledge; and the first social meeting for three or four years. Some of them were somewhat unwell. Sr. Mary Taylor was quite ill with lagrippe, but was much better when I came away.

Though poor in this world's goods, they showed their faith by their works, aiding me financially; and a little financial aid in these dull times makes it easier for the missionary, though I can't complain in this regard.

Among the few that attended the meetings were a German lady and gentleman, the gentleman a young man and single. He has only been from Germany a short while, and I am pleased to note the rapid progress he has made in speaking the English language. He is attending high school, at the same time educating and preparing himself for the ministry. At my last meeting he came to me and gave me a shake of the hand and said he was well pleased with what he had heard, and asked me when I would come back again. He is bright, and has a frank, open counte-

nance, which denotes honesty. I spoke on the parable of the laborers in the vineyard, and had good liberty. He said he was yet undecided as to what church was right. I feel strongly impressed that if proper labor can be done he will accept the gospel, and will some day be a missionary to Germany. He is to remain here four or five years, then return to Germany. Why can we not send him back as a missionary? At present I am at Pollock and surrounding country, preaching every evening to attentive audiences, and had the pleasure of leading four into the waters of baptism yesterday — adults and promising young people. This makes seven baptized here in all; one ordained a priest. The way was already open here through Brn. Petre. They have been reading the books and papers for some time, and wrote Bro. Luff to send an elder, and in time he sent Bro. T. W. Chatburn to sow the seed, and baptized three, and I have come to water it and sow more, with the above results, and there are more to come in time. We expect to have a branch and Sunday school organized here ere long. So you see we can sing, "Tis good to be a saint in latter days."

Fraternally,
D. E. TUCKER.

LEON, Iowa, March 29.

Editors Herald:—I have just returned from Flaglers, Iowa, where I have been holding a series of meetings with good results. I had a full house every time, and often an overflow. Good order prevailed throughout the series. Many of the citizens told me that I had maintained better order than any minister that had held forth there. We had good music on the organ and the congregation made up the choir. The result of the effort was five accessions to the church. Most of them had been members of the M. E. Church, one a class leader. They have embraced the work understandingly, and I pray that the Master will continue to lead them by his Spirit. They are anxious for me to return in May to hold another series.

I also preached four sermons in Knoxville. There were some that requested baptism while I was there, but on account of being disappointed in the use of the Christian baptism it will be deferred until a more convenient time. The Saints and friends in Knoxville and Flaglers were very good in supplying my temporal wants, in public collections and in private gifts. May the right prevail.
J. M. BROWN.

DRAIN, Oregon, March 22.

Editors Herald:—In regard to our missionary for Oregon, as the time for conference draws near, it seems me that to have the tent in use from the 1st of May until the 1st of October, or maybe until November, and operated by two elders, and worked in the southern part of the State, which is a new field or nearly so, there might be much good done. There is not much use trying to work in Oregon in the rainy season, especially in the country, as the roads get so bad that it is impossible to get people to come out; still if we could get an elder or two that could stand the rain, cold, and several other inconveniences,

and do it with a cheerful spirit, there are several towns of small dimensions that could be worked in the rainy season.

So far as I know there are no Saints wealthy in earthly goods around here, but we feel to have a goodly share of the Spirit of the Master, and would be willing to share the comforts of our lives with those who are willing to come and share with us. If we could get an elder to locate in this part of the State so we could tithe ourselves in such as we have to live on, it would go much further in supporting an elder than what money we can pay in, as it is very hard to raise money here at the present prices for what we raise. Praying that you will give this your worthy consideration and that the result may work for good to all, I am,
Your brother,
WILLIAM TAYLOR.

SAN ANTONIO, Texas, March 25.

Editors Herald:—I came here from Floresville last Thursday to find considerable of a change since I left here a few months ago, several of the Saints having moved away. However, the few remaining ones seem to be striving to live their religion under the watchcare of Bro. C. N. Powell. Business is very dull; some of the Saints are distressed for the want of work; in fact, times have been hard here for the last several years. The hand of poverty, caused by continued drouths, has driven a great many families from their homes in the west in search of maintenance for themselves and families.

I have preached four times since coming to San Antonio, and yesterday was made to rejoice in the privilege of going down into the water and burying a man with Christ in baptism. His name is Emeal Phillips, and I think he will be a worker in the cause of Zion. He became interested during the February conference at this place. His conversion is due to the efforts of that conference and the godly walk of the members since that time. I go from here to Bandera, then to Blanco, and on through the north-western counties.

Yours for the truth,
L. L. WIGHT.

PHILADELPHIA, Pa., March 29.

Editors Herald:—The work is moving along slowly in these parts. At Broad River, Connecticut, on the 10th of March, a Sunday school was organized with forty present. Bro. Homer Buttery was chosen to superintend the school, assisted by the leading citizens, who have stood by us through the criticism of the past, desiring that this school should be a Latter Day Saints' school, following their method of teaching. A committee was appointed to obtain subscriptions to build a church for the "Reorganized Church of Jesus Christ," with the understanding that the pulpit should be accessible to all denominations, when not in use by said church. A lot was donated by Mr. Kellogg, and the framing material by Mr. Buttery. The carpentering and mason work was all subscribed and about one hundred dollars promised. At this juncture it was thought best to see if it were not possible to obtain the use of the

"union chapel" which these same parties had assisted to build. Hence Mr. Mills took the matter in hand and obtained signers sufficient to call a business meeting, and now we await the result. One building is sufficient for the neighborhood, if the spirit of love can obtain the ascendancy.

Bro. F. M. Sheehy rendered acceptable service, and came near snowing the Parsons in with his eloquence. However, there is some consolation in the thought that where much is given much is required, and vice versa, so we will plod along, making the best of the lesson possible, and say, Come again, Bro. F. M.

Rain, snow, mud, cold waves, freezing, and thawing have been in order since in the Nutmeg State; yet with all this to contend with a fair-sized audience has greeted the speakers each night and twice on Sunday for seventeen days.

Later.—Bro. Sheehy is domiciled at Bro. Christy's in Philadelphia, with Mr. Lagrippe, yet hopeful of moving westward on the 27th. This fellow has no regard for size, color, or profession, and stands at the head of the list "champion." If you do not want to be knocked out take care of yourself and keep out of his company. In bonds,

A. H. PARSONS.

FREDONIA, Indiana, March 26.

Editors Herald:—I feel impressed this morning to write concerning our work here. We were here about three weeks ago, presenting the claims of the church with reference to the restoration of the gospel, etc. Much good was done, as this town seems nearly free from intolerance, persecution, and prejudice, and many have received our word gladly. They are searching the Scriptures to see whether the things declared be true. It seems the Lord has a people here, and ere long we look for a branch to be built up. We have been wonderfully blessed in our efforts and feel that we have done our duty. We have been here nearly a week, but leave to-morrow.

A worthy lady, Miss Sarah McFall, a member of the Christian Church, promised Uncle Isaac that she would seek the Lord with regard to the reality of the restored gospel, etc., and was answered in the following manner: She said there was shown to her two banners, or ensigns, the first was erect and waving with the three colors, red, white, and blue; though obscured by a kind of mist or vapor; the second, which she said represented our banner, was composed of two colors, blue and white, pure and brilliant, and not yet completely raised, being represented at an angle of about forty degrees.

Another lady said to us, "Why didn't you come before with that beautiful doctrine?" The intelligence of the place is on our side and we have met with little opposition. The ministers of other churches have announced from the stand, "Beware of false prophets," "latter-day devils," etc., but without avail, as we have had good crowds of eager listeners all along.

There is another lady here who came from Tennessee, who seems to have bewitched some of the people who thought she was the

great power of God. Her name is Mrs. Bohannon, and truly she is a mystery. She speaks with tongues and interprets, also prophesies, and claims to see visions. Hearing of her, I became curious, and called. She soon began to speak with tongues, giving interpretations, etc. She says she believes in faith, repentance, baptism, laying on of hands, etc.; she also believes that God has living apostles on the earth to-day; in the second coming of Christ, millennial reign, restoration of the earth, and the Adamic language as at first. She cannot read a word, uses poor grammar, and is very prayerful and apparently very humble. I tested her by the word of God to see if she was in harmony, and in many instances she was in opposition to it. She says she gets her inspiration by faith, obedience, and prayer. I believe she may be sincere, but that Satan is deceiving and using her as his instrument in order to subvert the faith of the honest seekers after truth in this place who believe in the spiritual gifts as enjoyed by the ancient church. Her claims to divine inspiration seem rather questionable, since she and her husband have opposed our efforts here by holding opposition meetings, but for want of an audience they had to retire. So this is one instance where the opposer has had to take a back seat; so we are rejoicing and hopeful. There are many calls for preaching which we cannot fill. We go from here to the Sulphur Wells.

Yours in the Lord,

J. M. BAGGERLY.

Original Articles.

MINISTERIAL SLANG.

It may seem superfluous and exacting, and I may be deemed unjust and severe in asserting that some of the brethren are given to the use of slang phrases and stereotyped expressions which are entirely beneath the dignity of ministers of Christ. Simply because we are denominated, "The army of the Lord," does not warrant the use of "prize fight" expressions and the braggardism of toughs. The Lord, speaking in 1887, said:—

There is a great work to be done by mine elders, and that they may be fitted to do this work and the accomplishment thereof be not prevented, it is enjoined upon them that they should not only be kind of heart and of a lowly spirit, that their wisdom may be the wisdom of the Lord and their strength the strength of the Spirit, but they shall lay aside lightness of speech and lightness of manner when standing to declare the word, and shall study to approve their ministrations to the people by candor in speech and courtesy in demeanor, that as ministers of the gospel they may win souls unto Christ.—D. C. 119:2.

Again.

They must be without blame in word and deed.—D. C. 119:3.

From this I conclude that we cannot be too careful in the selection of our language that it be of that pure, nonexaggerating, and refined character that will not be offensive to the most delicate ear. A few days ago I was looking through some of our church papers, and I selected a few expressions not from one writer but from several, who are all active and earnest ministers in the church, and I herewith present them; and then let me ask, Could not better language have been used?

They took their medicine.

What kind of medicine were you giving them that they took it so readily? If it was *gospel* medicine it should have shown its effects in conversion on their part. Did it? If it was not *gospel* medicine, then you were not warranted in giving them any other kind, and in doing so erred. Another:—

I felt anxious for the fray.

Fray means as follows:—

A great crash; havoc; ruin; a broil, quarrel or violent riot; a battle; a single combat or duel.—*Webster*.

A quarrel with violence; an assault; a brawl, a riot.—*Century Dictionary*.

Think over it, brother, and see if you were not mistaken. You surely was not desirous for anything to occur that the definition of the word used by you would indicate. Another brother says:—

I was anxious for a tilt.

"Tilt," as here used, is a noun and means as follows:—

A military exercise on horseback in which the combatants attack each other with lances.—*Webster*.

An exercise consisting in charging with the spear, sharp or blunted, whether against an antagonist or against a mark.—*Century*.

Surely you never intended this, my brother.

Now, swallow or be swallowed.

This has been used by more than one. This language would indicate that there was one of two alternatives; your antagonist must swallow something or you would swallow him. Would you be willing to "swallow" a man so far removed from the gospel that he would not accept it? This saying savors of the spirit of mastery, and while I do not believe the brethren using it so intended, the reader can so construe without perverting the text. We should not compromise ourselves by promising to swallow;

that is, take in anything foreign to the gospel.

Again.

Battle closed at — after a sixteen hours' fight. . . . Quite a number wounded, some mortally.

If this was really the case, that such a battle was fought and that some were *mortally* wounded, the church had better make an investigation or the State may do it for us. Surely the brother did not intend what his language conveys; but as he is an intelligent American, and not a Welshman, I must accept what he says and not what he meant to say.

Another says:—

Not a W—, for he is laid in the tomb forever.

Did you really kill him? If so, how did you escape being lynched? If you did not, he may surprise you by a "live" materialization sometime and refute your statement.

Run Braden in.

I was under the impression that our brethren, Kelley, Lambert, Scott, and White were doing their utmost to keep this wolf from injuring the fold, instead of running him in.

One brother uses this:—

Who had the horns and ate the hay?

Was it really true that either party had horns and ate hay? If memory serves me, I know about all of the ministerial force, and not one have I seen who had "horns;" and never have I seen one munching at a hay stack; and if any of them have so little considered their calling as to discuss with creatures that do, it is time the church reminded them of their duty to their fellow man.

Here are some more.

Spread-eagle bombast fell flat.

Braden is down flat.

Clark Braden routed, horse, foot, and dragoon.

Take leg bail, contest without gloves.

Bro. — is on top.

These are "prize fight" expressions. Mormon eater.

Lots of taffy.

Briney slunk away in his hole.

Late seat of war.

"Sat down on" a certain measure.

This old rusty chestnut was not used.

This word "chestnut" as used here, is regular street slang.

Bro. — was loaded for bear.

If he was, then he never had anything suitable for sheep. I find nothing in the Scriptures saying that God's ministry are "bear hunters," but they are to be sheep feeders.

Big guns.

No brother who respects his superiors in position, experience, or intellectual ability, will speak of them as "big guns." I have never heard a brother high in position speaking of another brother as a "little gun."

Our war horse.

I think it is bad enough for our brethren to be called names by our enemies, but it is going too far when friends commence to class them with the equine family.

Our cyclone debater.

"Cyclones" destroy everything in their path and make no distinction between that which is good and useful and something worthless. As this term "cyclone debater" has been applied to our noble "defender" of the faith, Bro. I. N. White, I feel to say from my personal knowledge of the man that he is not of a cyclonic character at all. He may be irresistible in his contest with error, but he is also willing to recognize true worth, even if found on an enemy's ground.

I trust the brethren will be more careful and so speak and write that their ministry shall be made effective through example. As I am acquainted with all the brethren whose language I have quoted, I know they have an ability beyond such things, and I am sorry to see them falling into such a slang-using habit.

Believing that the rebuke of a friend is better than the kiss of an enemy, I remain, your brother in Christ,

T. W. WILLIAMS.

COUNCIL BLUFFS, Iowa, March, 1895.

AMERICAN PLACE NAMES.

Chickahominy is an Indian word meaning "Turkey Lick."

Cape Mendocino, in California, took its name from that of a Spanish Viceroy. The name was given in 1542 by Cabrillo.

Minnehaha means "laughing water." The Indian word is Minnerara, the Frenchman Hennepin having mistaken the sound.

Borgne, the name of a Louisiana lake, is a French word meaning "blind of one eye." The name was applied to the lake because of a wonderful monster said to have been seen in its waters.

Scioto means "Hairy Stream." In early days, the waters of this and other streams often contained deers' hairs at the season when these animals were shedding and frequently took to the water.

Cape Ann, in Massachusetts, was so called from Anne of Denmark, Queen of James I. Capt. John Smith originally named the cape Tragabizanda, from a Turkish lady to whom he had been greatly attached.

Conference Minutes.**ST. LOUIS.**

Conference convened in St. Louis, Missouri, Saturday evening, March 23, 1895; C. H. Jones president, J. G. Smith clerk. Branch reports: St. Louis 280; 4 baptized. Belleville 57; 1 removed, 1 died. Cheltenham 37. Whearso 46; 5 removed. Moselle, 1 baptized. The following elders reported: C. H. Jones, R. Archibald, J. E. Betts, Sr., W. O. Thomas, W. Jaques, A. S. Davison, J. G. Smith, and W. H. Jemmett; Teacher J. C. Hitchcock. The following were elected delegates to General Conference. C. H. Jones and W. O. Thomas, and Srs. C. H. Jones, W. O. Thomas, E. Burgess, A. Molyneaux, and E. M. Hitchcock. Voted that the tent committee be filled by the appointment of one to fill the existing vacancy, and that the committee be instructed to get the tent ready for service as soon as practicable and weather permits. Bishop's agent, N. N. Cooke, reported for the year ending February 28, 1895. March 1, 1894, balance on hand \$98.04; received tithes and offerings \$1,061.31; paid out \$1,113.55; February 28, 1895, balance on hand \$45.80. Report audited and found correct. Preaching by Elders R. Archibald and C. H. Jones. Sunday evening two were baptized by C. H. Jones. Adjourned to meet in Belleville, Illinois, Saturday, June 22, 1895, at four p. m.

FAR WEST.

Conference convened with the St. Joseph branch, March 9 and 10, 1895; T. T. Hinderks in the chair, assisted by W. E. Summerfield; C. P. Faul secretary. Ministry reporting: Elders J. T. Kinnaman baptized 11, L. L. Babbitt, T. T. Hinderks, J. M. Terry, W. Lewis, T. W. Chatburn baptized 6, W. E. Summerfield baptized 3, R. Archibald, F. C. Graham, R. Marchant, W. Hawkins, B. Dice baptized 1, D. J. Powell, D. E. Powell, A. W. Head baptized 1, T. J. Mauzey, and C. P. Faul; Priests J. N. York, A. Nesser, F. M. Mauzey, C. Householder, and R. Winning; Teachers R. Garlich and M. C. Kinnaman. Bishop's agent's report: Received and on hand \$694.40; paid out \$314; on hand \$380.40. The report was received and an auditing committee appointed. Branch reports: Stewartsville 118, Edgerton Junction 38, Kingston 85; German Stewartsville 71, St. Joseph 113, Delano 94, DeKalb 26, Pleasant Grove 93. Officers for coming quarter, T. T. Hinderks president, W. E. Summerfield vice president, C. P. Faul secretary. Voted to ask Bishop E. L. Kelley to continue Bro. Lewis as agent for this district. Delegates to General Conference: Wm. Lewis, E. G. Engraham, J. M. Terry, R. Winning, J. T. Kinnaman, T. T. Hinderks, A. Lewis, Lizzie Hinderks, Em. Miller, D. E. Powell, Charles Householder, D. J. Powell, T. W. Chatburn, C. P. Faul, W. E. Summerfield, F. M. Mauzy, Ben Dice, Wm. Moore, and D. J. Krahl. Delegates present to cast full vote of district. Voted that we request the branches in the district not to petition the Twelve or General Conference to send missionaries into the district, but to leave the matter to the appointive

authorities of the church. Preaching by W. E. Summerfield and J. T. Kinnaman. Branches are requested to instruct their delegates to our next conference whether we shall change our time of holding conferences from quarterly to semiannually. Adjourned to meet with the Stewartsville branch, Saturday, July 6.

Miscellaneous Department.**NOTICES.**

It is desired by the church to know the whereabouts of the following named persons: Virginia Milles, John W. Swanks, Henrietta Swanks, Elizabeth Shimmel, Rachel Shippy, Mary A. Creekman, Eliza A. Seeley, William H. Wilson, Fridenels Niemann, and John W. Freemann. They are members of the Philadelphia branch, and have not been seen or heard from for years. If anyone reading this knows of them, please let us hear at 2717 Darien street, Philadelphia, Pennsylvania, and oblige.

A. H. PARSONS,
Presiding Elder.

GALLAND'S GROVE.

At the March conference of Galland's Grove district John F. Rudd was expelled from the church. This was omitted in the district report, a mistake on my part.

NELLIE RUDD, Sec.

BORN.

BAILEY.—At Lamoni, Iowa, July 26, 1894, to Bro. Fred and Sr. Celia Bailey, a son; blessed March 31, 1895, by Elders Robert M. Elvin and John H. Lake, and named Charles Henry.

PROCTOR.—At St. Joseph, Missouri, October 1, 1894, a daughter was born to Mr. Leander and Mrs. Ellender Proctor. She was blessed at the Aspey Mission in St. Joseph, Missouri, March 29, 1895, under the name of Daisy, by Elder J. M. Terry.

MARRIED.

CLARK—LOCKE.—At the residence of Mr. and Mrs. J. L. Wright, Burlington, Iowa, April 3, 1895, at eight o'clock in the evening, Mr. C. J. Clark, of Keokuk, and Miss Bessie R. Locke, of Burlington, Elder J. C. Crabb officiating. Thirty-eight guests partook of refreshments and witnessed the ceremonies. Twenty-one sets of beautiful presents were presented to the bride. The bride was serenaded by two string bands of the city, which rendered several pieces of lovely music, suitable for the occasion.

DIED.

CHAPMAN.—Thomas Chapman was born in Wiltshire, England, November 25, 1825; emigrated to America in 1850, and went to Utah. He was married May 23, 1857, to Deborah J. Blair. In the spring of 1865 he moved to near Persia, Iowa, and remained there until the spring of 1894, when he moved to Persia, Iowa, where he died March 9, 1895. In 1845 he joined the Latter Day Saints Church in England. After being in Utah a short time he severed his connection with that body, and in 1864 he was baptized into the Reorganized Church and ordained an elder the same

day, and ever lived an exemplary Christian thereafter, and died with a full assurance of having a part with the Redeemed of God. A wife, two brothers, two sisters, and a host of friends mourn his departure.

CHAPMAN.—Deborah Jane Chapman was born at Maidenhead, England, October 19, 1819. She came to America in 1856, and went to Utah late the same year with a company that crossed the plains with hand carts. Her first husband, David Blair, and one child, died during the journey from exposure. She was married May 23, 1857, to Thomas Chapman. In 1864 she with her family moved to Florence, Nebraska; in 1865 they moved to near Persia, Iowa. She joined the Latter Day Saints Church in England in 1845, and in 1864 she was baptized into the Reorganized Church in Utah, and had lived an exemplary Christian life for nearly half a century. She died March 20, 1895, living eleven days after her husband's death. She was the mother of seven children, only one of whom survives her. The brother and sister are sadly missed, but we know they are resting in the Paradise of God.

BALLANGER.—William Ballanger was born December 4, 1818, at Balley Parish, Gloucester, England; baptized February 26, 1882, at Omaha, Nebraska; ordained an elder December 30, 1883, and died February 14, 1895, at Omaha. Buried from Saints' chapel, Omaha, Sunday, February 17, 1895, services in charge of Elder F. Smith; sermon by President Joseph Smith.

COPELAND.—At the residence of her son in Philadelphia, Pennsylvania, March 23, 1895, Margaretta Copeland, aged 79 years. She became identified with the church in an early day and moved west to Nauvoo. As the clouds gathered on the horizon of Zion she became dissatisfied and returned to her birthplace, Philadelphia, where she joined the Reorganization among the first in the city of Brotherly Love. Faithful to the end she said just before passing away, "I am ready," and fell asleep in Christ. Funeral service by A. H. Parsons at the house. Gone, yet not forgotten by her children, three in number, all but one of whom are in Christ.

COGLEY.—Clara May, daughter of Bro. Dexter P. and Sr. Lucinda A. Hartwell, died March 9, and was buried March 11, 1895. She was sick but a week, and was twenty-four years old at time of death. She leaves a mother and husband to mourn. Clara was an amiable woman, and while not a member of the church her faith was with the work and she had expressed a desire at different times to unite with the church, but a seeming objection had prevented every time. Funeral from the house, about three miles from Council Bluffs, T. W. Williams officiating.

JONES.—Bro. Robert W. Jones. He was engaged at the Rock Island roundhouse, and by some mishap fell from the engine which he had charge of at the time, and struck head foremost in a pit about fourteen feet below. He lived several hours, but died from concussion of the brain. The deceased was born in Derbyshire, England, June 5, 1864, and died February 1, 1895. Was married to Jane Roberts at same place December

21, 1885. They came to Council Bluffs in 1889, and united with the church the same year. Although his heart was with the work, his employment kept him from being very active. A wife and four children, two boys and two girls, are left to mourn their loss. The funeral was from the church, February 3, 1895, T. W. Williams officiating.

WARD.—Sr. Mary Ward died February 31, 1895. She was born in Pointon, Cheshire, England, March 3, 1815; was buried on Sunday, March 3, 1895, it being her eightieth birthday. She was married in 1857 to William Ward, and came direct to Council Bluffs shortly afterwards. She had joined the old organization in England and had come as far as Council Bluffs in the western exodus, but concluded to go no farther, and when the Reorganization first came into this western country she gladly accepted it. She was one of the oldest and well-known members of this branch. Her faith remained firm in God and his work to the last. Two daughters and one son yet remain. The funeral was from the Saints' church, T. W. Williams officiating.

MCALLISTER.—At Columbus, Nebraska, March, 22, 1895, Sr. Mary, wife of Bro. James McAllister, aged 77 years and 5 months. She was born in Antrim county, Ireland; at the age of 17 years was married to James McAllister in Glasgow, Scotland, 1834. She united with the Saints in 1845. Emigrated to the United States in 1849, remaining in St. Louis two years, removing to Council Bluffs, Iowa. In April, 1857, she and her husband came to Nebraska and cast their lot with the colony of Latter Day Saints at Genoa, enduring all the privations and anxieties of pioneer life. She was the mother of ten children, five of whom survive her; three sons and two daughters. A true and faithful wife all through her sixty-one years of union with Bro. McAllister, who remains and awaits the message to follow. The past twenty-two years of her life she has spent in her quiet home near the place of meeting, where she constantly attended church, and with the people of her choice, with whom she remained identified for fifty years. In 1865 she united with the Reorganization, and by her quiet, unostentatious, simple life, and by her "testimony of Jesus," proved herself a Christian woman. Her life needs no polished shaft. She leaves in the hearts of all who knew her a more enduring monument that endureth forever. The funeral services were conducted in the opera house Sunday afternoon, a vast concourse of neighbors and friends being present; Bro. George W. Galley conducting the exercises; Bro. H. J. Hudson preaching the funeral sermon.

JENSEN.—Annie Marie, wife of Lars P. Jensen, was born February 26, 1858, and died March 21, 1895. She came to America in 1882; was married June, 1883, and joined the church soon afterwards. She leaves five children, three boys and two girls, also five sisters, one brother, and mother. Her health commenced to decline last summer, and it became apparent as no relief was secured that she was in a decline. She died of consumption. She was hopeful to the last. Funeral from the Council Bluffs church Sunday,

March 24. Funeral service in charge of T. W. Williams, who preached the funeral sermon to a crowded house, using Revelation 14:13 as his text.

CASTENSON.—May Esther, infant daughter of Christian and Carrie Castensoa. Born October 16, 1894, and died March 15, 1895. She was sick about nine days. Buried March 17, 1895, in Crescent City. The funeral was from the Crescent church. Funeral sermon by T. W. Williams.

REESE.—Ann E., wife of R. E. Reese, was born at Tredagar, Wales, March 29, 1840, and died March 21, 1895. She had been sick for some time, and although not a member of the Reorganization had been administered to, yet with no apparent relief. She was married to R. E. Reese in Pittstown, Pennsylvania, in 1857, and in connection with her husband came to Council Bluffs in 1864. A husband and nine children are left, five boys and four girls. Funeral from the house, No. 1911 Fourth avenue, Council Bluffs, March 25, 1895. Funeral sermon by T. W. Williams.

THOMAS.—At Cheltenham, Missouri, March 28, 1895, Eddie Thomas. He was sick but one night. The friends mourn their loss sorely, he was snatched away so suddenly. He was a grandson of W. O. Thomas, of the same place. May the friends receive comfort.

SPRAGGON.—At St. Louis, Missouri, March 12, 1895, Sr. Isabella Spraggon, aged 65 years. She had suffered with asthma for some time, but bore it with much patience. She was glad to be released and join the friends on the other shore. Her husband died a little more than a year ago. She was born in Sunderland, England, in 1830. Three children and a number of grandchildren mourn. Funeral service at the Latter Day Saints' church by her request, conducted by C. H. Jones.

DURFEE.—At Farmington, Iowa, March 27, 1895, Elder William R. Durfee, aged 92 years, 10 months, and 16 days. Bro. Durfee was born at Middlebury, Addison county, Vermont. In 1830 he was married to Elizabeth Roberts, in Canada. There they both united with the church and came to Ohio. In 1844 they came to Farmington, and after some time located on Spring Prairie, Iowa, in Lee county, near the Allen schoolhouse. In 1860 they identified themselves with the Reorganized Church. In 1887 his faithful wife died and left him to complete the journey of life alone. He was the father of nine children, four boys and five girls, five of whom remain; the other four have gone to join the mother. Funeral services at the residence of his son George, conducted by Elder James McKiernan, on March 28, at 10:30 a. m. Interment at Meek's cemetery, near Vincennes, Iowa.

ROCKWELL.—Gertie E. Rockwell, November 21, 1894, aged 6 years, 7 months, and 10 days. She was a very bright and promising child, loved by all who knew her. Although very young, she had started on her third term of school, to which she dearly loved to go. She never spoke unkindly about her teachers. God in his wisdom called her home. Funeral services were conducted by Elder J. L. Goodrich, at Limerick, Ohio, Sunday, March 31, 1895.

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 42.

Lamoni, Iowa, April 17, 1895.

No. 16.

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VALUE OF CHRISTIANITY.

THE Rev. Sylvester F. Schovel, President of Wooster University, Ohio, and eminent as a theologian and thinker, occupied the pulpit at Central Church, Chicago, yesterday morning. He took for the text of his sermon the following passage:—

“Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a busel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5: 16.

In substance he spoke as follows:—

Our age is thickly settled with interrogation points, and its questions are quickest and thickest when it asks for results. Men tire of programs and promises. They weary of schemes and speculations. They suspect fine writing. Anglo-Saxon brief speech and hard facts are demanded everywhere in business and politics. It is even true that so impatient have many become that they leave no time for incubation at all and expect Minerva projects to burst full-armed from their busy brains.

In such a time it is not to be expected that religion will escape the universal challenge. It deals with duties as well as doctrines. It is a flesh and blood affair. And it is not to be desired, therefore, that it should escape. To claim exemption would be to give up the claim to reality, to vitality, to importance.

Would any Christian be willing to

profess a religion which would masquerade in so sadly earnest a world as this, with no visible results? Would he be willing to take up the kingdom of thought or the kingdom of feeling and relinquish the kingdom of action? That would be like the relinquishment to Germany of the empire of the air on condition of ceding to France that of the land and to England that of the sea. Germany declined the offer. So will Christianity.

We are willing to state the case in this extreme form. If Christianity fails at this point we must abandon it. Beneficent results are supreme. The religion which consists “only” in saving men from sin’s consequences after death, is unpractical and useless. It is impossible for such a religion to be divine. There would be no life-giving power in a religion of promise with no pressure upon character and conduct.

Other religions win just in proportion as they appeal to the real needs of man, as is seen in Buddhism and Mohammedanism. No consistent scheme of evidence can be constructed for such a religion. Everything which might be said would lack foundation. There would be no fulcrum for the lever.

The atoning death of Christ himself is never to be held apart from its declared intent to make men holy. Nowhere does God’s justice flash more vividly than from the cross. Nothing so breaks the heart with shame for sin as a view of the love of the cross. The pardon of sin is placed after, while all the forces of revelation are placed before sin.

Two things are plain beyond controversy: First, that wherever civilization has entered without Christianity there the greed and sin of the civilized have so conditioned it that the race touched has withered and deteriorated. Wherever Christianity has introduced civilization the disinterestedness and virtue of Christianity have so conditioned that introduction that the race touched has been elevated and advanced. Second, that whatever blurs that record apparently (as in the

Sandwich Islands), and whatever now carries death along with the stream of Christianity’s beneficent influences (as liquor into Africa), is due to the unchristian elements of civilization. And these elements themselves are being effectually antagonized where they exist only by Christianity.

It is true, however, in the world of to-day that the just prominence of particular nations is in exact ratio to their real religion. The scale rises, as, leaving out the East entirely, you come to Spain, pass into Italy, enter France, pause over Switzerland, go into Germany, cross into England, and come finally to America.

Conflicting class interests do not find the church made “a judge or a divider among men,” but they are met with the principles and teachings that touch the very hearts of all concerned. It makes service to fellow-men nobler than serving self, and a surer way to an eternal reward. Thus everywhere the life which radiates through the church soothes conflict, reconciles difference, prompts to all arrangement which modify the rigor of the iron laws of political economy. And it does this while upholding all the foundations of private right and preserving each individual stimulus to duty. It accepts the organic theory of society just as it ought to be adopted, knowing that it is a life current which connects the individual parts and the social whole. And yet, not organic, as the pure evolutionists would have it, for no unconscious organism, enslaved by physical law, can be made out of the conscious units of human free will and responsibility. And the evangelical church goes on practicing this organic theory as it has always done, with a lofty and original power derived from above.

And note that the church always emphasizes that upon which Christ has founded her, the supremacy of character having but one mark of greatness—service—and but one order of nobility—kinship to Jesus Christ.

And all the church holds she holds for all. Into all the lands she goes,

Thos. France 5795

wherever men have gone. All men are men to the Church of Christ. We know nothing but the universal right of men to know the truth. So, then, the light does shine, the city set upon a hill is not hid, the candle is there, poised securely on its candlestick; the world is far from the same thing it would have been without the Church of Christ. The fact-line is strong and unassailable, and daily growing stronger. More and more beneficent results are just ready to break forth. Threads of living light, woven in with all earth's darknesses, interplated by innumerable measures with all men's business, and the State's politics, and the national mission, and the international relations—such are Christians to be, and such, in measure, they already are.—*Ex.*

LIVING FOR A CENTURY.

ACCORDING to an eminent scientist, Sir Benjamin W. Richardson, M. D., there is no just cause why there should not be people who, if they cannot quite vie with Methuselah in regard to longevity, at least can live until they have passed the eleventh or twelfth decade, and even then leaves their sorrowing friends with the bloom of youth still fresh upon their features, contrasting strangely with their graveyard surroundings. He advances the surprising doctrine that most people die for quite inadequate reasons and with quite unnecessary promptitude. He says we could easily acquire the art both of living longer than we do and of getting more physical enjoyment out of our lives. Putting aside all the accidental chances of death, nature intends us to live about five times the period we take in reaching maturity, and the normal standard of life ought to be about one hundred and ten years.

A centenarian need not descend to second childhood. With due regard to natural laws a man of average constitution may expect to interview his one hundredth birthday, if not in a condition of frisky youthfulness, yet with a respectable capacity both for work and enjoyment. Most certainly the world at present does contain a surprising number of men who at extreme age, yet continue to enjoy the full volume of life. Nature does not, like the business world, dismiss all sex-

agenarians from an active share in mundane affairs. Gladstone, Bismarck, Pope Leo XIII. are all considerably over eighty years of age, and they are examples of that steadily increasing class of men who, in art and politics, in literature, and science, seem to defy time; but Sir B. W. Richardson says that the art of living a century is so easy that it ought to become common. On purely natural laws it lies within the reach of at least seven people out of ten.

This is a decidedly cheerful doctrine, and it is backed up to a certain extent by the famous athlete, Sandow, who professes to reduce the culture of physical vigor to a science. He is the ideal athlete, with the muscles of an Hercules and the graceful contours of an Apollo, and yet he was not born on these lines, but by his system of living developed these phenomenal powers. It is amusing to know that according to this modern Agamemnom extreme physical vigor is an art to be learned like dancing or whist. The muscles may be "cultivated," like early vegetables, and with results almost as astonishing. Nobody need be afflicted with a torpid liver, imperfectly breathing lungs, or flaccid muscles. There seems to be a possible Hercules latent in every man, just as to the chisel of Michael Angelo there was a possible "Moses" in every block of marble. If this be true a man may play the artist with his own body. He can make it a finely strung and exquisitely poised machine, with every part graceful in contour, and in a state of perfect working efficiency; and with the further gain that the working span of life will be indefinitely widened.

The English doctor's ideal life, outlasting a century, and the Prussian athlete's conception of physical vigor will seem to most people a pleasant but very idle dream. Yet life, it cannot be doubted, might be indefinitely enriched and expanded if the business of living were but conducted with a little more intelligence. Sandow's recipe for full-volumed physical life is delightfully simple. He inflicts on himself no special diet and no heroic self-denials. He eats and drinks anything he fancies. He . . . sleeps on a generous scale, seldom going to bed till midnight and getting up at eleven

o'clock in the morning. "All I impose on my appetites," he says, "is that they shall be temperately indulged." Sandow claims that he cultivated muscle by the habit of breathing on scientific principles; the artistic use of light dumbbells, so as to bring every muscle into play; a daily cold bath, moderate "constitutionals," and plenty of sleep. The late Professor Blackie declared that there was an intellectual root to the amazing vigor of his own eighty-five years. "I am not so young as I was," he said, "but there is life in me yet; that comes with living as far as possible on a system and avoiding pessimism and all such devilry." It is well-known that men are killed before their time by worry and fret, and the mere want of cheerfulness. Sandow's recipe is purely physical, and we probably need to combine all methods to secure the highest results. With the hard-headed Scotch professor we must avoid "pessimism and all such devilry." With the English physician we must make the cultivation of "a serene cheerfulness," a fine art. And with the Prussian athlete we must extract all the virtue that slumbers in a simple diet, the habit of "scientific" breathing, and artistic dumbbell exercise. Some impatient people will probably declare that to button up life in strict rules after this fashion for the mere sake of prolonging its term is too great a price to pay for the luxury of being an athlete or a centenarian, and no doubt there is something to be said for this view of things. On the other hand it cannot be doubted that a little rational attention to the conditions of healthful existence would enormously increase the sum total of the world's happiness and multiply the chances of vigorous and enduring existence for everybody.—*Ex.*

ADDRESSES.

- E. L. Kelley, Bishop, Lamoni, Decatur county, Iowa.
- E. C. Briggs, No. 613 Cavalry avenue, Detroit, Michigan.
- F. G. Pitt, 827 N. Halsted St., Chicago, Ill.
- J. C. Foss, No. 72 Crescent street, Rockland, Maine.

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 42.

Lamoni, Iowa, April 17, 1895.

No. 16.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.

LAMONI, IOWA, APRIL 17, 1895.

THE GENERAL SUNDAY SCHOOL ASSOCIATION CONVENTION.

(Concluded.)

THE convention concluded its session with a musical and literary program, which was rendered before a large audience in the upper auditorium. It included vocal and instrumental music, a paper, "The Sunday school work a gospel work," an address, and recitations. At the close formal adjournment was had, and Bro. F. M. Sheehy pronounced the benediction.

THE GENERAL CONFERENCE.

SATURDAY, April 6.—The forty-third Annual Conference of the Reorganized Church of Jesus Christ of Latter Day Saints convened at ten o'clock. The conference proceeded to permanent organization by selecting Brn. Joseph Smith and W. W. Blair presidents, Bro. H. A. Stebbins secretary with power to choose assistants. Brn. R. M. Elvin, F. M. Sheehy, and M. H. Bond were appointed a committee on credentials. Prayer was offered by Bro. W. W. Blair. The organization was then completed by the choice of Brn. F. G. Pitt and T. A. Hougas as choristers, with power to choose assistants; Bro. A. H. Mills organist; Bro. Alma Chatburn usher, with authority to appoint assistants.

The chair suggested that short speeches be the order of the morning until the committee on credentials was prepared to report. On motion the time of speakers was limited to seven minutes.

President Joseph Smith made the opening address, as follows:—

We have not met hitherto under conditions that are more propitious for the good of the general work than we meet this morning. Whatever the elements for discord there may be, they are to us unforeseen, and if they be presented during the session the

may take us unawares; therefore I warn you at the outset that we must not forget that while truth is aggressive and we as professed exponents of the truth are necessarily progressive and aggressive, we must not forget that we should be Christian gentlemen under all the conditions that may surround us at any time. The chief element of strength in a man is the fact that he is in the right; and while we may be confident that we are in the right, we should avoid being arrogant, dogmatic, or bigoted. The day of proscription is past, and it certainly can find no place in the hearts of those who are believing and earnestly looking for a period when everything that is of a character calculated to oppress or disturb will be overcome, not only by the influx of light, but by the coming of One with authority ruling in love, at the same time ruling in power.

I trust that in our sessions we shall remember that while we may be to ourselves dear and our opinions may be to us of great value, the world is a wide one and individuals in it as individuals are but integral portions, small at the best; and that the general good of the whole is of far more advantage than the good of one; and that however important one may seem to now be in reference to the work, God who rules over all is capable of carrying on his work to its accomplishment without any of us, and it cannot by any possibility be left to be determined upon the existence of one man. Now if we would bear this in mind it would remove from us, possibly, some of those peculiar characteristics which at times turn men from us rather than attract them to us. We ought to remember, too, that the onward progress of the work depends quite as largely upon individual action after we separate in the localities where our work may lie as it does upon what may be done by the body when it is together, looking at the field as a whole.

For this reason, then, we should strive to do, strive to live, as men who feel the responsibility of acting like men of God, not like children, easily moved to pettishness, or churlishness, or resentment. Remember that in the minds of noble men there is no room for resentment; that it is far better to forgive without waiting to be sued to forgive. It brings a better peace than to create antagonism and to rule by overwhelming force.

We congratulate you this morning upon the approach of what we may term better opportunities for presenting the truth, and for the wondrous progress made in some directions during the time that is past since we last met at Independence. May God in his infinite mercy continue those opportunities to us and make us able unto the entering in upon them and the using of them for the benefit of his work as his servants. This should be our constant prayer. It is mine.

Pres. W. W. Blair followed:—

Brothers and Sisters:—After the advice given and the suggestions made by President Smith, it seems to me there need be nothing further said in that direction. If these find lodgment in our hearts, recognition with us, they will be a sufficient guide in the light of God's Holy Spirit throughout the entire session of this conference, and indeed for all time to come. I congratulate this assemblage on the favorable conditions with which they are surrounded, striking conditions almost immeasurable, as compared with what I have witnessed in the early history of this church.

I became identified with what is known as the Reorganized Church in 1857, in the month of April. I had learned of it, however, a few months before. I found the Saints a humble, obscure, but a very spiritual body of people; a people who were zealous for the right, anxious to know the will of God, and resolute to do it. The wide world was against them, in some sense of the term; and the various factions of the church that existed at that time opposed them. And as we have stated before, so I say again, we had the world, the flesh, the Devil, and the different sects or factions into which the church was broken, to oppose us in our labors and hinder our progress. We have witnessed the church from that time gradually rising, spreading abroad, gathering strength on every side where faithfully represented. We have witnessed the nurturing watchcare of our heavenly Father at times in a most marked and significant degree. From ocean to ocean, and from the Canadas to the extreme south in the United States, abroad in foreign lands, upon the islands of the sea, wherever the work of this Reorganization has gone God has placed his seal and sanction upon its righteous efforts, confirming and approving the labors of his ministry, until thousands and tens of thousands of hearts rejoice in its loving efforts and are made glad by its uplifting work.

The chief thing, of course, in respect to the work we have in hand, is to know that God is its author, that God is its guide, its sun, its shield; that we have the divine approval; that we are walking in such manner as is well pleasing in the sight of our heavenly Father, so that the comfort, the light, the sealing testimonies of the Holy Spirit may be with us in our hearts and guiding in all our labors. That is the chief thing. The work we represent is not a human institution, nevertheless God chooses human instrumentalities by which to bring to pass his wondrous purposes. We believe it—nay, we know by our experience—that it is divine in its origin, it is divine in its appointments, and, as before stated, what is needed on our part is to build according to the divine pattern so that we may have the divine approval. Then our work will stand, honor and bless

humanity, and be the means of bringing us onward and forward to a glorious triumph in Christ.

The work we represent is dissimilar to that of any other abroad in all the world to-day. We are seeking to establish primitive Christianity, the Christianity of Jesus Christ and his faithful ministry of early times, and to establish it along those lines appointed of God, that it may be completed and that it may be qualified and prove effectual for the very purposes for which God has ordained it. This is our work. It is not to build up any man or any system of religion founded in human wisdom or with human skill or anything of that kind; but to build a fabric ordained and planted of God, and to build it in such manner that the sunlight of God's favor shall be reflected in it and that he shall give it victory, glorious victory, and that reaching into the endless ages to come! It is a wonderful work, a marvelous work, a blessed work; one in which our souls should rejoice, our spirits be glad, and we should consecrate every power of our nature that with careful watchcare of self and of the work committed to our trust we may labor along the lines appointed of God until the final end shall be consummated in glory.

I again congratulate this assemblage upon this meeting and can only wish and pray and labor that unity and light, concord, and a very marked progress may attend it during all its sessions; that power and light and blessedness shall go out from it; that it shall bless the nations of the earth everywhere when they shall be reached, and that thousands and tens of thousands shall rise up, and that at an early date, and praise God for the work in which we are engaged.

Bro. A. H. Smith, President of the Quorum of Twelve:—

Brethren of the Conference:—I feel this morning to rejoice greatly in the prospects that are presented to us in the work in which we are engaged and glad to see so many present; but while I look around upon this occasion I recognize the fact that there are quite a number of our brethren who are actively engaged in this work that are not present with us who are wanting to be with us in this conference assembly; and as I feel the influence of that good Spirit that brings in it a strength and gives the force of this work this morning, I trust that we may realize that our brethren who are in the field who have made a certain sacrifice in remaining away from our number, will be remembered, that they too may feel that Spirit and its influences, encouraging them in the work that they are doing where they are; and I trust that we may not forget this fact, when we are assembled here to transact the business that shall be presented to us, if God is so gracious as to grant unto us his Spirit. We want that Spirit, that we may carry the influence of that Spirit out into the world, that wherever we go it may be recognized that the Spirit of God is with us and that we are his servants.

The brother who has preceded me has spoken just briefly of the events of the past that are of a character to give us something

of a comprehension of the nature of the work that we are engaged in, in its progress, and that it is moving forward and moving grandly towards success; but we must not forget that this success must be wrought out by patient labor, by sacrifice, and by trials; and while we bear in mind the thought that it shall be accomplished by patience, labor, and sacrifice, we may also comfort ourselves in the thought that when the work is accomplished the great joy that shall be ours will be of that character that all the sacrifice and labor that we have passed through will be counted as naught. We will look back upon them as evidence only of the achievements that we have made and the grand nature of the work, being included with those that have come up through great tribulation and are worthy to receive the great glory that is promised at the end.

Now during the past year there have been peculiar trials, and we have come through them. I presume that the people of the United States have never passed through a year like unto the last,—the hard times, scarcity and failure of crops; all these things have been upon the people, and yet the reports come to us from all parts of the mission fields telling us of the moving forward of this great work, and how under the circumstances that the people find themselves placed they are feeling out after that spiritual security that will help them in the time of adversity in temporal things, and we are rejoiced; and we believe that the report that shall be made here at this conference of the past year will be grander and greater than has ever been reported by the Reorganization; and we believe that as we go out from this conference we go feeling that the hand of progress is with us and that the time is not far distant when the hills of this country around will be inhabited by the people that are believing in God and worshiping him in truth,—that the people of God will come in possession and obtain possession of the promises that God has given them. We have this hope; we are laboring to obtain it; it is obtainable; but we must not forget that this is to be done in order to reach us. God makes use of means, as has been stated, and if we in the hand of God are the means to bring about this result, we must see to it that we do our part; and if we do it, then there is no doubt but God will do his part and his name will be honored and glorified, his people will be redeemed, and the time will soon come when Christ Jesus our Lord will make his appearance and we shall meet him, meet him in the grand reception and be recognized as children of the family of God to dwell in the presence of Christ and God. May God bless you. Amen.

Bro. W. H. Kelley, of the Twelve:—

I can say that the work we are engaged in is as dear to me to-day as it has been in the past. We have had opportunities in the past to make inquiry regarding it, test it under adverse circumstances and under favorable circumstances, and it presents itself as truth with us to-day; and there isn't anything, it seems to me, that can engage man's attention

that may be of more benefit to him than in sustaining that which presents itself to him as truth and right, and that is a great benefit to him, to the world. The presentation of the gospel by St. Paul, when he declared it to be the power of God unto salvation, simply suggests the keynote to this means and that which he established to be the means. It came to him with all that was essential to fortify him and to stimulate him with courage, that among evil report as well as good he was ready to maintain and vindicate it, because he knew it was of worth to man. For a long time we have been associated together as a body of people here in advocacy of what we believe to be the truth, the gospel as enunciated by Christ, preached by the apostles; that is in harmony with New Testament facts, that wherever preached receives the divine sanction; and while we live in a Christian land under Christian influence, our faith has been somewhat antagonistic to the prevailing faith among Christians, hence there has been a conflict in some degree. Like conflicts have occurred in the political institutions of the world, among other means going on for the survival of the fittest in this age of light and wisdom that has prevailed in increased proportions as compared with the past.

We have congratulated ourselves in the past, and do now, that we have not tried to advocate our views and present them where they could not be tried and measured by others' views and ideas, but have been open, free, and frank; and as it was in olden times, it has not been done in quiet, nor in a corner. We have courted inquiry and investigation, have been aggressive; not that we desired to do man's rights away, but we were zealous for the truth; we were in earnest; pushing it that we might gain the attention of the world to the consideration of its truth, and in this inquiry, this work, we have become stronger. When men have antagonized us, criticised us, it only proved in the investigation that the principles we advocate are founded in truth and fact. We have had hearts ourselves that we were willing to turn against it and show it to be inconsistent and erroneous if we found it so; and if it be truth, founded upon New Testament fact, it must be blessed of God; and if the Christian religion be true, there isn't anything that can engross the attention of man in this world of greater worth and that may be of greater moment to the sons of men.

It makes no difference about the traditions of the past, the superstitions of the past. In a political sense and a religious sense the world has been going on in these modern times, and we believe in the survival of the fittest in this regard and that God is blessing mankind, giving them greater freedom by giving them greater thought politically, scientifically, and religiously; and we have been trying to get hold of the truth as sanctioned by him, and to honor that truth; and if we have it and are contending for it, then he is working with it, and is able to give it success.

In my work, so far as I have been able to demonstrate it as an individual, I am to-day in the belief that the gospel cannot be ques-

tioned by the skeptic to-day, if he will put himself under its influence in the acceptance of the truth as presented by St. Paul that it may be demonstrated to his mind and he be conscious to-day that God is, that religion is a fact, that God has ordained it as a means to operate upon the minds and hearts of men for good to prepare them for the enjoyment that he has for them in the future; and it is all that has been revealed in the past, known in the present, that will make the necessary preparation to prepare man to meet God in the future. We are in the faith in this regard, and we think that we cannot be engaged in a greater or grander work. May his blessings attend us, and that we may be crowned with success and honor together, is my prayer.

Bro. J. R. Lambert, of the Twelve:—

It seems to me there never was a time when there was greater cause for encouragement to all the faithful and true than now. There never was a time when there was less reason for hope, success, and final triumph to those who are not faithful and true than now. These are the results of previous development that has been going on, and if we are careful, watchful, and prayerful we will be able to see them now; but the Savior informed the people in his time (and he spoke for the benefit of future generations too) that a great many would be deceived. You remember he said, "Watch and pray that ye enter not into temptation." Some of us forget one of these important duties, some forget the other, and some forget both. It is necessary for us to pray, and we must pray with the spirit and with the understanding also. It is necessary for us to watch, and we must watch with the spirit and the understanding also, and these two have been joined together, and complete success will never come to us as ministers of Jesus Christ and members with the church of God until we have learned to watch and pray in the spirit and with the understanding, and then as ministers we will be able to perform our part in the grand work, and as members of the church of God we will be able to perform our part faithfully and well.

From the history of the past given us in the sacred records of the Bible and the Book of Mormon, we learn that when his people fulfilled these important requirements they were free from that pride which brought ruin and destruction to the people of God. We learn that when pride and other evils obtained little by little as they did in the past (and the Book of Mormon is exceedingly plain on this important question) that destruction came. It never failed. Now it is just possible, if we will closely examine ourselves individually, that we will discover that there is a degree of this evil in our minds to-day, and as God's people in the past needed to carefully guard it, they need to guard against it to-day; and I feel confident, I am sure, if I am in the enjoyment of any degree of God's Spirit, that there is a demand for individual righteousness on the part of this people to-day as there never was before. Wonderful responsibilities rest upon us. We

have within our hands through the wisdom of God the power under his instructions to move on the work, and without this individual righteousness and this freedom from those things which have brought disaster and downfall to the people in the past, it will not succeed. May God help us to see and give us the courage to stand for the right and help us to free others from the things which hinder and bring ruin to us, is my prayer.

Bishop E. L. Kelley:—

The organization that is represented here this morning differs in one thing from most every other of the Christian societies. We are peculiar in the belief touching the administration of our church in financial matters; that we should follow as tenaciously and particularly the pattern established by the Master in his time and approved by the apostles in their work as in any other department of church work; that it is not our province to go out in the world and formulate for ourselves rules of action that govern in financial matters in the church any more than rules of action and direction touching the spiritual side. The past two years have developed something of the manner that we may expect the church to be directed touching these lines that were laid down by the Master as recorded in the New Testament when more troublous times shall come.

While in the world there has been greater financial disaster than in most any other period of the past touching its entire peoples, yet the policy of the church or the success of it in following the lines established by the Master for the guidance in its temporal affairs has stood without disaster. I believe that we may congratulate ourselves this morning, then, in that a trial of the work so far as the department is concerned which refers to standing for the principles that were enunciated in early Bible times when followed out have proven that God can maintain his own, notwithstanding the discouragements of the world or the difficulties that are met with and the disasters so far as troublous times are concerned, and especially in that time when we expect more trouble than any other upon the people. The past year has been one wherein the times have been closer in America, in the South Sea Islands, in Australia, and on the continent than in any other time since the Reorganization began its work. Australia was so depleted in the last two or three years by reason of the severe close monetary times there that they could scarcely do anything for the missionary, and all of you are acquainted with the circumstances and financial conditions of the country in which we live here. Nevertheless the work has gone forward, not in the strength of individuals, but it has gone forward under the guiding hand of the Master who laid down the rules, outlined the course for the preaching of the gospel in all the world, when he was here, and we believe that these rules are sufficient of themselves to carry forward the gospel work, and if the people will stand by them it will move forward to the accomplishment of the work of which he gave promise.

In the closing of this year we stand better than we did last year. We may be congratulated on that, on account of the fact that the severe trials have been in the financial world and upon the people of the church with them, and I may say I believe without fear of contradiction that so far as supplying the ministry who have gone forth in the world in order to represent the Master and the gospel of the kingdom that was to be preached in all the world, that there has never been a time in the Reorganization when they have been better supplied, universally speaking, than this year. I believe, then, so far as the work is concerned from a financial standpoint, that we may actually accept the proposition that the lines that were laid down by the Master and the Bible doctrine for the administration of the gospel under the system of tithes and offerings is that that God will bless in the nineteenth century; and so I am in the faith in this system.

Bro. Charles Derry, President of the High Priests' Quorum:—

It is now forty-eight years since I put on the ministerial armor and entered into the field to preach the gospel of Jesus Christ, and as I look back those years until the present and see myself a poor, illiterate boy, starting out to compete against error and trying to establish the truth of God, I am forced to confess that God has been true to his promise unto his servants. I have found that when I have gone forth discharging the duties that devolved upon me with an eye single to the glory of God, he has never forsaken me, he has helped me, and has opened my way. It is one great evidence to me of the truth of the work. I realize that God is with his people. I have realized it all through, except in a dark hour when in the West I discovered the abomination that swept as it were over the church and hovered like a dark cloud over the truth of God for the time being. With the exception of that time my mind has been able to grasp the truth that God was with his people. I still feel desirous of doing all I can. I expect to remain still longer if God shall give me physical and mental power to discharge my duties, and to discharge those duties with an eye single to his glory, and I can trust him for the eternal future as I have trusted him all the years that are past.

Bro. J. F. Burton, of the Seventy:—

If there is anything in the past year that has seemed peculiar in my work it has been what we used to know as the special providence of God manifested. I have realized that more in my work than I ever did hitherto, and the work in the Pacific Slope mission in the towns and villages there, with few exceptions, is in a better condition to-day to hear the word than they have been since I have known that country. There is a greater desire manifested and more calls than hitherto, which is an evidence, at any rate to me, that the field is whitening before us of the ministry.

And I wish also to certify, as evidently some of you would like to know something of the work in the South Sea Islands mission,

that the same is manifested there too, and that upon the arrival of the gospel boat to the islands, some hindrances seemed to be placed in the way of her proper working, and for a time it seemed as though it would be impossible for the boat to perform the work that was designed for her. It was concluded by the brethren that we had better have prayer meeting, with special reference to the thought that the boat might be free. The native brothers and sisters met in the afternoon in the chapel, while the American missionaries and their friends met in a room adjoining. At the beginning of the meeting the Spirit of the Master rested upon Bro. Pori and all the assembly in such wondrous degree that they were all melted to tears—not from sadness but from joy—for the testimony they received that the boat would be released. There was shown to them a sheet let down from heaven upon which was the ocean, and the Evanelia also was seen sailing on it free and clear. She was considerably listed to one side, but was making good headway. In the room in which the American missionaries were the elder said to the brethren there assembled that the Lord told them last conference that we should find acceptance with man, and that if we did our duty and remained within the lines of our authority that we had the right to receive of our Master in our then circumstances, the fulfillment of that promise, and if we in faith should call upon him we should receive it, and we did, and received like testimony that our brethren did in their assembly.

Just prior to this, I may say, as the reason for the call of this meeting, that the American Consul—whom I wish to speak of here with honorable mention, J. Lamb Doty, Esq.—who in all our work aided us there and is our friend yet, told me that it would be better for us to haul the little vessel up, put her in care of some watchman, and let her lay there for a year and a half or two years; for it would take that time to get her free in a diplomatic sense in the French and American government.

Immediately from that time the way began to open step by step. The troubles went before us, and sunk, and with the governor of the island to whom it was necessary we should preach that he might understand our position and the doctrines that we were presenting to his subjects that we might thus maintain our position, who was our enemy at the beginning of this work, we found such acceptance that he is now our friend. He said to me: "I will do what I can that you may be authorized by the French government."

It was necessary also that the American Consul should understand our views and church organization; and last of all he said: "Mr. Burton, I wish you would tell me of your faith particularly." I did so, and he expressed himself pleased with it.

And last of all, before I left the islands, I had the pleasure of writing to the governor and saying that I had the honor of offering him the grandest system ever offered to mortal. Thus to the governor of that island and to the United States Consul, and to the French government it was necessary that the gospel should be preached;

and thus has it gone abroad, widening the field to those heathen people, widening the field to those infidel people, and they themselves acknowledging that the system was grand and beautiful. There isn't a shadow of doubt but the Lord is in this work—is working with this people as it was told us, that within the confines of this association is the authority from on high, and it is being manifested in the world abroad everywhere, and nations are hearing it now in all places—not only in little out of the way towns and villages, but to the great and noble is this message going in spite of all the oppositions that are surrounding us everywhere.

Upon one of the islands, on Kaukura, after we had met there—and we went there to visit Bro. and Sr. Devore—three branches met together. We had the pleasure of meeting them all there together and as we were upon the stand and talking to that people, while speaking to them they sunk from our view and in their place we saw a people sitting before us whose very spirit was yearning with the desire for knowledge, and it seemed to us that they were finding fault with the American people as though they should say to us, "God has given to you the light, now you can come and give to us that we may come up as high as you are." After this I saw them entering into a city; they were as white as the driven snow, and walking in columns with the missionaries leading them—Brn. Devore, Gilbert, and others, and Sr. Devore also, and they were crying, "Glory to God, who has washed us and made us white in the blood of the Lamb."

I know as I know I am living that the Lord is working there as he is here, and he has fitted and qualified Brother and Sister Devore that now they have drank in of his Spirit and he has worked in them in that degree that they want to stay there the rest of their lives to carry on the work of the Master. Thus the Lord blesses the people there as here, and the church has found acceptance with man; and, thanks be to his holy name, with him also; and I feel to praise God for it, and that this indeed is the grandest work of all and my life is in it. I know nothing else, and the grandest of all is to be a Saint of God. May God bless us all and his peace be with us. Amen.

The address of Bro. Burton was attended by the Spirit of the Lord to a marked degree, and had its due effect upon the hearers.

Elder H. O. Smith, of the Seventy:—

I cannot say this morning that I have had as much experience as others, who have preceded me, in expression of their faith, but I can make this statement, that my faith grows stronger with my experience in the latter-day work and my experience in ministerial labor only makes me firmer in my determination to spend the balance of my life in the work in which we have engaged. With the last speaker, I have been for the last three years of my ministerial work engaged with the people of Utah, and I believe a few thoughts in connection with the work there

would be interesting to all, and not only interesting but profitable. We have all, I believe, an earnest and anxious desire to see those, whom we believe have been led astray by peculiar doctrines, taught the ways of righteousness as we understand them and brought back into what we deem to be the true fold of God. I can say that so far as my own impressions are concerned I have never had a more earnest desire to preach the gospel to a people in my life than I have had since I have been in the territory of Utah. I never have been so deeply impressed with that desire and yet I can see the hand of God in the fact that we have moved slowly in that mission, and while I believe that there have been mistakes made in the past in our attitude towards them and that our attitude towards them to-day, to a certain extent, is not exactly as it should be, and our feelings toward them not exactly as they should be, yet I believe that God has been over all and that when the time will come that the way will be opened and the progress of the work will be probably more rapid than it has been in the past, but my experience has taught me that that people need the gospel preached to them as well as any other people. It was mentioned to me just a few days before I left the Territory this spring if I did not think it would be a good thing if President Woodruff would be moved to issue a proclamation or manifesto telling the people there that the Reorganization was the correct church acknowledged of God, I told them I thought that nothing could result more disastrously to the Reorganization than that. That I believed that what the people needed there more than anything else was conversion, that they had really lost sight of the true principles of the gospel of Jesus Christ and its effect upon human hearts and what we needed to-day there was to convert them to the principles of the gospel of Jesus Christ and that God was moving slowly in this matter and that he was moving well, and while I had an anxious desire to preach the gospel to that people that I believed it was best that they came in one at a time. But there is one thing that I believe has retarded our progress more than anything else, and that is in the understanding of the position occupied by both churches, the misunderstanding of our attitude towards them. I have met with more persecution, with more evidence of the misunderstanding of our position among the people in the Territory of Utah than anywhere else I have ever been, less desire to understand the position occupied by the Reorganization, and I can say that my ministerial work has been beset with greater trials to me than any other mission that I have ever occupied, and while the mission is not desirable for anyone, yet I believe that there is a work there for us as a Reorganization to do, that we should act carefully and prayerfully in these matters, and that we will move on to success. We can afford to wait, because we are right, and I am determined, so far as I am concerned, to stay with this latter-day work, God giving me strength.

George H. Hilliard, of the Bishopric:—

It may be proper for me to say that for the past three years I have been traveling through the branches of the church. I have watched this church for the past twenty-seven years very closely and I am pleased to state that it is occupying higher ground than hitherto. Members are learning their individual duty, coming up and occupying higher ground. The church is arising, and so I feel pleased this morning that I can stand before you and tell you with a measure of knowledge that the Saints are striving to do their duty more fully than they have ever done so far as I know; and as we have heard this morning, God has been true to his promise, blessed his people, and we have prospered notwithstanding the hard times, and as a whole are in better condition than we have been heretofore. As we have been admonished this morning we feel the necessity of guarding ourselves carefully and well. We must beware of pride and all manner of evil and learn that the great secret of success is personal purity, holiness of life, uprightness of spirit, doing God's perfect will. We want to remember that our success depends entirely upon our personal efforts, and I believe that we can come to a condition where we can feel assured of the promise of God, where perfect love casts out all fear; and so we may feel encouraged that notwithstanding we may make mistakes, have our weaknesses, yet God is strong, and if we can only learn to trust him, rely upon his promises, and look to him continually, he will do all he has promised. His grace will be sufficient; he will be our present help in every time of need. In the past years I have been through a number of the cities from the Atlantic to the Pacific coasts, and in the Canadas, and so I am assured that the church is making progress, satisfied the brethren are understanding the law and each other better, and so far as I am concerned, I am in the faith, satisfied the work will triumph. As we heard this morning, it doesn't depend on one individual. God will carry on his work without question. It is a great honor to have the privilege to stand engaged with this work, especially when we recognize the fact that God is its author and that we can be, we may be coworkers in the work of the salvation of the sons and daughters of men.

Let us lose our selfishness so far as we can and work for the good of all. May God bless us and help us to be better, to be pure, and devoted, and true, and bring ourselves up to the standard of righteousness required, is my prayer in Jesus' name. Amen.

Brn. M. H. Forscutt, R. C. Evans, H. N. Hansen, and T. C. Kelley also responded to the call of the chairman. We are unable to publish all the addresses.

The committee on credentials reported, giving the vote of the districts and branches as presented by the secretary, and the credentials of delegates.

The secretary made choice of Brn. A. H. Mills and L. R. Wells assist-

ants. Bro. Alma Chatburn chose Brn. G. Nesbit, C. Brackenbury, W. Ballinger, F. Curtis, B. C. Smith, G. Frick, G. Harrington, and F. C. Warnky; in charge of auditorium, gallery, and vestible.

The president gave instructions that the doors be kept closed during prayer and while the audience was being dismissed; he also requested the ministry and delegates to be on time at the sessions. He then dismissed the assembly.

At half past one o'clock the conference reassembled. Hymn No. 201, "How firm a foundation," was sung, Bro. A. H. Smith offering the opening prayer.

The several quorums were then assigned their places in the assembly. The minutes of the morning session were read, approved.

The secretary read the full list of delegates appointed by the various branch and district organizations. Pending inquiry into the appointment of delegates to represent certain districts, certain petitions for appointment and reappointment of laborers were presented. They were referred to the Quorum of the Twelve.

The report of the General Church Secretary and Recorder was read. It showed the following figures for the conference year: Total number baptized 2,782; received 1,233; removed 1,193; expelled 111; died 311; net gain 2,406; net loss 6; new ordinations 288; marriages 287. Present total membership 32,889. Iowa leads with a gain of 412; Missouri follows with a net gain of 342; Michigan is next in order with 322; after which come Illinois with 172, Canada with 152, Kansas with 112, California with 111, etc. England shows a gain of 55, Australia 47, Nova Scotia 8, Hawaii 4, and Sweden 4. Thirty-one new branches were placed on the general record. The report will be published in full with the regular minutes, in supplement form.

A report of Zion's Religio-Literary Society was presented and ordered spread upon the minutes.

The report of Bro. John Scott, Church Librarian, was read. It is as follows:—

*To the General Conference:—*As Church Librarian I beg leave to report that there are on the shelves 596 volumes of a miscellaneous character. During the past year 123 volumes

and 58 pamphlets, consisting of messages, documents, reports, etc., passed by the Iowa Senate and Legislature have been added by donation. With the exception of the last-named books the library has not increased much the past few years, except by purchase.

We would be pleased and are at all times ready to receive donations from individuals or bequests from families, of such books as they may be disposed to give, that the church library may be extended and made more useful to the church.

Very respectfully,

JOHN SCOTT.

The auditing committee appointed to make examination of the accounts of the Bishop's office and the Herald Office made report. The complete report of the finances of the church has already been published, with the ministry reports, which see. The report on the Herald Office showed a net gain since last report of \$1,748.24. For detailed statement see report in published minutes.

The Board of Publication reported:—

*To the Brethren in General Conference; Greeting:—*The Board of Publication would say that while we have nothing of special importance to report, we are pleased to inform you that the year that has just past has been a more favorable one financially than the one that preceded it, and instead of reporting a deficiency we are able to show a gain in the assets of the Herald Office, which though small in proportion to the amount invested, enables us to report the prospects much brighter for the coming year than they were one year ago. In addition to the publication of the periodicals, *Herald*, *Hope*, *Autumn Leaves*, and *Quarterlies*, we have printed the Autobiography of Elder Joseph Luff, and editions of the standard works of the church have been printed, and the stock of books on hand has been increased to some extent. Arrangements have been made with Sr. M. Walker by which the magazine known as *Autumn Leaves* is published by the Board, and the subscription price reduced twenty-five cents per year. We note with pleasure the rapid advancement being made by those engaged in the Sunday school work, which materially increases the demand for the *Hope* and other Sunday school literature and supplies.

We can but express the wish and indulge the hope that the Saints universally will interest themselves in the publishing department of the church work, make themselves familiar with its literature, and induce others to do the same.

A petition for the return of Bro. E. C. Briggs to Michigan and Northern Indiana was referred to the First Presidency.

The First Presidency and the Bishop, to whom, as a committee of three was referred the question of di-

voiced by the last General Conference, to prepare a statement of the attitude of the church on the nature of the domestic relation and on the subjects of separation and divorce, reported. Because of its length it is not published here. It will be found in the regular minutes supplement to the HERALD to be issued after General Conference. The document was ordered spread upon the minutes and action upon it deferred until next conference.

A communication from the Pittsburgh and Kirtland district was read. It asked that the question of providing support for district presidents be defined according to the revelation of 1894. The St. Louis branch presented a statement concerning the Harmony and asked for the publication of a book with words and music on one page. Action on both was deferred.

Brn. R. M. Elvin, F. M. Sheehy, and R. Etzenhouser were appointed a committee to supply information to representatives of the press.

The presiding officers were authorized to appoint the character and time of meetings, also speakers and presiding officers.

The speaker for the evening hour, to deliver the first sermon of the conference, was Bro. J. F. Burton. Bro. J. T. Davis assisted him.

Sunday, the 7th.—The first service of the day was a prayer meeting. It was in charge of Brn. F. G. Pitt and I. L. Rogers. The Independence Sunday school held its regular exercises in the lower auditorium from 9:30 to eleven o'clock. A large number of visitors were present, "taking notes."

At eleven o'clock President Joseph Smith addressed the congregation that filled the main audience room and the galleries. The subject of the discourse was the need of personal righteousness on the part of the church—laity and ministry. The speaker called attention to the growing influence of the church in the world as a power for good, stating that as it continued to attract the attention of the people to an examination of its faith there was need that those who as members or ministers were called to bear the name of Christ should have a care that their course be in harmony with the principles of

truth; that pride and worldliness be guarded against and cleanliness of heart and purity of mind and conduct be maintained for the salvation of others and of ourselves. The sermon was reported in full. Bro. M. H. Forscutt had charge of the service.

At half past two o'clock Bishop E. L. Kelley delivered a forceful sermon on the unchangeable character of the gospel. This sermon was also reported and will be published in due time. Bro. J. H. Lake assisted. After an intermission of fifteen minutes the sacrament was administered by Brn. Charles Derry, John Chisnall, C. A. Butterworth, and J. W. Waldsmith. Brn. Newton, Essig, Blanchard, Gunsolley, Krahl, Bean, Closson, Crick, Stratton, Mills, and Cox made distribution of the emblems to the audience.

At half past seven o'clock Bro. Heman C. Smith preached on the subject of inspiration. It was an able effort and received the close attention of the hearers. The leading points made by the preacher were that scripture had been given to man in language and in degree of intelligence adapted to his comprehension; that revelation did not necessarily represent all the wisdom and intelligence of Deity; that the Almighty dealt with men as he found them, giving that degree of light and truth they were able to bear; that as the teacher taught the pupil, adapting his teaching to the mental capacity and degree of development of his pupil, leading him onward and upward to advanced ground and higher principles, so the heavenly Father had ever done with man, in proportion as he had manifested a disposition to hear and heed what was revealed; that at times man had failed to obtain more and greater truths because he had failed to comprehend and to appreciate that already given. The law of Moses to the Jews was cited as an example. Men and women needed the inspired mind to comprehend the infinite. That which they did not understand did not benefit them because they did not comprehend it sufficiently to make use of it. Jesus called his disciples not servants but friends, because a servant did not obtain understanding, but as friends he gave them a knowledge of things delivered to him by the Father, so far

as they were able to bear them, and also gave them promise by obtaining knowledge of "all things." Ministry and laity could attain to the designed condition of progress and usefulness only by understanding the revelations and purposes of God. Salvation without intelligent comprehension of the work to be done and cooperation in it was impossible. By faithfulness more would be given; by indifference and unfaithfulness, light would diminish. The sermon was reported. Bro. J. C. Crabb assisted the speaker.

Prof. C. E. Millard, of Chicago, entertained the audiences of the morning and evening with vocal music. The Professor's singing is excellent. His shading of passages is very delicate, his notes resonant and clear. He is a true exponent of the art of singing. He combines melody and simplicity in his renditions. His voice is rich in tone, full in volume, and delicate in interpretation and expression.

Monday, the 8th.—Brn. I. N. Roberts and John Chisnall were in charge of the morning prayer service. The Spirit of the Lord was present, humbling and comforting the hearts of those present, calling forth expressions of devotion to the work and renewing and deepening affection for it.

The morning sermon was delivered by Bro. J. C. Crabb, the subject, The law of the Spirit of life. Bro. Peter Anderson assisted.

By this time the attendance has become quite large. The presence of new men in the ranks of the ministry and of so many new faces among the laity is noticeable. It is with satisfaction that one takes note of the augmenting numbers in both.

The second business session of the conference opened at two o'clock, prayer being offered by Bro. J. W. Gillen. The minutes of preceding session were read. The secretary stated that he would insert a ruling of the president if the brother calling for it would prepare it.

The Quorum of the Twelve made report as follows:—

1. Whereas, we are of the opinion that for past offenses Bro. J. W. Gillen has suffered sufficiently, and whereas, he now assures us that he has so far overcome the appetite for tobacco as to warrant him in the belief that he will entirely abstain from the use of it

in the future, Resolved that we do now remove all disability from him attaching because of the action of the quorum one year ago, and restore him to full fellowship in the quorum.

2. Whereas, death has entered our ranks and removed therefrom our brother, Thomas W. Smith, and whereas, in his removal this quorum loses a member whose unwearied toil within and without its sessions, has proven his deep devotion to the cause of truth and righteousness, Resolved that while we reverently bow to the will of our heavenly Father in this matter, we nevertheless record our recognition of the valuable services rendered by Bro. Thomas W. Smith, during his life, and our sense of the loss sustained by us, and the church in his death. Resolved, further, that we express our deep sympathy with the widow and child of Bro. Thomas W. Smith, and that a copy of these resolutions be forwarded to them; also that they be recorded on our minutes, and submitted to the church in General Conference.

3. Resolved, that while we recognize the Seventy as the missionary force which is subject to the appointment and demand of the Twelve, yet under existing circumstances, we find it impracticable to appoint in complete harmony with the preambles and resolutions of one year ago. Resolved, further, that we now proceed to appoint as nearly in harmony with our action of one year ago as the circumstances now confronting us will permit.

4. Whereas, it is understood that ministers who are appointed to labor as their circumstances permit, have no claim upon the treasury of church for financial support; and whereas, it is the privilege and duty of all ministers to labor in their respective callings, in harmony with local authority, wherever and whenever they can, without an appointment from General Conference; therefore be it resolved, that we take this method of informing the church and ministry that hereafter we will discontinue the practice of so appointing, unless special and extraordinary reasons be furnished in favor of such appointments.

5. Resolved, that in the event of an order by the conference to publish the revelation of April, 1894, in the Book of Doctrine and Covenants, we request the body to indorse and order published in connection therewith, the proceedings of the joint council which was provided for in the revelation.

Respectfully submitted,

HEMAN C. SMITH, Sec.

On motion of Brn. M. H. Forscutt and J. W. Waldsmith the report was adopted.

The report of the Bishopric was next read:—

To the President and Brethren in the Conference:—The conference year which has just closed has been at times fraught with considerable anxiety to the Bishopric, but by the especial favors of the divine hand in guiding, and the aid of the faithful brethren and sisters whom the Lord inspired to good works, the missionary force sent into the field at the last annual session has been fully sustained, as provided in the gospel pattern,

and other undertakings of the church reasonably maintained.

For the more ready use and convenience of the conference a general summary of the financial work of the church has been published with the ministry reports, to which the attention of the body is especially called.

The question of aiding in securing a suitable chapel in London, England, for our church work, referred to the Bishopric at the last conference, has been duly looked after; and through the assistance offered by Bro. Stephen Woods, of Lamoni, Iowa, it has been found practicable to render the aid asked for to the brethren in London; and upon approval of the Presidency and the Twelve a lease of ample ground has been made in the city of London for the period of ninety-nine years, and arrangements made for the erection of a chapel at once.

On account of the severe drought in Kansas and Nebraska the past year, we have found it necessary to render aid to Saints in some localities in these States, and the Bishop's agents for their respective districts have looked after and reported or relieved those in distress.

Notwithstanding the great failure of crops in the places referred to, it will be noticed in looking over the financial report when published that a good many contributions have come from brethren and sisters in these States to aid the gospel work. They are usually from brethren who have in years past been consistent in doing their part to maintain the work.

The fact that such under the severe hardships and losses have had plenty and some to spare should awaken a resolve to a full response to duty in these matters on the part of every member of the church.

Preparation and arrangement for building the Saints' Home have been continued as it was practicable to do so, and unless otherwise directed by the conference, work on the building will proceed the 1st of May, with the expectation of having it ready for occupancy the 1st of September.

Pursuant to the direction of the joint council authorized last conference, steps were taken early in the year to secure a suitable vessel for the use of our missionaries for the Society Islands. It had been thought possible that such a vessel as would meet the wants of the church might be purchased in San Francisco, but upon reaching that point and carefully looking over the various crafts to be found, in company with Captain Burton, Elder Forscutt, and J. A. Anthony, none was to be had of suitable size that we were willing to risk. The plan was then undertaken of building a vessel, and the *Evanelia* is the result.

This vessel cost more than many had thought would be required for one to answer the purpose; but not more than such a vessel as we have can be built for.

In the building care was taken that it should be put up in the best manner possible, so that we could feel that our missionaries were not sent out in a vessel we would not be willing to go in ourselves. Aside from the building and rigging of the vessel, it took

seven hundred and fifty-six dollars and eighty-one cents to furnish and fit it out properly for the voyage and work at the islands. This was done under the supervision of Captain Burton, but all vouchers were forwarded to the Bishop's office, so that the expenses could be fully audited and found entirely satisfactory.

It is gratifying to be able to report that some of the things that have been a burden to the temporal work of the church the few years past are now nearly or quite lifted, and it is hoped that increased success may come to the work the present conference year. However, the fact should not be forgotten or overlooked that in our work new matters will constantly arise which must be met, and that the place where any may justifiably slacken their energies and seek comfort and ease has not as yet been reached.

Very respectfully submitted,

E. L. KELLEY, Presiding Bishop.

April 6, 1895.

The college committee also reported:—

The college committee beg leave to report. The committee proceeded to lay off the college grounds, donated by Bro. W. A. Hopkins and Srs. M. Walker and M. A. Wickes, together with twenty-six acres which the committee purchased of Bro. Hopkins, making sixty-six acres in all, devoted to the college purposes.

A pair of scales was bought and considerable quantities of rock and sand were hauled and delivered by those who had signed subscription list to be paid in kind.

It was not practicable to get deeds for the land until this spring, the deeds to forty acres have been made, and arrangements are in progress to secure the other twenty-six acres, and will be perfected before long.

No lots have as yet been sold, the committee deeming it better not to offer any to sale until it could give unquestioned titles. As soon as this point is reached lots will be offered to sale.

The college grounds have been named "Graceland" by the committee, but no name or style of title has been agreed on for the college.

No plans have been agreed on for building, though it is understood that it will be necessary to build at first within the reach of the funds at the disposal of the committee, and in such a way that the other necessary buildings may be properly added.

A little over six thousand dollars have been subscribed in money and labor, which, with what may be raised by sale of lots estimated at between eight and eleven thousand dollars, will, it is hoped, give such a start as will secure the needful buildings to begin with.

It is intended to use the utmost diligence to secure the completion of the enterprise within the power of the committee.

JOSEPH SMITH, Chairman.

INDEPENDENCE, MISSOURI, April 8, 1895.

The committee appointed to obtain correct representation of the faith and history of the church in histories and encyclopedias made report. Their

report was received and they continued. It is as follows:—

We your committee appointed to make corrections concerning the church in encyclopedias and current histories, report having succeeded in getting a brief article in Appleton's Annual Encyclopedia for 1894, under the heading of "R." We now have promise from the editor in chief of one of the leading encyclopedias to publish an article for us explanatory of our position.

The matter of issuing a general statement for the use of editors and publishers of encyclopedias and histories, has been delayed, awaiting the final settlement of certain questions by the courts of the land. The committee have collected material for such a circular as will set forth the positions of the church, and the same will doubtless be ready for publication at an early time.

The conference for the completion of this work may appoint a new committee, to which the matter may be referred for this purpose, or continue the present one as may be deemed most proper.

F. M. SHEEHY.
E. L. KELLEY.

The Second Quorum of Teachers presented a resolution asking that all teachers of the church be made ex officio members of General Conference. It was deferred until next conference.

A petition for appointment of a minister to the city of Cleveland, Ohio, was referred to the Quorum of Twelve.

The request of the Saints of St. Louis for a hymn book—words and music—smaller than the Harmony, was taken up. After some discussion it was referred to a committee of three.

The request of Pittsburg and Kirtland district—for definition of the law pertaining to the support of district presidents, under the revelation of 1894—was referred to the Bishopric.

The First Quorum of Priests made report. After attention to some matters of minor importance the session was adjourned.

In the evening hour Bro. G. H. Hilliard preached on the subject of "Spiritual gifts" or spiritual manifestations. Bro. Hilliard is too well known to require extended mention of the character of his effort. It was pregnant with "common sense" from beginning to end, and little sympathy was extended to "wildfire" manifestations of spirit power or vain imaginings of enthusiasts. Bro. Hilliard possesses a virtue that is all too rare among men; viz., the power or strength of character to tell people just what they need to know with-

out withholding what is for their welfare through fear of losing their good will. Very few men have the moral stamina to do this as fully as it ought to be done. We notice, however, that the men who discern things as they are and deal with them just as they find them, firmly but kindly insisting upon a compliance with the spirit and principles of the gospel, are the men who, "in the long run," gain and retain the good will of the true in heart. Only men of entire integrity can be used for high purposes. The true servant of God and the faithful servant and friend of the people is the man who has integrity enough to tell them of their sins, and follies, and mistakes. "Pleasant things" are not pleasant to true men and women if they are not true. The true spirit knows too well that, seeking to attain to womanhood or manhood in Christ, the type of man in his highest, in his true normal condition, he must soberly and intelligently discern the exact condition of himself and be able to make a contrast between what he is and what he ought to be as striking and as clear as the facts present them. We state it as what we conceive to be a correct proposition, that the attitude of the sincere child of God must necessarily be that of sturdy, honest opposition to shams, and vanities, and weaknesses in every form and in every place.

It is time for this church to be fully admonished by the history of mankind and his failures and successes past and present. We have no way of knowing or judging the future in this regard but by the experiences of the past. The past is the history of wreck, and waste, and ruin, with but few—comparatively few—exceptions. The evil stands as a warning to us "upon whom the ends of the world are come." The good done shows plainly that it might have been otherwise had men and women all been true and good, what has been—of good or of evil—may be again. Every man and every woman has heaven above or evil beneath, and his course is open before him. God and man can be served and glorified in us, or the power of evil be magnified, if misdirection occur and evil or mistaken ways be followed.

Because of the admonitions of the

past the present generation is under greater responsibilities than any that has preceded it. These responsibilities are increased by the greater privileges of the present. The age in which we live is fruitful in varied privileges and conditions far superior to those of the past. "Knowledge" has "increased;" civilization is higher; intelligence more generally diffused. All these enter into the makeup of the men and women of the present, giving them advantages superior to those enjoyed by the generations that have preceded us. The Almighty is focusing or bringing all systems and forces into the arena of open investigation and trial that they may be tested and proved—what their true character is—that the true may be recognized and used, the false be thrown away. The generation of the present and that which shall follow must therefore be better equipped to move forward and occupy higher ground than what has been occupied in the early days of the work. Other men and women have labored and we have entered into their labors. They labored under severe persecution with inferior advantages. We are left free to act under the protection of a more highly developed public sentiment, free to act, unhindered, unhampered by the spirit of violence or strict unprogressive conservatism. A better opportunity was never afforded to a people, a more responsible position was never filled. The world never needed more. Every other system but the gospel system has been weighed and found wanting. Good men and women are anxiously scanning the spiritual, and moral, and intellectual horizon for truth, for deliverance. "The earnest expectation of the creature waiteth for the manifestation of the sons of God"—the divine nature within the souls of women and men prompts to higher aspirations than the world inspires. To us is committed the privilege of leading them to "the way, the truth, and the light." "True worth in man or woman is the immediate jewel of the soul." Let us seek it and maintain a standard in all the habits and details of life that shall be in harmony, shall be consistent with it, and we shall have power for good and be among the called, the chosen, and the faithful. "If any man have not the

spirit [the mind] of Christ he is none of his."

Let us not forget, too, that God cannot withhold the treasures of wisdom and knowledge from God's people when conditions under which they are obtained are attained. When we show sufficient appreciation of added light and power to use to the glory of God and to continue in the spirit of meekness and service in behalf of the common good of all, the Lord will intrust with all sufficient grace and gifts for the further development and perfection of his people.

Bro. Albert Haws assisted Bro. Hilliard in the service.

Tuesday, the 9th.—The usual morning prayer service was in charge of Brn. A. S. Cochran and Henry Kemp. The meeting was fairly good, interest in it being divided, however, by withdrawal of a large number who attend the meeting held by the Daughters of Zion.

At eleven o'clock Bro. M. T. Short preached on the subject of "faith." It was said to be a good sermon. The speaker was assisted by Bro. James Moler.

Business was resumed at two o'clock. A hymn was sung; prayer was offered by Bro. F. M. Sheehy. Minutes of yesterday were read, approved.

A request for appointment to Burlington, Iowa, of a minister who could speak both German and English was referred to the Presidency and the Twelve.

A statement of existing conditions in the Society Islands, involving the interests of the church in a missionary and general sense, including the possible need of diplomatic intervention by the United States government to secure certain privileges from the French government, was referred to the President of the Church and the Presiding Bishop.

Brn. J. A. Robinson and F. G. Pitt presented their resignations as members of the college committee, because of inability to give college matters due attention. Brn. Daniel Anderson and William Anderson were chosen to succeed them, the choice being made unanimous.

The committee to which was referred the question of financial support of district presidents reported:—

The committee to whom was referred the resolution of the Pittsburg and Kirtland district conference asking a definition of the law touching the support of the families of district presidents under the resolution of 1894, would respectfully report:—

1. That we fail to find any reference in the revelation of 1894 in regard to the support of families of district presidents, and hence nothing that could be construed to change in any regard the maintenance of any family from the plan set out in former church articles.

2. The common and universal rule of the church upon which any elder's family is supplied is based upon the law of necessity, and all are to be supplied according to their several needs under the supervision of the general church authorities, and can hardly expect any variation from the rule; for the revelation states, section 70, paragraph 3: "Behold, this is what the Lord requires of every man in his stewardship, even as I the Lord have appointed, or shall hereafter appoint unto any man." District presidents when under general appointment and giving their entire time, or, by agreement, a part, to church work in like manner, are supplied according to their needs.

Very respectfully,

E. L. KELLEY.
E. A. BLAKESLEE.
G. H. HILLIARD.

The report was adopted.

A request from the deacons for the rights of ex officios was referred to next General Conference.

The published report of the Bishop was adopted by the body.

Bro. R. C. Evans was appointed to minister at the African M. E. church in the morning and Bro. T. W. Williams in the evening of Easter Sunday, the 14th. Brn. Evans and Mintun with others to assist, had ministered the word at said church on the preceding Sunday.

Provision was made to hold Thursday's session in the lower auditorium in order to give the Independence branch committee on entertainment opportunity to decorate for Thursday evening's exercises.

A motion was made that when adjournment was taken it be to April 6, 1897. An amendment was offered that the words, "unless convened sooner by the first Presidency," be added. A substitute was moved, that the next conference be held April 6, 1896. The substitute prevailed by a vote of 145 to 47.

The college committee was authorized to incorporate under the laws of Iowa.

A resolution concerning the Order of Enoch, the law of consecration,

and the gathering of the people, asking the conference to state that the time has come to move in these matters, was deferred to next day's session. Bro. G. T. Griffiths pronounced the benediction.

The evening sermon was preached by Bro. A. H. Smith, the subject matter a statement of the faith of the church. The discourse was well received. Bro. W. H. Kelley assisted the speaker.

Wednesday, the 10th.—Promptly at nine o'clock Brn. C. E. Butterworth and J. M. Terry opened the service of prayer. It was largely attended.

At eleven o'clock Bro. T. C. Kelley spoke on the subject of the organic form of the church and the means provided for the education of its membership. Bro. D. E. Tucker had charge of the service.

Business was continued at two o'clock; prayer was offered by Bro. J. R. Lambert. The minutes were read, slightly corrected, and approved.

Bro. J. H. Lake made a statement concerning the attitude of the Quorum of the Twelve in regard to the revelation of 1894. The speech made at last conference by Bro. A. H. Smith, president of the quorum, had not been published, its publication being omitted by some oversight. On motion Bro. Smith was authorized to write out a statement of the attitude of the quorum for insertion in the minutes.

The resolution concerning the Order of Enoch, etc., deferred from yesterday's session, was referred to the First Presidency.

The committee appointed to consider the question of issuing a new hymn and tune book reported. The report as amended reads as follows:—

We, your committee to whom the petition from St. Louis Saints, relative to a smaller hymn book, and marked "St. Louis district for abridged Harmony," beg leave to report.

That upon examination we find that while some of the complaints set forth in the petition are somewhat extreme, yet there exists necessity for a work such as the petition calls for, and after a careful consideration, we recommend:—

1. That immediate action be taken by your body to supply the general demand for a smaller and more convenient hymnal.

2. That a committee on compilation composed of three be appointed who shall, as soon as possible after said appointment, make a request that the presidents of the different branches call together the choristers and singers of their respective branches, and

make such selections from the harmony as they would desire, not to exceed two hundred and fifty additional hymns, to be published in the new hymnal, each branch specifying the music which they desire to be used with each hymn, and to report within sixty days to said committee.

3. On the expiration of the sixty days, the committee shall immediately convene and take up the work of revision, selecting the most popular tunes and hymns to the number of not more than two hundred, words and music combined, and fifty hymns to be grouped in the back of the work with one bar of the tune above, and on the completion of such revision the result of their labors shall be submitted to the Board of Publication for issue at the earliest possible moment, and that this body make a request that the Board of Publication give this its especial attention.

4. A book about the size and arrangement of "Winnowed Songs, bound in cloth with leather back, at a cost of not more than fifty cents each, would meet with general satisfaction and we so recommend.

5. We suggest that this committee of compilation be Bro. Ralph G. Smith, of Pittsburg, Pennsylvania, Sr. L. L. Ressegue of Lamoni, Iowa, and Bro. Arthur Mills, of Independence, Missouri.

6. It is the sense of this committee that such hymns as "Let us shake off the coals from our garments," etc., should be sung with their original tunes, and wherein they are not original in the Harmony, that the committee arrange to have the original tunes for such hymns published in preference to new tunes which may have been published in the Harmony.

7. We recommend that the committee be authorized to receive a limited number of tunes from other hymnals, providing there is a general demand made from the branches for said insertion.

8. We further suggest that the work be entitled, "The Saints' Hymnal," to distinguish it from the Harp and Harmony.

9. We suggest that the pages in the Harp and Harmony where words and music are selected from be placed just above each selection, so that parties using either book need not be discommoded.

Your committee respectfully suggest further, that owing to the fact that the demand is so general and the need so urgent, that an early issue of the work will meet with general approval by the church.

Respectfully submitted,

T. W. WILLIAMS, }
W. H. GARRET, } Com.
W. S. MACRAE, }

The following resolution was then adopted:—

Resolved, that the Board of Publication be requested to proceed with the publication of the book as soon as they have a guarantee that one thousand copies can be disposed of.

A resolution was presented ordering that the church publishing plant be removed as soon as possible to Independence, Missouri. The matter was laid on the table.

A resolution providing that whereas the present publication of ministry reports is attended with considerable expense, that hereafter the ministry report to missionaries in charge who shall embody said reports in their reports to the conferences. Pending discussion the session adjourned.

In the evening hour Bro. J. W. Gillen preached on the subject of "Christ in prophecy." Bro. J. H. Lake assisted.

Thursday, the 11th. — Brn. I. N. White and Henry Kemp conducted the morning service of prayer and testimony.

Bro. A. C. Barmore, of Southern Indiana, preached the morning discourse, his subject, The baptism of the Holy Spirit. His points were well taken and clearly stated. Bro. M. H. Forscutt assisted. Two were baptized at the noon hour by Bro. I. N. White.

Conference reassembled in the lower auditorium at two o'clock. The room was filled, almost every available seat being occupied. The services opened as usual, Bro. J. F. Burton offering prayer. The minutes were read. Provision was made for the ordination of Bro. F. W. Barbee as president of the First Quorum of Teachers.

A committee on tent work reported, indorsing the use of tents in mission work, and recommending that presidents of missions and districts be advised to make general use of tents in their various fields. The subject of tent work was fairly well discussed, most of the speakers favoring the resolutions; some, however, stating that tent work had not proved profitable in their localities. The resolution advising use of tents was amended by adding the words "wherever deemed advisable," and so adopted.

The question concerning ministry reports, deferred from yesterday's session, providing that conference appointees shall hereafter make report to missionaries in charge who shall condense or summarize their reports and report their labors with their own to General Conferences, was taken up. A substitute was presented prescribing a uniform system of reporting to be followed by the missionaries in charge in making said summarized reports to General Conference. The substitute was defeated, and the original motion indefinitely postponed.

A resolution affecting college matters was presented and adopted as follows:—

Whereas in the prosecution of the college work it is likely that there will be the need of a board of directors prior to the assembling of the next General Conference, therefore be it resolved that this body proceed to name a board of nine directors to be known as the college board, who shall, under the articles of incorporation have the usual authority of such boards, except as may be varied by such articles.

Provision was made for organization of the Fourth Quorum of Priests by appointing Bro. E. C. Briggs to attend to it.

The next item of business was that of deciding where the next conference should be held. Kirtland, Ohio, and Lamoni, Iowa, were named, and the time for discussion of the claims of each point limited to ten minutes. At the close of the discussion five or more delegates called for a yea and nay vote. The various delegations assembled to poll their votes, after which the roll of ex officios and delegates was called by the secretary. The result of the vote was as follows: Kirtland, 611; Lamoni, 361. The choice of Kirtland was made unanimous.

The evening hour had been allotted to the entertainment committee of the Independence branch, who had prepared an elaborate program entitled "An evening with amateurs, consisting of the beautiful in art, music, and literature." It included piano and violin solos, a cornet solo, a vocal solo, vocal duet, vocal trio, choruses, recitations, tableaux, and "shadow-graphs." The tableaux were especially good. Those who arranged them deserve credit for their conceptions of the subjects presented. Their work showed good interpretation of the sentiment and characters portrayed. The church was well filled, and the effort a financial success. The proceeds were devoted to the branch building fund.

This entertainment is the third given since the conference season. The first one was by the Religious-Literary Society, the second by the Sunday School Association. The last one was the best, by far, of the three. More time and labor had been devoted to the arrangement of it, however. The young people deserve credit for talent and energy displayed in their work.

The number of entertainments given has awakened quite a general interest in the subject of church entertainments. For the benefit of those who may desire to know the attitude of the general church in regard to them we refer them to the minutes of the General Conference of 1892 where a general statement of what the character of such entertainments should be, together with suggestions for the conduct or management of them is given, as adopted by the body.

Friday, the 12th.—Prayer service was held, as usual, at nine o'clock, in charge of Brn. F. C. Keck and H. O. Smith.

Bro. R. M. Elvin spoke at eleven o'clock. The effort was in the nature of plea for a constant effort to occupy higher ground that the people of the church might worthily represent it as exponents or illustrations of the possibilities of the faith. Bro. James McKiernan assisted.

The afternoon session for business was opened promptly on time. The hymn, "O Lord thy people bless," was sung. Prayer was offered by Bro. W. H. Kelley. The usual reading of the minutes then followed.

The following resolution was moved and seconded:—

Resolved that we adopt the following resolution as found in conference minutes of 1893: "Resolved that we go on record as believing that the act of conveying the emblems to those partaking forms a part of the work of administering the sacrament and that under the law neither teachers, deacons, nor laity have the right to administer in that capacity."

The resolution was adopted.

President Joseph Smith read an item from the Kansas City *Star* in which certain sensational statements were made concerning the attitude of the First Presidency and the Twelve towards spiritual manifestations and other matters, by which the general condition of the church was greatly misrepresented. The President good-naturedly called the attention of the members of the press present to these misrepresentations and expressed the hope that while we were in a sense "public prey," that they would see that just representation was made of the church, its condition, faith, etc., etc.

Provision was made for the organization of the Fourth Quorum of Priests by arranging for the ordina-

tion of J. I. Young president, Francis Ebeling and R. F. Hill counselors. The organization and ordinations were provided for by referring to the Quorum of the Twelve.

The present Board of Publication was sustained for the coming year.

The following list of appointments were read and approved. Of the Twelve:—

*Brethren of the Twelve; Greeting:—*After mature and prayerful consideration we have decided to recommend for the quorum as follows:—

1. A. H. Smith and J. R. Lambert, Iowa (exclusive of Decatur district), Eastern Nebraska, Minnesota, North and South Dakota, Northern Illinois, and Wisconsin.

2. James Caffall and Gomer T. Griffiths, European mission, in charge.

3. J. H. Lake, the Canadas.

4. Joseph Luff, Missouri, exclusive of Decatur district, and Kansas.

5. E. C. Briggs, Michigan, Northern Indiana.

6. Heman C. Smith, Rocky Mountain mission, in charge.

7. W. H. Kelley, New England States, Nova Scotia, New Brunswick, Ohio, Virginia, West Virginia, Pennsylvania, New York, New Jersey, Delaware, Maryland, and District of Columbia.

8. J. W. Gillen, Colorado, Eastern Wyoming, Western Nebraska, New Mexico.

JOSEPH SMITH,

W. W. BLAIR,

Presidency.

The following appointments were agreed to in joint council of the First Presidency and the Twelve:—

1. F. G. Pitt, Northern Illinois.

2. J. C. Crabb, Little Sioux district.

3. C. E. Butterworth, Galland's Grove district.

4. C. Derry, Pottawattamie district.

5. J. W. Waldsmith, Eastern Nebraska.

6. J. M. Terry, Far West district, with St. Joseph as an objective point.

7. George Green, Canada, self-sustaining.

8. M. H. Forscutt, Southern Nebraska.

9. R. M. Elvin, Decatur district.

10. William Lewis, Wales.

11. Joseph Dewsnup, Manchester district, as circumstances permit.

12. J. S. Snively, Decatur district.

13. T. C. Kelley, to have charge of Southeastern mission.

14. George Montague, in charge of Southwestern mission.

15. C. A. Butterworth, in charge of Australasian mission.

16. J. F. Burton, in charge of Pacific Slope mission.

17. G. J. Waller, in charge of Sandwich Islands mission.

18. L. R. Devore, in charge of Society Islands mission.

19. That Southern Indiana be attached to the field of E. C. Briggs.

20. That Southern Illinois be attached to the field of Joseph Luff.

21. Wm. Anderson, Decatur district, self-sustaining.

22. Decatur district to be left in charge of the First Presidency.

By the authority of the Quorum of Twelve I hereby submit the following appointments of missions:—

FIRST QUORUM OF SEVENTY.

1. E. M. Wildermuth, Wisconsin.

2. Peter Anderson, Minnesota.

3. J. W. Wight, Little Sioux district, Iowa.

4. J. F. McDowell, Galland's Grove district, Iowa.

5. H. N. Hansen, Pottawattamie district, Iowa.

6. O. B. Thomas, Fremont and Nodaway districts.

7. E. B. Morgan, Fremont and Nodaway districts.

8. C. Scott, Des Moines district, Iowa.

9. J. S. Roth, Eastern Iowa district.

10. W. E. Peak, Eastern Nebraska.

11. J. F. Mintun, Eastern Nebraska.

12. J. R. Evans, Nauvoo district.

13. R. Etzenhouser, Pennsylvania and Ohio.

14. James Moler, Ohio district.

15. M. H. Bond, St. Louis.

16. T. J. Beatty, Ohio district, as circumstances permit.

17. Thomas Matthews, Ohio district, as circumstances permit.

18. I. N. White, Independence, Clinton, and Spring River districts.

19. J. H. Thomas, Independence district, as circumstances permit.

20. C. R. Duncan, Southwestern Missouri.

21. M. M. Turpen, Northeastern Missouri and Far West district.

22. J. T. Davis, Kansas.

23. E. A. Davis, Southwestern Missouri and Southeastern Kansas.

24. J. Arthur Davis, Kansas.]

25. W. S. Pender, Kansas.

26. J. Alfred Davis, Kansas.

27. George Montague, Southwestern mission.

28. A. J. Moore, Southwestern mission.

29. J. C. Foss, Western Maine.

30. A. H. Parsons, Philadelphia district.

31. U. W. Greene, Maine.

32. H. H. Robinson, Arkansas.

33. F. M. Sheehy, New York, Vermont, and Massachusetts district.

34. John Smith, Massachusetts district, as circumstances permit.

35. I. M. Smith, Eastern mission.

36. R. C. Evans, Canada.

37. Arthur Leverton, Canada, self-sustaining.

38. F. M. Cooper, Michigan.

39. W. J. Smith, Eastern Michigan.

40. J. J. Cornish, Michigan and Northern Indiana.

41. Levi Phelps, Southern Michigan.

42. J. A. Carpenter, Northern Michigan, as circumstances permit.

43. J. L. Bear, Missouri.

44. R. J. Anthony, Rocky Mountain mission.

45. H. O. Smith, Rocky Mountain mission.

46. J. C. Clapp, Washington and Oregon.
47. J. F. Burton, Pacific Slope mission.
48. H. L. Holt, Southern California.
49. Thomas Daley, Northern California and Nevada.
50. I. N. Roberts, Minnesota and Dakotas.
51. Henry Kemp, Fremont and Nodaway districts.
52. M. T. Short, Northern Illinois.
53. James McKiernan, Northern Illinois.
54. L. R. Devore, Society Islands.
55. C. A. Butterworth, Australia.
56. John Kaler, Australia.
57. Emsley Curtis, Southwestern Missouri.
58. C. H. Jones, St. Louis district.
59. W. T. Bozarth, on account of the condition of his health, referred to missionary in charge and Bishopric.

SECOND QUORUM OF SEVENTY.

1. E. E. Wheeler, Northern Illinois.
2. W. A. McDowell, Wisconsin.
3. C. H. Burr, " "
4. J. W. Peterson, " "
5. E. A. Stedman, Minnesota.
6. C. J. Hunt, Galland's Grove district.
7. T. W. Williams, Pottawattamie district with Council Bluffs as an objective point.
8. M. P. Madison, Fremont and Nodaway districts.
9. D. M. Rudd, Des Moines district.
10. Wm. Thompson, Des Moines district.
11. J. B. Roush, Eastern Iowa district.
12. C. H. Porter, Eastern Nebraska.
13. F. A. Smith, Omaha and suburbs.
14. H. E. Moler, Ohio and West Virginia.
15. D. L. Shinn, West Virginia.
16. Henry Sparling, Southwestern Missouri.
17. F. C. Keck, Southwestern Missouri.
18. T. W. Chatburn, Northeastern Missouri and Far West districts.
19. D. E. Tucker, Southeastern mission.
20. F. J. Chatburn, Colorado.
21. T. C. Kelley, Southeastern mission.
22. J. D. Erwin, Alabama and Mississippi.
23. J. W. Jackson, Arkansas.
24. Samuel Brown, Canada.
25. John Shields, " "
26. R. E. Grant, Michigan.
27. E. DeLong, Eastern Michigan.
28. S. W. L. Scott, Michigan and Northern Indiana.
29. John Davis, Oregon and Washington.
30. G. W. Shute, Oklahoma.
31. I. P. Baggerly, Southern Indiana.
32. J. M. Scott, " "
33. L. F. Daniel, " "
34. V. D. Baggerly, " "

ELDERS.

1. A. L. Whiteaker, Wisconsin.
2. H. P. Curtis, Wisconsin, until November 1, then San Antonio, Texas, as circumstances permit.
3. J. T. Hackett, Minnesota.
4. W. W. Whiting, Galland's Grove district, self-sustaining.
5. Senterlow Butler, Pottawattamie district.
6. C. E. Hand, Des Moines district, as circumstances permit.
7. W. H. Kephart, Des Moines district.
8. J. R. Sutton, Eastern Iowa district.

9. J. B. Heide, Eastern Iowa district.
10. M. M. Self, Southeastern Nebraska, as circumstances permit.
11. G. M. L. Whitman, Eastern Nebraska.
12. F. M. Weld, Nauvoo district.
13. J. S. Parrish, Western New York.
14. G. H. Godby, West Virginia and North-eastern Kentucky.
15. Joseph Ward, Northern Arkansas.
16. C. J. Spurlock, Southwestern Missouri.
17. W. E. Summerfield, Far West district.
18. R. L. Ware, Far West district.
19. R. W. Davis, Eastern Kansas.
20. S. D. Payne, Western Nebraska.
21. M. F. Gowal, Colorado.
22. R. T. Walters, Southwestern Missouri.
23. G. W. Beebe, Clinton district, as circumstances permit.
24. F. L. Sawley, Clinton district.
25. J. B. Gouldsmith, Southwestern Missouri, as circumstances permit.
26. J. W. Smith, Western Nebraska, as circumstances permit.
27. W. S. Macrae, Oklahoma.
28. T. J. Sheppard, Northern Arkansas and Indian Territory.
29. E. W. Nunley, Texas.
30. C. L. Snow, Kentucky and Tennessee.
31. S. W. Simmons, Indian Territory.
32. L. L. Wight, Texas.
33. A. B. Moore, Texas.
34. G. T. Chute, Mississippi, Alabama, and Florida.
35. A. C. Hart, Indian Territory.
36. R. M. Maloney, Oklahoma.
37. T. J. Smith, Oklahoma.
38. Henry C. Smith, Florida.
39. W. R. Smith, Kentucky and Tennessee.
40. Alma Kent, Kansas.
41. S. O. Foss, Eastern Maine.
42. W. W. Blanchard, Maine and Massachusetts.
43. George Robley, Massachusetts district and Western Maine.
44. H. J. Davison, Nova Scotia.
45. S. W. Tomlinson, Canada.
46. J. L. Mortimer, Canada.
47. Benj. St. John, Canada.
48. Wm. Davis, Eastern Michigan.
49. J. A. Grant, Eastern Michigan.
50. F. C. Smith, Northern Michigan.
51. A. Barr, Eastern Michigan.
52. David Smith, Northern and Eastern Michigan.
53. Gomer Reese, Montana, as circumstances permit.
54. S. D. Condit, Idaho.
55. A. J. Layland, Idaho, as circumstances permit.
56. Wm. Sparling, North Dakota, as circumstances permit.
57. Daniel McGregor, Canada.
58. Albert Haws, Southern Ohio and West Virginia.
59. J. H. Lawn, California, as circumstances permit.
60. D. L. Harris, Southern California.
61. W. M. Gibson, Southern California.
62. Charles Baly, Southern California.
63. R. R. Dana, Southern California, as circumstances permit.
64. B. R. Turnbow, Washington, as circumstances permit.

65. F. P. Scarcliff, Mississippi and Alabama, as circumstances permit.
66. J. M. Stubbart, Western Nebraska, as circumstances permit.
67. J. H. Wells, referred to missionary in charge and Bishopric, to labor in Montana.
68. A. Edwards, referred to missionary in charge and Bishopric for appointment to Wales.
69. Alma C. Barmore, Southern Indiana.
70. W. H. Kelley, Southern Indiana, as circumstances permit.
71. M. R. Scott, Jr., Southern Indiana, as circumstances permit.
72. George Jenkins, Southern Indiana.
73. J. F. Hensen, Southern Illinois.
74. I. A. Morris, Southern Illinois.
75. F. M. Slover, Southern Illinois.
76. Hubert Case, Society Islands.
77. William Newton, Pacific Slope mission.
78. J. W. Gilbert, Society Islands.
79. S. V. Bailey, Decatur district, as circumstances permit.
80. Gomer Wells, Australia.
81. James Kemp, Colorado, as circumstances permit.
82. H. N. Snively, referred to First Presidency and Bishopric for appointment in Decatur district.
83. J. T. Ford, Nodaway district, self-sustaining.
84. A. V. Closson, referred to missionary in charge of Wisconsin and Bishopric.
85. W. H. Garrett, Pittsburg and Kirtland district.
86. E. D. Bullard, Eastern Colorado and Western Nebraska, as circumstances permit.
87. J. L. Goodrich, Ohio and West Virginia district.

PRIESTS.

1. Will Mannering, Clinton district.
2. A. M. Baker, Spring River district.
3. J. B. Hudgens, Northeastern Kansas.
4. A. H. Mills, Pittsburg and Kirtland district, with R. Etzenhouser.
5. James Baggerly, Florida.
6. Fred Gregory, Canada.
7. Alvin Knisley, Canada.
8. F. H. Lawn, Central California.
9. J. N. Ames, Massachusetts district, as circumstances permit.
10. Delbert Tyson, Minnesota and Dakotas.

Resolved that we refer all those who have applied for missions, and who have not been appointed by us, to local authorities where they wish to labor.

Respectfully submitted,

HEMAN C. SMITH, Secretary.

The session then stood adjourned.

THE DAUGHTERS OF ZION.

We publish the following minutes of the meetings of the Sisters' Society known as the Daughters of Zion. The items are those furnished us by the secretary, Sr. C. B. Stebbins.

The second annual meeting of the Daughters of Zion convened in the

basement of the Saints' church at Independence, at ten a. m., Tuesday, April 9, 1895. The meeting was called to order by the chairman, Sr. C. B. Kelley. Hymn 43 from *Winnowed Songs* was sung. Prayer was offered by Bro. M. H. Bond. The minutes of the meetings of 1894 were read and approved.

Sr. Kelley reported as chairman of the advisory committee.

The report of the recording secretary was read and on motion was adopted. This report showed that at last report there were twenty-three local organizations. Fourteen new societies have been organized, making the total number of organizations 37; total membership 567; gain during past year 238.

The report of the corresponding secretary was read and adopted. It is as follows:—

During the past year I have received, letters 73; have written: letters, 65; circulars to locals, 29; circulars to ministry, 130; have received and turned over to the treasurer, moneys \$31.71.

Situated as I am, in a position which enables me to view the whole field of labor in our branch of the gospel work, I am pleased to be able to say that it is encouraging in the highest degree. Messages come to me almost daily, telling of organization here, new members there, awakening sympathy in this quarter, added and increasing interest in that. Then, too, comes the gratifying news that this society has met with especial success in one branch of our work; and, hand in hand, comes the intelligence of good results in another line. And one's heart cannot but respond with joyousness. This work is a grand and good one. We have felt that God is at the helm and that this organization has come to stay. A nobler corps of mothers, an inspiring array of *workers*, and bright throngs of happy-voiced, loyal-hearted children, will stand in the future as witnesses to the fact that this work is blessed. There was a need for it, and it materialized. And it is entrusted to us. Let us then be glad, yes, *eager* to work on, and the cause will triumph.

The recent letters to the elders of the ministry have met with warm receptions, for which I am truly grateful. Many kind and encouraging replies have been sent to me, and I feel that the prayers and sympathy of the ministry are with us. I believe, as far as it lies within their power, they will assist us. Some have organized local societies at once, others have made efforts so to do, and the seeds of truth dropped will bear fruit by and by.

So, then, I am encouraged. At no time since this work came to me have I felt other-

wise. And I can freely say, "God speed the right!"

AUDIE ANDERSON,
Corresponding Secretary.

In connection with this report the secretary read a number of encouraging letters from brethren of the ministry which had been received by the corresponding secretary in reply to letters sent out by her. Following the reading of these letters the report of the general treasurer was read and adopted.

The following resolution prevailed:—

Resolved, that we amend article 3 of the constitution by striking out the words "by delegate system;" and, whereas, the article relating to ex officio members is rendered unnecessary, that we further amend by striking out article 7.

The following also prevailed:—

Resolved that the church Rules of Order shall be used as authority in transacting the business of this organization.

It was moved and adopted that the resolution relating to the young Daughters of Zion be included in the constitution.

The following was introduced:—

Resolved that the resolution passed in 1894 which provides that "each local society shall pay to the general treasurer an amount equal to five cents per month per each member," be attached to the constitution.

A general discussion was had upon this question and the previous question being moved it was carried. The original resolution, being put to vote, prevailed. A motion to adjourn subject to the call of the chairman obtained. The chairman announced a meeting for 4:15 the same afternoon. The benediction was pronounced by Bro. Salyards.

The Daughters of Zion met at 4:15, April 9. "All hail the power of Jesus' name" was sung, and prayer was offered by Bro. Haws. Sr. Kelley stated that she had had a few copies of the constitution printed for use in this meeting and had also purchased a Book of Rules and Order for the use of the advisory committee. The cost of these was ——— for printing and ——— for the book, amounting to ———, the bill for which she would like to have allowed by the body. A motion to allow the bill prevailed.

Additional reports were called for and one from the Young Daughters of Zion, of Independence, was handed in and read by the secretary; also Sr. Krahl, of St. Joseph, reported of the organization at that place.

A motion was introduced that we proceed to elect officers by ballot. This was lost. A motion to elect officers by nomination and acclamation prevailed. The following were nominated for members of the advisory board: Srs. M. Walker, A. Anderson, C. B. Kelley, B. C. Smith, A. Stedman, C. B. Stebbins, L. Schmutz, E. Burton, L. L. Resseguie, E. Hulmes, and L. Wight. Srs. B. C. Smith, L. Schmutz, and E. Hulmes withdrew their names, stating as their reason for doing so that they thought the committee should be near together for consultation. The vote being taken resulted as follows: M. Walker 32, C. B. Kelley 28, A. Stedman 23, A. Anderson 22, L. L. Resseguie 18, E. Burton 14, M. Nicholson 11, L. Wight 7, C. B. Stebbins 1. The advisory committee is therefore M. Walker, C. B. Kelley, A. Stedman, A. Anderson, L. L. Resseguie.

Sr. Stebbins was nominated for secretary and was elected by a unanimous vote.

Sr. V. Blair being nominated for treasurer was unanimously elected.

A motion prevailed that we hereby urgently request each local organization to report to the annual meetings.

Opportunity was given for an expression of opinion as to the publishing of the Leaflets. Nine short speeches were made, all in favor of the work being continued on the ground of the great good which the Leaflets heretofore had accomplished.

A motion obtained that we hold a short meeting at the close of the conference business session to-morrow (Wednesday) afternoon. On motion the meeting adjourned subject to this arrangement. The meeting was dismissed with benediction by one of the elders.

At 4:30 on Wednesday afternoon the Daughters of Zion reassembled. "Let us shake off the coals from our garments" was sung, and Bro. Salyards offered prayer. The chairman stated that the time having all been occupied by business at the previous sessions this meeting would be devoted to short speeches. The following brethren and sisters were called upon and responded. Sisters Thorburn, Wright, Stedman, Krahl, Frick, Griffiths, Stebbins, and Short; Brn. Criley, Mintun, and Haws.

All felt that the work which the Daughters of Zion have taken up is a good and a necessary work. Many encouraging words were spoken, some testifying that they had received the witness of the Spirit that the work is approved of God. "Praise God from whom all blessings flow" was sung and Bro. Kelley pronounced the benediction.

OFFICIAL JEALOUSY.

JEALOUSY is "as cruel as the grave;" so runs the proverb, as referring to jealousy between married companions. But it is not this sort of jealousy we have in mind now. We refer to that sort that is sometimes permitted to lodge in the minds of officers in the church and is indulged in against their fellow-officers, in either superior or subordinate positions, or in equality.

Some of the evidences of jealousy in an officer is the improper reference to the work, ruling, or ways of a co-worker; a whispered comment by way of detraction, usually in places where it is thought the officer's influence may be lessened by such comment. The willingness to hear unfriendly criticism of a fellow worker and to invite the telling of slips, actual or supposed, by which the officer is brought into disrepute, and his usefulness, real or apparent, hurt in the place or places where it is said to have occurred.

No presiding officer, branch, district, or mission, can in any sense afford to be jealous of the work, address, reputation, or success of his associates in the field. Instead of being moved to envy or jealousy by the success of a brother in his field, whether local or traveling, the officer in charge should be pleased, and should do all that he could to foster the rising, the coming man.

No generous man will be stirred by envy when he either hears or sees that a brother is advancing in the Lord's work. On the contrary, the generous man will welcome every such defender of the faith, give him the honor that is his due, and pray the Lord of the harvest to send more such into the field.

The responsibilities of an officer presiding in branch, district, or mission, are burdensome enough, at best,

and his burden may be much increased or lightened by the manner he is received and treated by those over whom he is called or appointed to preside and among whom he labors. If he is cordially received, his position recognized, and the responsibility resting on him realized and shared in by his associates and fellow-laborers, he can go confidently forward and feel secure in the aid and comfort of those with whom his labors lie. If, on the contrary, he is received with suspicion, his methods objected to, and his actions and instructions criticised and lightly regarded, he neither can nor will do the good he would otherwise be competent to do.

We do not intend to advise blind subservience to dictatorial ways or words; but we do intend to be understood as writing that in matters falling within the lines of duty and responsibility of the presiding officer of branch, district, or mission, the opinion, advice, and judgment of such presiding officer should be respected and observed; unless such judgment, advice, or opinion is clearly in the wrong. Nor does it rest with every other officer or layman to pass sentence on the rightfulness or wrongfulness of such opinion, advice, or judgment. If these are brought into question it must be upon proper inquiry made in a proper way, time, and place. No officer of the branch, district, or mission, nor any other member in either, can afford to be permitted to put the success of the work in jeopardy, or throw stumbling-blocks in the way of its progress by antagonizing in public or in private the presiding officer. If the latter has been set in authority by the call of God as an officer of the church, and chosen by the people, or appointed by competent authority in the church, according to command, rule, or custom, it should be the duty and the privilege of all others to aid him in his work until he is replaced by another chosen as he was.

Rules are not a terror to good works, the unruly and the turbulent fear the man in authority. The well meaning and the peace-loving will ever find some way of being aids not hindrances to the general good. The jealous man, the envious officer, whether in high charge or in lowly

call, will be sure to find a means to hinder the course of him of whom he is jealous. We cannot move "up higher," until this weight of iniquity is removed.

TALEBEARING.

THERE is an unfortunate tendency in man to magnify the faults, and spread abroad the mistakes of others. One of the injurious things resulting from this disposition in man in the church is the talebearing indulged in and listened to among the elders, in regard to each other, their coworkers, and cotemporaries.

The application of the rule stated by the apostle, "Against an elder receive not an accusation, but before two or three witnesses" (1 Timothy 5: 19), would act as a safe and effectual preventive to much of the gossip carried about by the eldership.

An elder is unfit to teach the laity whose lips serve as the retailer of unofficial gossip about his coworker in the ministry. The slanderer of any grade is despicable, but the clerical despoiler of the fair fame of his fellows is deserving the greater measure of contempt; as while he should be an example of propriety in conversation, he is a busybody, a stirrer up of strife, a sower of the seeds of contention, and official bickering as damaging as it is unbecoming.

The talebearer of no note is to be despised, as a matter of course, but of what severer condemnation is not the unworthy clerical talebearer and talebearer deserving.

Of all peoples in the world the one that should be the freest from talebearing is the Latter Day Saints.

QUESTIONS AND ANSWERS.

QUES.—Are persons baptized within the precincts of a branch necessarily members of the branch?

Ans.—In the absence of any rule in the branch to the contrary, all persons baptized within the branch; either by the officers of the branch, or with the knowledge and by their consent, are members of the branch. And it is good policy as well as good law that if there is no rule already in the branch on the subject, there should be one to the effect above stated.

A branch may have a rule requiring all applications for baptism to be

made to a meeting and to be performed by consent of the branch by vote; but there is no general rule making this rule a necessity.

Original Poetry.

MY TESTIMONY.

T'was one ev'ning in the summer,
That I knelt me down to pray;
For I'd learned to love my Master,
And I sought the narrow way.

I was thinking of the churches,
All of which were saying, "Lo,
Come to us, we have the right way."
How should I escape the foe?

As I knelt, the thought came swiftly,
God will always answer prayer;
So I thought, I'll ask my Master,
And I know he'll tell me where.

So I asked, "Of all the churches
On this earth, which one is thine?"
Scarcely had she words been spoken
When what I had wished was mine.

For, while yet I still was kneeling,
Before my quickened eyes there came
An open book I ne'er had seen,
Whose shining leaves put snow to shame.

As I gazed upon the vision,—
It remained but for a moment,
And therein one word I read,—
Softly as it came, it went.

That one word was quite sufficient,
Causing doubts to disappear;
'Twas the hated one of "Mormon,"
Which has caused full many a tear.

Then I thanked my heavenly Father,
That he thus my prayer had heard.
I had asked him for direction,
And he gave it in one word.

Time passed on, with hasting footprints
E'er the "Gospel" I obeyed;
And the memory of that vision
I, too soon, allowed to fade.

When a brother kindly lent me
"Book of Mormon" to be read;
There with awe I read the promise
Written by those long since dead.

One bright summer day while sitting
'Neath the soft shade of a tree,
Thinking of the days long bygone
And the blessings given to me.

When my eyes upon the book fell,
And the word "Mormon" I see;
While I gazed, the page before me,
My spirit lifted glad and free.

As I looked upon the pages,
As translated by the "Seer;"
I could scarce repress an outcry,
The vision did so bright appear.

Whence the vision, or why given,
I can neither know, nor state;
But it turned my thoughts toward heaven,
For whose blessings now I wait.

Ne'er till I the kingdom entered,
Did this record I behold;
Hence no thought of it did lead me
While I sought the one true "Fold."

But one difference was there 'tween them;
The leaves of one were like the snow,
While the other showed the markings,
Touched by fingers here below.

Could I now renounce God's message,
As revealed in latter days?
No! For God himself has shown me,
That it leadeth in his ways.

CORA BELLE HILDRETH.

SOLDIER, Iowa, May 8, 1894.

Letter Department.

EL RENO, Okla., March 29.

Editors Herald:—This leaves me rejoicing in this marvelous work. The debate on the Book of Mormon closed last night, and to-day Bro. W. S. Macrae buried the dead—eight baptized, others almost persuaded. I baptized three last Sunday, making eleven in all since the debate commenced. I debated three propositions with J. T. Hendrickson, of the M. E. Church, lasting nearly three weeks. Hundreds of people flocked out from all parts to hear us. The whole country is stirred and Satan is trying to recruit from other ranks. To God be all the praise for the victory won.

I will start for General Conference on Tuesday. I have three debates on hand now, to take place sometime during the summer. Some of our debaters will please assist me if possible.

In bonds,

J. D. ERWIN.

FARWELL, Mich., March 18.

Editors Herald:—Times are very close in this part. We have had more snow this winter than for a number of years, and the coldest I have known here, registering as high as 40° below zero, causing many to lose potatoes in cellars. I am trying to advance the cause of Christ. For the past three months I have had an appointment at Brinton some ten miles from here, walking out Saturday evening and back home after preaching on Sunday evening. There is quite a number of Saints at or near Brinton. They have a church of their own, but have not been organized. They have a desire to grow in grace and knowledge. To keep pace with the growth of the church, the purchase of the church works and papers would not only aid them, but the church in general. I herewith inclose list of names for *Herald*—ten in number. I hope the case will prosper.

Yours in bonds,

R. B. CAMPBELL.

SOUTH BOARDMAN, Mich., March 18.

Editors Herald:—The work was begun here, as far as preaching is concerned, by Elder J. J. Cornish, in the fall of 1890. There was much opposition at first and some talk of eggs, tar, and feathers, and other luxuries; but they never materialized. One Baptist preacher posed as David, with Bro. Cornish as Goliath, but he mistook the weapon and used Samson's instead of David's and drove himself out of

town with it; and where there was but one Saint here in 1890, now there are fifty-six on our branch record, with prospects of more.

The work has been carried on by Brn. Cornish, F. C. Smith, G. D. Washburn, and J. E. Hanson. Bro. Robert Davis has been with us about nine months, teaching us the way of the Lord and preaching as much as his age and health would admit. We had a social gathering in honor of his eightieth birthday on Saturday the 16th inst. There were about eighty present of Saints and those friendly to the cause. There is one circumstance in connection with it that I must relate. We had a gasoline stove in the hall with two jets burning, and some of the children turned on the one that was not in use and the room was filled with gas before it was noticed, and nothing but the power of the Master saved an explosion; but thanks to his name he protected us and no harm came of it. Bro. Davis is to leave us on the 20th for his son's on the other side of the State, and we shall miss his wise counsel very much.

Your brother,

C. B. JOICE.

BYER, Ohio, March 13.

Editors Herald:—I have been a reader of the *Herald* since November last and find great comfort in reading its pages, which affords much edifying and rejoicing. I might add here that I am just a "babe" in Christ, and just begin to learn, and need the "sincere milk of the word," having obeyed the gospel in the ordinance of baptism by the hand of Bro. H. R. Harder in October last. I take great interest in reading "The Book of Mormon Vindicated" by Bro. I. M. Smith, which I think is very able and should be convincing to the unbeliever, and the means of doing much good. However, there is one thing I do not see just as the brother uses it. In *Herald* of February 27, Article No. 7, he quotes Isaiah 35: 8, which reads "And a highway shall be there, and a way, and it shall be called the way of holiness." I cannot see how the passage can possibly have the least reference to a railroad; for we read the remainder of the verse just quoted, "the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."

We notice that the unclean are not to pass over it. Are we to suppose that this railroad as it is carrying on a general traffic has no unclean passing over it? Well, I think not. We also read the ninth verse of same chapter: "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there."

Now notice. No lion shall be there, nor no ravenous beast. Are we to suppose there is no traffic of this kind there on this road? Are there no menageries in this country with lions and other ravenous beasts to transport? It is not reasonable to think so; but the redeemed shall walk there, and nothing else.

I have preached three discourses at Richland with good attendance and interest, especially during the last two evenings, and I had such liberty as was surprising to myself.

I have always thought that I could not preach, feeling as though I would not know what to say, and since my ordination I surely felt more so, even to the very crushing of my fondest hope; and while this spirit was striving with me and I had almost concluded that I would be a failure, the Lord showed me in a dream how I was before the people and was preaching to an audience. From that time on, I began to take courage, firmly believing it was from the Lord, and that it was given me to show me that if I trusted in him he would give me what to say. Now I am pleased to say that this has been fully verified. Brethren, I feel to say, Courage, and give God praise; for I know that this latter-day work is of God and not of man. My prayer is, May the Lord hasten his work in its time and all Israel be saved, together with all the honest in heart throughout the nations of the earth. In gospel bonds,
V. M. GOODRICH.

ROSEVILLE, Cal., March 23.

Editors Herald:—I have been preaching to these people about three months. Bro. Parr, of Sacramento, has preached for us four times. I have baptized four, and believe more will come soon. The Devil has run to the end of his chain and our enemies are willing to be our friends, except two or three old self-righteous cranks who saw Joseph Smith walk on the water and raise a dead negro; but they are now ashamed to look at us.

I feel blessed in this good work. I know it is of God and that he will bless his people if they will seek to do his will. Elder Parr is helping us here every time he can. He is a strong arm in the hand of God. May the Lord bless him with the rest of his people.

Your brother,

B. W. PACK.

SAND BEACH, Mich., March 20.

Editors Herald:—It cheers me to see how the gospel is winning its way to the dark corners of the earth. It has been so cold and stormy this past winter that it has been impossible to do much in the field.

I went to Siegel on the 5th of January, where there was once a flourishing branch of Saints, but found them in bad condition, not having had meetings for over two years. I preached and held prayer meetings with them nearly three weeks, and left them rejoicing. I never saw such a time of rejoicing as we had at the first prayer meeting. The brethren confessed their faults with tears in their eyes, and the Spirit rested upon them, and they truly felt that they had lived on the husks long enough, and were desirous to return to their Father's house, where there was meat enough and to spare. Bro. J. A. Grant and I were there again two weeks ago and found them still trying to overcome their evil habits, especially the use of tobacco. I think if some of the brethren who use tobacco could talk with these brethren they would feel like throwing the weed away. One brother got so disgusted with it that he threw both pipe and tobacco away, saying he had no more use for them. Another said that every time he went in prayer to God the tobacco rose up in front of him like a mountain, so that he felt his

prayers could not get over it; so he also laid his pipe to one side; and still another said that he knew that the Spirit of God could not dwell in his body as long as it was defiled by tobacco. Brethren, should not all who use the weed follow their example and profit thereby, for their example is truly commendable?

Any of the traveling ministry passing that way who can, please give them a call, as others there are investigating who will obey in the near future if they are looked after.

Yours in the faith,

THOMAS RAWSON.

KIRKSEY, Ky., March 24.

Editors Herald:—The good seed is being sown in this part of the Master's vineyard. Bro. C. L. Snow first preached in this part, followed by Bro. T. C. Kelley, afterwards by Brn. Snow, D. W. Cook, W. H. Griffin. Myself and Bro. Kelley were at the Darnel school-house the first Sunday in March. He presented the restored gospel to them with telling effect. I have heard from them and they say, "Come again." We think a good work can be done in that part inasmuch as the Lord is directing the work. Bro. Snow was shown by dream before he went to the Darnel neighborhood that there was a Latter Day Saint in that part who had been baptized many years ago, and that he had not drank intoxicants (interpreted that he had not drank sectarian doctrine that was to make the nation drunk). When we went down we were told there was an old man named Philip Darnel who had been baptized in 1842, and had not heard a sermon since that time. He is very anxious to meet Bro. C. L. Snow again. He has contended all these lonely years that the signs should follow them that believe.

There are a lot of Utah elders in this country. They are very energetic, going from house to house, leaving tracts at every place. I have heard of them, telling that we all believe in polygamy. We need some tracts showing the real difference between us and them to be circulated among the people.

It grieves me to see the harvest so great and the laborers so few. I have not been obedient to the temporal law of the church, but believe it all the same, and hope to be able to comply with the same soon, as the need is so great.

In hope of eternal life,

S. L. COOPER.

Conference Minutes.

PHILADELPHIA.

Conference met at Philadelphia, called to order by Bro. Parsons, district president. W. H. Kelley was chosen to preside, assisted by Bro. Parsons; Thomas Lester secretary. Branch reports: Brooklyn 102, gain 4. Baldwin 65, gain 5. Ministry reporting: Elders W. H. Kelley, A. H. Parsons, baptized 10, and Bro. Stewart; Priests W. H. Harrison and H. H. Bacon; Teachers Carter and Lester; Deacon Hargan. W. H. Kelley, A. H. Parsons, and John Zimmerman were chosen delegates to General Conference.

John Zimmerman was recommended to the Bishop for appointment as Bishop's agent in the Philadelphia branch; making two; one for Philadelphia and one for Brooklyn. Bro. Parsons was chosen president of district, Bro. Lester secretary. Bro. Lester was sustained Bishop's agent for the Philadelphia district. Voted that when this conference adjourns it does so to meet at Baldwin, Maryland, in September. Bro. W. H. Kelley spoke Sunday morning and evening. Conference sustained all the authorities of the church.

Miscellaneous Department.

DIED.

PIERSON.—At Knox, Indiana, March 31, 1895, Sr. Hettie, wife of Merchant W. A. Pierson, daughter of Bro. and Sr. J. B. Prettyman, aged 29 years, 11 months, and 30 days. Sr. Pierson was baptized into the church June 5, 1888, by Elder S. W. L. Scott. She honored her profession by integrity of heart, purity of life and character, and true devotion to the cause she loved, and the life that is gone out was a sweet memento of Christian graces that marvelously touched into sunshine even the somber shadows of this. Like the sun moving across the heavens and setting low down the horizon, leaving a sweet halo of beauteous tints in its path, was the death of one so lovely. But an hour or two ere she passed behind the dark cloud, she bore a strong, grand testimony to the sacredness of her faith which, blended with her life here, made a deep feeling in the hearts of her neighbors. She leaves a husband, three sweet children, father, mother, three sisters, two brothers, and a large circle of friends to mourn her demise. The church and Sunday school at Knox will miss an able and energetic worker, society a dear friend. Funeral was conducted in the Christian church to accommodate the people April 2. Remarks by Elder S. W. L. Scott to a large, very large concourse of people. Texts, 2 Samuel 14:14; 2 Corinthians 5:1, 6. Doubtless her rest is glorious!

Touch us gently, Time,
Let us glide adown thy stream
Gently—as we sometimes glide
Through a quiet dream.
Humble voyagers are we,
Husband, lonely children three;
Hettie, gone a step before,
Beckons from the other shore.

S. W. L. S.

RYAN.—At her home near Angola, Kansas, April 4, Lorinda Alice, wife of Bro. Charles K. Ryan, and daughter of the late Catharine H. France and James Hart, formerly of Kewanee, Illinois. Deceased was born at Kewanee, Illinois, November 3, 1862. She was baptized October 29, 1871, by John T. Davies, and lived the life of a saint, always quiet and patient in all her trials. Everyone loved her who knew her. She became the wife of Bro. Charles K. Ryan, October 7, 1883; six children were born to them, five boys and one girl, the youngest boy only two weeks and one day old when she left it. A large number of relatives and friends followed her to the grave. The sermon will be preached in the future.

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 42.

Lamoni, Iowa, April 24, 1895.

No. 17.

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THE ATHLETIC GIRL.

It is a cheering feature of the new woman movement that the athletic girl is coming to the front in a prompt and sprightly manner. For a long time she has been the attractive heroine of fiction; now she is the equally attractive heroine of fact. Hitherto it has been the English girl who has been held up as the model for the American girl to follow in all departments of physical culture; now the American girl is fast demonstrating her physical superiority over her red-cheeked English cousin. An English magazine writer truthfully says:—

"Outdoor life, delight in action, the spirit of sport have taken hold of American womanhood. Girls of strong, active physique, erect carriage, and energetic spirit, delighting in tennis, riding, boating, walking, are now the rule. The feeble indoor do-nothing is the exception, and the result is a tall, vigorous race with free steps and cheeks aglow with the ruddy color of physical health and energy. Walk along the avenues of New York, Boston, Chicago, or any large city at the fashionable hours and the procession of bright, animated girlhood which passes before one's eyes gives ample proof of summer activity in the country and city work in gymnasium and riding school."

That the American girl is making rapid strides in the direction of a higher degree of physical perfection is shown by the work going on in the

gymnasiums of schools and colleges devoted to her education and in the outside clubs organized for athletic purposes. Every form of athletic culture is now enthusiastically practiced by young women. They are riding with the hounds, they are on the tennis courts, they are fencing and bowling. They are riding horseback and bicycles, they are rowing boats and sailing yachts. . . . Very few of them have organized with ball clubs or football teams, for there is a point where womanly dignity must stop. . . .

All admirers of gracious, attractive, robust womanhood will rejoice that the hothouse camellias at last are in process of being replaced by vigorous outdoor roses. The day has gone by, let us hope forever, when a school, or academy, or university education of the American girl meant a smattering of the classics and modern languages, maltreatment of the piano, some Delsarte foolishness of deportment, and the cultivation of frills to fit them for drawing-rooms, the outcome being an artificial, languid, flaccid, pale faced creature entirely out of place anywhere outside of the society hothouse. Another creature has taken her place. She has as good an education as the girl of the old times and she has besides this the boon of health and strength adding to her sweet wholesomeness. The *Philadelphia Press*, discussing this subject, says: "Any one conversant with the modern female school and college knows that one of the best equipped and best patronized of their departments is the gymnasium, and that the result is a race of strong, graceful girls, who are as far ahead of their counterparts of a generation ago as the American college athlete of to-day is ahead of his dyspeptic predecessor of 1860." In all this there is great hope for the new woman. The girls of to-day are likely to become the new women of the new century. If they expect to hold their own on terms of anything like equality with men, a high degree of physical health and strength will be one of their

chief requisites. But whether they do or not physical culture will not be a drawback. Clear heads, sound lungs, strong limbs, and forms after the Venus de Milo order will add to their attractiveness as well as to their happiness. As it is probable populating the earth never will go out of fashion, it will be a gain all round if the coming generations are not handicapped in the race by the physical misfortune of heredity.—*Sel.*

WOMEN ON DIVORCES.

WASHINGTON, D. C., Feb. 28.—Complaint against the present system of divorce laws was the burden of today's sessions of the National Council of Women. The discussion was led by the official report of the Committee on Divorce Reform, read by Chairman Battelle Dietrick, of Massachusetts. It embodied responses received from a number of State Governors, who were asked to call the attention of the legislatures to the status of the divorce laws and to appoint a committee to consist of an equal number of men and women to consider the matter. The question, the report said, was one vitally concerning the happiness and welfare of 70,000,000 people, of whom half are of the female sex, and added:—

Women should thoughtfully consider the significance of the fact that thirty-one of these masculine servants of the people made no response to this just request of representative women. Only two, Greenhalge of Massachusetts and Brown of Rhode Island, promised to do all in their power to carry out the request. The governor of South Carolina wrote that his State had no divorce laws and its people were better satisfied than their neighbors whose States permit divorce. The report said the fact that twenty-three States have appointed bodies of men to tinker with divorce laws without appointing any women, ought to show women in what estimation the men of the United States hold their opinions. The officials serving the interests of the United States cherish frank contempt for woman's opinions

and wishes was the conclusion expressed in the report.

The open discussion was led by Miss Susan B. Anthony, who contended that nine tenths of the divorce-seekers are women who have been treated brutally. She was followed by Miss Kate Field, who urged that in the beginning marriage should be made more difficult. She urged that women insist on national marriage laws. Education of boys and girls for possible fatherhood and motherhood was urged by Miss Ida C. Hulton, of Moline, Illinois.

The Rev. Anna H. Shaw, of Philadelphia, spoke for the equal voice of women in declaring the grounds of divorce, the abolition of the idea of a large bank account as a marriage qualification, and a change in what she called the present system of buying and selling women in marriage.

Isabella Charles Davis, of New York, advocated a universal marriage law, and Mrs. May Wright Sewall, President of the Council, contended that while women were many times victims of brutality, the petty cruelties practiced by women unfortunately were frequent.

Kate Brownlee Sherwood, of this city, and Mrs. Ella B. Dietrich, of Massachusetts, vigorously protested against the exclusive control by men in the codification of divorce laws.

Miss Harriet A. Shinn, of Illinois, delegate of the National Association of Loyal Women of American Liberty, made a plea for the children, who were held to be the greatest sufferers from the unwritten laws of society which govern the home and for the creation of a broader and more nearly true public sentiment in favor of those whose domestic life is so unhappy and unwholesome as to render a legal and final separation imperative.—*Press Dispatch.*

CHURCH ON WHEELS.

BURLINGTON, March 15.—One of the most unique houses of worship ever erected in Iowa, or possibly in this country, stands at 1446 West avenue, out on West Hill. It is Missionary J. B. Crawford's movable tabernacle, which was dedicated last Sunday with unique services. The structure is made of iron and wood on a steel frame. It is built in sections 8x9 feet in size, each section being hinged so

as to fold into a space of 8x4½ feet. Each section is numbered to aid in fitting the parts together. The outside of this unique edifice is of corrugated iron and the interior is lined with hard pine. The walls and sides are erected on a steel frame, which can itself be taken apart and placed in a small compass. The interior of the building is lighted by windows which slip into the lining of the sections while being transported, to prevent injury to the glass. The interior of the building is heated by two stoves so arranged as to take in all the piping during transportation. The building has folding benches which will seat about five hundred people. Everything used in the erection of the building is turned to some good account. Even the derrick on which the frame and sides are raised is afterwards turned into a rostrum for the speaker. When the building is in pieces this derrick forms the wagon bed on which the sections are loaded for transportation. Mr. Crawford, who invented and constructed the building has been in the missionary work in Des Moines county for five years, having graduated from Moody's institute in Chicago and came directly to this field, and has been doing some excellent work since. He has found in his travels through the county, many places where the people wanted services but had no hall or room large enough for the purpose, and in many cases no room at all. The idea of such a building as the one herein described occurred to him and he was not long in drawing up the plans and putting them into execution. The building can be "knocked down," packed up, transported into another township, and erected by two men in less than three days at a cost of less than twelve dollars. It is so arranged that it can be set up on any kind of ground, rolling or level. Mr. Crawford says this building will settle a very perplexed question of evangelical work in the poorer portions of the cities, where rents are high. The building can be transported to some vacant lot, set up, and the services held with very little expense, and he thinks his idea will be adopted by other missionaries in a short time. The cost of the building was about five hundred dollars. Mr. Crawford has been holding services in the build-

ing on West Hill for two weeks and has attracted overflowing audiences.

—*Iowa State Register.*

AMERICAN PLACE NAMES.

Merrimac means "Swift Water."
Osage signifies the "Strong Man."
Okeefnokee signifies "Quivering Lake."
Monadnock means the "Spirit's place."
Suwanee is a corruption of "San Juanita."
Monocacy means "Creek of many bends."
Ocklockonee, the name of a Florida river, means "Yellow Water."
Miami is a corruption of Miahmezah, meaning "Stony River."
Lackawanna is an Indian word, meaning the "Stream that forks."
Point Pinos, in California received its name from its pine trees.
Ellis Island has also been called Oyster, Bucket, and Gibbet Island.
Rappahannock was originally Toppahannock, "Quick Rising River."
Lake Huron was named from the Hurons, an Indian tribe on its shores.
The Colorado River took its name from the color of its waters, the Spanish word meaning red. It is muddy only at high water.
Matanzas Inlet, Florida, was named by Menendez to commemorate his victory over Ribout. The word means "massacre."
The Chippewa River was named from the Indian tribe. The Indian designation was Mayawaken, "The Mysterious Stream."
The Blackstone River, of Rhode Island, was named in honor of William Blackstone, an Episcopal minister and early settler.
The Big Sandy, in Kentucky, took its English name from its sandbars. The Indians called it the Chatteroi, meaning the "Sandy River."

Governor's Island, in New York harbor, was so called in honor of the redoubtable Gov. Wouter Van Twiller, immortalized by Washington Irving.

Deleware River and Bay were named after Lord de la War, who came to this country with Capt. Samuel Argall on a voyage of discovery about 1610.

Lake Champlain took its name from its discoverer, Samuel de Champlain. The Indian name was Canaderi-Guarunte, the "Door of the Country."

Lake Superior was named for its size. It was also called Lac de Conde and Lac de Tracy, while the Indians termed it Kitchigarnie, "Big Sea Water."

The Chemung River, in New York, was named by the Indians Chemung, "Horn in the Water," from the enormous fossil horns that were found in its bed.

J. Sterling Morton, secretary of agriculture, says if the Paris Green solution be used for spraying, there need not be a wormy apple in the United States. This would add millions to the value of the apple crop.

HOME SEEKERS' EXCURSION,

Via C. B. and Q. Tickets sold March 5, April 2 and 30, 1895. For dates, limit, and rates, inquire of your local passenger agent.
25apr

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 42.

Lamoni, Iowa, April 24, 1895.

No. 17.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, APRIL 24, 1895.

THE GENERAL CONFERENCE.

(Concluded.)

FRIDAY, the 12th.—The address delivered by Bro. J. F. Burton at the opening session, together with other references to the Society Islands mission, had awakened an increased or special interest in the gospel boat and Brn. E. L. Kelley and J. F. Burton were appointed to tell the story of the building of the Evanelia and her voyage to the islands. Bro. Kelley made a statement of the project from its inception; of his visit to San Francisco where the boat was built under the personal supervision of himself and Bro. Burton. The boat had been staunchly built and was good property. The church could have sold her on arrival for more than cost. The object had been to supply the missionaries with a safe, seaworthy vessel. Bro. Kelley then proceeded to make a statement in detail of the vessel's outfittings, their quality, purpose, cost, etc., and did very well until he attempted to designate special items. There he struck a snag and his only recourse was to look appealingly to Captain Burton, who came to the rescue full of nautical terms and salt water phraseology. Old sailors at times experience sympathy for the perplexities of "landlubbers"—Bro. Burton good naturedly took in the situation.

He proceeded to state how from the laying of the keel of the Evanelia (as remarked by the supervising builder, or chief workman, Mr. Dan J. Holdér), difficulties and much opposition were encountered and surmounted one by one. Peculiar conditions had opposed and attended the building of the boat and had continued in persistent efforts to thwart her work throughout the voyage across the Pacific until and after her

arrival at Papeete, Tahiti. Like every project or movement designed by the Lord from which much good is to be realized, it had been obstinately, persistently resisted and had only been brought to a successful termination "by much prayer and faith."

On arrival at Papeete local French authorities presented one difficulty, then another, stating that diplomatic correspondence involving much time would be required to secure the right of unrestricted passage among the various islands. The voyagers and native authorities concluded to appeal their cause to a higher tribunal and so resort was had to fasting and prayer; the native brethren and sisters meeting in one place in order to understand one another, the white missionaries meeting elsewhere, that unity of purpose and concurrence in action might obtain. The Holy Spirit attended in great power, and, as stated in the speech of Bro. Burton at the opening of the session, from that time the way began to open and concessions were made until the Evanelia was freed from the embargo placed upon her. Bro. Burton repeated his experiences in vision, in which he saw the natives of the island purified, exalted, redeemed, and made one with their white brethren in the knowledge and attainments of the gospel.

At the conclusion of the address Bro. J. Cole Moxon and Sr. Myra Brackenbury sang the following, composed by Bro. Moxon:—

EVANELIA.

"Go ye unto every nation,"
Was the Savior's last command;
"There, my servants, preach the gospel,
Upon every foreign strand."
Thus the Savior bade his chosen
Break the bread of life to all,
That his message might be published,
Man to rescue from the fall.
Yes, the Savior filled his mission,
And the keys to men he gave
That they might proclaim his mercy
And the vilest sinner save.
Down to us the promise reaches;
Unto us the message came:
"Go baptize in every nation,
In the Savior's holy name."
From the islands of the ocean,
Comes the cry of "help" to-day;

'Tis the voice of pleading servants;
Turn their pleadings not away.
"Build a ship with strength and safety,"
Was the burden of that cry,
"That to other isles and islands,
We may with God's message ply."
Hail the day that prayer was given!
Hail the breeze that wafts it o'er!
Hail the hearts that inspiration
Moved upon from shore to shore!
Bear the tidings o'er the ocean;
Lift the burden from that soul;
Tell the news of Evanelia,
To those loved ones, o'er and o'er.
Built by hands so true and faithful;
Launched upon a rolling sea;
Like a speck on ocean's billow,
Master of the storms to be.
Speed thee on; O, noble vessel!
Great thy message to fulfill;
May the God of heaven protect thee,
Help thee serve his righteous will.
Bless the hands outstretched to greet thee!
Bless the natives and our own!
Bless the work of love engaged in,
Bless the seed that man has sown.
Grant the day, O God of heaven,
When each kindred tongue shall call,
"Abba Father, God eternal,
At thy feet we humbly fall."

Saturday, the 13th.—The prayer session was in charge of Brn. George Kemp and J. M. Terry.

The morning preaching hour was varied from the usual order by three short addresses, by Brn. M. H. Bond, F. G. Pitt, and Pres. Joseph Smith. Bro. Bond presented the principle of the Fatherhood of God, briefly outlining what it meant to those who bore the relationship of children to him, pleading for such appreciation of its privileges as would secure to the church a closer walk and completer union with the Redeemer that the life of Jesus might be made manifest in the mortal bodies of those who claimed the privilege of association with him.

Bro. Pitt outlined the causes that led to his dissatisfaction with sectarianism and his conversion to the faith. Light and understanding had come to him in the gospel. Mere hope and belief had been superseded by knowledge and confidence. Though weak in himself he had received grace and strength to accomplish work given him to do.

Pres. Smith referred to some of the obstacles met by the Reorganiza-

tion and the peculiar providences by which they had so far been overcome and the work extended. The success of the church in the face of opposition so strong, of perplexities so varied and numerous had proved to those engaged in it that Christ was at the helm building his church, and would carry on the work to ultimate victory.

The audience was deeply interested in the remarks of the brethren. All present were edified.

Consideration of conference business was resumed at two o'clock. After singing a hymn, Bro. I. N. Roberts offered prayer. The minutes were approved.

The Quorum of the Twelve reported an additional appointment—Bro. Francis Ebeling, to labor in West Virginia, as circumstances permit.

The Quorum of High Priests reported. The report showed a total membership of 52; number present 21; number reporting to quorum 21. A summary of individual reports was included. Two resolutions were reported; one referring to the ordination of high priests, the other to books written by those engaged in ministerial work under conference appointment. They are as follows:—

Whereas, in the past much delay has taken place in the ordination of high priests, which delay has hindered some of our quorum business, therefore be it resolved that we respectfully ask the General Conference that whenever it shall provide for the ordination of high priests it also provide that such ordinations be attended to as early as possible, either by the First Presidency, the Apostles, or High Priests, whoever may live nearest to, or be best able to reach the places or arrange for the ordination of those chosen to be so ordained.

Resolved, that it is the opinion of this quorum that when any of the ministers of this church while under appointment of General Conference, and they and their families are sustained with the funds of the church, shall write a book, said book should by right be the property of the church, and that under no circumstances should such books be sold for more than double the actual cost of producing them.

The first, second, third, fourth, and fifth quorums of elders respectively reported; as did also the first and third quorums of priests. All included statistical items of baptisms, confirmations, and other administrations. The reports will appear in full in the minutes.

The Fourth Quorum of Priests reported the completion of its organiza-

tion. Bro. J. I. Young, F. J. Ebeling, and R. F. Hill had been ordained by brethren of the Twelve, as provided for.

The First Quorum of Teachers also reported.

The following interesting report of the committee on American archaeology was next presented. It will be noted and its value be recognized by all who have an intelligent, progressive interest in the latter-day work.

We, your committee appointed on American archaeology report having spent as much time on the subject as our other duties permitted. In regard to the question raised as to the genuineness of what is known as the "Davenport tablet," we find:—

That the legal evidence in favor of the tablet being genuine is indisputable. There are a number of witnesses of known integrity who testify that they were found in a mound near Davenport, Iowa. Then we have the statement of Prof. Putnam, of the Peabody Museum of Harvard College, who has a high standing as an archaeologist and ethnologist, that he went in person to Davenport and examined the claim for the tablets. He stated that the legal evidence was strong enough to hang every man in Iowa should as strong evidence be brought against them for crime. Farther, that the criticisms made upon the tablets by scientists were that they had been "tampered with" before they were put in the scientists' hands; that is, there was an attempt to bring out the characters more distinctly by rubbing or washing, when the tablets should have been left as found and handed to the scientists before there was any attempt at washing or burnishing. This was the only objection urged against the claim made for the tablets.

Our investigations as to the claim of Dr. Le Plongeon's discovery of the Maya hieroglyphics on the ruins of Chichen-Itza and other cities of Yucatan, and especially his claim to having translated the Codex-Troano, reveal the following facts: first, there is no living explorer of Yucatan that we know of who is so well qualified to be authoritative on the subject as Dr. Le Plongeon, he and his wife having spent some thirteen years there among the ruins. Second, the doctor's translation of the native manuscripts and traditions are strongly supportive of our Nephite history, without committing us to his speculations and theories in their entirety. There will be published this year two works, one by Mrs. Le Plongeon entitled "Yucatan and its Ancient Palaces and Modern Cities," which is expected to be ready during the month of May.

During the latter part of the year, the doctor's own work will also be on the market, in which he will answer criticisms upon his translation of the Maya alphabet. His work being the latest on the subject will evidently be read with interest, especially in the light of his claims of discovery.

In answer to certain writers upon the question of metals being found among the Mound Builders we submit the following as direct

evidence in point. (See letter of Prof. Putnam.)

We have spent some time on the work of preparing a map of Nephite geography, but it is so incomplete at present that we only report progress.

We recommend the continuation of either the present committee or some other, as the conference may deem wise.

F. M. SHEEHY.

W. H. KELLEY.

WILLIAM WOODHEAD.

The report was supplemented by a letter from Prof. F. W. Putnam of Harvard University.

It is as follows:—

PEABODY MUSEUM OF AMERICAN
ARCHÆOLOGY AND ETHNOLOGY.
F. W. PUTNAM, LUCIEN CARR,
Curator. Assistant Curator.
HARVARD UNIVERSITY,
CAMBRIDGE, Mass.,
February 13, 1895.

MR. F. M. SHEEHY, Boston, Massachusetts;
Dear Mr. Sheehy:—I do not see how anyone could have quoted me as stating that the builders of the mounds in the Ohio Valley had no metals.

It has been known from the time of the first exploration of the mounds that implements and ornaments made of copper were found in them, and in my own explorations I have found objects, innumerable, made of copper, both ornaments and implements, such as ear ornaments, bracelets, beads (by the thousands), pendants, large breastplates, and many designs of various kinds, circles, crescents, crosses, and many other symbols; also many copper axes, needles, awls, chisel-shaped implements, etc.

Besides these various things made of copper, I have found ornaments of silver hammered very thin; and both ornaments and implements made of meteoric iron. In one instance I found a small nugget of gold which had been hammered into tiny sheets, evidently to overlay some objects. This is the only instance, to my knowledge, of finding gold in the mounds, and silver has not been found very often, only a few thin pieces which were probably obtained when hunting for copper. I have found the meteorite iron in several instances.

Now, all these metals are native metals which are found in masses and can be shaped by cold hammering. There is no evidence that the people who built the mounds ever had a knowledge of smelting the ores or even of melting the native metal. This is what I have said and reiterated; and it is probably this latter statement which has led some one to say that I have said the mound builders did not have any metals. . . .

You are at perfect liberty to make such use of this information as you wish. You will find in the various papers and museum reports that I have published during the past twenty years, various references to ornaments made of metal found in the mounds of the Ohio Valley by parties exploring under my direction or by myself. In the Fifteenth Annual Report of the Peabody Museum, published in 1882, there is an account of a num-

ber of objects made of copper that were then in the museum. That report had hardly been printed before an immense number of copper objects began to come to the museum from our mound explorations. In fact we know that objects made of copper have been found in the mounds from Florida to Michigan.

In this connection I wish to call your attention to the very important memoir recently published by my friend, Mr. C. B. Moore, of Philadelphia, in which he gives the analyses of a large number of samples of copper from the mounds, and treats the whole subject in a thorough and scientific manner.

Very truly yours,
F. W. PUTNAM.

The committee was continued and a vote of thanks tendered for services rendered.

The items reported by this committee are practically beyond estimate in value to the ministry and membership of the church. Few have opportunity for personal access to such matter; many do not know that such facts or statements are obtainable; others (and most of the body) have not the means of obtaining literature in which similar matter may be found. We call attention to the work done by this committee on American archæology for the purpose of emphasizing the thought that much can be done by the church in the extension of the work that has not hitherto been done, if members of the body are sufficiently alert to see and wide awake enough to move in securing advantages opening or that can be made open to it. What the church has obtained in the past has been secured by repeated continued effort. Those who labor in its interests should see the strong, substantial ground for hope of future success in the list of repeated successes in the past.

It is well, however, to remember that all has not been done and secured to the church that might have been done in its interest. The Lord has said that his servants and his people were "agents" to act for him in behalf of the cause in which their interests and the vast spiritual and temporal interests of the world are involved. It will conduce to our success if we ponder the thought that great movements, vast interests, require great wisdom and much care in order to insure their successful execution and permanent establishment. The past and the present teach us that the inspired mind and the humble heart are

essential in the instruments used by the Almighty. No one progresses beyond the need of humble trust in God, of willingness to follow closely his directings. Men may develop greatly and know that they have seen and do see clearly into the policy and operations of the economy of God, but they must not forget that continuance in the spirit of prayer and faith is essential to continual moving forward. No one sees so far but what he might see farther; none are so faithful but what they may be more faithful. There is so much remaining to be done, so much to be learned in order to do the work correctly—to establish its developments permanently—that no one, however satisfactory have been his successes, can afford to relax his diligence or fail to continue in humble anxiety to seek and be obedient to the directings of the Spirit of truth.

Our work throughout is a work requiring divine oversight, direction. It cannot be accomplished without both direction and power from the Master and those who under his direction minister the Spirit by which its character is to be comprehended and developed. We do not fully understand the forces arrayed against the work that everywhere rise up in humanity. We fail to fully comprehend the conditions that prevail in the world and the various changes that are constantly taking place in the social, the political, the religious, and the economic world. Much less do we know of the plans and methods of the adversary and the allied powers of darkness. It ought to be apparent to every man and woman who has the power to look intelligently into the problems of life and the work of the kingdom of God that there is no room, no excuse for the exercise or encouragement of even thoughtless, misdirected effort, much less for personal aims or ambitions. It is a fair presumption that the Lord will place every individual who is willing and obedient where he designs him to labor, where he can do the most good, where he is qualified for service. To attempt to do work to which one is not called or for which he is not qualified is simply to obstruct the progress of the work and to make a personal failure, involving loss or

trial to others. To fail to do what one is privileged or required to do is also that that entails loss to the church and to the individual so failing. The Lord chooses instruments because of their capacity to do and the conditions under which they are the men and women for the work then to be accomplished. The success of future work and of others who shall take up the work may depend largely upon what has been wrought by those who have preceded them. Take the life work of the Apostle Paul, for example. His preaching and faithfulness with that of those who wrought with him, resulted in a transformation of the civilized world. The countries in which he labored were the centers of forces and powers that influenced to a great degree the moral and spiritual development of the world. The gospel he preached brought men under the influences of the God idea. The gospel economy made possible the changed and higher civilization that undermined and supplanted paganism. Millions of men and women have been benefited and exalted by the work of those early Christians. They acted well their part and the honor of their service is seen and known in the good that has followed. Some probably did all they could; some doubtless became discouraged and permitted themselves to fail because of lack of coöperation of others and opposition requiring more strength than they rose to the occasion to receive, while others failed, as we know they did, because they wanted to work in their own way and by their own wisdom.

To us it seems a correct presumption or conclusion that individuals to whom the promise is made that they shall be led and guided into "all truth," have the privilege and power at their command "through grace" to receive direction sufficient to know their part and power to do it faithfully, completely. The admonition, "Let no man take thy crown," plainly implies that as individuals and as a people we have to a great extent in our hands the exercise of that that shall determine our own destinies and limit or extend our power for good.

The fact that men and women are children of God forms the foundation principle upon which their work is to

be based and suggests the policy upon which it shall be wrought out. In the course of nature the varied forms of life occupy spheres to which they are adapted by nature, and are subject to conditions under which their highest development and greatest good is secured, resulting in each filling the measure of its usefulness in harmony with the design of its being. If inanimate nature, so-called, is strictly obedient to law, man, the highest type of intelligence, can scarcely hope to serve the purpose of his being without like obedience to the conditions imposed by the allwise, overruling power who presides in the midst of all things. That ruling One gave man an example of obedience in the life of his Son, who in all things sought both to learn and to do the will of the Father. Man, with his superior intelligence, seems ever to have been the disturber of his own peace by transcending the laws of his being and deranging the harmony of things. To correct and restore him to his proper place is the work of the gospel. Every principle necessary to accomplish that work is therefore included in the gospel. When man is reformed and stands where he should he will fill the place for which he is fitted by nature. Nothing less than the filling of the high position for which he is fitted will ever place him in his normal condition. Till the work of restoration or redemption is accomplished he will be incomplete, restless, dissatisfied. As that work progresses with us individually and as a body we become more content, more natural, better conditioned to enjoy life and do good in the behalf of our fellow man. The gospel comprehends, includes the specifications and methods by which the problems of life shall be solved and the possibilities of human life determined under the inspiration and power of God. The Lord has said that to his people the kingdom has been given "and power to overcome all things." The expectation of us—that we shall overcome and thus honorably acquit ourselves as the people of God—is therefore a just and reasonable one, and doubtless is entertained by those who have preceded us in the dispensations of the past, also by those who have passed away in the present gen-

eration. Inasmuch as God is no respecter of persons we must conclude that the faithfulness that brought people into high favor with God in the past must also be manifested in the present day to bring like results.

There is a principle manifest in the course of nature with which we daily come in contact. It is suggested by the growth of plant life. In it we see a gradual, steady progress until the end of perfect aim is realized. It is and should be just as true in spiritual things, not only in individual life, but in a general sense. The development of the church in the present and future must exceed that of other earlier days. We have the benefits of work wrought out by others. Each dispensation is an advance upon previous dispensations. We see the same principle illustrated in the history and growth of the world politically, morally, and religiously. The general movement has been an advancing one. Every good invention, every progressive march forward in civilization is a step toward God, and all are necessary to and form part of the great plan of the Almighty. The foundation of a building is first laid, other portions essential to its construction are next added, but the finishing processes are reserved to the last. The men of the past could not do the work of the present. The men of the present cannot do the work, cannot meet the demands of the future, unless they continue to move forward. Only as men and women comprehend and appreciate the situation confronting them and rise to the occasion as required can they fill the missions and do the work it is their privilege and duty to do. The Lord has said that individuals must appreciate their opportunities if they would live with profit to his work and meet their responsibilities. And, intelligence and opportunity mean increased or greater, or *proportionate* responsibility. In the character of Deity we have a symmetrical coördination or combination of trueness, goodness, intelligence, and responsibility. As he understands and grasps the situation and labors for the perfecting of his children, so every faithful, intelligent child loves the truth and is only at

rest when doing the work it is his by right to do. There is an eternal fitness in all these things and in the plans adopted for their execution.

It is evident that power must be intrusted to and exercised by every department of the body—the church. One department cannot do the work of another, nor can one be hampered, or suffer loss, or fail to do its part in the economy without other functions being hampered or distressed and loss ensuing.

Good work inspires to other good work. So the work of this archaeological committee has led to a little thought on the subject of what all may be discerning and doing—in looking for good to contribute our part in work and in information to the general body, and to learn to discriminate to that extent that evil shall be prevented and prohibited from hindering the effectual working of the measure of every part, and to the increase of the church by which the body shall edify itself in love. We have written hastily, but trust the underlying principles sought to be brought out will be comprehended.

The report of the General Sunday School Association was read and entered in the minutes.

A letter asking for ministerial labor at Harlan, Iowa, was referred to the missionary in charge of that field.

The assembly then proceeded to make choice of a Board of Directors of the Lamoni college. The following named were chosen and the choice made unanimous: Joseph Smith, E. L. Kelley, W. W. Blair, J. H. Hansen, D. F. Lambert, E. A. Blakeslee, A. H. Smith, James R. Smith, and P. P. Kelley.

The two last named are not members of the body. Mr. Smith is a resident of Lamoni; Mr. Kelley resides at Glenwood, Iowa. He is a brother of Brn. W. H. and E. L. Kelley. He has been one of the counsel for the church in the temple lot litigation.

It is hoped by those especially interested in the college movement that regular work will soon be under way. The Board of Directors has been appointed that instructors may be provided, a curriculum or course of study be arranged, scholarships be issued, and students entered—just as soon as facilities are furnished by the college

committee appointed to erect the structure.

A motion prevailed providing for the ordination of Bro. W. W. Blanchard to the office of elder; Brn. W. H. Kelley and F. M. Sheehy to ordain.

A resolution was adopted authorizing and requesting the Presiding Bishop to appear before the General Passenger Associations and endeavor to secure the prompt granting of half fare permits for ministers of the church entitled to the half rate privilege.

A motion providing for the reordination of S. J. Hinkle to the eldership was referred to the missionaries in charge of Oklahoma and Kansas.

The Bishop was authorized to pay the expenses of the committee appointed to compile the new hymn and tune book—"The Saints' Hymnal."

The First Presidency, the Quorum of Apostles, the Bishopric, the Quorums of Seventy, the Quorum of High Priests, the High Council, the Quorum of Elders in the field and all not enrolled, the Quorums of Priests, of Teachers, and of Deacons were sustained in the order named; also Bro. H. A. Stebbins as General Church Secretary and Recorder; and Bro. John Scott as Church Librarian.

The Saints of Independence were tendered a vote of thanks for kindness, hospitality, etc.

A resolution providing that no one be chosen to represent the church in a local or general sense who did not believe the law of tithing, also one providing that the use of tobacco be a bar to anyone being ordained to or acting in official station, were laid on the table.

A copy of the Book of Mormon was voted to reporters of the *Kansas City Journal*, *Times*, and *World*, the Bishop being authorized to present the books.

A request for the ordination of Bro. W. M. Ayler to the eldership was referred to the missionary in charge of Oklahoma.

Brn. J. A. Gunsolley, R. M. Elvin, and M. H. Forscutt were appointed a committee to audit the Bishop's accounts and the Herald Office books. Pres. Joseph Smith was authorized to fill vacancies should any occur on the committee. The business session then adjourned.

Bro. E. A. Blakeslee, superintendent of the General Sunday School As-

sociation, announced the following committees: On blackboard work, F. G. Pitt, B. F. Ordway, and C. Ed Miller; on program for next convention, W. H. Garrett, J. A. Gunsolley, and J. F. Mintun.

At half past seven in the evening Bro. F. M. Sheehy discoursed on the general subject of motives, means, and ends in work. He presented the thought that motives must be right and means be proper to secure right ends. Apt illustrations in support of the general statement were presented. Bro. Columbus Scott had charge of the service.

Sunday, the 15th.—The nine o'clock prayer meeting was in charge of Bro. Roderick May. A brother whose name we failed to get assisted. Sunday school exercises were held in the lower room at the usual hour.

Pres. W. W. Blair preached the sermon of the morning hour. He said: "The religion of Christ was and is based, not alone on its exalted morals, its harmony with prophecy going before, but especially upon the multiplied evidences given it of divine indorsement, divine approval, and divine assurance by the Holy Spirit in its gifts, and fruits, and divers manifestations to the faithful Saints, as well as to its ministers. It was and is based on testimony direct from God to the individual believer, and in this way the faithful child of God is and ever has been a witness for God. All scripture contains testimonies of God's servants and handmaidens, and this is notably true, since the day of Pentecost.

"Joseph the Seer said: 'Salvation cannot come without revelation. No man is a minister of Jesus Christ without being a prophet. No man can be the minister of Christ except he has the testimony of Jesus—and this is the Spirit of prophecy. Whenever salvation has been administered it has been by testimony.'

"This latter-day work began in and with testimony direct from heaven to the humble believer and seeker. It began with Joseph, the choice Seer, and has continued with the faithful ministry and membership in all the world down till to-day, and will so continue to the end." He then instanced many divine manifestations given the Saints of the Reorganized Church that had fallen under his own

observation, marked his own personal experience, and bore a strong testimony to the prophetic calling and ministration of Joseph Smith, the present president of the church. Bro. T. J. Chatburn assisted.

Bro. R. C. Evans preached at the African M. E. church, of Independence, at eleven o'clock. Another of the brethren occupied the same pulpit in the evening.

Seven persons were baptized during the afternoon. They were confirmed after the afternoon preaching service by Brn. Briggs, Elvin, Kemp, and Garrett. Some were then administered to and some children blessed by those brethren.

The Sunday afternoon sermon at half past two o'clock was by Bro. W. H. Kelley. The leading points of difference between the faith and the general features of sectarianism were noted in contrast—the unchangeable and immovable character of the gospel being well stated and clearly illustrated. We did not get the name of the assisting elder.

Pres. Joseph Smith had been to Kansas City, Missouri, to attend and assist in the dedication of the Saints' chapel at eleven o'clock. The services were in charge of Bro. F. G. Pitt. Bishop E. L. Kelley offered the dedicatory prayer, and Pres. Smith preached the sermon.

The closing sermon of the conference was preached by President Smith in the evening. The house was packed, all space in the main floor, the platform, and gallery being occupied. The speaker outlined the prophetic character of the latter-day work, its peculiar mission to the world in reestablishing primitive Christianity and supplying to those obeying it the necessary communion with the Father and the Son essential to the production of godliness in the lives and characters of disciples. The spiritual accompaniments of the ancient gospel were characteristic of it that the fruits of obedience might be made manifest in those who were called by the gospel covenant to be partakers of the divine nature. Bro. John Chisnall had charge of the exercises.

By Monday morning large numbers of the delegates and visitors had returned home or scattered in various directions, visiting among friends,

etc. Some remained for a few days, however, and local authorities provided for further preaching services by appointing Bro. E. C. Briggs for Monday evening and Brn. A. C. Barmore and R. C. Evans for Tuesday and Wednesday evenings respectively. Thus ends the story of the conference.

THE SONS OF ZION.

It has been our aim to furnish the HERALD readers a statement or outline of work done or movements made during the General Conferences, that they be fully informed and be kept thoroughly in touch with the progress of the general work.

The Religio-Literary and General Sunday School Association Conventions, the General Conference, and the Daughters of Zion departments of work have been written up; and now comes an account of proceedings of the "Sons of Zion," for which we are indebted to the Chairman of the Advisory Committee, Bro. J. A. Gunsolley.

With what is furnished we trust that those of our readers who were unable to attend the conference will get the spirit of the progress of the body, that with those present there may be such assimilation in interest and understanding as shall result in mutual advancement.

We have said but little of the proceedings of the Daughters of Zion, leaving that feature of work to appear in due time in the Home Column. When time permits we hope to present some special items of interest in that regard, either in connection with that or the work being done by the Sons of Zion.

The lifework and duties of the sexes are mutual, requiring coöperation. We are glad to see a movement that gives promise of awakening interest and promoting work upon the part of fathers, husbands, and sons, for the purification of society and the elevation of "home life." No place on earth should be higher, none more sacred, nor none happier than the home. To its elevation and the maintaining of all that truly attaches to or forms part of it all should cheerfully give their hearty sympathy and support. It is apparent that the places where the greater part of persons' lives are spent are the places

where influences that enter into the formation of life character and general habits are formed, and that it is important that all pertaining to the home be such as is necessary to the general welfare of children, young people, adults, or aged persons — of all who comprise the family circle. Persons denied the happiness of a high order of home life can scarcely reach the usefulness and enjoy the happiness of those so favored, so privileged, so conditioned. People are exalted and benefited according to their opportunities and the use made of them; indeed, heaven itself is to be the result of the proper arrangement of all things in harmony with the conditions for which they are adapted in the eternal fitness of things. Therein are the eternal harmonies revealed.

We have always had faith in the principle that the race, if properly educated, would adhere to such conditions as it was inherently, naturally capacitated to enjoy; in other words, that children, and men, and women, if properly trained under correct home conditions and influences, would not exchange them for the vices or follies of the world; that the occasions or instances when they would do so would be rare, would be exceptional we believe,—at least among those of the household of faith, when such influences so prevail as to become the rule, instead of the exception. When we consider that "Zion" is called "the perfection of beauty," we are led to the conclusion that her children are to become such by so studying and so comprehending and applying the principles of life that they shall be perfected and sanctified by law—the principles of life and being which, observed by them, shall bring them into entire harmony with one another, and with God.

Largeness of life necessarily attaches or should attach to those who bear the image of God. Ability to discern its scope is necessary to fullest happiness. Men, and women, and children must learn and "know the truth" in order to attain and enjoy "the glorious liberty of the children of God." "Zion cannot be built up except it be by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto my-

self," said the Lord to his people in this generation. As the children of Zion are gathering out of Babylon it is in keeping with the spirit of the work that the evils of Babylon be not gathered with them nor be mixed into their social, domestic, or economic system. The spiritual evils—the dogmas of Mystery Babylon—are rejected, and so should all others be excluded. Under the commandment to "forsake all evil and cleave unto all good," that we "shall not live after the manner of the world," we discern the purpose of the Master to gather unto himself a "pure" people.

It is not difficult to foresee how that out of Zion the perfection of beauty God shall *shine*—his truth be seen and known—when we consider that a people who purify themselves and rebuke the world for its iniquity by revealing the possibilities of the gospel of life, shall be raised up and become "the pure in heart"—which is "Zion."

Foundations of character must be deeply laid in purity of heart and soul. No man has much of the God-nature in him who is unappreciative of the pure, the true, and the refined, in contrast or in preference to the sensual, the untrue, and the coarse. There is a probation of character when an individual comes in contact with and understands a principle or a person. Boys and girls trained to the highest appreciation of what they are inherently capacitated to receive will not exchange gold for dross, light for darkness, nor evil for good.

It is doubtless true that diversity of mind and character exists among every people, but all may so understand their work and so proceed to its accomplishment that each shall find his place and his work, and each continue in line, contributing to the harmony of the whole. And, men and women adorned by the virtues of uprightness, patience, humility, diligence, etc., will be potent for good as factors that lead upward and onward, inspiring others to walk in a high line of religious and general life.

But, here are the minutes of the Sons of Zion.

A meeting was held at Independence, Missouri, April 13, 1895, at eight a. m., to consider means of promoting reform among our young men and boys. Bro. Duncan Campbell was chosen to preside.

After prayer by T. W. Williams, remarks

were made by the following brethren: Duncan Campbell, Pleasanton, Iowa; J. A. Gunsolley, Lamoni, Iowa; R. C. Evans, London, Canada; M. H. Bond, Kirtland, Ohio; T. W. Williams, Council Bluffs, Iowa; A. C. Barmore, Bird's Eye, Indiana; F. J. Ebeling, Wheeling, West Virginia; R. B. Trowbridge, Parsons, Kansas; C. P. Faul, Clarksdale, Missouri; E. C. Ingraham, Clarksdale, Missouri; Z. F. Davis, Kansas City, Kansas.

On motion J. A. Gunsolley, T. W. Williams, and A. C. Barmore were appointed a committee to perfect a plan of organization to report at a future meeting. Adjourned subject to call of committee. Benediction by M. H. Bond.

A second meeting convened on call of committee at 6:45 p. m., April 13, Bro. Campbell presiding. Committee recommend that we adopt substantially the plan of the Daughters of Zion; and their Constitution and By-laws was adopted with such modifications as seemed necessary, after being discussed by Brn. Essig, Ingraham, Trowbridge, Gunsolley, and Tyson.

Proceeding to organize, the following-named officers were elected: Advisory committee, J. A. Gunsolley, R. C. Evans, E. C. Ingraham, R. B. Trowbridge, and T. W. Williams; D. F. Tyson recording secretary and C. P. Faul treasurer.

The advisory committee met and elected J. A. Gunsolley chairman, and E. C. Ingraham corresponding secretary, after which the following was agreed upon:—

The treasurer was instructed to furnish the chairman funds to pay for printing two thousand copies of the constitution. R. B. Trowbridge was authorized to purchase two thousand copies of circular letters and one thousand letter heads, provided they do not cost more than one dollar and fifty cents per one thousand. The corresponding secretary was authorized to draw on the treasurer for funds needed to defray expenses for postage for carrying on work of the organization.

The corresponding secretary was instructed to solicit the assistance of T. W. Williams in drafting circular letter.

It was agreed that each member of the committee should investigate the matter of suitable literature for use in local societies and confer with the chairman regarding the same.

The chairman was instructed to furnish the church papers with matter desired for publication in regard to the organization.

The following were enrolled as members: T. W. Chatburn, Independence, Missouri; Charles P. Faul, Clarksdale, Missouri; George Essig, Independence, Missouri; Zeno F. Davis, 613 South 8th St., Kansas City, Kansas; W. S. Brown, Shenandoah, Iowa; Foster Vickrey, Independence, Missouri; Henry Sparling, Burnham, Missouri; R. B. Trowbridge, Parsons, Kansas; J. A. Gunsolley, Lamoni, Iowa; Alma C. Barmore, Bird's Eye, Indiana; Francis J. Ebeling, 4728 Jacob Street, Wheeling, West Virginia; Delbert F. Tyson, Elmwood, Nebraska; Duncan Campbell, Pleasanton, Iowa; Albert T. Davis, Kansas City, Kansas; E. C. Ingraham, Clarksdale, Missouri.

A much needed work is thus commenced,

and, if properly supported, is certain to result in much lasting good. Like every other good thing, it must be pushed to make it a success. We hope to have many pushers.

Printed constitutions and by-laws and other matter will be prepared at once; so that local societies may be formed right away.

Our corresponding secretary is an earnest, active worker, and will cheerfully answer all correspondence regarding our work. Let all interested feel free to write him—E. C. Ingraham, Clarksdale, Missouri.

We hope that ere long every branch of the church will have a society doing good work.

The advisory committee will arrange program as soon as possible.

J. A. GUNSOLLEY, Chairman.

DESERET NEWS, ON KIRTLAND TEMPLE.

THE *Deseret News* for April 12, has a clipping from an article published in the Cleveland, Ohio, *Plain Dealer*, in regard to the Temple at Kirtland; at the close of which the *News* says:—

The legal title to the Kirtland temple now rests in the Reorganized Church, which obtained it through the courts in litigation with persons who had held possession for several years, after the members of the rightful owner, the Church of Jesus Christ of Latter Day Saints, had been driven west. It is said that an effort will be made to have the Reorganized Church, which is now holding its conference at Independence, appoint the next conference at Kirtland.

We call the attention of the *News* to the following facts. Some time after the departure of the church from Nauvoo, and Illinois, one Zadoc Brooks, began an attempt to reorganize the church and succeeded in gathering a small following. He was assisted at the start by Elder John E. Page, who did not remain actively with him long. Among others who were converted by Elder Brooks was Mr. Russell Huntley, a farmer and business man who lived at or near DeKalb, Illinois, quite wealthy and a very good and conscientious man. This Mr. Huntley went to Kirtland, with Mr. Brooks, and endeavored to rehabilitate the old town, in doing which he revived a judgment for a fine against Joseph Smith, on a justice's docket in the township on which execution was issued and the Temple sold, Mr. Huntley becoming the purchaser. Under this sale, Mr. Huntley took possession of the Temple and made extensive repairs upon it; and continued in possession until the Brooks movement failed, when Mr. Huntley left Kirtland returning to his former home at DeKalb, leaving an agent in charge

of the Temple which soon fell into decay again.

While living at DeKalb, Mr. Huntley fell sick, and desiring to leave the temple in good hands, as he supposed, he made a deed of the Temple property to Joseph Smith and Mark H. Forscutt, who took possession from Mr. Huntley's agent at Kirtland, and who were in possession when the suit to recover was instituted by the Reorganized Church in the courts of Northern Ohio. In the suit for recovery the church in Utah was made a co-defendent with Joseph Smith, Mark H. Forscutt, and some others, and due notice given that church both of the fact of the suit and the object sought by it. It is now rather late for the *News* to urge that the rightful owner did not get his dues in the decision of the court in favor of the Reorganized Church.

EDITORIAL ITEMS.

THE Saints of Elmira, Michigan, have been treated to an attack on the faith by one Joseph Musser, who did them no harm however. Bro. J. A. Carpenter made reply and satisfied the people with a true statement of the faith. The Elmira Saints have purchased a lot and are about to build a chapel.

Bro. J. P. Benson, Ozark, Missouri, requests Saints in that vicinity to obtain letters of removal from their home branches and join the new branch organized there by Bro. Henry Sparling. Address the secretary, Sr. Addie Hull, at Ozark.

Sr. Ida M. Griswold, Hutsonville, Illinois, reports the branch at Kibbie, Illinois, as prospering. The enemy is quieter and the Saints persecuted less. She asks prayers, especially of the sisters, for restoration of health and strength.

The St. Joseph, Missouri, branch numbers 311, not but 113, as given in late minutes of the Far West district.

Bro. S. A. and Sr. F. D. Rogers, living near Simeon, Nebraska, ask that some of the ministry make them a call and preach to their neighbors. Write them beforehand and they will meet the one who goes. Their request is urgent.

Elders laboring in or passing through Colorado are asked to write Bro. A. A. Fausett, at Mesa, Mesa county. He lives fifteen miles from

De Beque, the nearest railroad station.

Bro. Jacob Hershey reports good work done at Shelton, Nebraska, by Bro. Warren E. Peak. People came from long distances to hear; prospects are good for additions to the church when Bro. Peak returns.

Bro. Thomas Daley has been laboring successfully at Potter Valley, California, where he baptized three. So writes Sr. Rosa L. Sides in a late letter.

Another request for preaching from Harrisburg, Nebraska, from Bro. A. Sutton.

Mothers' Home Column.

EDITED BY FRANCES.

"When the cares of life are many,
And its burdens heavy grow
For the ones who walk beside you,
If you love them, tell them so.
What you count of little value
Has an almost magic power,
And beneath their cheering sunshine
Hearts will blossom like a flower."

SOUL-HUNGER AND SOUL-FOOD.

EVER since the Lord God lent his gracious presence to Adam and walked with him in the garden of Eden, the divine inspiration to believe in a Creator and to worship a Deity, became so ingrafted into the human heart that the long ages even to this day have failed to eradicate it. Even the benighted Heathen give evidence of its experience in their vain efforts to find peace and comfort in worshipping their idols. Words fail to describe the true nature of this soul-hunger; it must be experienced to be fully understood. And there are few, perhaps, however hardened or darkened with sin they may have become, who have not at times known something of this heaven-sent soul-hunger, even though they might be unwilling to admit it.

Soul-hunger is that hungering and thirsting after righteousness of which the Savior speaks in his sermon on the mount. It is the Divine touch within us, the living breath of the Almighty yearning after some mark of the kinship existing between the immortal soul and its Creator. It is a reaching out of the finite after the Infinite, a longing for something higher, nobler, purer than anything this world can afford. Can this soul-hunger be satisfied by gross, earthly means? If we hunger for bread, will we be satisfied with a stone? Nay, verily.

But we must be sure the hunger we feel is not merely a craving for some new excitement or amusement; we must examine our hearts by the searchlight of God's word, and know of a surety that we desire the pure milk of the word; and that we hunger for the soul-satisfying bread of life. And even as when our bodies hunger, if we are filled with pain and disease, the nourishment we take will do us little good, so our soul-hunger cannot be satisfied while sin is cherished therein.

We must be emptied of sin and self, and with humility and purity of heart, partake of the life-giving manna. For if we regard iniquity in our hearts the Lord will not hear us; and as bread is to the body, so is prayer to the soul, for no other form of worship can so lift the soul from the clinging cares of earth, or can make us so realize the redeeming grace of our Lord and Savior Jesus Christ, the richness of the love of God, and the blessed communion of the Holy Spirit. It has been truly said that

"Prayer is the Christian's vital breath,
The Christian's native air."

Another form of soul-food is the earnest, prayerful study of God's word. "All Scripture is given by inspiration of God, and is profitable for reproof, for correction, for instruction in righteousness," says the inspired apostle; but surely when we study the words of Jesus and meditate upon them, we are being fed upon the finest of the wheat. When true hunger exists in the soul it will soon manifest itself in a desire to meet with God's people and to worship with them. Well may the hungry and thirsting soul pray with the Psalmist, "O, send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. For blessed are they that dwell in thy house, for there we may taste of the goodness of the Lord, there we shall be abundantly satisfied with the fatness of his house, and he shall make us to drink of the river of his pleasures." AGNES MOORE.

JERSEY CITY HEIGHTS.

"CHARITY."

"Have a tear for the wretched, a smile for the glad,
For the weary, applause; and excuse for the sad;
Some help for the needy, some pity for those
Who stray from the path where true happiness flows.
"Have a laugh for the child in her play at thy feet,
Have respect for the aged, and pleasantly greet
The stranger that seeketh a shelter from thee;
Have a covering to spare if he naked should be.
"Have a hope in thy sorrow, a calm in thy joy;
Have a work that is worthy thy life to employ;
And oh! above all things on this side the sod,
Have peace with thy conscience, and peace with thy God."

RETROSPECTIVE.

WHILE contemplating writing the letter the sister had reference to in Leaflet No. 4, I was considerably troubled in my mind as to whether it would be proper or not to write such a letter for publication in the Home Column. I was perplexed between propriety and duty. While laboring under this burden I asked God to give me some evidence as to

whether I should or should not write upon the question that is vexing the souls of hundreds, yes, and I may say, thousands, of women to-day. God answered my prayer. I was standing in my room bending over a little table, upon which I usually write, when there was suddenly laid before my eyes a large pile of papers. I picked up some and examined them. The reading seemed to be all knitted together as you would knit a stocking, only it was in square sheets. Some were finished off and the yarn made fast, while others were not finished, and in taking hold of the end it could be unraveled. I was rather puzzled to know how anyone could write by knitting.

While wondering in my mind about all this writing my attention was drawn to a certain piece of paper that projected from beneath. I drew it out, albeit it appeared at first to be blank, but the letters suddenly came before my eyes, which were so large it filled about half the sheet, W-r-i-t-e. I turned it over and again the same letters appeared, W-r-i-t-e, W-r-i-t-e. It seemed to be the very paper I was looking for, although it had nothing on than the above. I felt satisfied and I awoke. After writing one or two letters upon the subject which my sisters will remember I called upon others who were more competent to pick up the "dropped stitch" where I had left it. But few seemed to realize the necessity of it at that time, and even now there is a seeming reluctance on the part of those who might aid in this matter to keep it before the Saints. Since then you all know what has transpired. The Daughters of Zion have sprung into existence, a few pamphlets have been printed and issued, and, I think, should be kept up.

Zion's Religio is another good organization; but think this is not complete until the young brothers and sisters can have their separate meetings at certain times appointed, where each sex can be more fully and perfectly taught the laws of their being, the brothers by a brother, the sisters by a sister. As long as we cannot avert the evil in any other way that has followed the children up to their youth, both male and female, let them have their private or select meetings and be taught these things, and thereby forestall much evil that might be brought to their posterity through their ignorance, or for want of being taught, warned, and forewarned of these things.

We are not blind to the fact that this generation is fast passing away and our church will soon pass into the hands of the rising generation, and we should do our utmost to see that they are properly fitted and thoroughly equipped to assume these responsibilities. Our situation as parents may be and is a trying one, especially to one of keen sensibility, but let us bear in mind for what we are laboring, and let not the interest of our posterity become a "side issue," just because we are ashamed to "open our mouths." Bashfulness, to me, is unseemly in this case, when it is a necessity, and so much is at stake, and depends upon it. Why blush to do our duty to our children when they are part of our own beings, our own flesh and blood, subject and heirs to all the

temptations and every device of Satan. I have known some people who could stand and talk over the back yard fence for hours together with their neighbors about the sins of other neighbors and their children, while their own were allowed to run rampant to destruction and were indulging in the same vicious and degrading habits. It was so much easier to watch for the sins of their neighbors' children than their own. But it becomes parents to be on their guard with their children against influences that are so destructive to both body and mind, and are a source of more wretchedness and misery than any other one cause, which tends directly to weaken and destroy the force and energy of the physical system and impair the intellect, weaken the memory, and debase the mind. And again I say parents and those who have children in their charge should be on their guard. The habit is generally acquired early in life, and they should be watched, and their movements noted. Look closely for the symptoms; they can easily be detected.

"But," says one, "we have heard enough of this, and it's too delicate a matter to talk about, and it will only put impure ideas into their heads, when perhaps they wouldn't think about it;" and she don't think her children will ever indulge in such degrading practices. Foolish, mistaken parent! It is only false delicacy that restrains you from doing your duty, and if you don't attend to your children's interest and education, some one else will, and it will be too late then to counteract or try to break up the habit. In this case the parent is more to blame than the children for the ruin which this dreadful vice entails, for it might be prevented or broken up in its early stages. Why hold up your hands in "holy horror" at the mention of the work the Daughters of Zion are said to be engaged in, or at the language used in the little pamphlets? (I wish they were issued every week.) What parent would not shrink with terror on beholding her child ready to fall from the roof of the house? But how many will stand mildly by and see that child go down to ruin morally and physically!

Young mothers, who have all the education now at your command, if you will avail yourselves of it and all the lessons you need to be taught in regard to the physical education of your children (which was not our privilege when our children were babes), look well to the ways of your little ones. Don't be afraid to teach them. Begin before they are born. Some may wonder how that can be done. I believe I stated once before, their education began even before the very beginning of that little life, and in that case it may be the little one has received the defilement of its nature through your ignorance of the law of *continnence* and your own desire for pleasure. Remember there are some sad and well-authenticated cases in which the poor little beginning of child-life has been found in the afterbirth of a living baby. Then it is your duty to try and do your very best for it before its birth, and, to quote from Bro. J. A. Gunsolley in Leaflet No. 5, "The child has certain inalienable rights, and among

them is the right to be born properly, the right of equal chances with his fellow creatures, and to deny him this right is to deny him the greatest boon which lies in the power of parents to give. They are a part of your very selves, and if after birth they perchance develop thorns, ask yourselves the question, 'Are they not of our own planting?'" And in this case it is better to begin with them while they are pliable, flexible, and the little twigs are tender. "Turn them to the right." None in the world have such an affection for their interest or should have. You have the greatest authority over them, are the better acquainted with their tempers, dispositions, and inclinations. Your opportunities are many to teach them to respect their little bodies while young. It will be so much easier to do it then than in after years when they have grown older and the young twigs have become an oak.

As I read over the little leaflets again, I ask myself the question, What use to repeat all this again when it has been written so plainly before by others? Ah, yes, so have the first principles of the gospel, which are ever so old, yet ever new, and which have to be rehearsed and re-rehearsed. For are there not continually being ushered into the world souls which need salvation and everyone stands upon its own individuality? So with the physical education as well as spiritual, each one has to receive its own individual treatment.

How willing would I be to again pass through the same fiery ordeal of bringing the same number of children into the world (and it's no small number) if it were possible and I could do so with the experience I already have and the same lessons and opportunities you younger mothers have. But as long as I cannot, I am willing to do the next best thing; that is, use my influence for the good of others. We are living in a day when plain talk is necessary, though I am aware that it is considered by some to be shameful, disgraceful, and who stigmatize the utterances of those who differ from them. But let us bear in mind that the boys and girls of to-day will be the fathers and mothers of the coming generation, and that false modesty has been too long a barrier to the truth. But we must "feel our way." And I think I can venture to say that in the near future the pulpits will not be considered too sacred a place to reveal the truths which have so long been kept veiled because of a false delicacy. The signs of the times cannot elude the active, zealous Latter Day Saint, and "hope" announces in prophetic tones, "she" will fulfill her mission. And may the intent sanctify the form, is my prayer. More anon.

AUNT PATIENCE.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

BRO. U. W. GREENE, of Jonesport, Maine, requests your faith and prayers in behalf of Bro. Frank F. Kelley, of Indian River, Maine.

Mrs. S. Weldon, of Walnut Creek, California, asks your faith and prayers in behalf of Bro. Mulliken, also of Sr. Maud Weldon, that God may restore them to health.

Letter Department.

JONESPORT, Maine, April 8.

Editors Herald.—The new year opens favorably for the work in the "Pine Tree State." In January, accompanied by Bro. Frank Kelley, of Indian River, I visited Tenant's Harbor, the site of our last reunion. Large audiences gave attention to the word and some are near the kingdom. Soon after leaving there, Malvern hall, the use of which was freely tendered us by the owner, Mr. Levi Hart, was burned, together with his store and home. Our visit to Mountainville revealed an interest on the part of several, who expressed a desire to obey the gospel as soon as the ice went out. Winter baptizing in Maine is not always the easiest or pleasantest work, but then we will continue to reach water if the people are ready therefor. We tried to cheer the Saints and friends at North Deer Isle, then crossed the water to Sedgwick, the home of our genial district president, William G. Pert. Given to hospitality, anxious for Zion's prosperity, he is one of our most zealous ministers. I would that there were more of our men like him, instead of so many *do nothings*. What excuse can any man holding priesthood give the Lord for refusing to do his duty? Some even refuse to attend meetings of the church. Let me suggest to slothful officials everywhere, read the revelation of 1894, paragraph 7, once more and see to it, before God that you do your part by looking after the local interests, that the traveling ministry may push out into the great harvest field.

Accompanied by Hallie Pert, we journeyed to West Surry. The cordial reception given us by Bro. and Sr. Cunningham soon banished from our minds the unpleasant trip. Bro. C. is developing into an able defender of the work. He holds the fort there and at West Ellsworth. Bro. Kelley's health had been gradually failing; he has a tendency to hereditary pulmonary affection. It was deemed necessary for him to return home. Sadly I gave him the parting hand. He is possessed of some of the finest qualities, and seemed eminently qualified to develop into a worker, approved of God and man. We pray he may long be spared to us. A series of meetings held at Green's Landing, appeared to leave a few seriously considering the "question of questions," and a better feeling among the Saints. They will probably erect their church building in a few weeks; lumber all on the ground.

On the first trip of the steamer "Frank Jones," I came to this place. The elders all find a home with Bro. and Sr. Walker, who for years have ministered to their needs. Under all conditions they extend a hearty welcome and make you feel at home. During the winter Bro. Walker has held services on Wass Island, an Advent stronghold. They made threats of personal violence against him, such as tar, feathers, etc., and persistently disturbed the meetings. The schoolhouse was opened for us by the town officers, much to the disgust of the Advents. They constantly affirmed there was "no law for Mormons." On March 31 I went to the

island with several brethren. We were forbidden to land, but found a spot they did not control. Bro. Alonzo Beale made us welcome, and a number attended services. On Monday night we detected signs of the coming storm. On Tuesday night it broke in all its fury. Such a scene I never witnessed before; horrible execrations against Joseph Smith, oaths, screeches, demands for miracles, challenges to fight, etc., etc. Our friends were in the majority, fortunately, so no personal harm was received. The fracas was heard in Jonesport one mile and a half away. The next morning I gave the principal cause of the trouble a taste of Maine law. His fun cost him twenty-two dollars and fifty-five cents and a two hundred dollar bond to keep the peace for one year. I was pleased to see the host of friends who rallied to our support. The man did not relish his medicine, but his malady required active treatment.

I baptized two at Indian River last Friday. The district has purchased a tent, which arrived that day. Prospects good in all directions.

In hope of final triumph,
U. W. GREENE.

SYDNEY, N. S. W., March 16.

Editors Herald:—Since writing the last time our meetings here have been progressing splendidly; have had good attendance and good liberty in presenting the restored gospel. I have baptized quite a number more of splendid people. Have baptized fourteen since the beginning of the year and several more say they will obey soon; so the Sydney Saints are rejoicing in the increase that our loving Father in heaven has given them. May they ever prove themselves worthy before the Lord in faith, humility, zeal, and purity, as becometh Saints of the living God.

Bro. Wells has returned from Victoria and I was glad to meet him again after a separation of seven months.

I trust the Lord may give us a prosperous year in gospel work. We ask the church to especially remember us in their prayers that we may have power to do much good for the Lord Jesus.

My home address is Tuncurry, New South Wales, Australia. In hope,

JOHN KALER.

BAYPORT, Mich., April 9.

Editors Herald:—I have been laboring some for the Master this winter, but it has been so cold, with so much snow, it was hard for people to get out. I have been most of the time alone, but the Lord has blessed me in the work. I have administered to the sick a number of times and the blessing came. One evening as I called at Bro. Robert Perry's I found Sr. Perry very sick with scarlet fever. She made request and I administered to her, and she was healed. Bro. J. A. Grant and I administered to Sr. Flynn, of Akron, and she was raised at once. Sr. Vadie Harder also has another testimony to bear of the healing power of God although the blessing was withheld about two hours; but when it came she knew it was from God.

I left Bro. J. A. Grant in Akron, Tuscola county, where we were having large crowds and a good interest. I was sorry to leave, but Bro. A. McKenzie was there to help, and I had to come home to get ready for farming. We were preaching in Bro. Flynn's new blacksmith shop, and I think we had between two hundred and fifty and three hundred out some nights. We met Bro. J. H. Lake's nephew, Joseph Lake, about ten miles north of Akron, and he received us kindly and came to our meetings in the schoolhouse near his place. He is building a new house and says when he gets it finished he would like to have his uncle come and pay him a visit. I think he is a fine man and Mrs. Lake a fine lady.

Your brother,
WILLIAM DOWKER.

JOHNSTON, R. I., April 9.

Editors Herald:—With a kind of lonesome feeling creeping over me I write this letter; and while it is true that I am in God's Providence, I should very much like to be in God's Missouri about this time of the year.

When last I wrote I was at East Dennis, on Cape Cod. From there I went to Providence and spent Christmas at home. On Wednesday evening, December 26, I met with the Saints at Bro. Gondolf's and enjoyed a very spiritual time; in fact I think I was as near heaven as I ever expect to be in this present life; but then all pictures must have shade as well as sunshine, and as I went from the hallowed place where God met us by his Holy Spirit I felt that in mind I was as near the place where Satan dwells as I ever wish to be in this life or any other. On Sunday I preached in Fiskville in the morning and at Providence in the evening. Attended meeting at Bro. Arnold's January 2, and went to Stillwater on the 3d. My card did not reach Bro. Smith in time, so could only hold one meeting, which I did, speaking to a few with good liberty.

Saturday found me in Brockton, where I was kindly entertained at Bro. Isaiah Ames'. I met with the Saints on Sunday morn in sacrament service and felt the presence of the good Spirit. I spoke in the evening, and continued to hold meetings throughout the week in a number of places in town. The weather was against us and the preacher in poor trim, but we trust good was done, and feel to leave the work in the hands of the Lord.

On Saturday I left Brockton to attend the Sunday school convention. From Brockton to Providence I had company on the train, Miss Maud Cane and Bro. John Hoxie being passengers. At the Providence depot we met with several of the Saints, Bro. F. M. Sheehy's noble form looming up among the rest. The convention was all that could be desired or asked for, marked improvement being manifested at every turn. Thank God for the Sunday school! The evening service was devoted to concert exercises which were excellently rendered. Little Randall Sheehy gave us a German recitation which pleased all. Altogether I should say that it was the best convention held thus far in the history of the Massachusetts association. Bro.

Sheehy went to Swansea, and the writer remained in Providence, meeting with the Saints at Bro. George Gates' on Wednesday night, then went to Fiskville and preached Friday and Saturday. On Sunday I spoke in Providence morning and night. I received a letter from Bro. Sheehy on January 24 to join him at West Dighton and so took train next day. I arrived at Dighton and started to walk over to West Dighton, but unfortunately lost my way and it was nearly dark when I arrived at Sr. Clark's. Then I found that Bro. Sheehy had left that afternoon, concluding not to hold meetings, as the Methodists were about to begin a revival of uncertain duration. It began to storm and the prospects looked rather gloomy. West Dighton I should say is about six miles from everywhere; that is to say, it is the center of nowhere as far as railroads are concerned; but there are good people there as well as elsewhere. The storm abated and I took passage in the mail carriage to Dighton and boarded the train for the "Hub." Dear old Boston, with all thy faults I love thee still! And I guess some of the other brethren feel that way also. Although unannounced I was made welcome and felt—well, glad to meet with my old and new friends in the gospel covenant. I preached to the Saints and friends morning and evening.

Friday, February 1, at home. As the clock on the shelf slowly ticked out the minutes between nine and ten p. m. there came a quick ring on the bell announcing the visitor which proved to be not only one, but two; yet somehow the two were made one in a few minutes, and the branch record in Providence will read: "Sr. Florence Smith" instead of Sr. Florence Briggs as heretofore. Bro. George and Sr. Florence are both workers in church and Sunday school and will make good missionaries. Saturday night found me in Attleboro where I was kindly cared for by Mr. and Sr. Rodgers. On Sunday I walked to Plainville and preached to the Saints in their neat chapel, then went by horse power over to Sheldonville and spoke in the evening. I always find a good home at Sheldonville. In fact, I do most everywhere. On Monday I made several calls among those friendly to our work, and pray God to bless them. Was in vicinity of Providence until the 20th; on the 17th, however, I had the privilege of listening to one of Bro. W. H. Kelley's characteristic sermons, then went with him to spend the night at Bro. George Gates'. On returning we both felt wakeful, so talked, I don't know how long, then Bro. Kelley began to play on a very peculiar instrument. I do not think it could be considered musical, although he seemed to enjoy it.

The next place visited was Haverhill, where the writer was domiciled at Bro. Frost's. Preached Thursday night. On Friday afternoon in company with Bro. Frost I attended a patriotic meeting which was very good. Bro. Bullard came in on the evening train and with his assistance I tied the nuptial knot that made Mr. Frank Brown and Sr. Carrie Steele one. May God grant them a long and useful life! On Saturday morning I was called to administer to the little child of Bro. Frost, who had met

with a sad accident. She lingered for a few days and then went home to God, "for of such is the kingdom of heaven." On Sunday I spoke to a few in the hall in Haverhill. On Wednesday I met with the Saints in Boston at Sr. Sheehy's. Quite a number were out and a good time was had. Bro. Arthur Phillips was ordained to the office of teacher by the writer, assisted by Brn. Bullard and Blanchard. From Boston I went to Attleboro but could not make appointments just at that time, so on Sunday met with the Cranston people.

After several attempts to visit Dennis Port I succeeded at last, and Saturday, March 9, found me whirling along in the direction of cranberry bogs and good people; that is, we hope they will all be good sometime. I found a resting place at Bro. Charles Young's, and began to preach in the chapel. A few came out, but the audience kept increasing. On Sunday the 17th I went into the clear cold waters of old ocean, leading Mrs. Garfield, who is now rejoicing in the truth. God grant that others may follow. I continued until the 24th, preaching to good audiences, the last meeting being the best in point of numbers; but I was alone and sick, so forced to stop. I went over to East Dennis, but continued to grow worse, so left for home, where after a number of days of suffering I received faith sufficient to be healed, so sent for Bro. Gates and am all right again. I preached Sunday in Providence and attended meeting in Cranston. To-night I am to preach in Fiskville and continue this week if interest is good. Yours as ever,

GEO. W. ROBLEY.

WALKLEY, England, March 30.

Editors Herald:—We are glad that the work of God is moving along in the various parts of the world, and that the gospel gifts are enjoyed like they were anciently. I feel to praise God for the good news that comes to us through the *Herald*, and that we have such good, instructive books. I am also proud of many of my brethren and sisters here in England and have a warm place in my heart for many in America; yea, the love of God constrains me to love all mankind and to labor for their good. I believe many in the European mission have been made glad by the ministrations of the apostles; they have done great good. We look upon Bro. Caffall as the grand old man. We pray that God will spare his life and land him safely home again, and as the future record will reveal the work done, may he with everlasting joy behold the fruit of the good seed sown. As members of the body of Christ we should use the means at our hands and advance ourselves all we can, and not wait for anybody or anything. It has often been said that God helps them that help themselves, and that learning is better than silver and gold. The Savior said, "Learn of me." If we will do this, we will do well. There is grand importance in those words of Christ, no matter how simple they may appear, and only those that are strict in keeping the commandments of God can realize the blessedness that flows from God to them. The peace,

and joy, and freedom from peril and tribulation is of great worth to man. Well might Paul say, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

Peter said, "Abstain from fleshly lusts which war against the soul." Let us conform to those laws which will bring to us the best reward. It is admitted that all things are governed by law. The Lord said to the Seer, "And again, verily I say unto you, that which is governed by law, is also preserved by law and perfected and sanctified by the same. That which breaketh a law and abideth not by law, but seeketh to become a law unto itself, and willet to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment; therefore, they must remain filthy still."—D. C. 85: 8.

We are commanded to be clean that bear the vessels of the Lord. How can we except we comply with the above? The Psalmist says, "The law of the Lord is perfect, converting the soul."—Ps. 19.

We have heard it uttered that Zion's tribulations are passing away. What welcome news to the Saints!

Again, the Lord says, "O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day."

I feel thankful that we have such a church paper as the *Herald*. It meets one of the great necessities in life. It is my desire to tell the glorious news to man. We have faith to believe that all the earth will be filled with the glory of the Lord, and the knowledge of God cover the earth as the waters cover the sea.

We have one of the finest meeting rooms in this city. We pay twenty pounds per year, for rent; have had it about eight years. There are a few active Saints in Sheffield, and some careless ones too. The branch officers are striving to do their duty, and hope to meet with success ere long.

Yours in hope,

H. HOOLE.

OZARK, Missouri, April 1.

Editors Herald:—I have just closed meetings at this place. Elder John R. Wedlock rendered valuable assistance. At first the congregation was small. The M. E's. South were holding meetings, but our meetings continued to increase in number and interest, so we continued beyond our time, and we had the pleasure of seeing nine souls enter the kingdom, some of them the leading lights of the town.

God blessed me wonderfully in presenting the truth. To him be all the glory. Many were the invitations to return. We left many more near the kingdom and made many friends. Two years ago I was here and had to preach in the streets. This time I had the Presbyterian church. We now have nineteen Saints in town and we organized them temporarily into a branch, with Elder J. H. Wedlock president, Sr. Altie Hull clerk. I left this afternoon for General Conference. All the Saints feel strong.

Could I have staid longer more would have joined, no doubt, but we are thankful to learn that Bro. Pickering, of Springfield, has bought out the lumber yard at this point. The Saints rejoice at the news.

In bonds,

HENRY SPARLING.

STONE CITY, Texas, April 3.

Editors Herald:—Bro. J. A. Currie, Sr., and I set out March 27, for Lee county to do some missionary work, about forty-five miles from my home. We arrived at Mr. Gainey Sherrill's, on Thursday evening, the 28th, and found the folks all well except Sr. Sherrill. She had an attack of rheumatism. We administered to her as requested, after which she got much better, but not altogether well. Next morning we went about six miles away to see a family whom we understood wanted to hear the gospel. After arriving we sent out an appointment for preaching at a schoolhouse near by, for Friday night. We met a small congregation at said place, and the writer preached to them. We left another appointment for Saturday night, when we met a much larger congregation than on the night before, and Bro. Currie preached to them.

Among the congregation was a Campbellite preacher of note, from Hill county. He wanted to preach at the same place on Sunday night if we did not preach. We told him we could not tell at that time whether we would or not. We met the people on Sunday at eleven o'clock, and the writer preached to said preacher and a congregation of interested hearers upon the identity of the church, taking for a text, "Seek first the kingdom of God and his righteousness." We talked about one hour and a half upon said subject and then announced that on account of other engagements we would not preach at night, wherefore the preacher arose and stated that they had heard many truths that the oldest man could not deny, but that there were some things he objected to, and that if the people would come out Sunday night he would do as Aquila and Priscilla did for Apollos.

On account of some in the community wanting us to baptize them, we sent one with them to find water sufficient. We went about seven miles away to a public tank, or pond. After we had arrived and were waiting for some to come to be baptized who had gone to get a change of raiment to be baptized in, a man living near by, acting as agent for the adversary of righteousness sent us word by a Baptist preacher that he did not want us to baptize in the tank as he got water there to use. We understood the design; the tank was not fenced; all stock had free access to it. Boys wash in it any time they wish, for it is a public tank, and even dogs have the privilege to swim in it; yet the man objected to us using it to baptize in. The Baptist preacher who brought us the message said he did not think it would hurt the tank or make the water any more unclean to baptize in it. However, we postponed the baptizing until next day and set out again in search of more water. We traveled about six miles to a running stream,

nobody objecting to the use of it. The writer baptized four souls and among them one old member of the Campbellite Church, one Baptist, the other two not being members of any sect. There are a number of others in that section whom we expect to come into the kingdom of God. Some are very near it, one lady, who is a member of the Campbellite Church, told me she expected she and her husband would come in. Her husband was away from home at that time. If he had been there I suppose they would have been baptized then. He is also a member of the Campbellite Church. After the baptizing we returned to Bro. Sherrill's, whence we had started out in the morning, where Bro. Currie and I confirmed those that were baptized and left them in the hands of God, hoping that they may fight the good fight of faith and come out victorious in the end.

We expect to be able to go back there in the future and gather together some other scattered members in that section of country and organize a branch of the church. Notwithstanding we met with some opposition and disappointments we went on our way rejoicing.

I find Bro. Currie a very acceptable companion in travel and a zealous worker for the cause of righteousness.

Yours in bonds,

E. W. NUNLEY.

JASPER CITY, Mo., April 7.

Editors Herald:—Having had considerable correspondence of late by reason of my letter in the *Ensign* some few weeks ago, I thought it advisable to write a short article for the benefit of the readers of the most valuable paper in the world—the *Herald*, and more especially to the Saints that contemplate moving from the North to the State of Missouri; or, in other words, the land of Zion; for Zion it is, if we so make it; otherwise it may prove to be just the reverse.

Times here are hard as is the cry elsewhere, and them that have a big plaster on their farms are almost compelled to sell out at some price, hence a good time for the Saints to buy, if so be that they can sell to an advantage where they are; but would under no consideration advise any of the Saints to sell their good homes anywhere throughout the States with a view of buying a farm or home in the State of Missouri, without first preparing the way before you, as God in his word directs. Do not take the word or judgment of any brother or sister in matters of so great importance. I would not have you understand by this that your brethren in Missouri are of a questionable character, without brains, light, or judgment; but we have not all been rocked in the same cradle, but have been brought up in different climes and under different circumstances, hence look at matters and things so differently that what to us might appear green others would call blue; hence to save getting the blues come and see the country for yourselves, and prepare the way before you, and all will be well, and no one to be blamed or have his or her feelings hurt.

This is a fine country, or it appears so to

me. Come and see for yourselves, and, you may make my home your home while looking up a suitable location, and I will aid you all I can; or, if you will inclose a stamp with your inquiries I will answer as truthfully as I know how. One day of late I answered fifteen letters of inquiry, so you notice that it takes stamps. My time and paper I am willing to give you, and stamp too if need be. Would say to those that contemplate moving South, bring no northern work horses with you as they are quite liable to die before getting acclimated, unless you do not work them. Young horses will, as a general thing, pull through all right; but teams are cheap here, and can be bought at from forty to one hundred and twenty dollars. So come ye up hither to the land of Zion as you and the Lord shall prepare the way before you. And, why not form a colony and buy up a large tract of land and move up in a body and divide it? Could you not make a heaven on earth? What think you of this? I may write later on. In gospel bonds,

J. C. CHESTENSEN.

Original Articles.

SERMON BY PRESIDENT JOSEPH SMITH.

At Lamoni, Iowa, December 31, 1833.

RETROSPECTIVE.

I PRESUME that on the morrow, and probably before the day has come, there will be a good many resolutions made for an amendment of the lives and conduct of the individuals who made those resolutions. I presume that many will to-night take the past year and their lives during it under consideration, and examining them as closely as they may, find out whether or not there was anything in them that required amendment. I am sure that many of the more thoughtful of you will be doing this, and though you may make resolutions which are only to be broken as time shall pass along, it is evident to me that there is benefit to come to every one who will carefully study his past life.

It is possible that your speaker may say some things to-day that may be accounted harsh, sharp, and reflective; but only a little while ago, while listening to one of our eloquent speakers, we heard him say that it was the province of the preacher to endeavor to make the people better; and unless there is a sense of shame left in the human heart, under any and all circumstances there will be no amendment of life. Unless there shall be something that shall react from the administration of a reproof, there is

nothing in the child that will warrant effort for reformation on the part of parents or teacher.

You are aware that constituted as I am, in a sense, the life of the whole church, from its highest quorum of elders down to its membership, passes in review before me; and that in a great sense both the church and much of the world hold me responsible for the moral character of the church. The conduct of the membership, and especially of the ministerial membership, is said to reflect the character of the head; and the question is frequently asked me, Do you recognize the right of your ministers to say thus and so? Do you indorse such and such statements, such and such actions upon the part of your ministers? And these questions are asked both by the world and those who are inside the body. If in any sense I have to bear the sins of the body for the past year, I am a worse scapegoat than the one in the wilderness; and if I am to reflect all the good they have done, I am one of the best men in the world; and when I have said this, I have answered, in a sense, to my conscience. I state frankly that there are some things I don't want to confess to God for the body, and I believe that there is not a single thing that I shall do that will divert the stroke of punishment from them that are deserving of punishment, or that will stop the word of commendation and reward to those who are worthy.

In order that you can see what I am driving at let me call your attention to some things. We are told and we preach it, that every man is held accountable for his own deeds and misdeeds; that God has not proposed to take the agency of anyone from him; that he will give him that which will elevate and ennoble him, and in no sense will he rob him of his responsibility; and every one of you know—that is, you who have traversed this weary warfare—that you have to answer to God for every step of progress that you make and every step you lose; and you neither expect me nor any other individual to stand between you and your reward; and necessarily you cannot expect me or anyone else to stand between you and punishment, if you deserve it.

Now I hope that the young will pay

attention to what may be said to-day, for I am told that some of our young people are unruly. I have seen boys and girls go out this morning, and that is disrespectful to the body; and if we should carry it to the extent of the law, we can close the doors and keep every one of you here until the benediction, no matter what might be the exigency for you to go out. Let me give these young people some advice,—and tell those who are present for those who are absent,—a father's advice and that advice is this: If you go to the place of worship simply to have it said that you have been there, don't wait for the service to begin, but you go out. Don't do that, because when you do you are making an excuse to your parents or to those who are your guardians, that never will stand in the day of judgment; for the good Spirit knows that you are making a sad mistake; and though you may hoodwink an earthly guardian, you cannot escape the searching eye of him who will finally judge all men.

I have heard the presiding elder plead for order. I have told him if one of my children was acting disorderly I would see that order was kept by that child, for I would see that he did not disturb the congregation. And my children have thought I was hard when I have seen them sitting in the rear corner, and insisted upon their coming forward to sit in the amen corner. If the parent expects the preacher to do the child good, he must see to it that the child is in a condition to understand what the preacher says. I wash my hands of the character of the parents in this congregation by simply telling them that if the Spirit by which we teach is true, it is for our misdeeds that we have to answer and we shall be called to account for the effect our teaching is having upon our children. I use this to illustrate a principle, and that principle is this: that the thing which is right or the thing which is wrong has to be determined in the mind of the individual who does it. You cannot come to me and ask me whether such and such a thing is right, or whether such and such a thing is wrong, and expect me to write down a precept for every action of your life; for that is a mistake that

was made under the old law, and the apostle has written that there were statutes written that neither we nor our children could keep. They were grievous unto our fathers, and they could not keep them.

Not a great while ago we heard the doctrine presented that we were to teach our children the law, from the rising to the setting of the sun; that we should teach them when we rise up and when we lie down; and we were to be diligent in teaching our children the things of the law. And it was quoted from the old-time Scripture in reference to it (I think in Deuteronomy). This was a duty enjoined upon the children of Israel, but here is this proposition under the influence of that which is a better covenant, of that which is written of by the Apostle Paul, by which we are given to understand that that covenant was to be put in the heart of every disciple. God was to write his law in their inward parts; he was to write it upon their hearts. Now what would be the result of such a thing as that? Would it be of such a character that I must bind it upon my wrists or phylacteries with the commandments written in it that I should remember it, or of such a brief character that I write it upon my forehead and carry it there in order to remember it? Is it of such a character that I should have it written in a code, and that every moment I should sit down by the wayside and con over that which was written that I might not outrage the covenant, that I might not forget the tokens of that covenant, that I might not forget the conditions of the covenant, but remember them one by one?

One of the reasons why I present this thought this morning is this: We are constantly receiving at the Herald Office, questions like the following: Is it right for the Latter Day Saints to do this? Is it right for the Latter Day Saints to do that? Is it right for a minister that he should teach thus and so, and conduct himself thus and so? Is it right for the teacher or the deacon to do this or that? I confess freely, that under the constant repetition of such questions as these, asked by the people of God, I begin to think we ought to go back under that schoolmaster to do away with this everlasting nagging at each other

by such questions as, Is it right to do this? Is it right to do that? It is supposed when persons ask that question of me that I know whether it is right or wrong. If I write down what is my opinion concerning it, if it does not suit the one that writes for it, it is "only Brother Joseph's opinion, and it is worth just so much; but he is no better a judge of the law than I am. I can read it as well as he can;" then his heart is not softened, but his persistence in his own course is hardened.

It is the opinion of your speaker that the office work of the Spirit was intended to fill the office work of the law in its entirety; that it was absolutely necessary to put into the heart of man a Spirit which, if he followed its dictates, would lead him to do that which is right continually. I know there is down in the heart of nearly every individual a wonderful amount of selfish honesty. We desire and affect to act right under all conditions. I am sure of that. I see it illustrated in a great many ways. I have only to pass along where wood is being corded and I can see it; I have only to pass along where hay is being weighed and I discover it; I have only to pass along where corn is being weighed and I discover it; and indeed we may say in all the transactions of man with his fellows, we may discover it. I discover that down in this human heart there is a selfish character that is deadening the moral quality of the individual. He does not intend to be dishonest, but he stretches his honesty to the extremest limit, and keeps within the line of not being questioned. Well, now, he does not do it to break the law, but it is simply his moral conviction that is stifled; he does not let the spirit and influence of that which should be with him as a token of the covenant come in the place of the law. For instance, it is said, "Thou shalt not kill;" but we have to go to the code to ascertain what killing is. There you see it is to take the life of a fellow being, and yet you will say it is justifiable to take human life under certain conditions, and we have been so careful in respect to this specific quality of the law that we have entered upon our code that we cannot punish a man for crime who is not morally responsible,

not capable of discerning that which is right from wrong.

Only a little while ago, in October last; the mayor of Chicago, Carter Harrison, was shot down by a disappointed office seeker by the name of Prendergast. He has been tried and the jury has found him guilty of murder, and sentenced him to be hung. A motion for a new trial has been made upon the plea that the man was insane when he committed the murder, and consequently was not responsible. If he was insane, then every man that kills his fellow man is insane—emotionally insane. If that motion of insanity excuses him from answering to the law, then every wrong which men do in the world under the influence of selfish interest is the result of insanity and we ought not to be held responsible for anything we do. I don't believe in the claim of insanity; I believe the man was sane when he slew Carter Harrison; I believe he intended to kill, and the conditions connected with the act which he performed show to me that he intended it, and he managed it all as a sane man would; but after the deed was done, then he proposed to hold himself free from condemnation, because a motion was made that he was insane.

Now, brethren and sisters, do you excuse yourselves that you are emotionally insane when you do your misdeeds? Do you believe that God will hold you responsible for the condition you were in? Will he hold us responsible because we were not acting in accordance with the covenant we made with him? Let me enumerate some of the misdeeds, and see if we were emotionally insane when we performed them. Have any of you gone into saloons where you have not been known and drank, because you were not recognized, and did it freely? Would you do the same in Lamoni? If not, how was it that you did it at all? Have any of you slandered your brother or sister in the year that is past? Have you by cruel innuendoes brought any of them under the suspicion of their brethren and sisters or neighbors? Have you started a story that is not true with the thought of doing to any of them an injury? I am told—I am thankful that I do not hear a great deal of it—I am told that there is a great deal of scandal going

on in Lamoni. I am thankful that I do not hear much of it, although I keep house next door to the Sisters' Mite Society. Have you given way, in any sense, to this gossiping habit, and retailed an accusation against your brother or sister, whether they be guilty or not guilty? Have you, in any sense, started evil and suspicious stories about anyone of your fellows? If you have, this is the time to repent of it. And do you know what repentance is? Go to your brother to whom you have done wrong, to your sister to whom you have spoken reproachfully, and quietly and honorably make the statement of what you have said, and confess your wrong, and do so no more. Have any of you given short weight in the year that is past? You know what short weight is.

I was in the St. Louis market at one time, and I saw a busy, bustling fellow come along with a basket on his arm and a light pair of scales in his hand. He stepped to one of the market stands where there was butter for sale, took up a roll of butter, put it on the scales, and then put it into his basket; he took up another roll, weighed it, and put it in his basket; the poor woman that had it for sale begged of him to spare her, but the market master could not; it was short in weight. Have you given short weight? Was the market master there? Have you in any sense defrauded your neighbor, no matter how or when it was done? Can you think back during the past year and discover anywhere where you have defrauded your neighbor? If you have, the Spirit tells you,—it is not for me to write it down that you may carry it with you,—the Spirit tells you it is wrong; that it is not right for one that has made a covenant with God to do that which is evil; you made a covenant with God to do better.

Having said this much we go back to the propositions, Does the Spirit teach us what is right? Does the Spirit teach us what is wrong? Is it necessary for us to carry with us the precepts of the moral law in order that we may not infringe some peculiar application that is in the law? The Savior has said:—

Therefore, all things whatsoever ye would that men should do to you, do ye even so to them.

Thus it is not unto your neighbor alone, but whatsoever ye would that *men* should do unto you. That means your enemy; that means the weary stranger that may be at your door, or whosoever may need your services in any sense; it comprehends the whole mass of mankind.

Whatsoever ye would that men should do to you, do ye even so to them.

I was reading the other day a descriptive article respecting Berlin, the capital of Prussia, and it was stated that the Berliners were a very heady, aristocratic class, who would pass other individuals not of the same class of themselves on the street without recognition, and yet at the same time these very individuals would jump off the pavement to help to lift up a dray horse that had slipped and fallen down, if there were not already a sufficient number to raise him to his feet, and then when the horse was up go on about their business, never asking who was the driver of the horse, or how poor, or in what condition of life he was in. This heady, higher class, these Germans coming down from a great line of ancestors who were of the elite of the nation, when there was a necessity for an act like that, their fine clothes did not hinder them from getting down and lifting the poor horse onto his feet. That is acting out the principle,

Whatsoever ye would that men should do to you, do ye even so to them.

That is loving your neighbor. Our neighbor is any individual that needs our help. Then in this sense every man becomes our neighbor, if in any way we are called to speak or act in any way toward him to do good. We should remember that the whole process touching man's duty to man is couched in the one sentence,

Whatsoever ye would that men should do to you, do ye even so to them.

Let me put a question and see how it works. Does the president of the branch break any law when he calls the priesthood of the branch together and suggests to them that they make themselves a visiting quorum to visit the Saints, to encourage them, to build them up, and to strengthen them? I know what the thought of you people is. In some respects you think it is a foolish question, and yet the same question is asked, and there is division in regard to it. There is

no law with which I am acquainted that condemns such action. You ask if the teacher is to visit the houses of the members. I answer that the law does not make the teacher a visiting officer. I have answered it for at least thirty times that this is the way the law makes it; and yet, the teacher, having the authority, if he has a chance, may visit and pray with and teach them; and the members' houses should be opened to him if he conducts himself with due decorum; and if he chooses to take the deacon with him the same freedom should be extended; for it is in the line of his duty to know what is going on, and to obey the law which makes it his duty to see that no harm is being done among the Saints.

Is it the will of the membership that they should not allow their lives to be inquired into? I will tell you what I have said about it; that sometimes I feel that I may be needing the rod; and if I do, let me receive the rod from the hands of my friends, and not from the hands of my enemies. I would feel like the Patriarch David, that I would rather fall into the hands of an offended God than to be turned into the hands of my enemies. If my life has to be corrected, then let it be corrected by my friends—those who are friends to God, those who are friends to humanity, those who are friends to the word and the Spirit of life and peace; let my life be corrected by them rather than by those of my enemies.

But there is great supervision manifested over those who are Latter Day Saints, and I am thankful for it. We cannot be judged rightly by the outside world because their vision of spiritual things is obscured by the things of this world; just as Bro. Wells illustrated it at the Independence Conference when in describing some of the duties of the Saints said that we could not see them because the things of this world covered the sight, and to illustrate took a silver dollar out of his pocket and placing it before his eye said:—

I cannot see anything beyond this.

And why could he not see the thing desired? Because he had placed the the dollar between him and that which he was trying to look at; and how could he look through that mass of silver and see what was going on

beyond it? He should have removed the selfish interest so far from him that he could have comprehended the whole world behind the dollar.

Now, it is my opinion that the Spirit is intended to be given to them who are the children of the covenant that it may be in them in the place of the code of the moral law, and that being retained in them it may teach them from day to day as they go forward just what they should say, and what they should do, and what they should not say, and what they should not do; and they have no necessity to carry with them the written code of the moral law to look upon from time to time in order that they may not fail in any of the works contained therein, that they may be God's children on the earth. We ought to let the Holy Spirit have its office work in us. I have thought that it should stand to us, not as a schoolmaster with the rod over us, but that it should stand as Christ, inviting us in the ways of life.

Let us manifest in our lives the tokens of the covenant that we have received from God, that we may be found worthy to be continued in it. We expect him to give us credit for every increase in doing good; and we may expect he will enter into judgment with us for doing wrong. Let us bring ourselves strictly into judgment, by the Spirit which should be in us. I hope that the year that is coming in will find us at the end improved. Let me tell you that the church never stood morally better than it is now.

I am informed (and I am not going to inform you where I got my authority) that those individuals in the West, whose false teachings we have been so long combating, have determined to send out a host of men to attack the Reorganized Church, and they are to win converts from its ranks to the Utah faith; they are going to ride the Reorganized Church down. We have been looking for that for thirty years; they have refused to meet us for that length of time; they had that between them and the world that they could not fight over it successfully. We have stood ready to meet them at whatever time they should proceed to move out their batteries, and now they are going to fight the Josephites.

Remember what our brother quoted last Sunday morning,

It is not the work of God that is frustrated but the work of men.

The works of God will not be frustrated, but the works of men may; and if we have so far reached the limits of our usefulness, in this great work, that our movement is to be superseded by something else, let us say amen to it, and fall into the line to go on to victory. But if the Lord has spoken to us—and we believe he has—let us stand manfully to that, and let us frame our lives to his teachings.

I know I have rambled this morning, but I have tried to show to you that there should be in every heart that Spirit which would dictate that which is right, and that which is wrong, that we may choose to do the right, and refuse to do the wrong, and amend our lives by the shining of the Spirit upon our thoughts, upon our hearts and our conduct.

I trust that the Spirit of peace will continue with us, that it will build us up in Christ, unto the largeness of men and women in Christ, who will be able to manifest that they have been with him, and love him, and have his words in them.

(Reported by E. Stafford.)

Conference Minutes.

NAUVOO.

Conference convened at Saints' chapel in Keokuk, Iowa, March 2, 1895, at 10:30 a. m. President W. T. Lambert being absent, J. C. Crabb, assisted by James McKiernan, was chosen to preside; Chas. E. Willey and Fannie P. McGahen secretaries. Ministry reporting: Elders J. McKiernan, J. C. Crabb, B. F. Durfee, F. Johnson, C. E. Willey, P. Batten, W. T. Lambert, E. Benedict, J. H. Lambert, W. McGahen, H. T. Pitt; Priests W. E. Williams, D. T. Williams, D. Tripp; Teachers J. McKiernan, C. N. Craig; Deacons; R. D. Williams and C. Clark. Bishop's agent's report: Balance due church at last report \$16.10; received since \$53.50; paid out \$38.75; amount due church \$30.85. J. H. Lambert, agent. Branches reporting: Montrose 94, Pilot Grove 43, Rock Creek 52, Keb 34, Burlington 93, Farmington 58, Keokuk 47, New London 33. The solicitors for funds for the purchase of tent for district use reported \$131.65 available. The conference chose a committee of five as purchasing committee, having the right to purchase tent whenever sufficient means were collected to do so. Preaching by J. C. Crabb and James McKiernan. Adjourned to meet with Keb branch, June 1, 1895.

CENTRAL CALIFORNIA.

Conference convened at Santa Cruz, California, in Lower Masonic hall, Friday, April 5, 1895, at 10:30 a. m.; J. M. Putney president, J. C. Clapp assistant; J. A. Lawn secretary. Branch reports: Santa Cruz 34; 5 received, 5 removed, 1 died. San Jose 30; 3 baptized, 5 received, 1 removed, 1 died. Long Valley 55; 1 died. San Benito 65; 1 baptized, 4 removed, 1 died. The following ministry reported: Elders J. C. Clapp, J. M. Putney baptized 1, J. H. Lawn baptized 4, D. Brown, J. Smith; Priests Walter Scott, T. Cook, F. H. Lawn; Teacher O. Lytle. On recommendation of Santa Cruz branch W. Scott was ordained to the office of elder, and N. Moses to the office of deacon. Elders J. H. Lawn and J. C. Clapp were appointed to attend to the ordination. The committee on Sunday school organization reported, and was discharged. Preaching during conference by J. C. Clapp, J. H. Lawn, and Jacob Smith. J. M. Putney was reelected district president, and J. M. Range secretary. Adjourned to meet at Hollister, California, the Friday before the full moon in March, 1896. Committee appointed to arrange for next conference, C. W. Hawkins, J. M. Range, and J. M. Putney.

Sunday School Associations.

CONVENTION NOTICES.

Convention of Eastern Iowa district will convene with Grove Hill branch, August 30, 1895. Program: Morning session, 10:30 a. m.: Song 28; prayer by Elder Benjamin F. Miller; opening remarks by superintendent; business; organist, Sr. Nettie Jack; chorister, Elder J. R. Sutton; closing song, 11; benediction by Frank Horn. Afternoon session, 2:30 p. m.: Song 106; prayer by W. H. Kephart; song 122; methods for primary classes, by Ollie Sutton, Miss Alfreda Linnell, M. E. Horton; paper, the Sunday school the nursery of the church, Myrtle Harvey; paper, Responsibility of parents in relation to Sunday school work, Elder J. R. Sutton; five-minute speeches on methods; song 184; benediction by Charles Shippy. Evening session, eight p. m.: Song 185; prayer, Elder J. S. Roth; welcome address, Elder O. B. Thomas; song 104; declamations, Archie Dewald, Josie Masters, Arthur Goodrich, Mida Dewald, Charlie Miller, Laura Fuhr; instrumental music, Marie Peck, J. R. Sutton, J. B. Heide, and O. B. Thomas; recitations, Ethelyn Shippy, Mertie Dewald, Roy McQueen; a paper on Influence, William Beal; recitations, Dora Schrunck, Roy Shippy; essay, Ella Schrunck; song 86; a talk on Sunday school temperance work, John Heide; declamations, Mary Magee, Leon Shippy, Sadie Linnell; Essay, Belle Goodrich; solo, Nettie Jack; recitations by volunteers; oration, Willard Beal, Jr.; recitations, Nina Brooks, Pauline Schrunck; declamations, Kittie Shippy, J. B. Heide, Bertha Loper, Alice Horn, Carrie Peck; essay, Ollie Sutton; song, Mary and Carrie Peck; recitations, Effie Brooks, Miss Cammack, Grace Horton; closing address, Warren Turner; closing song 212; benedic-

tion, H. D. Miller. Winnowed songs to be used during all the sessions. A cordial invitation is extended to all to be present and assist in this branch of church work. Please preserve this program, as the printed one in the *Herald* was considered sufficient notice to those concerned, and all are expected to come prepared.

ELLA J. GREEN, Supt.,
LIBBIE SUTTON, Sec.

Miscellaneous Department.

CONFERENCE NOTICES.

To the Western Texas District:—Having learned the desire of many of the members, and in order to comply therewith, we change the place of our conference from Oakwood to the Iron Bridge on Medine River, four miles north of Oakwood. Said conference to convene on June 6 next. We hope to have Elder H. C. Smith with us.

W. H. DAVENPORT, Pres.

FOURTH QUORUM OF PRIESTS.

Brethren who find their names in this notice will please remit twenty-five cents for your annual quorum fees, and also send me your address with birth, baptism, ordination, when, where, and by whom baptized, confirmed, and ordained, so I can send a quorum license to each one and the name and address of each member of the quorum. J. I. Young, President, F. J. Ebeling, First Counselor, R. F. Hill, Second Counselor, George Edwards, Recording Secretary, A. L. Newton, Corresponding Secretary, J. N. York, J. F. Petre, Wm. Weir, Abraham Mills, John Morris, V. W. Gunsolley, M. C. Fisher, Philemon Pement, David Daniels, Thos. L. Veale, J. S. Walker, Jacob Waltenbaugh, Romanan Wight, M. R. Scott, Daniel T. Williams, Samuel Marten, Nels C. Enge, Joseph Schmutz, Baronet Beall, Wm. Chapman, Isaac True, D. H. Proper, James Brothers, James Wilkinson, E. G. Culver, Jonas H. Drury, J. G. Depue, Thos. L. Strange, J. I. Spencer, R. W. Tarzwell, Israel P. Titus, Wm. E. Williams, Thos. H. Thompson.

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BORN.

RINER.—Hazel, daughter of Bro. John and Sr. M. J. Riner, was born July 16, 1894, at Appleton, Wisconsin. Blessed November 15, 1894, by W. S. Montgomery.

TALLMADGE.—Henry Vernon and Eathoth Lillian, children of George and Edwina Tallmadge, were born February 17, 1892, and October 15, 1893. Blessed at Manawa, Wisconsin, January 5, 1895, by W. S. Montgomery.

SNODGRASS.—At Ogden, Utah, December 31, 1894, to Bro. James and Sr. Susan Snodgrass, a daughter. Blessed at Independence, Missouri, April 14, 1895, by Elders Robert M. Elvin and Henry Kemp, and named Ella Dorris.

SMITH.—At Independence, Missouri, November 12, 1894, to Bro. Edward and Sr. Lulu Smith, a daughter. Blessed at Independ-

ence, Missouri, April 14, 1895, by Elders E. C. Briggs and Wm. H. Garrett, and named Bessie Irene.

MARRIED.

MCCARGER—CLARK.—At the residence of Mr. Finlen, at Belmont, Nebraska, March 10, 1895, Benjamin F. McCarger to Miss Rachael A. Clark.

PORTER—DIEHL.—At the residence of Sr. Catharine Diehl, Belmont, Nebraska, March 17, 1895, David T. Porter to Sr. Mary R. Diehl.

LETSON—MYERS.—At the residence of William Dowker, Bay Port, Michigan, April 3, 1895, Mr. Byron Letson and Sr. Mary Myers, Elder William Dowker officiating.

DIED.

HOWARD.—Mrs. P. Howard, wife of Elder Philo Howard, deceased, died at her home in Blackberry, Kane county, Illinois, March 3, 1895, aged 64 years, 6 months, and 8 days. Two children, a son and daughter, mourn the loss of a kind and loving mother.

WILLIAMS.—At Keb, Iowa, February 21, 1895, Sarah, daughter of Bro. R. D. and Ann Williams, aged 1 year, 10 months, and 15 days. Funeral discourse by Elder Parley Batten.

SMITH.—At Clear Lake, Indiana, Sr. Rachel Smith, aged 85 years, 7 months, and 12 days. She was baptized August 16, 1880, by Elder W. H. Kelley, remaining a faithful, true, and exemplary Latter Day Saint till her death, which occurred April 12, 1895. She leaves seven children, out of ten, living. Three preceded her across the river. "Grandma" was respected by all, and this respect was attested by the long line of carriages which followed her to the cemetery. Funeral remarks by Elder S. W. L. Scott in Saints' chapel, Sunday, April 14, to a large, interested audience.

LAMB.—Bro. William Lamb was born February 12, 1833, at Womber, Worcestershire, England; married Rosehannah Whitehouse July 18, 1853, at Dudley, England; came to America in the fall of 1862; became a member of the church of Latter Day Saints November 17, 1865, and departed this life March 10, 1895, aged 62 years and 26 days. He leaves a loving wife, nine children, nineteen grandchildren, and one great-grandchild.

BOREN.—Sr. Adaline M. Boren died in San Bernardino, March 23, 1895. She was born in Nelson county, Kentucky, November 21, 1823, and moved to Illinois when a girl. Married to A. D. Boren, and to them eight children were born, three of whom survive her. She came to Council Bluffs with the old church, thence West. In 1854 she arrived in California, and has lived in San Bernardino the greater portion of the time since. She united with the Reorganized Church in an early day, remaining faithful until death. Services at her home by William Gibson. Funeral services in Saints' chapel to a very large assemblage of relatives and friends. Sermon by D. L. Harris.

RIGBY.—Ellen Rigby was born in St. Helens, Lancashire county, England, November 30, 1859; baptized October 26, 1879, at Boston, Massachusetts; died February 8, 1895, at Montclair, Massachusetts. Funeral from the home, Elder W. H. Kelley officiating.

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Vol. 42.

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No. 18.

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CREDIBILITY OF THE RESURRECTION OF JESUS.

THE Easter season always brings forward a discussion of this subject, and devout reflections upon its importance to the world. We find the topic treated by Rev. William North Rice in *The Methodist Review* (March), from the affirmative standpoint. In the first place, the writer holds that the Savior's resurrection stands in a very different relation to Christian faith from any of his other miracles; that while other miracles are divine authentications of the revelation which he gave, the resurrection is itself an integral part of that revelation. He argues that there might have been more or less of those other miracles, and our general conception of the character and work of Jesus would have been still the same; that if he had fed the multitude with a few loaves once instead of twice, if he had raised a dead person to life once or twice instead of thrice, if anyone or if some considerable number of the miracles recorded in the Gospels had been

left unrecorded, or if the record of some of them should be discredited as unauthentic, it would make no essential difference in our conception of the character and work of Jesus or in the general system of Christian doctrine; but that if the record of the resurrection were lost or discredited our whole conception of Christ and of Christianity would be radically changed, and the residue which would be left would not be historic Christianity—it would not be the faith that has made martyrs and missionaries and has transformed the world's history.

The writer pays attention to the argument against miracles as advanced by Hume. He thinks that nothing but an "absolutely complete knowledge of the system of nature" can entitle us to declare any alleged miracle impossible. That the sun will rise tomorrow we cannot declare as certain; it is possible that it may fail to rise. Hume's argument, however, was that a miracle is, *a priori*, so enormously improbable that the falsity of any supposable amount of human testimony is more easily credited than the truth of the alleged miracle. Mr. Rice states the argument as follows:—

"The sophistical form in which Hume stated his argument has been justly criticised, and criticised by the agnostic Huxley, as well as by Christian writers; but the force of the argument depends, not on the sophistical form, but on the truth which it contains. That truth is that the amount and quality of testimony necessary to establish belief in any allegation varies with the *a priori* probability or improbability of the allegation, and that accordingly there may be allegations so enormously improbable that no supposable array of testimony would render them credible. Suppose all Roman historians of the century commencing with the death of Nero, whose works are extant, agreed in the assertion that Nero rose from the dead. Would such agreement establish in our minds a belief in the truth of the allegation? We answer, without hesitation, 'No.' We believe that most of us would not even be brought to the

point of seriously questioning whether the allegation might not be true. The supposition of error in all the historians of the period, arising from some mistake or fraud on the part of those who first gave currency to the story, would seem to us immensely more probable than the supposition of the truth of the allegation."

Why, then, asks Mr. Rice, should we believe in the resurrection of Jesus on the evidence of testimony, when we can hardly conceive of any array of testimony that would convince us of the resurrection of Nero? We condense what seem to be the most weighty of the reasons here called up, namely:—

1. That "in so far as the character of Jesus is unique and apparently superhuman, the *a priori* probability against the resurrection is diminished. If it is conceded that in various respects Jesus differs from all other men, it is thereby rendered more or less probable that he may differ from all other men in other respects."

2. That "to him who believes, or even hopes, that the world is ruled by a God of moral attributes, it must appear more or less probable that such a God may choose to reveal himself to his children and may make the system of nature itself emphasize and attest that revelation. In proportion to the importance of the revelation which is to be made is the probability of some miraculous sign for its attestation."

3. That "skepticism itself does not doubt that the First Epistle to the Corinthians was written by the Apostle Paul, and at a date not more than about a quarter of a century after the death of Christ—at a time, therefore, when the greater part of the more than five hundred brethren who claimed to have beheld the risen Lord were still living. The summary of the appearances of the risen Christ to the apostles, as contained in that epistle, is therefore conclusive evidence that the faith in the resurrection was the faith of the first generation of Christians."

4. That "the obvious honesty of all the narratives and the circumstantial

detail which marks John's Gospel as the work of an eyewitness scarcely leave room for doubt that the sepulcher of Jesus was found untenanted on the morning of the first day of the week. In some way the body of Jesus had been removed. Assuming it to be substantially certain that the sepulcher was found empty on the Easter morning, we may remark that the faith in the resurrection derives some incidental confirmation from the impossibility of constructing any plausible hypothesis of the abduction of the body."

In conclusion, Mr. Rice refutes the theory of hallucination on the part of those who claimed to have seen the risen Christ:—

"If the appearance of the risen Lord was a delusion or hallucination [he says], it was certainly a most peculiar one. The natural history of hallucinations has been extensively studied, and their laws are pretty well understood. Somewhat of the history of this particular delusion, if it was one, we can gather from the biblical narratives. The honesty of those narratives is unimpeachable. Even on the theory of hallucination we may assume that we have a substantially veracious, though uncritical, narrative of the subjective experiences of the disciples. So far as we can thus trace the history of this delusion, it seems to have been of a very exceptional sort. A delusion is usually preceded by a state of strongly excited expectancy. The person sees what he has been made to believe he will see. But in this case there was no such expectation. The death of Jesus plunged the disciples into utter despair. Whatever he had said about his death and resurrection had been so completely at variance with all their prepossessions that it had made no impression on their stolid unbelief. When Mary found the sepulcher empty she could only think that some one had taken away the body and laid it she knew not where. The reports of the women to the apostles 'seemed to them as idle tales, and they believed them not.' The mental attitude of the disciples was the very opposite of that state of expectant attention in which hallucinations most frequently originate.

"A delusion most commonly affects only a single individual. Shakes-

peare is psychologically correct in making Banquo's ghost invisible to the rest of the company, though profoundly real to the guilty fears of Macbeth. But in this case the delusion affected simultaneously considerable numbers of persons—in one instance over five hundred—including, doubtless, men of all varieties of temperament, hopeful and despondent, imaginative and prosaic. All saw the same blessed vision. In the cases in which delusions have become epidemic and affected considerable numbers of persons, they have generally had a history extending over some months or years, in which they have gradually become prevalent and as gradually declined. In this case there was no such gradual development. The faith of the apostles, excepting Thomas, in the reality of the resurrection was established before the close of the Easter Day. The appearances reported are few in number, and all were comprised within the space of forty days. After that short period the risen Jesus vanishes forever. Whatever fantastic visions appeared to the imagination of more or less fanatical Christians, the risen Jesus walked the earth no more. The delusion vanished as suddenly as it came. The dream was dreamed out in forty days. . . .

We realize fully the difficulties which the thought of the present age must find in accepting the faith in the resurrection. We see the solemn procession of the generations marching into

The undiscovered country from whose bourne No traveler returns.

We realize the enormous improbability of an exception to a law sustained by so immense a mass of accordant experience. But, when we think of the alternatives to belief in the resurrection, they all seem so much more improbable that we find it easier to accept the one mystery which explains all mysteries. To believe that the faith in the resurrection was a delusion so contradicting all psychological laws, or a myth which was fully developed in a single day, or a falsehood perpetrated by the disciples to bring upon themselves imprisonment and death—to believe that the system of religious faith which has created a new and nobler civilization had its origin in fraud or self-deception—

taxes our credulity more than to believe that Jesus rose from the dead."—*Sel.*

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MAN'S NEED OF A LIVING GOD.

What, he asks, was of all things most needed? and in his philosophy the needs of man are a kind of prophecy or revelation of the possibility of their satisfaction. What we need is not abstract speculation, or negative dialectic. We need something that shall appeal to men of flesh and blood, struggling with temptations and discouragements, confused and baffled by theories of heredity, swayed toward the material side by the humiliating experience of their subjection to their body, and not sure as to how any larger and consoling truth can be welded to a physiological view of life. To meet this need, nothing will suffice but a faith in God, and a living God. A Deity, infallible, remote from all human conditions, gives little help to men hesitating whether to count themselves as beasts that perish or among the sons of God. What bridge can be found to span the immeasurable gulf which separates infinite spirit from creatures who seem little more than physiological accidents? But to Mr. Balfour, although it is a hard thing to believe that we are made in the likeness of God, it is yet a very necessary thing, and if that need exists, can it be more effectively satisfied than by the Christian theory of the world?—*From "The Foundations of Belief," by W. T. Stead, in the April Review of Reviews.*

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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 42.

Lamoni, Iowa, May 1, 1895.

No. 18.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, MAY 1, 1895.

WHO MAY PASS THE EMBLEMS.

At the late session of conference a resolution was passed declaring it to be the opinion of the assembly that neither teachers, deacons, nor the laity may pass the bread and wine to those partaking of them after the same have been blessed and consecrated by the elder or the priest.

The Saints in the various branches will take notice of this action, and in administering the sacrament employ neither teacher, deacon, nor any of the laity; and this rule must continue until there is other action, either by the conference, or by a General Assembly, the church being under obligation to respect the action of conference.

Whatever feeling may have been engendered by any discussion on this question it will be well to let pass, as no good can come to the Saints as individuals or the church as a body by any further agitation of it; the church has spoken and let that suffice for all.

JOURNALISTIC MISREPRESENTATION.

NO SESSION of conference held by the Reorganized Church was ever so marked by a succession of mistakes, misconceptions, and misrepresentations by the current newspaper reports, as was the one lately held at Independence. From the beginning to the end of the sessions, some of the reporters from the daily press, either possessed of the evil magic of the spirit of mischief, or through sheer perversity, persistently and recklessly misconceived, misreported, and misrepresented the people of the conference and their business.

Dates, names, words, and parts of affairs pending were twisted and turned and shaped into possible harmful things against the church, until to

the mass of the eldership present the newspaper reporting was a broad farce, with the grin of disgruntled journalism, and disappointed sensationalism grimly seen through the thin mask of press courtesy.

No better opportunity for fair treatment by press reporters was ever given the news-gatherers. They were furnished seats in good places, and well-informed brethren were appointed to assist them by answering inquiries in regard to what might not be understood in passing; all to no avail, with the exception of one, or two of the Kansas City papers, the reporters of which tried, as we think, to deal fairly; more especially toward the close of the session.

As for the rest, the fad for the sensational guided the pencils of the youths sent to "write up" the conference; and where there was nothing of the sensational, the imagination of the reporter supplied it.

For the sake of the prestige of the true spirit of upright and honest journalism, we hope that when the press again chooses to send representatives to attend and report the Saints' conference, men will be sent who will fairly represent what they both see and hear.

A SPECIMEN RESULT OF SENSATIONAL REPORTING.

THE following from the pen of a man who read the daily press reports of the late conference proceedings, will serve to show how wide of the truth concerning the actual conditions attending the work of the conference and what was done; those same press reports carried impressions of to the interested readers both in and out of the church abroad.

This man is evidently pained by the threatening appearance for dissolution of the church, arising from the reported fatal dissensions in the quorum family seen in the coloring of sensationalism the uncomprehending and reckless reporters threw over them.

It is a pity there was possible

ground for any such coloring, but a greater pity that the press had not sent men of better discrimination to make the daily report of the "peculiar people":—

"What shall we do in the end thereof?" Either Joseph Smith is what he professes to be or he is not. If he is, then, when speaking or acting as the prophet and seer of the church, the man called and ordained by Deity to guide his church, who can contravene him and be speaking by the Spirit of God? Manifestly none.

When Moses spoke as the leader of God's people those who manifested opposition were very soon brought low; and when he spoke inadvisedly with his lips the Lord punished him by not permitting him to enter the promised land.

But it is claimed that the "one-man power" brought the Church of Latter Days to grief. Granted, but was that one-man power exercised in the cause of righteousness, or for selfish purposes? One-man power, in other words, despotism, is when a man in supreme authority exercises his power for his own ends.

But there is no such thing as a one-man power in the kingdom of God. True, there is a power—a superior power—vested in the man called of God to lead his church; but when that man speaks or acts in his official capacity is it the utterances, or acts of the man, or is he but the mouthpiece of God? If he is, then what will become of the church if it opposes him? On the other hand, if it is not believed that he is speaking by the Spirit of God, "What shall ye do in the end thereof?"

It may be said that the utterances of the Seer are examined by the Twelve, and if they pass them they are to be received as bona fide; if not, they are to be rejected. But, apart from the strange ideas of an *imperium in imperio* in the kingdom of God; suppose that one, two, or three, or more of the Twelve say nay, and the rest indorse the revelation, who is to be the judge? who decides who is correct? It is not always the majority that is right, *vox populi* does not always represent the voice of God. It did not when it cried, "Crucify him;" neither did it when it rejected Noah's message. Who then is the one to decide when the Twelve disagree? The prophet being an interested party cannot, who then can? the church at large? Certainly not. The lesser cannot sit in judgment upon the greater. Either the word of the Seer must be accepted, or confusion worse confounded will be the result.

There is something very strange in the idea of sitting in judgment over the utterances of the Seer when acting in official capacity. When not in that capacity, then it is right and proper. When, for instance, as

an editor he replies to questions, and expresses his ideas of things sacred or profane, it is the lawful right of the lowest to criticise; but only then—not hewn he speaks officially.

How very strange it must appear to those outside of the church, and to the thinkers inside of it also, when they see, or hear of men who come before them claiming to have been called of God to officiate in the higher offices of his church and kingdom rejecting the teachings of that very man through whom their call and ordination came! What a powerful lever for the opponents of the church!

May they, will they not, say, "You come before us claiming to be called of God to the apostleship of his church, yet you refuse to accept some of his teachings, as given through that very man whom you claim to be the prophet of God, unless they agree with your ideas, ideas which maybe, and undoubtedly are, altogether wrong, when opposing the prophet in his official capacity. If what they should be, how then can you expect us to accept any of his teachings, or believe that you are the apostles of the Lamb? And not only do you reject those teachings, but you actually denounce them as being of the Devil; and you have not even the grace to speak to him kindly and apart, but must needs do it in a blustering way before the whole audience composed of friends and foes. Again, my friend, you seem to be rather ashamed of the utterances of your brethren and sisters as manifested in the gifts, speaking in tongues and prophesying and would have them bring their visions, dreams, and prophecies before you Twelve to be decided upon in direct contradiction to the ancient apostle's teachings. And one of you elders in a very Christian spirit (?) stood up and exclaimed that it was not right to cast 'pearls before swine;' and, of course, we Gentiles are the swine. My friend, these things tell, and you must not be surprised if you meet with scorn and contumely from us whom you politely call 'the swine.'"

QUESTIONS AND ANSWERS.

QUES.—In blessing children, does it constitute them members of the church? And is it proper to say in blessing them, We receive you into the church?

Ans.—The blessing of children as a church rite, when performed, does not constitute the children so blessed members of the church, blessing not being the rite of initiation. So far as the language used in the act of blessing is concerned there is no formula given, nor is there a necessity that there should be; hence, even though the words "we receive you into the church," should be used it would neither vitiate the blessing, nor make the child so blessed a member of the church. The words "we receive you," are quite frequently used without the addition of the words "into the church," by some of the

ablest and best ministers in the church, followed by such other expressions as the Spirit may give, or the officer acting be led to use.

The blessing of children is evidently intended to bring the children of believing parents into a relationship with the Spirit of the Master, in the way adopted by the Master himself, and to secure for them so far as can be done for them by the spirit of sacrifice and devotion, the care, nurture, protection, and guidance of the spirit of the family of God on the earth, and so far as the Saints are concerned it is commanded in the law and should be observed, without duety and without controversy.

A GOOD ARTICLE.

"AS A man thinketh, so is he," has become a trite saying. "As a man eateth, so is he" may as appropriately be listed with the proverbs that pass current as coin in the realm of preserved phrases; for what a man eats as food enters into his physical constitution, and also, in a measure at least, affects his mental and moral nature.

This preface is intended to call attention to a pure article of food, or one much used in modern life in the preparation of foods, and manufactured by two of the brethren. We refer to the "Queen Baking Powder," made by Brn. Newton and Williamson, of Independence, Missouri. It is an article guaranteed to contain nothing but pure cream of tartar and bicarbonate of soda, both harmless ingredients. It has been used by some of our best housekeepers, who pronounce it a first-class article, and satisfactory in every respect.

It is well known that many baking powders on the market contain alum and other injurious substances that vitiate the digestive apparatus and impair the general health. It is important to all homekeepers to secure a reliable article for baking purposes, as indeed it is necessary to the welfare of every family to obtain pure food supplies. In consequence of the evils that do and will continue to exist in the hearts of conspiring or unprincipled men humanity is made to suffer, because money is the object sought without reference to the methods by which it is obtained, by many.

An enterprise like the one put in operation by the brethren referred to deserves encouragement, as, indeed, do all movements designed to meet the legitimate wants of the people and correct injurious practices and methods. It is but natural that our own people should move in many if not in all directions by which abuses shall be corrected, and thus provide for themselves and for others legitimate supplies of various demands. By this means they can contribute to their own and the general welfare, in harmony with a principle, essential to the permanent establishment of society; for that which is destructive in its tendencies undermines and destroys; hence those who "make merchandise" of any community or portions of it by placing deleterious articles of food upon the market are destroyers of the public good, while those who do the opposite are benefactors.

Give the brethren a trial on the merits of their manufacture. Address, The Queen Baking Powder Co., Independence, Missouri. Samples and prices on application.

THE Herald Office receives contributions of literature in the form of books, pamphlets, etc., representing almost every conceivable shade of religious opinion and belief including various phases of spiritism and other isms and vagaries. We note another in the list, sent us by a brother. We have not kept track of all because of their rapidly increasing number.

SYRACUSE, Neb., March 4.

Editors Herald:—As you once said you wished to take notice of such things, I copy the following from the *National Tribune* of February 28, concerning the contents of a book published at No. 77 Bible House, New York, entitled "The Judgment and the Old Liberty Bell," by Author S. Hendrickson.

Your brother in Christ,

CHARLIE F. WOODS.

"This book contains some singular declarations which the author evidently believes, and seeks to prove by the Bible. He makes the announcement that the end of this age expires in April, 1896; that the first resurrection day is July 4, 1896; that Christ will appear on the earth on July 4, 1899, to reign with his saints at Jerusalem. He also claims that the birthday of Jesus Christ was July 4 instead of December 25, and that the Great Pyramid is none other than the Tower of Babel. The most singular chapter, perhaps, in the book is the one on the coming Napoleon as the false Messiah or anti-Christ, in

which he claims that the Prince Imperial who was supposed to have been murdered in Zululand, in 1879, is still alive, and will be brought forward during the present year by the Roman power."

"JEWISH COLONIZATION IN PALESTINE."

THE article that follows, under the title given above, shows what is being done in some of the remoter districts of Palestine—away from the city of Jerusalem—for the colonization of the country:—

The attempts to restore the glory of Palestine and to rebuild within its limits a Jewish nation are not making as much noise in the world as formerly, but they are steadily proceeding none the less. A number of colonies have been planted there, and they even have an organ published in Jerusalem. This organ, *Mich Foh Merez Israel*, publishes accounts of the progress of colonists, and in a recent number gives details which are of considerable interest. We translate as follows:—

"The number of Jewish laborers in the colony of Sichron Jacob, ten miles from Haifa, is seventy-one. Of these fifty-one are German-speaking Jews and the remainder Spanish Jews and Jews from Gemen. As to their nationalities fifteen are natives, twelve are from Roumania, and the rest come from Russia. Twenty of the total number have families, the others are unmarried. Most of these laborers migrated to Palestine eight years ago, and at that time their yearly income was derived as follows:—

2 received 300 francs.	1 received 630 francs.
1 " 350 "	1 " 659 "
1 " 400 "	2 " 700 "
15 " 450 "	7 " 720 "
27 " 500 "	2 " 900 "
21 " 600 "	

Ten, also, had from three hundred to one thousand francs in cash. Five were owners of real estate. The number of the colonists [other than laborers] in this settlement is sixty-two, and all of these have families. The monthly aid received by each person from the administration of Baron Edmund de Rothschild is twelve francs per head; those who bring their grapes to the wine distillery receive fourteen francs per person. The vintage of Sichron Jacob for 1894 yielded Indian grapes.....10,797 kilograms. Arabian " white.....169,278 " " " black.....23,948 " Various.....40,540 " 234,558 "

These grapes yielded 138,000 liters of wine. The average harvest of each colonist was 8,000 kilograms of grapes, and there were some who brought 20,000 kilograms to the distillery. The wine is sold at three francs per ten liters.

"The school of one hundred pupils has five classes.

"There are nineteen persons in the colony of Em al Gamel, and in Shavj eighteen are to be found. The aid they receive under the Baron's administration amounts to thirty-six francs per family.

"Good news comes from Upper Galilee, where the silk industry is progressing and affords steady work to fifty people, besides giving work to many families in Zefath, for learning how to weave is acquired in a short time. In order to get water power to the manufacturers, two brooks are going to be connected.

"The condition of the colonists in Meshmor Hajarden [the Watch on the Jordan] is very bad, and as they are unable to pay the Arabs for watching, the stealing [by the Arabs] goes on as before. In the Gedera [Fence] colony, between Ramla and Jerusalem, the settlers have begun to produce cognac from the grapes and the prospect is good.

"The Government has allowed the American Shovj Zion [Returners to Zion] Society to colonize its members in the Holy Land."—*Translated for the Literary Digest.*

OLIVE OIL.

THE following comes to our table in a late issue of the *Homœopathic Envoy*, sent us by some one:—

Pure olive oil is useful in infancy, adult age, and old age, in health and in sickness; its increasing demand would very decidedly indicate an increasing knowledge of the laws of health.

Much is sold as olive oil which has nothing of the olive oil about it save the name. Much genuine olive oil is of an inferior grade.

A good, pure oil is valuable, all others are worthless.

Pure olive oil has been well known and freely used by the members of the Continental medical profession in all forms of chest trouble, but in this country apparently it does not receive as much attention as its valuable properties and its successful use would seem to merit.

From the earliest moments of infantile life—and we might add as early as its first bath—olive oil will be found a valuable application for the newborn infant, soothing and nourishing the delicate skin.

One of the most important things to have always on hand in the nursery, therefore, is a bottle of the best olive oil.

In a large proportion of the diseases of infancy and childhood it will be found of the greatest value. It is especially useful in all forms of bronchial disease, whether acute or chronic. It relieves the congestion of the mucous lining of the air passages, maintains an equable temperature, affords a soothing warmth, and is, without doubt, highly nutritious.

It is safer and better than jackets of Indian meal or any of the common applications found in the nursery.

The oil should be slightly warmed, then the patient's chest should be bathed profusely with it. Afterward a strip of clean, old and soft shirting, large enough to completely envelop the whole chest, and thoroughly saturated with the oil, should be carefully applied. Over this a larger piece of dry cotton cloth must be firmly, but not too tightly, adjusted.

Inunctions will be found excellent in all cases where artificial nutrition is sought for.

In all eruptive diseases like measles, and especially in scarlet fever, chicken-pox, and so on, nothing is better for an external application.—*Remondino.*

ABOUT MARRIAGE.

OUR people in some localities may need a little light on the following phase of the marriage question, which we clip from an exchange. It is good common sense, and that in most cases is good law:—

A Springfield telegram says that an interesting query was propounded to the Attorney General by a citizen yesterday, who inquired whether a man twenty-two years of age and a girl of fifteen may lawfully marry and live together, or whether the girl could be compelled to remain at the home of her parents until of legal age.

In reply Assistant Attorney General Newell expressed the opinion that males over seventeen and females over fourteen may legally marry, but that the consent of their parents, if under legal age, is necessary in securing the marriage license. His opinion was that if marriage without the consent and without a license, the ceremony would be legal and binding, and that the couple could lawfully maintain the marriage relation, but that the law could punish the minister, judge, or justice who performed the ceremony in violation of the statutory restrictions.

EXTRACTS FROM LETTERS.

SR. ANN WEBSTER, New Castle, New South Wales, February 17:—

I remit for the *Herald* which I receive with thanks. The depression still continues. The work goes slowly here, but we expect Bro. Kaler by the end of the month. We are always glad to see an elder. The Saints seem happier and we have good meetings.

Bro. G. S. Niles, Gainesville, Texas, April 19:—

Bro. A. C. Hart will find a welcome at the home of Mr. Si Smith in Purcell, Indian Territory, and any others of the elders too for that matter.

Bro. John Davis, reports from Fairhaven, Washington, March 28:—

Have baptized three since my report to the conference. The mission is not one to be desired above many others; but the warning voice must be to all people; so I will try to do my part wherever my lot may be cast. The field is widening on all hands.

Bro. J. J. Cornish, April 22, in letter from Reed City, Michigan, states:—

Since my report to conference I have baptized eleven more; I feel well in body and spirit.

Sr. E. A. Gill, St. Edward, Nebraska:—

I am all alone out here in the faith in this drouth-stricken country, and sick, and have been sick for over two months. I ask an interest in the prayers of the Saints for myself and family. I don't know what I

would do without the *Herald*, *Autumn Leaves*, *Hope*, and *Ensign*. I have taken them a long time and would feel very bad if I could not have them.

Bro. A. C. Hart wishes brethren to note that his address for the next few months will be Vinita, Indian Territory. Of his labors he says:—

A challenge to meet a Mr. Jones, of the Campbellites, was given me last night, second-handed; debate to be the affirming of each church as apostolic in all features, etc.; time, place, etc., to be arranged hereafter. It will probably be held in or six miles west of Vinita. Last week, by special invitation of Ervin Jones and congregation, colored, I filled his appointment in a Baptist African church six miles northeast of Chelsea.

EDITORIAL ITEMS.

PRESIDENTS of branches and ministers in the field will oblige us by sending addresses of Saints who do not take the HERALD that we may send sample copies. We want to place the church paper in the home of every Saint. Please aid us in the effort. Bishop's agents, presidents of branches or districts, and the traveling ministry are requested to solicit subscriptions.

Bro. Thompson Cochran, at Dyke, Oklahoma, writes of his efforts to get the truth before the people in that new country. There are few school-houses erected in which to hold preaching services, but the printed word is kept in circulation as a missionary force.

Bro. T. J. Sheppard writes that he is now located at Maysville, Arkansas. He would be pleased to hear from and visit Saints in that region.

Bro. Isaac Vernon commends the labors of Brn. H. R. Harder and H. E. Moler, in the Ohio district. The late conference at Sand Run was a good one, he states.

Bro. P. L. Claxton presents Carbon-dale, Illinois, for consideration of the ministry laboring in that part of the State, and asks a visit from some of them.

Bro. J. H. Tate, Jr., writes that an elder would do good by preaching at Viroqua, Wisconsin, where some would hear the word.

Bro. A. W. Jackson, Floresville, Texas, sends us a clipping from the *Houston Post* of February 14, which gives particulars of the finding of extensive earthworks and other evidences of the high civilization to which the prehistoric races formerly inhab-

iting that portion of America attained. The discoveries were made near Tunis, Burleson county.

CORRECTION.—In the list of missionary appointments please read: H. L. Holt, California, not "Southern California" as erroneously published. We make correction by request of the secretary of the Quorum of Twelve.

That portion of our General Conference report which referred to the High Priests' Quorum should read thus: "Number in quorum 52; number reported 46; number present 22."

Letters are received from L. L. Booth, Vernon, Idaho; D. W. Shirk, Belmont, Nebraska; E. N. Beach, Flora Vista, New Mexico; J. W. Harding, Independence, Missouri; J. L. S., Buel Center, Michigan; V. F. Rogers, Clay Center, Kansas; Jessie Richards, North Platte, Nebraska.

A London press dispatch says that the *Times* in an editorial on the Pope's encyclical letter to the English people and the Roman Catholic churches says the document was doubtless intended to convey the impression that on doctrinal points no compromise could be thought of. Lord Halifax and his friends, the paper adds, would do well to take this salutary lesson to heart. "The reunion of the churches is a mere dream, and the Pope has done his best to make this perfectly plain."

The Saints of Denver have removed their place of meeting from Twenty-sixth and Lawrence to Twenty-sixth avenue and Ogden street. They request that notice be taken of the change.

Sr. E. A. Lester, Hillman, Michigan, Montmorency county, asks prayer in behalf of her family that they may learn and be obedient to the faith.

Bro. W. S. Montgomery, writing from Parker, Colorado, sends a list of names of Saints in Wisconsin with their addresses, for the information of elders in that State. They are, Bro. D. B. Rasey, Oshkosh; Mrs. Thomas Putnam, Winneconne; Sr. Prestilin, Appleton; Bro. P. O. Cornell, Royalton (take train at Appleton to New London Junction, thence west on the Green Bay railroad to Royalton); Sr. Talmage, Manawa, four miles west on the same road; Bro. H. C. Rue, Birmanwood, same road; Bro. Henry Delany, Antigo. Bro. Montgomery visited that section of

the State last winter and found those named and others alive in love for the work. Bro. Rasey, though over eighty years of age, still maintains his interest in the work and offers a word in its behalf as opportunity offers.

Bro. L. C. Donaldson writes that the Saints in Riverton, Iowa, continue to hold regular meetings, though the membership is scattered. They hope by continuing efforts to build up the work locally.

Bro. W. W. Blair held two services at Lucas, Iowa, April 21, and had three more in prospect; attendance good.

It is expected that Bro. C. Scott will meet Elder W. P. Gray, of the Disciples, in discussion, at Tama City, in Tama county, Iowa, beginning May 6. The debate will take place in a neighborhood thickly settled by members of Elder Gray's church. The questions include the Book of Mormon, Doctrine and Covenants, and the two churches.

The sisters of both branches of the Daughters of Zion will find the program for the month of May in this HERALD; received too late for insertion in the Home Column.

A card from Bro. J. C. Epperly dated Millersburg, Illinois, April 20, states that Bro. E. E. Wheeler, of the Seventy, died at noon on that day. Bro. Wheeler was a faithful man and an earnest minister of the church. We regret to learn of his death. We await further particulars.

For latest news from the Society Islands, see letters from Brn. Devore and Gilbert in this issue.

THE GOSPEL QUARTERLIES.

BEGINNING with the next quarter (July, August, and September) prices on the *Gospel Quarterlies* will be reduced. They will be as follows: Senior Grade eight cents per copy, twenty-five cents per year; Intermediate Grade five cents per copy, fifteen cents per year. Prices on the Primary Grade will be given later.

The Herald Office has run short of Senior Grades for April, May, and June. Any who can spare copies will be credited the price if they will forward them. A number are needed to fill late orders. Hereafter the supply will be increased and be ample.

Mothers' Home Column.

EDITED BY FRANCES.

"God placed a duty in my hand,
Before mine eyes could see
Its rightful form, that duty seemed
A bitter thing to me.
The Sun of Glory rose and shone;
Then duty I forgot,
And thought with what a privilege
The Lord had blessed my lot."

CONTRARY to our usual custom we admit to our limited space this week a communication from a brother. Heretofore we have thought that the department, as it was intended exclusively for the benefit of the sisters, should be open only to them. One thing, however, strikes us very forcibly (we admit at a late date) that either its name should be changed or the brethren who are sufficiently interested to write upon subjects pertaining to the home, should find their productions welcome; for the home will never be what God intended it should be, until "They twain are one flesh." To this end man and woman must labor together. There is no sense in which the two can be divided. Hence the departure, and while we still think that in the main it should be sustained by the sisters, we shall at the same time be glad to hear from those of our brethren who are alive to the needs of the hour and recognize the fact that as *the home* is the fountain from which flows all social, all national life, that the man or woman who desires to see the world better—to see men and women converted to God—needs to begin that labor first of all in his or her own heart, and when their own life is set in order before God and man, then home is a broad field of labor through which their influence can be made to tell upon generations yet unborn.

OWING to circumstances we are compelled to omit for another week some gleanings from the recent meeting of the Daughters of Zion at Independence, Missouri. We hope to have them appear in our next issue.

COUNCIL BLUFFS, Iowa, April 16.

Dear Sister Walker:—In glancing over the *Herald* for April 10 my eyes fell upon the headlines to the communication signed "Aunt Fannie;" viz., "Duties of fathers." After a careful perusal I can heartily say "amen." No greater truth was ever uttered than the following: "Without the united help of both the fathers and mothers of Zion our work will be greatly hampered in its onward march."

Until recently, I have failed to realize the grave responsibility attaching to fatherhood. Having full confidence in the motherly influence of my "life's companion" I have left to her the charge and care of our house plants thinking there was nothing special for me to do save to provide for them. I am gradually awakening to the selfishness of men in general and fathers in particular. Frequently have I discovered of late that the corrective influence exercised in our home by the mother has been largely lessened by the careless indifference and thoughtlessness of your correspondent. That the work of the Daughters

of Zion is a laudable one none will question, but they will never reach the goal so patiently labored for until they can elicit that interest on the part of husbands and fathers that it becomes a mutual rather than a one-sided work. Please record me as one who is interested in the moral renovation of the race, and, while my ideal is far above me, yet my inefficiency and seeming inability to now attain thereunto does in nowise lessen my appreciation of that which I conceive to be the end and aim of God in his creation, man.

That we are moral pygmies passes without question. May God move on many fearless souls who will be true to convictions and breast the tide of popular indignation and general disapproval which will undoubtedly follow such a course, and planting the moral standard of a Virgin Christ have the hardihood to decry the sham and imperfections in the marital conditions of modern times, and help men and women attain that condition which the Creator designed for them. Inasmuch as "Aunt Fannie" has invited the "sisters" to write I will not trespass farther at this time, on the valuable space allotted to the Column. May God bless your work.

Your brother in Christ,

T. W. WILLIAMS.

420 Harrison Street, COUNCIL BLUFFS, Iowa.

TWO PICTURES.

(THIS.)

Through frost-bound streets millions of lamps
burn bright,

And myriad mansions blaze in splendid hue,
No crowds now choke the ways. A scattered
few

Returning from some banquet of delight
Hasten to homes ensconced in some soft site,
Where great fires burn and love is burning too,
To greet the careless comer and renew
The gracious ties that bind the day and night:

Home, fireside, peace, goodwill, and gentle words—
These grow here like the flowers that deck the
lane

In springtime with the coming of the birds,
And sorrow, care, and want, and bitter pain,
Crouch out of sight nor darken happy doors,
Nor thrust their shadows on these palace floors.

(THAT.)

But look again! The lights are out, the fires
Burn low and penury walks in the gloom
Of darksome lanes where flowers never bloom,
And where uplifted eyes see no church spires,
Where Sin and Shame and all debased desires
Grove in the noon-day as if in a tomb,
And hear about the curses and the doom
Of souls whose joy of life with life expires,
Who know not hope nor catch one gleam of light
To make the earth less dark, less dim the way,
Who have no morning, but a songless night
As in a world where shines no sun's clear ray.
O God! 'tis all thy world! Thy children all!
And some must bear the purple—some the pall.

—*Youth's Companion*.

PERFECT TRUST.

WE in our blindness and thinking only of present enjoyment would often choose for ourselves very different paths in life than the one God sends us. Our will reaches out for life's sunniest days. God's often leads through ways that are dim and shadowy; ours is set to gather flowers. God's sometimes blights

them in our hands. The way in which he bids us walk sometimes seems uninviting, dreary, lonely, and so dark and strange, we cannot understand, and our hearts are filled with a rebellious *why?* Why must I bear more than others? Why has this cross been laid upon me? Why cannot my life be all sunshine?

Thus we question the divine will when we ought rather to meekly wonder at the boundless love which deigns to surround our puny lives, to care for us and lead our wandering feet from world-worn ways into calmness and peace. The sea bird sings when the storm rages no less assured than when all is calm; but we, when storm clouds lower over our lives, even if we refrain from murmuring, our hearts, alas, are dumb, and our lips are mute. It is so hard to say, Thy will, not mine, be done. We have allowed pride and self-confidence to creep in, where only meekness and humble dependence should have been cherished, so our weak, human natures shrink from the needed chastisement, from the pain and darkness.

An aged, pious man, when severely afflicted, prayed earnestly that the cross laid upon him might not be removed until it had wrought in him that for which it was sent. His was sublime faith, worthy of a true servant of God. We need to pray for increase of faith, strong, abiding faith, whose eye, keener far than that of reason, sees beyond the fleeting, trying hour, penetrates the deepest gloom, enables us to rejoice in the sovereign power of the divine decrees, and even in times of trial to repeat from our hearts a psalm of trust. We must trust fully even though every plan we make is set aside, and though the years pass and the longings of our hearts, longings which in our weak judgment could bring to ourselves and others naught but good, are denied us.

If we seek it God will give us grace to see in such denials, in all our blighted hopes and disappointments, not denials, not disappointments, but the guiding hand of God, the fulfilling of his allwise will and the workings of his gracious providence. Then take comfort, all who are weary, struggling, burdened, or bereaved, for there is peace and strength in teaching the heart to meekly say, Thy will be done, and our Father doeth all things well, and e'en his darkest ways are leading on to light and everlasting life.

When the road seems long and dreary
And the trees seem parched and brown,
And your feet are worn and weary,
And the sun beats fiercely down,
And a little rest and surrender
So sweet would be—
Ay, the way is hard, yet remember,
It leads to Me.

AGNES MOORE.

JERSEY CITY HEIGHTS.

WOOD RIVER, Nebraska,

Dear Home Column:—I feel to enter for a few moments, this pleasant Sabbath morning, as we have no church or Sabbath school today. I was thinking perhaps I might drop a kind word or cheer the drooping spirit of some one who has started on the Christian journey.

Since my late visit to Lamoni I have found a

few scattered Saints; and although a long way apart, still we hold meeting and Sabbath school every two weeks ten miles from here. If all is well I shall meet with them next Sabbath. I have had the pleasure of meeting some of the Plano Saints (who live out here now). It is quite encouraging to meet, if with only a few, after one has been, you might say, standing almost alone in this part of the world. I shall never forget my last visit to Lamoni, and ever thank my heavenly Father for the addition of one of our family to the gospel of Christ. My prayer to God is that he will guide, shield, and protect the young, who have just begun the cross to bear, and ever be a lamp to their feet and a guide to their path, that they may run the Christian race with patience.

Bro. Peak has been trying to unfurl the gospel banner. I believe he will be an instrument in the hands of God of doing much good. May God ever guide and direct him in every hour and time of need. We are anxiously looking for his return after conference. I shall never forget the comforting words he gave to the scattered Saints, for it seemed a God sent message to us. I long to be with the Saints at conference to-day. This has been a very trying year to all, but considering the hard times and clothing scarce, provisions scant and fuel scarce, still we can lift our voice to our heavenly Parent and thank him for the past and trust him for the future. I hope under all troubles and trials we will hold out faithful to the end.

Yours in hope of eternal life,

MARY A. LIGHT.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. LANDS, of Roman, Virginia, asks your faith and prayers in behalf of her husband, that God may be merciful in restoring him to health.

Bro. C. L. Munroe, of Brockton, Massachusetts, earnestly entreats your prayers in behalf of his wife who has been a sufferer for months.

Sr. Ida M. Griswold, of Thurstonville, Illinois, asks your faith and prayers that God may sustain her under her severe trials.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR MAY.

"O how foolish, and how vain, and how evil, . . . and how quick to do iniquity, and how slow to do good, are the children of men; yea, how quick to hearken unto the words of the evil one, and to set their hearts upon the vain things of the world; yea, how quick to be lifted up in pride; yea, how quick to boast, and do all manner of that which is iniquity; and how slow are they to remember the Lord their God, and to give ear unto his counsels; yea, how slow to walk in wisdom's paths."—Helaman 4: 8.

Thursday, May 2.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verses.—Titus 2: 1-6.

Thursday, May 9.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—1 Peter 3: 8-13.

Thursday, May 16.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—James 1: 26, 27.

Thursday, May 23.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Daniel 12: 10.

Thursday, May 30.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Isaiah 32: 13-18.

Letter Department.

RAIROA, March 8.

Dear Herald:—

How precious are the words you bring
To us here on these distant isles!
Which, when we read, our thoughts take wing
To Zion's land beyond the wilds.

And there we see the brethren dear
Along our flight from place to place,
And, in our fancy, though we're here,
We seem to meet them face to face.

Your letters tell of progress fair,
Of baptisms oft, quite an account;
Of brilliant victories here and there
Of God's own sons of Zion's mount.

Apostles of the church of God
Relate therein their strivings brave,
To plant the work and hold the rod
Of iron ordained of God to save.

The minute men and elders sent
To clear the fields and plant the truth,
Inform us how the twigs are bent
Heavenward, and of luxuriant growth.

Then on your title page we read
The counsels wise, and true, and good,
To come up high in word and deed,
And stand on planes where prophets stood.

The column where the sisters write
Is fraught with gems and ethics true,
That children may, like stars, be bright
And pure as heaven's azure blue.

Your pages give us strength anew
To bear our arms and march along
The rugged steeps, our work pursue,
To win the victory over wrong.

May God inspire his servants true,
To think, to speak, to write, to pray,
And also his handmaidens, too,
For Israel's weal and Zion's day.

Since last writing to your columns I have ridden over many an ocean wave, and, notwithstanding the Psalmist's injunction, "Fret not thyself because of evildoers," have been more or less troubled and concerned in regard to the work here, because of the doings of men that will finally, if they do not repent, bring down upon their own heads the fulfilling of another of the Psalmist's sayings, "For yet a little while, and the wicked shall not

be: thou shalt diligently consider his place and it shall not be." While I desire to see all saved in the kingdom of God who will do right, I also rejoice in the provision that God has made that, if they will not repent and cease to be a menace to the peace of others, infringing upon their rights and causing distress in the land, they shall be removed out of the way, as noxious weeds from a beautiful garden.

The winds show that we have enemies here also, and that of a kind that would gladly behold our utter destruction and banishment from these islands. But we know the Lord's work is true, and must spread, and those who fight against it shall not prosper. And when we see men brought to naught and to shame and disgrace in their opposition to this work, we are confirmed in the belief that God's hand is directing in such a manner as not to be baffled by the weak efforts of man.

I came to this island (Rairoa) yesterday. This is where our April conference is to be held. I left Bro. Devore in Kaukura. He is to come on here shortly. The Saints from the various islands will be coming in soon. They expect to have a big feast here just before the sitting of conference, and are now making great preparations. I do not know where the Evanelia is now, but expect her here before long with a load of Saints for conference; that is, if she does not get tied up before leaving Papeete by some opposing scheme. We hope for a profitable conference here, and also in America. May the Lord bless us all to that end, is my desire.

In bonds,

J. W. GILBERT.

SAN BERNARDINO, Cal., April 13.

Editors Herald:—Since coming into Southern California I have visited and preached in Los Angeles, Garden Grove, El Toro, Beaumont, and San Jacinto. From the latter place I have just returned. I held seven meetings there which were quite well attended. I would have continued, but an unfortunate shooting occurred; two men were killed, and a circus coming and a dance knocked us out, so we concluded to wait for a more convenient season, if it ever comes, and if not, try it in the spirit world, where they may be more willing to hear, and not so fond of worldly amusements. Bro. Schade had rented a nice hall, and in his usual vigorous manner advertised the meetings. What an amount of good the laity can do when they try!

The work in California is steadily onward; there does not seem to be as much interest in California or on the Pacific Slope as there is in the "regions round about." Those "revolving lights" that burst on us from the East once in awhile, cannot judge of the interest here, for they do not see matters as they really are, nor do our own native lights in their yearly circles, see matters as do the every-day workers; but we will work, wait, and pray that a day may come more favorable to the real missionary.

It will not be long now until we will all know our fate for the coming year; another year's toil, anxiety, disappointment, and triumph. And, will the coming year's record be a better than the one just past? It ought

to be, with the past behind us. If it is not, we are not "coming up higher." At times I think I am, at other times I have my doubts. One thing I do know, it is a warfare. Trusting we may all fight it out unto the end, I remain,

As ever,
HIRAM L. HOLT.

BLANDFORD STATION, Ont., April 19.

Editors Herald:—In looking over the ministry reports I find Bro. R. C. Evans reports: "During the summer I have opened the work in Quebec, baptizing the first two ever baptized into the Reorganized Church in that Province." Please permit me to correct this statement. The first elder of the Reorganized Church that preached in the Province of Quebec was James W. Mather, who was born at Beech Ridge, Province of Quebec, and had gone west to Illinois, and heard the gospel, and was baptized in the fall of 1871. He went home on a visit and while there preached, and baptized Ellen Nolan and Jane Gault, two sisters (now of California). In June, 1872, Brn. Joseph S. Snively and Duncan Campbell (both now of Iowa) went down there and preached, and baptized fifteen, and organized a branch, ordained one priest, one teacher. Bro. James W. Mather and myself were sent from the Kent and Elgin district conference in October, 1872, when Bro. Mather baptized three more.

I visited there in 1873 and 1874, and I baptized three. This branch was reported to the Kent and Elgin conference several times. My wife is one of those baptized by Bro. J. S. Snively. While traveling through that Province I met several that had heard our elders in the days of the Prophet Joseph. I men one man in Montreal who heard them preach there from a vessel.

Yours in gospel bonds,
JOHN MCKENZIE.

POWERSVILLE, Iowa, April 17.

Editors Herald:—My wife and I came here a week ago to-day, and the next day I put out appointments and have been preaching every night since, in Powersville hall to quite fair audiences with splendid liberty. I find this country a great field for missionary work; so many new openings and places that may be opened with but very little outlay. I have procured the use of the Grand Army hall in the town of Greene, Butler county, and hope to continue meetings in that place so long as interest demands.

I am fully persuaded that when the elders effect an opening in any place and the interest demands continued effort they should not relinquish their hold for the sake of other opportunities, but should continue their immediate work until they have declared unto the people the whole gospel; for this seemed to be a consoling thought to Paul before leaving the Ephesians, that he had not shunned to declare unto them "the whole counsel of God."

Since coming here I am the more convinced that ceasing to labor with interest at hand is doing violence to the work of God. There was at one time a splendid interest in Powersville, but owing to the fact that the

elders' time was considered very precious then, they pulled up stakes and left. And, what is the consequence? Why, no sooner had the elders disappeared than the Devil appeared, in a long broadcloth coat, and told the people that those elders were real Mormons and a thousand other lies; and, of course, no one was present to represent the work. The hearts of the people were prejudiced, and to-day we cannot get them out to hear in Powersville, unless a new preacher comes along. I am feeling well, and here to effect many new openings in and around this place.

Yours,
J. R. SUTTON.

BROOKFIELD, Mo., April 17.

Editors Herald:—Having heard considerable said about a prophecy, (so-called by many,) but which was really an interpretation of the gift of tongues, (I was told of a Sr. Roberts,) I herewith inclose the same with the request that you publish it, so that all may have a correct understanding.

Your sister in the faith,
HATTIE R. GRIFFITHS.

Interpretation of a tongue given at Independence, Missouri, April 14, 1895; interpretation by Sr. Hattie R. Griffiths.

"Thus saith the Lord unto you, O my people: If you will come before me in humility and faith, verily I say unto you that those things which are at this time misunderstood by you shall be made plain; I will reveal myself unto you through the man I have chosen. From time to time I will speak unto you, and you shall rejoice in the Lord. Verily, I say unto you, I have appointed a leader to go before you and lead you to Zion, and inasmuch as you will heed his voice, you shall be abundantly blessed."

NEW CASTLE, N. S. W., March 12.

Editors Herald:—I have just returned from Sydney, where I went to witness the baptism of my son Ernest, who was baptized with two others on the 10th of March, making seventeen baptized in Balmain by Elder Kaler since the conference of December 29 and 30. Last Sunday at the evening service there were about fifty present, when Bro. Kaler showed that the laying on of hands was a principle of the gospel of Jesus Christ and essential to salvation. There was no excitement, but a calm seemed to rest upon the congregation during the whole of the service, both at the public baths where they were baptized, and at the Masonic Hall, Balmain, where the confirmation was administered. There are three of the members lately added who will be of great help to the church. Bro. Smith has been a leading man in one of the churches in Balmain, and Bro. Holden and family will also be of great help to spread the work, for they are all earnest workers. Bro. Hendrick and family will also be of great help. May they all prove faithful that the work now begun may never cease till all around Sydney the honest in heart shall be gathered into the fold of our blessed Lord.

In looking back to the year 1874, when I first heard the gospel from the pioneers under God of this great work—Brn. Rodger

and C. W. Wandell and Bro. and Sr. Ellis, and comparing the results we see to-day, I think, Where is there room to doubt the hand that is guiding the work after the counsel of his own will? While remembering what Bro. and Sr. Ellis did in the infancy of the church in Australia and are now doing in sustaining the work, I am led to think how great will be their reward. These coworkers have entered into their rest; who shall say that ministering angels have not conveyed to them the news that the work they were sent to commence in weakness is now gaining strength? May we so live that we may all be worthy to assist in this great work.

Your brother,
C. A. DAVIS.

ST. JOSEPH, Mo., April 22.

Editors Herald:—I arrived safely home from conference and found all well, with report of excellent meetings during my absence. Bro. Robert Garlich arrived home but to find his darling four year old girl very sick, which sickness continued until the morning of the 16th, when the precocious and angelic spirit took its flight to that realm for which it was better suited than to remain on this sin-polluted earth. She was buried at the Pleasant Grove cemetery. A short service was held at the house in the early morning before taking train, conducted by Bro. R. A. Marchant and the writer, Bro. T. T. Hinderks preaching the sermon at the place of burial.

Our city papers copied largely from reports of conference as given by the Kansas City Star, which, as is known, were very erroneous; but the St. Joseph Herald was kind enough to publish a correcting article, which may do more good than the other did harm. Our wide-awake Bro. Dobson succeeded in getting an article in the Chicago daily *Inter-Ocean*, correcting errors no doubt growing out of reports of General Conference; so while a vast amount of prejudice remains with the world, yet we are gaining favor with the people, and are granted the use of the press, which a few years since we were denied.

As I enter upon the experiences of a new conference year it is with a set purpose to do more for the Master than in the past. As my field of labor is extended to the district, I desire to labor where the most good may be accomplished, and in this I desire the cooperation of local brethren who may know of good openings, or where new openings could be effected. We hope to see a spiritual boom in old Far West the coming year, and with the hustle of Bro. Chatburn, the wise organizing counsel of Bro. Turpen, the love of truth and gospel logic of Bro. Ware, the strong Ephraimic faith and aggressiveness of Bro. Summerfield, the extended influence and argumentative force of Braden's "Stalwart," Bro. J. T. Kinnaman, with the help of local brethren, which is just as necessary, there is no good reason why the work should not move. My district labors will of necessity be limited, as St. Joseph is the objective point. The proportion of the time will be governed by our best wisdom, or as superiors may arrange.

We have commenced to talk "reunion."

The committee will soon meet to locate the place of holding. It shall be the aim of the committee to make the third annual reunion of this district a great success. Let the eyes of all in Northern Missouri keep a sharp lookout for announcement of place and time.

Your colaborer,
J. M. TERRY.

KAUKURA ISLAND,
Society Islands, Feb. 5.

Editors Herald:—From time to time the *Herald* will be the messenger to carry to the interested ones the news from this mission as well as others; and though others have and will doubtless continue to keep you informed of things past and present among us here, I feel it a duty and a pleasure to send you a few lines at this time.

On the afternoon of January 28, Sr. Devore and I were told that a small ship with two flags was in sight. It was the opinion of most that saw it that it was the *Evanelia*. We went out where we could get a view, and looked through the glass to catch some additional evidence more than the two flags that it was she, but I would not allow myself to give expression that it was the mission vessel. After beating back and forth for quite awhile she came so near that the yawl boat was lowered and started for the shore. We went to the house and donned ourselves in a better garb, and a number of us went down to the landing to find out what it might turn out to be, but on our way we met Bro. J. W. Gilbert, making tracks for our house in no loitering manner. Then I was willing to believe it was the *Evanelia*. Come at last!

We all went with him to the landing, and the yawl brought Bro. and Sr. Case and Bro. McGrath. Though they were all strangers to us yet we felt a freedom with them at once, which evidenced that there was no barrier between us. The next boat brought Bro. and Sr. Burton. I suppose they will very likely tell how they got ashore from the yawl. I cannot tell you here just how I felt when I took Bro. Burton by the hand, it being the first time we had ever met. Suffice it to say, I felt that he was a brother indeed, a man of God. Sr. Burton and Sr. Devore were locked in each other's arms before many if any words were uttered by either.

After the crowd of natives who had convened had shaken the hand of each arrival, we went up to the house where the missionaries always put up at in this city. They slaked their thirst by the pure water of the coconuts and seemed glad they were on land once more. Sr. Devore and I were not long kept in ignorance concerning various gifts sent by *kind* and *loving* friends in America; and here we ask you, kind *Herald*, to carry to each one of those who sent tokens of love and regards, our *grateful thanks*. We cannot repay them. The good Father will; but while we live, their blessings to us will be remembered by us and appreciated.

It was January 30, 1891, that Sr. Devore and I first stepped on the shores of Tahiti, and on January 30, 1895, I first stepped on board the *Evanelia*—four years to a day. She is certainly all we could ask in a vessel of her

size. Truly our worthy Bishop has spared no pains to have as comfortable a boat as it was possible to have of her size. "Behold, how great a matter a little fire kindleth!" Let our minds go back to Bro. Caffall's letter in *Herald* and the fifty cents he forwarded to the Bishop, the first contribution made, and then to see the vessel completed and here in the mission, evidences to us the interest the church at home and abroad has in her ambassadors among the isles of the sea. May we continue, one and all of us, to be worthy of your confidence and the vessel-gift you have sent us. I trust that not one who has aided will ever have occasion to regret it, though we do not know but that we as a church may be prohibited by the French Government here from continuing missionary labor, as it is yet an undecided question. Of this trouble Bro. and Sr. Burton will fully detail to the Bishop at least, if not to the *Herald*. They carry back to California a variety of tokens of the esteem in which they are held by their dark-skinned brethren and sisters here, and we have various reasons to believe that they can make a truthful report, and a favorable one. The natives, as well as Sr. Devore and I, would love to have them return to this field. And we (two) believe that he should be returned, and have charge of the mission, as his experience as a mariner and as a missionary well qualifies him for this field. I was so impressed some two years ago when on the isle of Tuboi, and so wrote the Bishop; and we still feel confident that he should be sent to this field, and that soon. I will say here that he would soon have the tongue as well as I have it to-day; no fears on that subject.

Words of comfort, and precious promises were spoken through them in tongues, interpretation, and manifestations by the Spirit and visions to the missionaries already here, including Bro. and Sr. Case. We needed all these words of cheer; thanks to our Father above. Bro. Burton sees this mission as I have for some two or three years past. If the proper men and women are sent from time to time it will prove a success. What we want as a rule is *young married people*, clear headed, full of missionary zeal, yet humble, patient, and kind. If the church wants those of us who have been here quite awhile to breathe easy, let them send *man* and *wife* when they appoint for this field henceforth. We could give various reasons for this, and we hope Bro. Burton will tell some of them, if he is fortunate enough to be at the April Conference. Let the ability of the wife be scrutinized as well as the husband, for we want missionary women in *fact* and not in *name* only. I believe in being as economical as it is possible to be, and yet liberal enough to alleviate every reasonable demand. I will say that to send *single* men out here is a waste of time and money. This is not written to cast any reflections on those hitherto sent who came single, but in a spirit of sympathy for them and others who might possibly come.

The *Evanelia* left here on the evening of February 1 for Niau isle, where they were to stop a few days and leave Bro. and Sr. Case. Sr. Devore went along, and would accompany

Bro. and Sr. Burton back to Papeete, but she will soon return to some of the isles she desired to visit ere April Conference, if all goes well and the boat is permitted to run. I do not expect to meet her again until General Conference. Bro. and Sr. Burton encouraged her very much in her Sunday school work, and when Sr. Alice Case is familiar enough with the tongue to go ahead, it will be a great incentive to the work here. I think she will learn the language in less time than any of the rest of us. Bro. Gilbert is waiting here for a chance to go to other isles. I expect to remain here till I start to April Conference. My health is still improving and Sr. Devore has become quite stout. We believe Bro. and Sr. Case have so far found the mission in advance of what they thought before they arrived. However, they will doubtless speak for themselves. We are pleased with dedicatory hymn of the *Evanelia* composed by Uncle Mark, also the composition by Sr. Vida. We still ask the prayers of the Saints for the successful accomplishment of the work in this mission. The Lord bless you all in all your labors of love.

Yours in bonds,
L. R. DEVORE.

PHILADELPHIA, Pa., April 15.

Editors Herald:—As the good work moves along in this part we note the baptism of Sr. Dellis A. Perry, of Michigan, who has been attending our meetings for some time; also Sr. Carr and the two sisters Mann. It was a beautiful Easter day; everything seemed favorable for the occasion, their baptism. Bro. John Stone has been sorely afflicted for some time with rheumatic trouble. He is a little better now. I wend my way to Broad River, Connecticut, calling at Brooklyn to do gospel work. In bonds,

A. H. PARSONS.

LOW MOOR, Iowa, April 7.

Editors Herald:—The battle is fought and victory won. Some very interesting sermons have been delivered by Bro. Warren Turner not long since, and much interest has been taken in them. There are only two families of Saints in the immediate neighborhood, but they have labored hard to get the work before the people. We asked first for the church in this place but were refused, although it was a union church. Then we asked for the schoolhouse, and our request was granted, but the Epworth League met in special session and found it would never do, so took advantage of an ordinance passed by the board at some prior meeting, which prohibited any meetings being held there; accordingly notice was served on us to the effect that they could not grant the request.

By this time those outside of any church began to look into the matter and they determined that Bro. Turner should preach at all hazards. Subscriptions were raised among the worldly people, and a hall was hired. We had six meetings with large attendance and much good interest. At the close of the meetings another purse was raised and given to Bro. Turner—six dollars and ten cents, the paper being signed by twenty-one of our citizens. The following is a copy of the

heading: "We, the undersigned citizens of Low Moor, Iowa, and vicinity, after hearing the religious belief of Rev. Mr. Turner, feel satisfied that it has benefited our community. We hereby tender this small donation for the good he has done in our midst."

Such are the feelings here since he left us. Many have expressed a desire for his return, and in a short time will have another series of meetings, which we hope will forward the cause of Christ. This is the first time the latter-day gospel has been preached in this place, but the way is opened now. We feel to thank those who have aided us in paying the rent for our hall. May they be numbered among the followers of Christ, is our prayer.

In bonds,

O. H. BAILEY.

JUNIATA, Mich., April 15.

Editors Herald.—I just closed a three weeks' effort in Akron last Friday night. It is a village of four hundred inhabitants. I held twenty-four meetings in all; was assisted by Brn. A. E. McKenzie and William Dowker. We held forth in Bro. Flynn's new blacksmith shop the first two weeks, the last week in G. A. R. Hall at the rate of one dollar and a half per night. I feel that much prejudice was removed. We tried as best we could by the assistance of the Spirit to sow the good seed, and hope we may reap the harvest by and by.

I came here Saturday. Will remain for a few days, as there are some to be baptized. May the good work move on is my prayer.

J. A. GRANT.

A DREAM.

DOW CITY, Iowa, April 15.

Editors Herald.—While at the home of Bro. Nathan Hayes, in Cherokee county, Iowa, in the month of February, 1895, I saw a night vision in which everything seemed so vivid and lifelike that I am unable to say whether I was awake or asleep. I seemed to be standing in a grove of heavy natural timber which had not been culled, with my face toward the west, when I saw a small package floating in the air, about three feet from the ground, coming from the south towards me. As it approached nearer and nearer the grove became very light, even above that of a clear day at noon. It seemed to be in the fall of the year, as the ground was covered with leaves. A little to my left and about five steps behind me sat my sister, Mrs. C. M. Wilder, on a fallen and decaying log with her face toward the south, while five paces farther east and eight or ten to the right, stood her husband, Bro. C. M. Wilder, with a spade in position for digging, having turned over about six or eight spadefuls of soil, which looked very black and rich. He was facing the north.

The package came gradually toward me, until it was in about the position which one would hold a book while reading, when I took it in my hands and discovered that it was the plates from which the Book of Mormon was translated. It seemed to be about six by eight inches in size, and about two inches thick. The first one and a half inches in thickness was sealed; not with seals, but

looked like a gilt-edged book that had never been opened, the gilt holding the leaves together. The remainder, or latter part of these plates were loose, and I run them from under my thumb as I would the leaves of a book. The leaves or sheets were very bright, having the appearance of gold. I closed the leaves and commenced to examine the first page of the unsealed part, and could distinctly see the characters, though I thought they did not look just as I had thought they should. The characters were arranged in columns, from top to bottom, like columns of words for spelling.

The plates moved off as though they had been alive, going north. When they were about three feet from me it occurred to me that I had not seen or examined the characters on the unsealed leaves, and I reached out my hand to make a closer examination; but they moved off too fast for me, and I could not secure them again. With the plates vanished the light, and I found myself awake and in my bed. I might add that the sheets seemed to be very thin, but little thicker than heavy writing paper, and as I bent them back as I would the leaves of a book and let them slip from under my thumb, I could hear a metallic rustle that rings in my ears to this day.

What seems strange to me I had not been thinking about the Book of Mormon, much less preaching on that subject for some days at least.

In bonds,

CHARLES E. BUTTERWORTH.

PROGRAM.

Program for Daughters of Zion meeting for May:—

Opening hymn, No. 19 Saints' Harp. Scripture reading Psalm 37: 1-6. Prayer. Reading of chapter 26, "Hints on Child-training." Discussion of chapter. Reading of "Retrospective" from *Herald*, April 24. Question box. Closing hymn, No. 31 Saints' Harp.

YOUNG DAUGHTERS OF ZION.—Monthly programs for the young Daughters of Zion are also contemplated. In order that the reading may be uniform in all societies the secretaries of each are requested to send to the "Program Committee," Daughters of Zion, Lamoni, Iowa, the number of the chapter which they will read at June meeting.

A weak lye is a useful and perfectly safe tree wash. Also old soap suds that stand a few days after clothes are washed, will keep the bark smooth and the borers off, if trees are washed two or three times in summer. If one pint of crude carbolic acid is added to fifteen gallons of old soap suds or lye, it will keep insects off for months.

Never find fault unless it is perfectly certain that a fault has been committed, and always speak lovingly.

The very nearest approach to domestic happiness on earth is the cultivation on both sides of absolute unselfishness.

You can sometimes tell whether a man loves God or not by the use he makes of a horse blanket.

Every duty we omit obscures some truth we should have known.

Original Articles.

SERMON BY PRESIDENT JOSEPH SMITH.

At Independence, Missouri, April 7, 1895.

THAT portion of the lesson to which I desire to call the attention of the people this morning, as read by the brother, was one of the characteristic sermons delivered by the Savior, who in few words expressed a great deal:—

Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

I desire to make this appeal to those of like faith with myself; to those who flatter themselves that they are within the kingdom; that they have not only its interests at heart, but that they have done that which is required of them by which their names are properly written in the records, which are supposed to contain the names of those who constitute the family of God on earth, to be recognized as the family of God in heaven. And, while it would be presumption to say that we have the right solely and exclusively to judge our fellows, it is not presumption to urge upon the attention of the people the fact that as ambassadors for Christ we beseech you to be reconciled to God, which in this sense means to be reconciled to his law, to his commandments, that you may find yourselves within the province of his promises and enjoying the chief one of all—that of eternal life.

One of our members on yesterday morning in the short sermon which he delivered to us touched upon the theme that should be at least in the hearts of all that constitute the kingdom; and that is, that the great necessity which now rests upon us is to accomplish within and for ourselves, individual personal righteousness. And we who have been at the front,—so to speak, for these many years,—those of us who do in a sense feel the impulses of all that is going on around us in the church,—are made to painfully realize that here and there are things at work which while under the surface may not create any disturbance, sooner or later must come to the light; and that when they do come, individuals as well as the collective body will be hurt.

Pretension is one thing. We see a vast deal of it in the world. A proper claim is another thing, and it remains to be tested, and the day surely comes that will bring everything to light; and though it may have been proclaimed in secret or done in secret, it will be proclaimed from the housetop. It will be spread abroad upon the streets and in the social gatherings; it will become known, and the sooner that as individuals we rid ourselves of the complications that might attach to us and see to it that our good names are not thus compromised, the nearer we shall approach unto the great standard by which we shall be tried, whether we shall be worthy to enter into the kingdom or not.

I am not here this morning to flatter you as a people or as individuals; I am not here to claim exclusive righteousness for myself, and that I have the right to lecture others and arraign them for the condemnation of their evils; but I am here to lift the warning voice unto them that are within the fold, while our brethren from the ministry abroad are here, having been warning the people who are without. I am here as an integral portion of the great work to insist upon the fulfillment of the declaration, "Be ye clean who bear the vessels of the Lord." The righteousness of the scribes and Pharisees was of a peculiar character. We see much of it in the world at this time, and if our brother's warning voice was not in vain, he sees some of it elsewhere than within the world; and pride, the rust of the soul that eats out the good intentions that man may form, that always stands by the individual to suggest the importance of self, the smallness of everything else, is said to exist in the human heart everywhere; but is one of the things that should be overcome, at least in times of extremity by them who are aspiring to reach up higher; and while a certain degree of pride is commendable so far even as the outward appearances to the world are concerned, there is a pride that is justifiable to both men and angels, and that is the pride to appear blameless before God and before men under divine law. And it can only be approached unto by them who shall have found the inspiring influence of the Spirit; it

can only be reached by a constant supervision over one's thoughts, one's speech, one's conduct; and he that shall so possess his soul in patience that his lips utter no hasty utterance by which himself is compromised and his fellows brought into disrepute may aspire unto it, when that individual by whose close surveillance over every thought manifests that it is bringing his thought into subjection to Christ; when he that is moved upon by that blessed Spirit that bringeth comfort and joy shall find himself finally congratulating himself that he is worthy to enter into the kingdom, to whom the righteousness of the scribes and Pharisees is but as an idle tale; his name is written in the hand of the Savior.

I may make inquiry this morning, How many of us feel safe to pass judgment upon our own thoughts and acts? And while doctrinally we may be able to sustain ourselves against the attacks of every comer; while from the ritual of the Lord himself we can stand behind the ramparts and defy criticism; while in the aggressiveness of the thought that we are in the possession of truth we may not fear attack from without; that subtle adversary of human souls that is well acquainted with the weak side of human nature is preparing to take advantage, not of the body politic, but of the individual by which evil is wrought; by which others, being compromised by it in its slow processes shall finally work into circles that shall strive to keep the evil from coming to light, until finally it becomes a great distress to burden the church and to burden them that are innocent.

Now I tell you plainly that we cannot afford, none of us can afford, to so compromise ourselves with these evil things that we see that we shall finally come to the conclusion that so long as we are not discovered we are not in wrongdoing. None of us can so afford to compromise ourselves either in thought or in act as to bring the entire body into disrepute, and cast a burden upon them that are endeavoring to carry abroad the great cause of Christ and the message that he has brought for the deliverance of man.

If there were one lesson that I would desire this morning to impress upon this visiting multitude more than

any other it would be this: That while the messenger that goes out to bear abroad his Master's mission, to make it successful among them where his labors lie, if he return bearing but one sheaf, and shall have joy here and joy hereafter, pray tell me how much greater joy shall be with him that walks so confidently in the calling whereunto he is called that he can look back along the history of his life and candidly say, both within himself and when challenged, "I have left no footsteps by which I may be traced as an evildoer among my fellow men; I have taught no principle of unrighteousness either secretly or in public by which my calling has been brought into jeopardy, by which those who have come after me have been caused to blush for shame that a representative of this kind has been permitted to personify what he called truth held by the body"?

We point with pride to the record of these men, a justifiable pride, and it is a glad thing for a minister to come home after he has traversed over the field pursued by another and when he speaks of his predecessor to say, "He is an honorable man; I have followed in the places where he has taught and I have found that in neither teaching nor in personal conduct has he done that that should justly bring a reproach upon the name he bears, or the cause that he represents." Pray tell me if he that returns with his one sheaf, if it be but wheat or other grain and subject to the approval of the Master to be put in the great garner, is entitled unto reward and his name to be emblazoned with the brightest stars, how much more shall it be with a man who under the careful administration of the Spirit for years bears abroad the banner of King Immanuel and does it without personal reproach to himself, without reproach to the cause which he represents?

I call your attention to this this morning because we see the fulfillment of the things which have been predicted in our own minds by the voice of the Spirit whispering through our own souls. We are standing face to face with circumstances and conditions that we have never faced before, and there is focusing upon us not only the sunlight of investigation from

men who are without, but the hopes of hundreds of individuals are following our ministerial career and our existence as a church with the hope latent in their hearts that it shall be found not wanting, but able to endure investigation, and the lapse of time, and the corrosion of that which is within: as it is stated, as a maxim, that every body carries within itself the seeds of its own dissolution.

While I may congratulate the ministry (I do from my heart, some of them, and as a mass), I feel the necessity for inviting their intelligence and the attention of the people to the consideration of the fact that he labors best and most securely who is conscious not only that he represents the truth, but that those by whom he is surrounded everywhere are not only conscious of that which he reveals as being the truth, but are so living that they are manifesting the principles which his teachings have been erecting in their hearts, and have eradicated from their nature that which should be overcome, and are standing as living epistles known and read of all men.

The prophetic statement made by the angel to Joseph Smith has been fulfilled; that his name should be had for good and evil among all men wherever it should be uttered; that it should carry with it upon the one hand a conviction of evil and of wrong, and upon the other hand a conviction of that that was good and right. Among his friends he should be known as a man of God; among his enemies he should be known as an evil-minded man. And, we face it everywhere, and in its fulfillment we must see to it that his friends properly represent him; that from their action no man shall say that he was an evil man; that from their teachings no man shall say that his teaching was evil. I have said years and years ago, that my first resolve so far as my life in public should be was to live among my fellow men so that if there was any truth in the statement, "like parent, like child," no man, speaking from my conduct, should say that my father was a bad man. How much more must I have become involved in this great responsibility after I assumed to preach as a teacher of that principle of religion which he projected upon the world, that no man,

speaking of my conduct as a minister, should bring reproach upon his memory.

I have lived until I have found his name to be revered among men. I have lived until there has been lifted from his memory many a dark cloud in places where prejudice was strong, where superstition had fastened its hold, and where naught but evil ever accompanied the name of either Mormon or Joseph Smith. Now having done that and seeing the grasp that the truth is having upon the world, and seeing what is written in the public press, I come to you with this direct appeal that you shall make your personal characters of such a nature that the angel's message shall have full force in you and that you shall exceed in your righteousness the righteousness of the scribes and Pharisees; that in the little coteries that you shall form in the branches of the church, whether they be large or small, you shall not congratulate yourselves that you shall do only good to them that do good to you, that you shall be prepared to lay hold with all the power that you have upon them who have need of your helping grace in Christ and lift them above the powers of the temptations which surround them; and if you can, help them to stand upon secure ground, yourselves uncontaminated with evil, your characters themselves freed, yourselves having the courage of your convictions, you are ready and able to help them who are not within themselves strong, but who desire to mount the steeps and overcome until they see the glad light of God's sun shining over them as accepted of him. We beseech you in Christ's stead, "Be ye reconciled to God." Do not try and think that you can so transform yourself before your fellows and they seeing only what may appear outside, that you shall by any possible means so blind the eyes of him that sitteth on high that he cannot tell the characters that you are forming, that you have, so that when you shall undertake to enter into his kingdom he shall meet you with the knowledge and you be conscious that his knowledge is of such a character that you are, before presenting yourself for acceptance, unworthy of his approval.

Now you may say to me, How can I

so sit in judgment upon myself that I may approve myself as worthy? That Spirit that gives to man a consciousness that Jesus is the Christ has a self-contained power of convincing every man that that which he thinks and that which he does is either good or bad, and it leads him to occupy higher planes of thought and nobler grounds of justice towards his fellows, or to see that he is losing in his spiritual strength and power, and that if he continues in his downward course he shall behold the condemnation of himself and be subject to the contempt of his fellows. There is no disguising the matter at all of any revelation to us that he that doeth certain things shall lose the Spirit and shall deny the faith; and we can easily trace the footsteps of such men as these wherever they may be found, and sooner or later like the sin that followed one of those men of old, it shall find him out and shall point him to the scorn of his fellows.

I plead, then, in the interest of the law. I do not mean the hard, impervious character of the law that killeth; but I plead in behalf of that essential characteristic of the law—the spirit of it that giveth life. Eternal life is that which we are reaching out for; that prize that is set before us; and it is for every one. Not one shall be excluded from the great marriage supper unto which we aspire who shall be found worthy; however humble the sphere occupied here, or however exalted it may be. Now, if you salute them that salute you, what thank have ye? The publicans do that. Let me reiterate the language of the Savior if it be possible to do it with the strength of conviction that may reach every heart:—

Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

It was not said to them that were wicked without; it was not said to those who were acknowledged as sinners; but it was said to them that were striving, and was said and reiterated to his disciples elsewhere; and while it occurs in this sermon on the mount where the beatitudes are expressed, we can easily trace here and there, all through the subsequent life of the Savior and all through the teaching of the apostles, that this was

the burden of their effort, to make men worthy in the circles where they dwelt and moved, of being understood as characters that were above the righteousness of the scribes and Pharisees.

Just now there is a wave of inquiry going over the world. We must meet it at its crest. We must be either sufficiently strong to arise and ride securely on its forward sweep or we shall be overwhelmed with it; and just as certain as truth is the underlying force of the success of the old philosophers who taught this gospel, so shall truth now be the underlying force that shall bear us up and on, on the top of this great crest of inquiry that is in the world; and if it shall be so that we shall be fortified by the indwelling and enduring principle of this never-dying Spirit that giveth life, we shall live in the conflict; but if not, we shall be overcome, be submerged, and die. Now which can you afford, my brethren and my sisters? Which of these is desirable? "Ah," says one, "Only the one; the other is to be feared!" It lies, then, within the province of your individual effort, within the province of the effort to be made in the branches small or large; and as we have heard that there has been in the past year something like thirty added branches united to the great body; and something over or nearly four thousand additions to the church, leaving a net gain of over twenty-four hundred in this year by baptism, and are rejoiced to know how the work has spread, remember it is not the number but the righteousness that characterizes the individuals, that makes up the swelling multitude of the righteousness of the whole.

I am not among them that delight to prophesy evil. I believe that God's wondrous power is at work with us and that all those who shall serve him in rejoicing and in truth shall preserve the great body against encroachment of every power that seeks its destruction; but I am within the province of them that have the right to call the attention of that which threatens, and I have repeatedly told you, as I do this morning, that it is not by any great and open approach that Satan will seek to destroy the church, but that that insidious enemy purposes if he can to destroy by fomenting differences between the dis-

ciples of Christ to excite and keep at work the evils of corrosion by which in small circles he shall be able to destroy the foundations of them that stand in high places, and finally, if he can, bring down to ruin those who of themselves have done no wrong. It is time, then, that we opened our eyes to the existence of these things. It is time that we arose against them and stood steadfastly against them; and that we come nearer to the spirit and to the keeping of the law; not having a desire to punish individuals who may have done wrong to us as individuals, but when we find it is necessary to rise up against that which is evil, to do it, no matter who may stand, or who may be found deserving punishment through the interference of the strong arm of the law. The apostle, I believe, has written that he that beareth the rod is not a terror to those who are not evil doers; but the evil doer himself is the one who is afraid of the law and the rod, and he beareth it not in vain to them that err, not knowing Christ. You can easily understand what I mean; that the innocent man fears not the law but he that is guilty does.

In this great conflict that we see before us it is an easy matter for us to see whom we will make an effort to strive to serve, the Master of life unto life, or permit ourselves to become servants unto him that is the master of death. We know full well what are the wages that are offered unto sin, and just as surely as God manifests his promise and presence to them that do right, so will he permit the adversary to keep his promise to them that serve him. He is your master to whom you give yourselves to obey; his servants you become. "The wages of sin is death;" "the gift of God is eternal life." We are striving to serve unto that better gift. Let me exhort you, then, my brothers and my sisters, strive earnestly, not only for the faith in the Lord that has been delivered to the disciples in olden time, but strive to emulate and pattern after that shining example of the grace made up in Jesus Christ that will enable you to so live that your lives will bear the light of both private and public investigation if it be needed to turn in the search light upon you.

May God help us that we shall so cherish that Spirit that we shall live, not as the scribes and Pharisees, but as those whose righteousness exceeds that.

(Reported by Belle Robinson James.)

HEED THE WORD.

WHILE reading Bro. Blair's article entitled Missionary work, I felt impressed to write and say, that if the ministry would heed such instruction, together with the word of the Lord, which we receive from time to time through the prophet, it would not be long until Zion would be redeemed.

In my judgment this is the most important time in the history of the church; a time propitious to us, if we heed the word of God; but perilous, if we put our trust in the arm of flesh.

It is inconsistent for us as a people to assemble annually in a body, at a great expense, spend our time in praying and fasting, importuning the Lord for recognition, asking the Lord for more material with which to build, and for further instruction as to how to build, and then not use the material given us; or if we do, to not build according to the divine pattern.

And moreover it is expedient in me that my elders in going to declare my gospel to the nations, shall observe the pattern which I have given. Two by two let them be sent, that they may be a help and a support to each other in the ministry.—D. C. 115.

The Lord says by his Spirit that it is expedient, that it is proper, that it is a means he has chosen to an end to be accomplished; while the church says by her quorums, and last of all by a popular vote," our wisdom is sufficient;" and then we lean on the Lord and say, in effect, "Surely the Lord is with us, no harm can befall us."

Again we were told at the last General Conference of the church that the Seventy and traveling ministry should keep away from the branches, and push their work into new fields. Notwithstanding this counsel, or the positive command of the Lord, I know of elders who spend most all their time around branches, that would have been better off if they had never come into them at all, while a few miles away were schoolhouses and churches that could have been had for the asking where the people have never had the pure word of God preached to them. Let us not be deceived; "God is not mocked." He has

commanded us to live by every word that proceedeth out of his mouth.

I fear that we as a people do not fully understand our responsibilities. I wish I could say all is well in Zion; but I do not believe it; and at the risk of being considered a grumbler, or one that is on the way to apostasy, I make those statements, aware that my influence is not great, but determined while I live to point out the dangers which my brethren do not see because they are in darkness. I know some will think this is egotism in me, but who is in darkness but they who do not obey the truth?

If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—1 John 1: 7.

The word is to judge us at the last day. I should rejoice to see the ministry sent out according to the pattern given of God; then they could receive encouragement one of another. As it is, when they go alone, pushing out into new fields, they spend many lonely hours. In their craving for fellowship with the Saints they are tempted to desert the post of duty, and when once with the Saints they find it hard to break off from such pleasant associations; and finally contract the habit of lying idly around the branches waiting for Sunday to come, that they may occupy the branch pulpit, thereby depriving the local officials from taking the exercise they so much need, and that is so necessary to spiritual growth and development. I always hail their advent among us with joy, and have always endeavored out of meager substance to anticipate their wants; for I consider it a great privilege to assist, or to entertain the servants of God; but it causes us to lose confidence in mankind when we find that our elders are slow to heed the instructions given to them.

C. E. GUINAND.

ATCHISON, Kansas, March 15, 1895.

Superiority is a relative term. All of us know that others are superior to ourselves, even while there are those who count us superior to themselves. A Tamil proverb says: "A child that can walk is a god to a child in the cradle." It behooves us to bear ourselves continually as those who are taken as a pattern by some, and who are striving to attain to a likeness of those whom we know to be better than ourselves.—*Trumbull*.

Be severe to yourself, indulgent to others; and thus avoid resentment.

Conference Minutes.

NORTHERN CALIFORNIA.

Conference convened at Sacramento, California, Friday, March 1, 1895; M. H. Forscutt in the chair, assisted by C. A. Parkin; T. J. Lawn secretary. Ministry reporting: Elders M. H. Forscutt baptized 7, G. W. Harlow, G. S. Lincoln baptized 5, C. A. Parkin baptized 6, T. Daley baptized 32, G. Daley, J. R. Cook, J. H. Parr baptized 5, A. Haws, J. B. Price, W. R. McLean, S. Weldon; Priests T. J. Lawn, J. A. Anthony, J. A. Saxe, J. A. Stromberg, and B. W. Pack; Teacher C. E. Crumley. Branches reporting: Sacramento, 173, gain 5. Walnut Creek 18, loss 2. San Francisco 100, gain 7. Santa Rosa 83, gain 23. West Berkeley (new) 11. Stockton 84, gain 2. Alameda Creek 34, loss 1. Mountain Home 29, loss 7. Oakland 92, loss 4. Bishop's agent's report: Received and on hand \$1,927.44; disbursements \$1,921.05; balance on hand \$6.39. Audited, reported correct, and received. Officers elected for the following year: C. A. Parkin president, J. H. Parr associate, M. A. Saxe clerk. Delegate to General Conference, M. H. Forscutt. Voted to sustain C. A. Parkin as Bishop's agent, also to sustain J. F. Burton and Thomas Daley in their respective places. Adjourned to meet with the Oakland branch the last Friday in February, 1896.

Miscellaneous Department.

PASTORAL.

IOWA, (EXCLUSIVE OF DECATUR DISTRICT),
EASTERN NEBRASKA, MINNESOTA,
NORTH AND SOUTH DAKOTA,
NORTHERN ILLINOIS,
AND WISCONSIN.

The minutes of the late General Conference show that we were placed in charge of the mission comprised in the above-named territory. We kindly request an intelligent and earnest coöperation upon the part of all the Saints and ministry, in order that the work we love may not be hindered but that it may be materially advanced.

By agreement between us we will hold the entire mission in conjoint charge, so that wherever either one or both of us may be found, we will be there for the purpose of fulfilling the duties belonging to our office and calling to the best of our ability; but for the sake of convenience and order in the division of our labors, the ministers who are herein appointed to take charge of "fields of labor" in Eastern Nebraska, Minnesota, North and South Dakota, and Wisconsin, will please report to Alexander Hale Smith, Lamoni, Iowa; while those appointed to similar charges in Iowa and Illinois will please report to J. R. Lambert, of Lamoni, Iowa. Those not in charge will, of course, report to those who are in charge of the "fields" where they are required to labor.

We have agreed upon the following named brethren for our assistants: Galland's Grove district, C. E. Butterworth; Little Sioux Dis-

trict, J. W. Wight; Pottawattamie district, H. N. Hansen; Fremont district, Iowa, and Nodaway, Missouri, Henry Kemp; Des Moines district, C. Scott; Eastern Iowa and Nauvoo districts, J. S. Roth; Eastern Nebraska, C. H. Porter; Minnesota, North and South Dakota, I. N. Roberts; Northern Illinois (that is, the northern half of the State), F. G. Pitt; Wisconsin, W. A. McDowell.

In these appointments we have done the best we could, all things considered; and while we have probably failed to please all, we request that these brethren be properly sustained in their appointments, and that by affording them every opportunity which belongs to their office and appointment, we may see what they will do for the work. Please remember that they are in *missionary* charge, and not as district presidents. Their supervision over branches and districts is general and indirect, while that exercised over the missionaries and their work is special and direct. Nevertheless, both should and may work harmoniously together. (See D. C. 120: 4-7; also the revelation of April, 1884, paragraphs 7, 8.)

We call special attention to the necessity of reporting in harmony with the rules which have been published and republished to the church. (See Conference Minutes of 1893, p. 68.) If you are not acquainted with the rules, *procure them at once*, instead of writing to us for information as to when, and in what manner you are required to report. Do not send us the original reports of those laboring under your direction, except for extraordinary reasons; but furnish us with summaries, together with such remarks or comments as you may wish to make. Occasionally a missionary reports to us without telling us what he has done. We need hardly say that such an omission should be avoided. Then, again, we are sometimes informed that such and such missionaries have failed to report, and "I do not know what he is doing." Well, it is your duty to find out, and to take measures to correct such bad, careless work.

Let us give evidence to God, and to all who are truly his people, that we appreciate the great gospel work in which we are engaged, and that we are indeed willing to do what we can for its advancement and more complete establishment among men.

Your brethren and coworkers in Christ,
ALEX. HALE SMITH.
J. R. LAMBERT.

LAMONI, Iowa, April 24, 1895.

Brethren and Collaborers of the Lake Mission.—The General Conference of the church has honored you another year to represent her interests in your several fields of labor. The blessed Master, who is the head of the church, has an intense interest in your welfare, has promised his Spirit to be with you, and his angels to camp about you, on condition that you work after the pattern and example he himself set among men.

Do you realize your sacred calling, to be ministers and helpers with God, in Christ's stead, to build up his church on earth? If so, you will have an eye single to the glory of God. O what a thought! how far reaching its meaning! Let us see if we understand the

scope of the term. An eye single to the glory of God! Jesus said, "I do nothing of myself," he had no place in his heart to be lifted up in pride because of his own works, for he says, "As my Father hath taught me, I speak these things." Again, "The Father hath not left me alone; for I do always those things that please him." Now, associate the above scriptures with the following: "Whatsoever ye would that men should do to you, do ye even so to them," and we have the idea.

We do not seek our own glory, but we are called to do the will of the Father and to set an example that will bless and benefit our fellows, just as we would love to have them help us. That we may possess our souls in patience and in love that works no ill to our brother, should indeed be the watchword all along the ministerial line, that the members seeing our example may be guarded against jealousy and every evil work. The least slighting word or innuendo expressed by an elder, which is the most cruel form of slander, is noticed by the Saints, quicker than a flash of lightning, to the discredit of any man who thus lowers his standard and drags the glorious gospel banner in the dust with the dishonesty of a hypocrite who would fain appear good at the expense of his fellow laborers.

I do not write the above because any of us are guilty of any such inglorious acts or words, but that we may all of us see eye to eye on all these matters and work together in love, giving such definition to those words as will build us up together, realizing that all glory is to God in this great latter-day work, so far as this life is concerned.

This world is large and there is room for us all to dwell and do the most possible good, and the books are kept in heaven that will give an accurate account of all our works in his kingdom, and none need fear that his reward is not sure for all he does. The only ones who have any reason to fear are those who do not work according to the pattern, or who, with folded hands, are living by *faith alone*, and forget to bear their proportion of the expense and burden of carrying the blessed message of salvation to the perishing souls who are famishing for the word of life.

Bro. F. M. Cooper will take charge of the Northern Michigan field, R. E. Grant the eastern field, S. W. L. Scott the field formerly occupied by our most excellent and worthy Bro. I. M. Smith, and I. P. Baggerly the Southern Indiana field as formerly. We trust all will work together in the closest harmony in the interest of the mission. All other laborers will report to their field officers once in three months or oftener as interest and occasion may require. In turn, I trust all the above brethren will report the condition of the work to me, so that if possible we may all know just how the mission is prospering; and that we may know of the demand for preaching, and of the supply in each of your fields, and whether there may be any necessity for strengthening our forces at any one place from time to time, by making changes to supply the most urgent demands where the greatest amount of good may be effected in saving souls.

The conference business all passed off in an

excellent spirit. And we saw signs of real growth and union in the working of the various quorums of the church. The discussions had were all in the best of feeling by the live Saints and laborers, and the outlook for the Reorganization was never brighter than now. The greatest obstacle found in the way was means to supply the wants of the families of the traveling ministers.

Brethren, let us all cheerfully move to the front and see that our banner is unfurled in every place in our mission. Those not called on to leave home and its endearments, help hold up the hands of those who are, by your cheerful countenances and promptly providing for necessary expenses. Bishop's agents in all the districts are ready to serve you in behalf of the work. So you all can have the honor of bearing your proportion of the burden as helpers with God in saving the world from sin and impending woe. And as you value the life in Christ you have obtained without cost to you, be equally ready to send the gospel to those who are starving for what you are feasting on through the charity of others who first brought salvation to you. My mission address for the present will be 15 Amherst street, Detroit, Michigan; home address, Lock box 256, Lamoni, Iowa.

With much love, I am your fellow-laborer in the gospel of Christ,

E. C. BRIGGS.

*To the Saints Scattered in the Eastern and Western Districts, South Wales; Greeting:—*I respectfully adopt this method to stir your pure minds by way of remembrance, touching the contemplated reunion, at Whitsuntide, as per resolution of the conference held at Porth, February, 1895. The committee has informed or will inform you as to time and place.

The reason for such a gathering is patent, I think, to all who will duly consider the present status of affairs in South Wales, in a spiritual sense, and all who may desire Zion's welfare.

Much might be said of the past, which possibly might afford satisfaction to some; but how or who would it profit? If all are wounded, then a general concession would be in order. But if some only have been wounded in the house of their friends, then a legitimate procedure, to deal with those who have wounded, were proper, and would be more consistent with our profession than constant efforts to tell of wrongs perpetrated by some one or ones in the church, so making ill feeling (if it exists) more intensified, instead of adopting measures to still the troubled waters, so making peace. What is Christ's method of adjudication? Is it to be treated as a myth, or to be brought into requisition merely to please friends or vex foes? Which? Was Christ more intensely inspired—speaking more authoritatively—when saying, "Come unto me," etc., and "ye shall find rest to your souls," than when saying, "If thy brother trespass against thee, go" and "between thee and him alone" "tell him his fault," etc., and "if he neglect to hear the church, let him be unto thee as a heathen man and a publican"? If so, what of the potency and imperativeness of given and accepted law?

It is very possible to be ignorant and thereby commit a wrong. Nor is it impossible for us to be Pharisaical—so blind to our own faults yet so ready to see faults in others—as to demand reparation from them; yet so blind to our own, and so fascinated with some pet theory, as to blunder along as a man in the dark, evincing a determination to rule or ruin. But surely such traits in the character of Latter Day Saints, especially in a representative, were condemnable. And yet, many by misplaced confidence may thereby be led to the brink of ruin. For is it not a fact that a lie under the garb of religion is more effective to decoy the unsuspecting and confiding than one told by a nonreligionist. Paul never showed himself more of a man (as I believe) than when saying, "Follow me as I follow Christ." It were better than a thousand hypocritical prayers to bolster up self.

John was a great witness for Christ, but the latter said he had a greater witness than John. (See John 5:36.) Let us read, study, and do or obey his word. If the stones would cry out through a failure to recognize God's goodness, how know we but they may utter against us, if becoming too boastful? Besides, boastfulness may lead to exaggeration, which may prove a stepping stone to "lying;" and doubtless lying, talebearing, backbiting, idle gossip, etc., are first cousins. Let us shun such demoralizing practices and come up higher and be consistent.

I would respectfully remind you that prejudice caused by our own members, is more formidable than that caused by polygamy, etc. And we certainly cannot claim the right to jeopardize the fair fame of the church. Moreover, building up the waste places, is a part of the mission of the Reorganized church, nor is a duty less imperative if waste or a spiritual drought exist by our own folly. Will not presiding officers interest themselves in informing, and legitimately strive to induce all members to make an effort to attend the reunion, even if a little sacrifice has to be made? And let isolated members who read the *Herald*, if knowing of other isolated members who don't read the *Herald*, see or inform them and invite them to come. Finally, let us resolve in God's strength that the past time spent in folly shall suffice, and at the Whitsuntide of 1895, give evidence of the dawn of a new era for spiritual activity by the members of the Reorganized Church in South Wales.

I submit for your serious consideration the seventh, eighth, and ninth verses of Genesis thirteenth chapter, hoping we may govern ourselves thereby, save the last twenty-nine words of the ninth verse. Abraham, under the circumstances, might have been justified in going to the right or left. But Latter Day Saints cannot afford to separate themselves from each other in a spiritual sense. It were far better, therefore, to come down into the valley of humiliation, and if offenses have come, to be honorable, if necessary, in making confession, forgive, and be forgiven, but I would not recommend a reconciliation under the impulse of the moment. I rather think it should be the result of a fair understanding, obtainable by a godly and sober confer-

ment, evincing as great a desire to accept as to give a reproof in the interest of peace. So shall we live and prosper. It may be humiliating to say, "I am wrong," but it were better than being Pharisaical, far better.

I further recommend the study of the second paragraph from "My disciples" down, of the sixty-fourth section of Doctrine and Covenants, with the sermon on the mount, Matthew 5.

I wish to offer no threats, but respectfully say that the action of the conference of the Eastern district in reference to licenses, will be in force. Therefore no official will be recognized as a representative of the Reorganized Church who may repudiate the action. And if it be known that officials have failed to report and cooperate with the church for months or years, unless such report themselves, some action will be had in their case. This will not prevent complaints if there are any who wish to make them.

I have no friends to please or foes to vex by transcending bounds or law, but think it a duty to adopt a legitimate procedure to ascertain our numerical strength wherever the church may give me spiritual jurisdiction. Unless prevented by unforeseen developments, the writer expects to be present at the reunion, to, by God's grace, do good and receive good. In gospel bonds,

JAMES CAFFALL,
Missionary in charge.

To the Ministry and Membership in Missouri, Kansas, and Southern Illinois; Greeting:—Having been placed in charge of the work in this field, I have selected the following brethren to act as associates in charge of the places named, to wit.: I. N. White, over Independence, Clinton, Spring River, and Southern Missouri districts; John T. Davis, over Kansas, except that portion within Spring River district; M. H. Bond, over St. Louis district; T. W. Chatburn, over Far West and Northeastern Missouri districts; Henry Kemp, over Nodaway district (to report to missionary in charge of Iowa). Southern Illinois laborers, report to M. H. Bond for the present.

General Conference appointees to any of these subdivisions will please report to the one thus placed in charge, and the one in charge will report to me. Let the counsel of paragraph eight of the revelation of 1894 be observed carefully. Have nothing to do with managing local organizations after effected, except as your aid may be invited by those in local charge. Leave the burdens connected therewith to be borne by the local officers, under the direction of the Presidency of the church.

Let all engage in the work with a determination to make this year eclipse all previous ones in its record of good accomplished. Let the laity stay the hands of the ministry as they may be able, and thus by united effort and combined strength press the cause and its interests upon the attention of the people everywhere. Never was our opportunity better, and never did we need more of divine grace to achieve results. Let us be very humble and always prayerful, and God will make us courageous and give us blessed conquest.

Remember, it is a divine treasure we bear, and we should ever try to make the earthen vessel in which it is being borne a fitting receptacle.

Your coworker and companion in the blessed hope,
JOSEPH LUFF.

To the Saints of Oregon and Washington, Greeting:—Inasmuch as I have again been appointed to labor among you in the interest of the cause we all love so well, I therefore take this method of informing you that I cannot come to you for some weeks yet; and that I wish all Saints who can do so to please write to me and let me know of the work and its prospects in your respective vicinities, and then I will better know how to arrange for effective labor.

Dear brothers and sisters, I do not come to you with that bodily activity that I possessed when first I brought the message of salvation to you over a quarter of a century ago; but I can testify that my zeal and love for God's work have not diminished; and I trust that with the accumulating years my judgment has been made better; and, with my years of experience and your earnest cooperation we will be able to make good proof of our ministry. Then, brethren, let us cheerfully gird on the armor and fight the "good fight of faith," neither faltering nor yielding till Oregon and Washington respond to our call by giving many precious souls for the gospel kingdom. May the Good Shepherd guide us on to victory is my earnest prayer. I ask an interest in all your prayers that I may come to you strong, both in body and spirit. Address me at No. 511 W. Julian street, San Jose, California. J. C. CLAPP.

To the Saints in Alabama and Mississippi; Greeting:—As you see, I am appointed to labor in your locality this year, I aim to reach my field of labor by the 1st of July, and probably sooner. The Saints who want meetings held this summer and all Saints that desire my labor during the year please write to me as soon as you can. My aim is to push the work and get the gospel before the people of Alabama and Mississippi. Address me at Manchester, Texas, at present.

J. D. ERWIN.

REUNION, WESTERN ILLINOIS AND EASTERN IOWA.

The various districts who might be interested in holding a reunion somewhere along or near to the Mississippi River appointed delegates to meet and consider the subject during the General Conference recently held at Independence. Accordingly they held two meetings. Those present were James McKiernan and James L. Wright from the Nauvoo district, F. G. Pitt from the Northern Illinois district, C. Scott and F. A. Smith from the Des Moines district, and William Anderson, R. M. Elvin, and H. A. Stebbins from the Decatur district.

It was unanimously decided by the delegates named that they were in favor of holding a reunion as proposed. Also a locating and executive committee was chosen, consisting of James McKiernan, Daniel Tripp, D. D. Babcock, Geo. W. Johnson, and J. S.

Roth. The following was adopted as their authority and guide in the work to be done, of which they and others will please take notice. Resolved that this committee be and is hereby authorized to locate said reunion, to appoint sub-committees, and to do all things that are necessary in the successful carrying out of the wish of these districts in holding such reunion.

In behalf of the committee,

R. M. ELVIN, Chairman.

H. A. STEBBINS, Secretary.

APPOINTMENT OF BISHOP'S AGENT.

The Saints of the Florida district will please take notice that at the last conference of said district Bro. Stephen D. Allen was recommended for the appointment of Bishop's agent in place of Bro. B. West, resigned.

The appointment is therefore duly made and Bro. Allen is authorized to represent the Bishopric in its financial work in said district and receive tithes and offerings in behalf of the church under the instruction from time to time from this office.

We hope there will be no Latter Day Saint in the Florida district who will not honor this officer and his work as all others of the church in their work in said district.

Please remember to forward your name with such offering as is possible for the aid of the work to Bro. Stephen D. Allen, Milton, Florida.

Respectfully submitted,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, April 26, 1895.

CHURCH LIBRARY.

We extend thanks to Sr. Mary Ann Lewis for the following books donated to the library: "Thoughts on the book of Daniel and the Revelation;" "Striking for Life, or Labor's side of the Labor Question;" "Dick's Christian Philosopher," two volumes; "Life of Rev. George Whitefield," and "Public Speaking and Debate." Also to Elder R. Etzenhouser for a copy of his new work, "From Palmyra to Independence;" to Elder Albert Haws for "Dixon on Ingersoll;" and "The People's Power, or How to Wield the Ballot." And to Mr. G. B. De Bernardi for a new work of his, entitled, "Trials and Triumph of labor." JOHN SCOTT, Librarian.

BORN.

ALLISON.—At Sioux City, Iowa, January 16, 1893, to Bro. Nathan and Sr. Katie Allison, a daughter. Blessed at Independence, Missouri, April 14, 1895, by Elders W. H. Garrett and E. C. Briggs, and named Eva May.

PERRY.—To Bro. Robert and Sr. L. Perry, November 20, 1894, a daughter, and named Evanelia, and blessed December 27, 1894, by William Dowker.

WARD.—David Wesley and John Charles, sons of John and Sarah Ward, were blessed at Wisner, Michigan, February 22, 1895, by William Dowker.

CRANE.—To Bro. George and Sr. Cora Crane, a daughter, March 4, 1895, and named Gracie Ellen. Blessed April 14, 1895, by Elder J. R. Sutton.

CARSON.—In Goshen, Kansas, January 18, 1895, to Bro. C. D. and Sr. Emily Carson, a daughter, and named Emily Violet. Blessed February 17, 1895, by Elders A. Kent and V. F. Rogers.

CLOID.—To Mr. John and Sr. Rosa Cloid, at Runnells, Iowa, February 26, 1890, a son, and named Charles H. Blessed April 4, 1895, at Runnells, Iowa, by Elder W. H. Kephart.

HORN.—To Bro. Frank and Sr. Ida Horn, March 24, 1895, a daughter, and named Iva Tressa. Blessed April 14, 1895, by Elder J. R. Sutton.

DIED.

HANER.—Bro. James Haner was born in McLean county, Illinois; died April 3, 1895, at his home at Reeder's Mills, Iowa, aged 59 years, 2 months, and 15 days. His wife and several children mourn. He was a loving husband and father. He died happy and in the faith to the last. He was one of the first settlers of Harrison county, and had many friends to follow him to the grave. He was baptized July 1, 1878, by Charles Derry. Funeral sermon preached by Elder Wm. A. Smith, assisted by Elder Thomas Thomas.

RANDALL.—Bro. Jacob Randall was born in Somersetshire, England, June 19, 1811, and died at the home of his son-in-law, Bro. Benjamin Sumption, near Lamoni, Iowa, April 21, 1895. His daughter, Sister Sumption, is the only one of eight children who lived until he departed. His wife died in 1838. Bro. Randall accepted the latter-day work in England in 1852, and came to America in 1857, but did not go to Utah. Becoming satisfied that the Reorganized Church was carrying on the work planted in 1830 he united with it in 1875, and remained faithful until death. The funeral sermon was preached by Bro. H. A. Stebbins, assisted at the house by Bro. E. J. Robinson and at the grave by Bro. Thomas France.

BROOKS.—Near Lamoni, Iowa, April 22, 1895, Mr. Henry Brooks, aged 61 years, 7 months, and 15 days. He was born in Canada, but since his boyhood had lived in Iowa. In 1863 he was married to Sister Phebe M. Corless, and eight children were born to them. Six of these are living, and with their mother mourn the loss of the stay and strength of the house. He did not obey the gospel, yet he respected the church and its members, and was an honorable man. By his request Bro. H. A. Stebbins preached his funeral sermon, assisted by Bro. A. S. Cochran.

JOY.—At Lamoni, Iowa, March 21, 1895, Fanny, wife of Charles Joy, and daughter of Mrs. Lucinda Wimer, aged 19 years, 8 months, and 17 days. Although she was not a member of the church of Christ, yet she was known to all, within the church and without, as being from childhood a pure-minded girl, one whose conduct and associations were of the best. Her life was cut short by the same consuming disease that took her sisters in the past. The funeral discourse was preached by Bro. H. A. Stebbins.

GRIFFITH.—At Vincennes, Iowa, April 8, 1895, Sr. Rachel Griffith, aged 84 years, 4 months, and 7 days. She was born in 1810, in Onondaga county, New York; in 1830 married Bro. Michael Griffith, at Amherst, Ohio; baptized in 1831, at the same place, by

Samuel H. Smith. In all the duties and associations of life she was a very faithful woman, and one given to hospitality and kindness. She was the mother of ten children, two of whom still live. Elder Robert Warnock officiated in the funeral services held in the Union chapel at Vincennes.

SMITH.—At Escatawpa, Mississippi, April 15, 1895, Mary A. Williams Smith, wife of E. B. Smith. Sister Smith was born in Jackson county, Mississippi, December 9, 1860. She was baptized by Elder Heman C. Smith, March 16, 1879, being among the first ones to obey the gospel in this part of the State.

KNIPSCHILD.—Jacob Knipschild was born in Germany in 1823. He emigrated to America in 1843, and settled in Missouri. His death, on March 14, 1895, is mourned by a wife and five children. One recompense for their bitter loss is the knowledge that he was a member of the Reorganized Church. As such he died, firm in the faith, and a loyal citizen to the country. His funeral was preached by H. H. Robinson in the old M. E. church, near Norborn, March 16.

MANN.—Bro. Wm. R. Mann, of Sand Beach, Michigan, departed this life on April 5, aged 28 years, 7 months, and 28 days. He was baptized by Elder John J. Cornish on the 10th of August, 1885, since which time he has been a most faithful and consistent member of the church, always ready and willing to give an answer to everyone asking of him a reason for the hope which inspired his service for Christ. He had been an invalid for about a year and a half, but bore his sufferings with fortitude and patience. During all this time he was patiently and tenderly cared for by his loving wife, whose sorrow and grief can only be assuaged by the comforting influence of that divine power which hitherto had cheered her pathway and lighted her lamp of hope while struggling 'neath the cheerless void of gloom and burdens of care. The funeral sermon was preached in the Congregational church at Helena, Michigan, by Elder W. J. Smith, of Detroit, to a large and attentive congregation, to whom the hope of God's people was vividly portrayed. Bro. Mann's earthly remains were interred in the Rock Falls cemetery, to await the final roll call to summon him forth in the resurrection of the just. May kind Heaven grant to cheer the bereaved ones, giving grace to sustain them in their trials of life, that at last they may meet with loved ones on the shore of celestial glory.

LAZENBY.—At Rockport, Missouri, March 6, 1895, Sr. Emma Lazenby. Deceased was born June 5, 1824, at Kingston, Upper Canada. She was baptized February 6, 1871, at Hamburg, Iowa, by Thomas Nutt. She was a daughter of John Vanlabon, of the old organization, and a member of the union branch, Fremont district, Iowa.

MARTIN.—At Hamburg, Iowa, January 2, 1895, Sr. Mary E. Martin *nee* Gard. She was born July 25, 1869, at Hamburg, Iowa; baptized August 19, 1882, at Hamburg, Iowa, by James R. Badham. She was married to George H. Martin, July 4, 1892. She leaves two children to be cared for by their grandmother, Sr. Sarah Gard.

NELSON.—Near Guilford, Missouri, April 14, 1895, Elsie Maria, wife of Jacob Nelson. Deceased was born June 24, 1831, in Fylerod, Aalborg, Denmark. She was married January 24, 1853. Nine children were born to her, six of whom still live to mourn. She was a loving and kind mother, and kind to all who were in need. Herself and husband left their native land in the summer of 1863 and came to Utah, but did not find things there as they were promised, and in May, 1867, they left Utah and came to Andrew county, Missouri, and later came to Nodaway county, where she lived until the summons came. She united with the Reorganized Church November 2, 1869, and lived a true and faithful Christian until her death. Funeral services were held by Brn. Peter Anderson and John Evans; interment in the Guilford cemetery.

GOULD.—At Silver Lake, Minnesota, April 15, 1895, Elder George Gould. Bro. Gould was born January 18, 1819, in Herkimer county, New York. He came to Ottertail county, Minnesota, in 1867 or 1868, being one of the first settlers of the county, where he has resided to the present time. Soon after he became acquainted with the latter-day work as taught by the Cutlerite sect, and became connected with them; but becoming dissatisfied with some of their teachings, withdrew from them. In 1875 Apostle T. W. Smith came to this country and presented the claims of the Reorganization. Bro. Gould gladly accepted them, and was baptized July 21, 1875, at Clitherall, and was ordained an elder the same day under the hands of Bro. T. W. Smith. Father Gould, as he is called by all of his friends, has filled the offices of branch and district president to the satisfaction of the members of the church in this district. A wise counselor, a meek and faithful follower of our Lord and Savior. As one of the business men of Battle Lake so truly expressed it, he exemplified in his life the golden rule, to do unto others as he would like to be done by. His home was ever a home to the elders in this mission as well as to the Saints of this district. He was a Saint indeed. He leaves a widow and seven children, besides a large number of grandchildren and other relatives. His funeral was held at the Methodist church, Battle Lake, Elder T. J. Martin conducting the services, Elder Alonzo Whiting preaching the sermon. A large congregation gathered at the church and followed to the cemetery at Clitherall, where he was buried.

CONFERENCE NOTICES.

The Massachusetts district conference will convene May 11, 12, 1895, in "Armory Hall," Cor. Dudley and Warren streets, Roxbury, Boston. All reports should be in my hands not later than May 7. Preparation has been made for a good time, so let all come who can and enjoy the feast. Several of the ministry are expected to be with us.

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 42.

Lamoni, Iowa, May 8, 1895.

No. 19.

Thos France 596

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GLADSTONES LATEST TRIBUTE TO THE BIBLE.

It is Mr. Gladstone's conviction, derived, he says, from long observation, that the influence of the negative or agnostic spirit of the day has affected statesmen, "the class engaged in political employment," to a comparatively small degree. Persons who are habitually conversant with human motive, conduct, and concerns," he says, "are very much less borne down by skepticism than specialists of various kinds and those whose pursuits have associated them with the literature of fancy, with abstract speculation, or with a study, history, and framework of inanimate nature."

However this may be, it is certain that Mr. Gladstone himself is a shining illustration of a statesman who has been ever ready to champion the claims of the Christian religion, whether in reviewing a book like "Robert Elsmere," entering the lists with Professor Huxley, or crossing lances with Robert G. Ingersoll. In

making up a subscription book to be called "The People's Bible History," it was but natural, therefore, that the publishers (Henry O. Shepherd Co., Chicago) and the editor (Rev. George C. Lorimer, LL.D., of Boston) should have resort to Mr. Gladstone for an "Introduction." The book is not yet published, but the "Introduction" has been, and while this is for the most part a closely woven polemic that it would be an injustice to make broken extracts from, there are some passages that may stand alone without loss of strength.

Mr. Gladstone does not find that there is any disposition on the part of the world to abate allegiance to the Bible. "Indeed," he exultantly exclaims, "it has been simultaneously with the undermining and disintegrating movement that the religion of Christ has assumed more visibly than ever a commanding position in the world." Dwelling upon this idea he contrasts the Bible with the other sacred writings of the world. Its claim to authority is absolute. It takes no notice whatever of these other writings. The God it proclaims is the only and the universal God.

"It is supremacy, not precedence," he says, "that we ask for the Bible; it is contrast, as well as resemblance, that we must feel compelled to insist on. The Bible is stamped with speciality of origin, and an immeasurable distance separates it from all competitors." He proceeds in the following words:—

"The Christian creeds, like the Scriptures as Christians in general hold them, teach the doctrine of the Holy Trinity; but this doctrine of the Holy Trinity presupposes, and is based and built upon, the doctrine of the unity. . . .

"Not only did those Scriptures teach the unity of God, but they taught it with an emphasis, persistency, and authority such as no other work of any period or authorship has equaled: and the doctrine of the New Testament on this subject is really no more than an echo from the doctrine

of the Old. If this truth was thus taught by the Old Testament in the law, and the prophets, and the Psalms, to the Hebrew race, and that through a long course of centuries, while it was everywhere else at least and more commonly denied, we have only to take further into view the generally acknowledged truth, that it supplies the only foundation on which the fabric of a pure religion can be reared, in order to make good, as among the old sacred books of the world, not only the superior, but, so far as regards the very heart, root, and center of divine truth, the exclusive claim of the Bible.

"I do not, indeed, deny . . . that authentic traces of this majestic truth are to be found elsewhere in old books and old religions; but it is amid a mass of evil and ruinous accretions, which grew progressively around it, and but too rapidly stifled and suppressed it. This, then, does not alter the parallel and even more undeniable fact, that it is in all these cases traced rather than recorded, recorded rather than taught, and, if taught at all, taught with such utter lack of perspicuity, persistency, and authority as to deprive it of all motive power, to shut it out from practical religion, and to leave it, through the long and weary centuries, in the cold sleep of oblivion or under a storm of overwhelming denial."

In development of the same contrast between the Bible and other sacred books occurs the following striking passage:—

"What may be held truly wonderful is that the Bible in a translated form seems not sensibly to lose its power. In Palestine, the Septuagint competed with the original Hebrew. In the English tongue, the authorized version bears, and has borne for centuries, the character of a powerful and splendid original. It has greatly contributed both to mold and to fix the form of the language. From Germany we hear a somewhat similar accent of Luther's Bible. In general, even a good translation is like the copy of some great picture. It does

not readily go home to heart and mind. But who has ever felt, or has ever heard of anyone who felt, either in reading the English or in other translations of the Bible, the comparative tameness and inefficiency which commonly attach to a change of vehicle between one tongue and another? Is it believed that the epistles of St. Paul in English have seriously lost by submitting themselves to be represented in a version? At least it may be said with confidence that there are no grander passages in all English prose than some of the passages of those translated epistles. Such is the case of the Bible in its foreign dress. I am not competent to pronounce that it loses nothing. But it retains all its power to pierce the thoughts of the heart; it still remains sharper than a two-edged sword; it still divides bone and marrow. It does its work. We turn to the other Eastern books—what a contrast they represent! Certainly the same opportunities have not been afforded them of operating through a variety of tongues which have been given to the Holy Scriptures. But Confucius and the Koran were translated into Latin in the seventeenth century; and in English they have been accessible for more than one generation. They each assumed a German dress more than a century ago. The presentation of these books in the mass to the modern world is, of course, too recent to be dwelt upon. But the earlier facts show that, had these books been gifted with any of that energetic vitality which belongs to the Bible, a beginning of its manifestation would long ago have been made; whereas there is not a sign that any one of them is likely to exercise, beyond its own traditional borders, any sensible or widespread influence. They appear to sink into a *caput mortuum*, a dead letter. It is a sublime prerogative of the Holy Bible thus to reverse the curse of Babel. They, and they alone, supply the entire family of man with a medium both for their profoundest thoughts and for their most vivid sympathies which is alike available for all; and once more, in a certain and that no mean sense (so far, that is to say, as the work of language is concerned), they make the whole earth to be of one speech."

The following are the concluding

words of Mr. Gladstone's "Introduction":—

"Who doubts that, times without number, particular portions of scripture find their way to the human soul as if embassies from on high, each with its own commission of comfort, of guidance, or of warning? What crisis, what trouble, what perplexity of life has failed or can fail to draw from this inexhaustible treasure-house its proper supply? What profession, what position is not daily and hourly enriched by these words which repetition never weakens, which carry with them now, as in the days of their first utterance, the freshness of youth and immortality? When the solitary student opens all his heart to drink them in, they will reward his toil. And in forms yet more hidden and withdrawn, in the retirement of the chamber, in the stillness of the night season, upon the bed of sickness, and in the face of death, the Bible will be there, its several words how often winged with their several and special messages, to heal and to soothe, to uplift and uphold, to invigorate and stir. Nay, more, perhaps, than this: amid the crowds of the court, or the forum, or the street, or the market place, where every thought of every soul seems to be set upon the excitements of ambition, or of business, or of pleasure, there too, even there, the still small voice of the Holy Bible will be heard, and the soul, aided by some blessed word, may find wings like a dove, may flee away and be at rest."—*Literary Digest*.

ZION'S RELIGIO-LITERARY PROGRAM.

Senior religious department; J. F. McDowell, superintendent, Magnolia, Iowa.
 May 5-11.—Prayer. Hymn 1068, Saints' Harp, 1st, 2d, and 4th stanzas. Scripture lesson, section 68, paragraph 4, Doctrine and Covenants. Music. Roll call. (Verse from favorite poet.) Song. Reading, "History of Mormons," pages 403-405. Music. Essay. (Topic optional.) Brief prayers by a few members. Hymn 353, Saints' Harp. Testimonies, short, for fifteen minutes. Paper. Fanaticism defined. Song. Dismissal.
 Junior religious department; David J. Krahl, superintendent, No. 216-218 North Fourth street, St. Joseph, Mo.
 May 5-11.—Reading, sixty-sixth Psalm, president. Prayer. Roll call. Response, Time invested in studying Book of Mormon Lectures. Song, Saints' Harp, 752. Study, Book of Mormon Lectures, pages 19-25, in charge of chairman good literature committee. Recitation, "Come up higher," *Herald* April 10, page 228. Reading, Second Book of Nephi, chapter 2, paragraphs 2 and 3. Music. Paper, "Melchisedec priesthood. President. Line of Succession." Song. Reading, "Temple Lot Decision,"

by Judge Philips; chapter 9 of Opinion Dology. Dismissal.

Senior historical department; F. M. Sheehy, superintendent, 2948 Washington street, Boston, Massachusetts.

May 12-18.—(Please use Junior program.) Junior historical department; Etta M. Hitchcock, superintendent, 2506 Slattery St., St. Louis, Missouri.

May 12-18.—Organ voluntary. Prayer. Roll call. Reading, eightieth Psalm, a member. Hymn. Recitation, "Worship," Whittier. Three-minute papers: 1. The nations which were left to prove Israel. 2. Gideon's army, and their conquest. "Praise God from whom all blessings flow." Benediction.

Senior temperance department; G. H. Gates, superintendent, No. 9 Pierce street, Providence, Rhode Island.

May 19-25.—Hymn. Invocation. Scriptural reading, Doctrine and Covenants, section 42, paragraphs 12, 13. Instrumental music. Recitation. Paper, "The use of drugs as medicine." Vocal duet. Essay, "Alcohol as a medicine." Reading. Vocal solo. General discussion: What would be an intemperate use of medicines? Reading. Roll call. Respond by giving example of healing by faith. Hymn. Critic's report. Business. Dismissal.

Junior temperance department; R. B. Trowbridge, superintendent, Parsons, Kansas.

May 19-25.—Hymn. Prayer. Roll call. Are you doing your part for the advancement of the work? Yes or no. If not, why not? Instrumental music. Four essays, two pro and two con, "Resolved: That it is as great an evil *not* to do right as it is to do wrong." Memory verses, Luke 12: 47 and 48. Declamation. Song. Discussion: Carelessness and neglect of duty, instruments of the Devil. Short talk on program work. Chairman program committee. Scriptural reading, Romans twelfth and thirteenth chapters. Song. Dismissal.

Senior literary department; Dora Young, superintendent, Dow City, Iowa.

May 26-June 1.—Song by society. Scripture reading by president. Prayer by a member. Music, instrumental. Literary studies, Byron's "Child Harold," Moore's "Lalla Rookh," Shelley's "Skylark," Keat's "Eve of St. Agnes." Autobiography of Wordsworth gathered from his poem, "The Prelude." Music, ladies' trio. Sketch, Dorothy Wordsworth, the poet's sister. Paper, "The effect of the French Revolution upon Wordsworth." Recitation. Response from Wordsworth.

Junior literary department; Jessie Cave, superintendent, Lamoni, Iowa.

May 26-June 1.—Song. Prayer. Song. Papers:—1. Knowledge. 2. Ignorance. Instrumental music. Oration, "Independence of thought in America." Recitation. Quartet. General talk, Sacred and profane poets. Roll call. Song. Dismissal.

NEW CURE FOR CONSUMPTION.

From Karkov, in Russia, comes a story of a new cure for consumption by the inhalation of aniline, discovered by Dr. Kremiansky, a professor in the university. A girl of thirteen in the last stages of rapid consumption, was brought to him last February. She was treated with three preparations used simultaneously, pure white aniline, C6 H5 (NH2), a preparation of aniline and thénol, and one of aniline and essence of pine, which she was made to inhale deeply and slowly. At first only ten to twenty inhalations a day were administered, but gradually they were increased to two hundred. Under this treatment and a special diet the child is said to be in perfect health.

In Norway women have school suffrage.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 42.

Lamoni, Iowa, May 8, 1895.

No. 19.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, MAY 8, 1895.

SALUTATORY.

It has been with some reluctance that I have concluded to accept the position of "Corresponding Editor" of the HERALD to which I have been chosen by the "Board of Publication." But after having advised with those with whom it is my duty and privilege to advise, I assume this responsibility prayerfully trusting that I may be permitted to accomplish some good.

This is a department of the work for which I have had neither ambition, inclination, nor premonition, and hence my selection came as a complete surprise.

In accepting this grave responsibility I have no promises to make. Should I write I can only do so as the conditions, at the time, my feelings and convictions, seem to me, to dictate.

I think, that he who writes editorially, may, if he avoid becoming strongly partisan upon issues which are before his readers, encourage a full, free, and broad investigation, and by non-partisan, and kindly suggestion lead to a better understanding, and to increased confidence. Otherwise he may compromise himself, humiliate his friends, and embarrass his opponents, thus becoming a hindrance to proper investigation and freedom of thought. However if he represent the organ of a body, when that body speaks he should steadfastly stand in defense, and protect such action against assault.

He should carefully avoid making his paper the special organ of his own views; and yet he should fearlessly speak when occasion demands, or when the interests of morality, Christianity, and the best good of humanity require. I may not reach this standard, but shall endeavor to act, and fearlessly speak my convictions; leav-

ing results in the hands of Him, whose guiding hand I trust will ever lead me.

In appearing before the readers of the HERALD in this capacity, I will only say that I hope our new relation may be both pleasant and profitable.

While I expect and invite the broad mantle of charity to save the novice from embarrassing criticism; yet I am conscious that for my own acts, be they well or ill advised, I must and should bear a just weight of responsibility.

In other fields untried and new, I have been made conscious of an abiding and sustaining Presence, and my confidence that this experience will be continued is my support in making this venture.

Fraternally,
HEMAN C. SMITH.

AS OUR UTAH FRIENDS SEE US FROM PRESS DISPATCHES OF THE CONFERENCE REPORTS.

CONFERENCE AT INDEPENDENCE.

SERIOUS difficulties seem to have broken out among the members of the Reorganized church of latter-day saints, now in conference at Independence, Missouri. If the dispatches received this week concerning the proceedings at the sessions give a fair account of the situation, disruption of that church may be imminent. A house divided against itself must fall.

It appears that about a year ago a so-called revelation was given to the church concerning the vacancy in the first presidency, David H. Smith, one of the counselors, being confined in an insane asylum for a number of years. The "revelation" reads:—

"My servant, David H. Smith is in my hand; and his bishopric shall be continued for a season; if he fully recover, he will enter again the work. If I take him to myself, another will be appointed in his stead when the quorum is filled."

A great many of the members of the church openly claim that the Almighty would never have expressed such ignorance as to the probable future of the afflicted counselor as the "if" indicates. Is it possible, they ask, that God does not know whether David H. Smith will recover from his sickness? and they refuse to accept the "revelation" as authentic. Among the skeptics are some of the twelve apostles, while others claim to have received satisfactory testimony as to its truth.

The Reorganized church has evidently encountered a dilemma, either alternative of

which is unfortunate for its position. Either the section quoted is a genuine Divine revelation, or it is not. If it is, all the apostles and elders and other members who refuse to accept it are arrayed against the Almighty, failing to discern the truth, and consequently groping in spiritual darkness. "He that is of God heareth the words of God," says the Savior; and the inference of this is that those who do not hear the words of the Father are not of God. If, on the other hand, the revelation is not genuine, the president of the Reorganized church, by offering it as the word of God, stands charged with a most serious offense, and the apostles and others that claim to have a supernatural testimony as to its truth appear in the light of deceived or deceivers. What conceivable escape is there from these conclusions? Both are equally fatal to the claim that that church is guided by light from above.

Another issue of serious importance has arisen. One of the apostles introduced a resolution stating that it was the sense of the church that members of certain degrees of the priesthood were not empowered to assist in the administration of the sacrament. A member of the first presidency declared against the views expressed in the resolution. The question then came up whether in matters relating to the rules of the church the voice of the presidency had the deciding authority or whether this was vested in the members of the church. A vote on the resolution resulted virtually, it seems, in a declaration against the presidency.

While these conditions may be regrettable in some respects, they are no surprise to those familiar with the cause represented by the Reorganized church. For years the questions now openly discussed have formed subjects for private conversation and meditation; and their solution had become a necessity. Revelations on these matters presumably were expected, but, it seems, in vain. Yet we are inclined to think that these clouds on the horizon of our Josephite friends and brethren are intended to be one of the greatest blessings to them. There are in that church many good, honest men and women, whose only desire is to know the truth and to do what is right. For some reason or other they have been prevented from thoroughly perceiving the whole situation as it is. If by the discussion at the conference these should be led to investigate more thoroughly the Gospel as revealed through Joseph the Prophet and receive a testimony that only in the Church founded by him according to Divine command and still building on the rock of revelation is the whole truth to be found, they will perhaps humbly embrace the opportunity and return to the "old paths" leading to a fulness of knowledge. Unity sometimes evolves out of schisms; tearing down often precedes building up. Possibly the events

of the conference at Independence may result in the return of some honest saints to the church and be a preliminary to the reunion of friends who never ought to have been separated.

The foregoing is an editorial comment on the conference affairs as presented from one of the Kansas City papers, and press dispatches, in the *Deseret News* for April 10, to which we add an article from the pen of John Nicholson, a former editor of the *News*, cut from the same issue.

THE REORGANIZED CHURCH.

THE LOGIC OF THE POSITION LATELY ASSUMED BY ITS HEAD.

Editor Deseret News:

I have read with much interest the dispatches relating to the recent conference of the "Reorganized Church of Latter-day Saints," and fully agree with your editorial based upon the information obtained by telegraph. The spirit of your article was kindly, and therefore not of a character to wound the feelings of the class to whom it referred. The people who belong to the Church of Jesus Christ of Latter-day Saints, established, under the direction of God, by Joseph Smith, are necessarily interested in the members of the family of that great Prophet, and regret to see them assume a false position. The same sentiment is entertained toward their followers, who, although deceived, are, doubtless, in most instances honest.

I desire space in order to direct attention to a special point connected with the present predicament of the "Reorganized Church." In doing this it is pertinent to introduce a paragraph from the revelation claimed to have been received by the president of that organization relating to an alleged vacancy in the first presidency:

My servant, David H. Smith is in my hand; and his bishopric shall be continued for a season; if he fully recover, he will enter again the work. If I take him to myself, another will be appointed in his stead when the quorum is filled.

For further elucidation the following from a dispatch is also inserted:

The revelation in dispute says that the supposed vacancy in the presidency was not a vacancy in the eyes of God. David H. Smith, who was the third member of that body, is not dead, as had been supposed by many of the council, but is insane, and is now confined in the Illinois asylum and has been so confined for the last twenty years.

The position taken in the above quotations is that insanity and confinement in an asylum for an indefinite time does not disqualify a member of the first presidency from retaining his office.

For the sake of truth and in all kindness, I must here present the logic of such a proposition:—

(1) If insanity does not disqualify an ecclesiastical officer from occupancy of an exalted position in a church, continuous and confirmed mental aberration would not be a bar to eligibility for selection for and election to a similar position.

(2) If the proposition applies to one member of the quorum of three at the head of the organization, it necessarily likewise would apply, under similar conditions, to the other two.

(3) If the principle has application in relation to the first presidency or any one of them, it would logically operate with regard to every other office and officer throughout the entire organization.

One of the most regrettable features of this most unphilosophical and illogical assumption is the claim that it came from God. The real revelations given by that Holy Being show that in the conduct of His work He moves in unison with the natural laws of economy and adaptation. This course is made especially prominent with regard to men who figure conspicuously as instruments in His divine hand for the attainments of His purposes. Nothing could be more in conflict with the economy of God than the position assumed in this alleged revelation and attributed to Him.

There is not a true Latter-day Saint in this region but deplors the terrible affliction of which the man who figured so conspicuously in the recent proceedings of the Reorganization is the victim. As a body they also regret that so many worthy people should continue to labor under false conceptions of the nature and identity of the work which Joseph Smith the Prophet was the instrument in the hands of God in founding. It is hoped that the recent proceedings under consideration will stimulate thought in such in the direction of truth and consistency.

JOHN NICHOLSON.

Mr. John Nicholson may be a shrewd reasoner upon things within the sphere of his knowledge and observation, but in his zeal to grasp at anything looking to the disintegration of so strong an opponent as the Reorganized, or Josephite Church, has been to the Utah Church in some chief and characteristic features of church doctrine and polity, he may fail.

It is a rule in argumentation that if the premise of an antagonist is destroyed, there is no need to attempt a refutation of the argument based on the premise.

A few facts will illustrate this. The question of the disqualification of David H. Smith, as a chief officer in the Reorganized Church, for the reason of his condition of unsoundness of mind, was disposed of ten years ago, when at the April session of 1885 he was released from his office of counselor to the President, by vote of conference, upon the following direction:—

The voice of the Spirit is that David H. Smith be released. He is in mine hand.

Since that time no question concerning him has been raised in the church.

All the argument of Mr. Nicholson based upon the supposed "if" involved, falls flat, because of there being no "if" upon which it was based.

The clause quoted by Mr. Nicholson, as being taken from the supposed disputed revelation of 1894, and referring to David H. Smith, has no existence in relation to that man. It is a clear case of flagrant and mischievous interpolation, which has sadly distorted the truth and laid a trap into which Mr. Nicholson willingly fell.

There is a clause in said revelation of 1894, referring to one of the Twelve, Thomas W. Smith, which we quote from the document itself:—

My servant Thomas W. Smith is in my hand; and his bishopric shall be continued for a season; if he fully recover he will enter again into the work; if I take him unto myself, another will be appointed in his stead when the quorum is filled.

In order to make the 1, 2, 3 of his argument, each of which he begins with an "if," Mr. Nicholson throws in the comment of a reporter wholly incompetent to grasp the subject he was writing upon, and who either ignorantly or willfully made a statement of the existence of controversy and unrest among the members of the Reorganized Church concerning David H. Smith, the revelation in question and the filling of the vacancy in the quorums that had no foundation—a sensationalism discovered by a light-headed reporter with about as little regard for the real truth of the situation as the graphite filling of his pencil might feel; and from the garbled quotation and the reporter's misstatement he defines the "logic of the position lately assumed by" the head of the Reorganized Church—unhappy premise; unfortunate logic.

To give Mr. Nicholson some data from which to make infidel play on the word "if," in relation to the real or to be supposed knowledge of God, we suggest Exodus 4: 8, 9. In this, the Lord answering to the inquiry of Moses regarding the unbelief of the Egyptians, says: "If they will not believe thee;" Mr. Nicholson's logic applied. Did not the Lord know whether they would believe? Or, to come nearer to the time and reason for inquiry and application of this same sort of logic, see the revelation to Joseph Smith and Sidney Rigdon, December, 1830, section 34 of Doctrine

and Covenants, our own edition, and section 11 of the Utah editions prior to 1876, paragraph 4, latter part of the paragraph. The Lord speaking of Joseph Smith, said:—

And in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead.

Again, the Lord speaking of the same man, in the revelation of February, 1831, unto the elders:—

And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.—D. C. sec. 43 (14), par. 1.

In both of these words of the Lord to the church, by revelation, the same mischievous word "if" occurs, and in a similar manner expresses a doubt. Did not the Lord in 1830 and 1831 know whether Joseph Smith would "abide" in him or not? Why should he have used the term in such a way as to suggest a doubt, liability, probability, or possibility that Joseph Smith would apostatize from the faith or be guilty of crimes so great that he would be cast out by the Lord? Our friends of other factions read the revelation to mean that Joseph would by transgression fall from his position and become a fallen prophet, and have so taught.

In one of these "words of the Lord," the expression occurs "until he be taken." This is the doubt in another form, and implies that there is a possibility that for some reason Joseph Smith might be taken from his post, either by death or removal. In this light our Strangite friends have held this clause, and cite it as effective to prove that there had been prophetic declaration pointing to the occurrence of a vacancy which was to be filled by appointment through the seer, after or before his fall, or being taken; as suggested in paragraph two of the same section. Did not the Lord know whether Joseph Smith would or would not be taken? And if he did so know, he would be likely to have made it known.

The purport of the revelation of 1894 as referred to and commented on by Mr. Nicholson, and the reportorial newspaper comment and history of it

made to carry the idea of a serious break in the Josephite ranks and an imminent disruption in the church as a consequence, by both Mr. Nicholson and the editor of the *News*, are quite foreign to the facts, as will be seen by contrasting the argument, its assumed logic, and the revelation itself, with a comparison of the quotations given from the revelations of 1830, 1831, and the quotation from the one of 1894.

T. W. Smith was in the spring of 1894 a paralytic, apparently recovering. At his home at Independence, Missouri, he attended the morning worship in the chapel, on Sunday, May 20, and offered the prayer at the opening of the service before the sermon, standing at the desk. President Joseph Smith preached the sermon and assisted Bro. T. W. down the pulpit steps at the close of service. There is not the slightest doubt on the minds of any of the members of the Reorganized Church, but what the Lord knew on April 15, whether he would fully recover, take up his interrupted work and finish it, or suffer the penalty of death passed upon all flesh, before the expiration of the year; the fact remains, however, that on the morning of May 27, a little over a month after the word concerning him was received by the church, he fell asleep in death. To those who thought deeply on the subject, the word to the church, "My servant Thomas W. Smith is in my hand; and his bishopric shall be continued for a season," was of solemn import, and silenced some foolish clamor, here and there, in the churches regarding him, his condition, and his work, and reminded some of the loving Savior's words to Peter,

If I will that he tarry till I come, what is that to thee? follow thou me.—John 21: 21.

That the purpose had in view by the Lord concerning the man would be fully looked after by him who said he "is in my hand," none doubted; and few, very few were even curious to know, patient waiting being a striking attribute of God's people when in line of their duty. It was our business to occupy, trusting all else to the Lord.

All that part of the sensational reports on which Mr. Nicholson built his "logic of the position" of the head of the Josephite church, and

from which the *News* editor gathered the pith of his editorial that the Reorganized Church had "encountered a dilemma," was purely a fabrication of an incompetent news-gatherer. There are not now, nor have there been many, nor a few of the members of the church who have openly claimed that "the Almighty would never have expressed such ignorance as to the probable future of the afflicted counselor as the 'if' indicates." No such question as to whether God "does not know whether David H. Smith will recover from his sickness," has been, or was urged among the members of the church in controversy, either in public or in private; either last year, or at the late conference. All admit without question that God did know in 1885 and in 1894 whether David H. Smith would recover; and that he does now know. All admitted in April, 1894, that God did know whether T. W. Smith would recover or not. All knew in 1885 that God did not reveal to the church, in what should be recognized as an authoritative manner, whether David H. Smith would or would not recover; but all knew it was their duty to release him from his counselorship, and it was done.

No discussion as to whether God considered lunacy a bar to preferment or continuance in office was ever had in the church in controversy, public or private. No position of the sort named by Mr. Nicholson that "insanity and confinement in an asylum did not disqualify a member of the first presidency from retaining his office," was ever taken by the head of the Josephite Church. Nor has such position been taken in regard to any other officer in or out of the church.

There was not an array of "apostles and elders and other members against the Almighty," or rejecting the revelation of 1894, neither at the session of 1894, nor since then. No such thing occurred at the last session of conference at Independence, nor did anything occur there out of which such wanton misrepresentation could have been made. The divinity of the revelation of April 15, 1894, or its acceptance or rejection by either quorum or church was not called into question. Nothing occurred at any session of either quorum, or the conference, public or private, that raised

either of the above contingences. No conflict of motive or interest, nor any design shown, nor attempt made to change the church rule, to dominate by dictation to the people in either doctrine or practice of, or by the President, Joseph Smith, the Presidency, as a quorum, or by the Apostles, the Twelve, or any other quorum, was had at the conference; nor did there anything take place in any of the sessions, either of the quorums or of the body, warranting a report of the sort that intimated, or alleged any such conflict, or division.

The Quorum of the Twelve put themselves on record at the conference of 1894, clearly, and as was then believed by the great mass of the church, satisfactorily, accepting the revelation, which the reporters made such a bugbear of, in the following terms:—

Resolved, that while we have no special testimony from God, as a quorum, upon the revelation, we cheerfully accept it as a law to govern the church, under the conditions that at present obtain.

At the time the revelation was presented for final action in the assembly, the President of the Twelve, Alexander H. Smith, being authorized to speak for his quorum, at the proper time rose and answered:—

While the quorum as a quorum have received no especial spiritual testimony that the communication presented is of divine origin, we have examined it carefully, comparing it with past revelations, and so far have found nothing in it to warrant our rejecting it. Two of our number have testified that they have received marked spiritual evidence of its divine origin; while the rest have not received such testimony; however, we have resolved to accept, and adopt it as a rule and law to govern in the present seeming crisis of the church; hence, in our report we so formally announce, and earnestly pray that God may enlighten those whose minds may be unsettled upon the matter.

This acceptance of the revelation, to be the rule and law to the church, made in such frank and manly terms, is all that reasonable men ought to expect. If no special testimony came to all, it would have been hypocritical to have stated to the body otherwise. That such testimony came to some, was frankly stated.

The fact that the quorum had carefully examined the document itself, comparing it with the revelations of the past, and after such examination decided by unanimous vote to "cheerfully accept it as a law to govern the

church," is an indorsement of a high order; and indicates that the men forming the quorum were not willing, either to be imposed on themselves, or to help impose upon others, and were manly enough to state their convictions, and upon them, special testimony not being granted to all of them, were willing to array themselves in acceptance of the answer to the prayers of the church, with their brethren, acting in good faith with themselves, the church, and their God.

During the year since the action of the body we have every reason to believe that the Twelve, and all others whose action may have been affected by the revelation, have acted in accordance and compliance with the acts of the general body; and no cause for improper comment, or for the growth of unhealthy antagonism has occurred in regard to the matter involved.

It is time that all innuendo, or insinuation of ulterior designs on the part of coworkers, by those not within the immediate knowledge of the councils, and counsels of the quorums, and criticism upon half truths, and whole surmisings should cease; and men, all men, be given credit for the degree of manly devotion to truth and the good of all, that men themselves feel entitled to in relation to their own motives and actions.

The "issue of serious importance," which our Utah *News* editor thinks has arisen, is but another instance of reporters' exaggeration.

Two years ago the Quorum of Twelve, and the Seventy, passed resolutions expressing the opinion that neither teachers, deacons, nor the laity, could properly be employed in passing the emblems during the administration of the sacrament. These resolutions went on record in the minutes with no action of conference regarding them. The Presidency did not agree with the opinion; but did not at the time seek to get their opinion also on record; and, an article on the subject having appeared in *Herald* in contravention of propriety as some supposed, because of conference action, one or two of the brethren believing that some action should be had that would result in uniformity of observance in the sacramental service introduced the resolution in the form

passed by the Twelve and Seventy, and moved that it be made the opinion of the conference.

In the discussion that ensued an element of dispute, not found in or contemplated by the resolution, was injected into the debate, which was talked on earnestly and vehemently, as was the manner of some of the brethren; and from this our Utah friends have gathered the idea of an imminent dissolution of the Reorganized Church.

That from the acts of the late conference good will come to the church founded in God's divine economy and in accord with his command we join the *News* in believing; but that what occurred presages rupture and departure of any numbers from the truth as held by the Reorganized Church, we most cordially dispute.

SENSATIONAL REPORT.

THE following is from the *Kansas City Times*, for April 15, and is given to show the animus of the spirit of the sensation-seeking reporters. We have not comment to make.

HE STANDS NEXT TO GOD.

THAT IS THE LATTER DAY SAINTS' ESTIMATE OF JOSEPH SMITH. BUT THE TWELVE APOSTLES HAVE APPARENTLY QUESTIONED THIS—IT IS SAID THAT THEY EVEN THREW OUT AS UNAUTHORITATIVE ONE OF THE PROPHET'S REVELATIONS—TROUBLE BREWING IN THE MORMON CHURCH—END OF ITS CONFERENCE AT INDEPENDENCE.

The forty-third annual conference of the Reorganized Church of Latter Day Saints was brought to a close at Independence last night. The conference convened April 6. As already announced in *The Times*, the next session will be held at Kirtland, Ohio, in April, 1896.

The meetings yesterday were devoid of special interest, with the exception that the sermon by Vice President W. W. Blair in the morning and the address of President Joseph Smith in the evening were brilliant efforts in a religious way.

The conference just adjourned has proved a most important one. President Smith has lost prestige with his council, and no little amount of it. The rebellion of his council of Twelve was not the result of temporary or recent trouble, but is a storm that has been gathering slowly but surely for years. As reported in *The Times* Saturday, Mr. Smith was sat upon and in a decided manner by the members of this quorum on Friday afternoon. His right bower, Vice President Blair, also came in for a share of the abuse on that occasion. From present indications the fight is still in progress, despite the love feast held Saturday afternoon. Not in a public way, however, but in a quiet, yet effective, manner.

The influence of this war on Mr. Smith will be far reaching. Of this no doubt can exist. For a half century now he has been the recognized prophet and leader of the church, with but little opposition. Certainly it is that never before in his reign has he been so severely attacked by his own council as on Friday. Yet, at the same time, it is maintained by a majority of the Saints that if the president of the church is ousted or otherwise ceases to rule the church will immediately decay and crumble away. This fact being recognized the action on the part of the Twelve in attempting to metaphorically cut Mr. Smith's throat seems suicidal.

The prophet, however, is himself partially responsible for all this trouble. At least it is so thought by a majority of the church. They say that he has held the reins too loosely and has put too much confidence in the Twelve. It is further stated that certain short-sighted members of this council aspire to lead the church and think to gain their end by creating a bitter feeling against Joseph.

On Thursday, as told in The Times Friday, a strong rumor was current that President Smith had received a revelation regarding the position of first president. A vacancy has existed in this office for ten years and the report caused considerable comment and attracted a large crowd that afternoon. Mr. Smith presided at the meeting, but made no mention of a revelation. It is since strongly intimated that the rumor was well founded, but on account of the estrangement between Joseph and the Twelve that the latter as a body refused to indorse the revelation, hence it was worthless and not announced. If this can be established as a fact there will be some warm times at the next conference, and perhaps before.

W. W. Blair is at present a first president appointed according to the Saints' belief, and law, by a revelation from God made through Joseph Smith. Mr. Blair's associate first president died in 1884 and no successor has been yet approved by heaven unless, as stated, the revelation came at this conference and was killed by the Twelve, who pass upon such matters before the conference receives them.

The prophecies made by the several members Saturday, and reported in full in The Times yesterday had a wonderful effect on the body of the church, but it is not thought that the Twelve were in any way pleased by them. Whether this is from disbelief in their reliability or a careless disregard of consequences, it is impossible to say. The priests, elders and other quorums believe that God spoke to them through Miss Brewster, Mrs. Harrington and Mrs. Griffin on Saturday morning, and their confidence in their president was immediately restored. It is not strange, then, that they should feel a trifle sore at the Twelve, or, as they have been termed by some, "the scoffers."

"We follow the customs and teachings of the New Testament to the best of our ability," said an elder to a Times reporter yesterday, "and anyone who is at all acquainted with that book is well aware that in those days visions, demonstrations, prophecies and reve-

lations were of frequent occurrence. Then if we drop our belief in these things, have we not lost faith in the very origin of the church? It is ridiculous in the extreme to believe that only high officials may be delivered of these prophecies. A Saint is a Saint whether high or low, and in my opinion is so considered by God. The Twelve will find themselves in a most unpleasant predicament if they continue in their fight against Joseph Smith.

"O, yes," he said, in answer to a question, "I am quite well aware that they were supported by our vote on Friday, but that was a case of personal opinion and not an expression of our condemnation of Brother Smith. His father founded our religion and he succeeded his father. We have always worshiped him next to our God, and we will continue to do so."

The outcome of this internal trouble in the Reorganized Church of Latter Day Saints is awaited with interest by its members.

BRETHREN TO THE RESCUE.

SOME time ago the *Inter-Ocean*, of Chicago, answered some queries from one J. J. S., of Atlantic, Iowa, in which the old-time stories and charges against Joseph Smith were rehashed. Bro. E. T. Dobson, took occasion to write the *Inter-Ocean* a manly protest against such misleading statements, being published in so well-known and able a journal. The protest was published in the *Inter-Ocean* for April 20; and is a short, able, and pithy statement of the facts. We thank the *Inter-Ocean* management for the courtesy of permitting a reply.

Bro. J. M. Terry, of the same city as Bro. Dobson, St. Joseph, Missouri, indignant at the newspaper treatment during conference, into which the *Herald* and *Gazette*, local papers, were misled, also presented to those papers corrections of misstatements which were published; thus counteracting in a degree the result of inconsiderate and mischievous reports.

Good, others of the brethren abroad will see to it, we do not doubt, that those unfortunately misleading misstatements shall meet with refutation where it is possible to do so.

CORRECTION.

EDITORS HERALD:—In the report of "Saints' Hymnal committee" as published in *Herald* of April 17, page 249, the following mistakes occur:—

Section 2 reads: "Not to exceed two hundred and fifty additional hymns." The word "additional" should be omitted. Section 3. Supply the word "additional" after the word "fifty," so it would read "and fifty additional hymns to be grouped, etc." Section 6. The

following occurs: "wherein they are not original in the Harmony." It should read, "wherein they are not supplied in the Harmony." As it does not do justice to the committee the way it is, please correct.

T. W. WILLIAMS, of Committee.

COUNCIL BLUFFS, Iowa, April 19, 1895.

The report as published was handed us by one of the committee on Saints' Hymnal, with changes in their original report, and as we supposed, made to conform to the action of General Conference in amending. However, we gladly insert the correction.

SONGS OF SOLOMON.

JOSEPH SMITH, the Seer, stated that the songs of Solomon were left out of the Holy Scriptures (the Inspired Translation) because they were not inspired. The same author stated that himself and Oliver Cowdery were ordained to the Aaronic priesthood by John the Baptist, by command of Peter, James, and John.

EXTRACTS FROM LETTERS.

BRO. FRANK P. SCARCLIFF, writing from Scranton, Mississippi, April 21, states:—

I visited the Theodore, Alabama, Saints last Sabbath and preached to them twice. Tuesday the 16th at two p. m. I preached the funeral sermon of Sister Mary A. Smith, in the Baptist church near Moss Point, to a large congregation. I felt very well and tried to remove some of the prejudice which has existed in the minds of many of the people in this section. The Lieutenant Governor of the State, and the county treasurer were among the pall bearers. The pastor of the M. E. Church opened with prayer and closed the services with some feeling remarks in which he testified to the Christian character of Sr. Smith. In the last issue of the county paper, in Sr. Smith's obituary, which I wrote at Mr. Smith's request, I presented more important matter explanatory of her faith. I expect to follow this up in the next issue of the paper, with a brief outline of church history. Utah elders have been in Mobile county, Alabama. As usual they have been defending polygamy, stating to one of the brethren that they believed it was "a righteous doctrine," but they "were not allowed to practice it." We look for progress all along the line in this part of the mission during the coming year.

Bro. J. H. Lawn, Mulberry Post Office, California, April 21:—

Our Central California district conference held at Santa Cruz, April 5-8, was profitable to all present. I had the privilege of baptizing two, and by vote of conference ordained Bro. Walter Scott an elder. Before that he was a priest and president of the Santa Cruz branch; a noble man, full of energy and good works.

EDITORIAL ITEMS.

SOME one writing from Stockton, California, requests elders in the Northwest who can call on George Heaton, at Blackfoot, Bingham county, Idaho; to inquire for his daughter (name not given) in that city, who will furnish his address.

Bro. A. J. Smith, of Minneapolis, Minnesota, reports the few who adhere to the faith in that city as striving to build up their branch. Their efforts, however, provoked the ire of one Rev. J. Wesley Hill, pastor of the Fauler M. E. church, formerly of Ogden, Utah, who traduced the name of the seer and misrepresented the faith; and who refused to correct his misstatements after they were pointed out. Bro. Smith would like to see Mr. Hill taken to task publicly for his wrongdoing.

Sr. Nettie Tharp writes from Flora Vista, New Mexico, April 22, that Bro. R. H. Wight preaches there the second and fourth Sundays of the month, and is evidently doing good in so keeping services.

Brn. I. N. Roberts, J. W. Gillen, C. Scott, and Bro. Henry C. Smith and wife left Lamoni for their various fields of labor during the past week.

A cyclone did much damage near Hutchinson, Kansas, May 1. The storm left death and ruin in its path over a section of country sixteen miles in length. Ten persons were killed, and twenty-five were injured. Twenty houses were razed, and many barns and buildings were destroyed, and cattle, horses, and hogs killed.

An earthquake shock did some damage to old buildings and church towers at Guadalajara, Mexico, May 1. The volcano of Jorullo, in the State of Michoacan, is showing unusual signs of activity, probably caused by the outbreak of the Colima volcano. The earthquakes are short and sharp and have thus far been felt in Colima, Zapotlan, Patzcuar, Uruapan, and in many other places.

Dr. Heber Newton, of the Episcopal Church, has publicly stated his disbelief of the literal bodily resurrection of Jesus. The leading churchmen have taken note of the doctor's attitude on the question and another heresy trial is probable.

A terrific hailstorm swept through Wilson, Bexar, and Medina counties,

Texas, April 24, doing much damage. Hailstones the size of goose eggs fell. The damage to stock and other property is estimated at \$200,000. Railroad tracks were blockaded by the hail.

Earthquake shocks have been frequent in various parts of Europe of late. A dispatch dated Odessa, April 22, reports severe earthquakes on the 19th in Tashkend, Asiatic Russia. Another dispatch from Vienna, the same date, reports continued earthquakes in the neighborhood of and at Laibach.

Earthquake shocks continue at Laibach. Their renewal causes great alarm among the people, who fear a repetition of the disastrous shocks of a few days ago, when ninety-eight per cent of the houses in the city were damaged.

A newspaper published in Pekin is said to be the oldest in the world. It dates from a period two hundred years prior to the Norman conquest of England. Naturally its prolonged existence in an autocratically governed country like China has been marked by many vicissitudes, not the least of which is the fact recently announced in its columns that during the years of its existence nineteen hundred of its editors have been beheaded, or, roughly speaking, two per annum.

Mothers' Home Column.

EDITED BY FRANCES.

FREEDOM.

Is true freedom but to break
Fetters for our own dear sake,
And with leathern hearts forget
That we owe mankind a debt?
No! True freedom is to share
All the chains our brothers wear,
And with heart and hand to be
Earnest to make others free.—*Lowell.*

"YE shall know the truth, and the truth shall make you free."

What a volume of meaning is embraced in these words of our divine Teacher! When we consider our claims as a people in reference to truth, surely it follows that if these claims are true, if our professions are genuine, then we should be the freest people upon the face of God's earth. But are we? It is the mission of Christ's gospel to free his people from every fetter of bondage. To make their fear (or love) of God so perfect, that the fear of man can find no place in their hearts; but being fully convinced that they are in the right, they will not hesitate to follow where he leads, no matter what the opinion of others may be. This is the true freedom of the gospel. In it there is no place for wrongdoing, no place for evil, no liberty for evil speaking, for gossip, backbiting, or

slander, but each one is commanded to go and "learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

As Daughters of Zion, how well, how thoroughly are we learning this lesson? Are we breaking from us day by day the fetters of prejudice and ignorance, and merging into the liberty of the gospel? This liberty was bought with the precious blood of Christ, and well might the apostle exhort those who were in it to "stand fast."

Before us a grand work is opening. The field is vast and the grain is whitening to the harvest. The husbandman will tell you that if left without gathering until over-ripe it falls to the ground. What a call this fact should be to the putting forth of every effort in our power that it may be gathered into the Master's granary.

We must not be for one moment discouraged by the vastness of the work. Just the little spot near us. Our own homes first of all. God will take care of that we cannot.

In looking over the various reports presented at the general meeting we select first that of the treasurer, as we deem it only just that each member be informed in regard to our financial condition. It will be seen that we have funds sufficient to resume publication of leaflets, which will be done at an early day.

It has been said "that the last thing about a man to be converted is his pocketbook." If this be true, and true of women as of men, then the financial report of the Daughters of Zion should be an earnest to all of the deep and abiding conviction these sisters entertain of the great importance and need of the work they have undertaken.

TREASURER'S REPORT.

Balance on hand last report.....	\$ 5 38	Daughters of Zion, Harlan.....	85
Sr. E. W. Hawkins....	25	Daughters of Zion, Council Bluffs.....	2 60
Sr. Rohrer.....	50	Daughters of Zion, Denver, Colo.....	3 00
Sr. Mary Wallace.....	50	Sr. 'arah Wells.....	25
Bro. C. J. Hunt.....	50	Sr. Mary Stone.....	15
Sr. Olive Aimes.....	30	Sr. R. C. Davis.....	25
Sr. Frances Kent.....	1 00	Daughters of Zion, San Jose, Cal.....	1 75
Sr. Nettie Heavener..	1 00	Daughters of Zion, Keb, Iowa.....	7 00
Daughters of Zion, Webb City.....	1 60	Sr. Mary Saxe.....	5 00
Sr. Sarah Sullivan....	1 00	Sr. D. Cramer.....	1 00
Sr. Ella Baird.....	50	Sr. D. Armstrong.....	20
Sr. Charlotte Hubbard	70	Sr. M. J. Head.....	1 00
Daughters of Zion, Council Bluffs.....	2 60	Sr. D. Vickery.....	25
A. Walmsley.....	1 00	Sr. Mary Chatburn....	1 20
A Sister.....	1 30	Sr. J. B. Pierce.....	1 00
Bro. T. W. Williams..	25	Daughters of Zion, Kansas City.....	2 00
Sr. Sadie Dempsey....	25	Daughters of Zion, Harlan.....	50
Sr. Anna Stewart.....	50	Sr. Lizzie Walters.....	50
Sr. Mattie Brooker....	50	Sr. M. E. Barnes, Providence, R. I....	18 00
Daughters of Zion, Kansas City.....	2 00	Prayer Union, Hollister, Cal.....	1 35
Sr. Lizzie Weise.....	50	Daughters of Zion, Boston.....	22 38
Sr. Dora Vickery.....	25	Daughters of Zion, Pittsburg.....	8 60
Sr. Mollie Lucart.....	50	Sr. Emma Burton.....	30
Daughters of Zion, Lamoni.....	10 00	Sr. Alice Strickland..	25
Daughters of Zion, Lamoni.....	25 00	R. G. Smith.....	25
Daughters of Zion, Providence, R. I....	2 00	E. Benedict.....	85
Daughters of Zion, Independence.....	2 33	Laura Cook.....	25
Daughters of Zion, Keb, Iowa.....	3 00	E. E. Brown.....	12
Daughters of Zion, Kewanee.....	1 00	H. L. Schmutz.....	2 00
Daughters of Zion, Webb City.....	3 90	R. Rohrer.....	50

S. A. Davis.....	2 22	Postage and Stationery for Secretary....	3 00
Eliza Lester.....	1 00	Postage and stationery for Secretary....	3 50
W. A. Jenkins.....	25	Herald Office for Leaflets.....	17 73
Total amount received.....	\$157 06	Herald Office for Leaflets.....	8 12
EXPENDITURES.		Total.....	\$ 88 25
Account book and postage.....	90	Balance on hand April 1, 1895.....	\$ 68 81
Herald Office for leaflets.....	30 00		
Herald Office for leaflets.....	25 00		

MRS. VIOLA BLAIR, Treasurer.

A LETTER.

"I had 'a letter from God' this morning;
 God is my Father, the Infinite One,
 'Twas writ on a pansy leaf, tinted and turning
 From purple to gold in the kiss of the sun.
 "And it said, 'Good cheer for the living and loving,
 Go forth in this flower-world, dear Soul of mine;
 Earth and all heaven are thine for the proving,
 Fret not to find thee a boundary line.'
 "Now I am glad as the grass in its growing,
 Glad as the hills and exultant and free,
 Sure that his purpose in all things is showing,
 Plain as this letter directed to me!"

HELPING HAND.

SYNOPSIS OF READING, CHAPTER TWENTY-FIVE, HINTS ON CHILD-TRAINING.

THE PLACE OF SYMPATHY IN CHILD-TRAINING.

A CHILD needs sympathy, and the lack of it is a great cause of unhappiness among children. Many parents love their children who do not realize that they ought to sympathize with them, and that in no other way can they gain so great influence over them as by showing sympathy with them.

Sympathy is a twofold force. It is a response to another's feelings or needs. Love may go out toward one and that one fail to be affected by it, but sympathy is an answer to a call, and is sure to be welcome.

A child needs some one to share both his joys and his sorrows. It is a greater help to a child who has hurt himself, to show him that you feel his pain, and then show him how to be cheerful and patient over it, than to tell him that he must not cry, or that his hurt does not amount to anything. And the same in times of joy. It does him more good to know that you feel with him in his delights than to have you look on, as from the outside, approving of his enjoyment.

Children show great desire for intellectual sympathy. The baby is not satisfied until you notice its toy, or hearing a new sound, until some one else listens too. Children come running to mamma to show her this or that; and very foolish is that mother who feels annoyed and chides them for so doing. When little children gather flowers, how they run with each one they pick, to show to

nurse or mother, and make sure of her admiration. How eagerly a boy will tell of some new sight, if only he can get some one to listen.

However, there are many parents who are more ready to provide playthings and books for their children than to share their delight in their amusements, or to enjoy with them the pleasures of knowledge-gaining. They would buy a toy to replace one lost, sooner than to give sympathy for the loss; and perhaps the sympathy would be the more acceptable; certainly it would be the more profitable in giving the parent power for good over his children. Parents who do sympathize with their children in all things can train and sway them as they will; for perfect sympathy between two persons insures that the stronger one will control both.

To sympathize with another, you must put yourself in his place, and see a thing as he sees it. Different conditions of life might make sympathy between two persons impossible, but the parent ought to be able to learn the child's ways of thinking and feeling so that sympathy between the two might at all times be possible. The parent may know how the child ought to feel, but the child knows how he does feel. A parent must learn just how the child looks at any matter before he can come alongside of the child and win his confidence so as to work with him toward a more correct view of it. To stand off and tell a child how he ought to think and feel may dishearten him as he sees his distance from the right. But to stand with him and point out the path toward the right will give him courage to keep trying until he thinks and feels as his parents wish him to.

A parent can grow into the very life of his child by showing a ready interest in all his occupations and amusements. Such sympathy from the parent greatly increases the child's enjoyment, while to withhold it necessarily leaves the child alone, practically parentless, in so far as it is withheld.

The parent's special opportunity for good is in having sympathy with his child's weaknesses and failures. When a child has had wrong thoughts, is being tempted, or has given way to temptation, it is natural for him to want to confess his faults to some one to whom he looks up. If his parents listen with sympathy to his confessions, he is drawn closer to them, but if they only express their displeasure and surprise at his misdemeanors they build up a wall to shut their child from them and he is left alone in his bitter life-struggle.

How much better when a child can talk freely to his parents of his worst faults, without a fear of anything that would chill his confidence. It is a great thing to have greater regret for a child's sorrow over a mishap, than for the loss that may be occasioned by the accident. Sympathy with children secures the greatest power over children.

It is far better for parents to show their children that they are "their best friends," not simply to tell them that they are; not to give their children cause to think as Herbert Spencer says many children do, that parents are "friend-enemies." Children ought to have cause to think that no other such appre-

ciative friend can be found as are their parents.

Some parents have such love for their children that they would die for them, and yet they have no sympathy with them, and consequently lack their confidence which would give the power to sway them as they would.

Sympathy is a power that needs to be cultivated. A parent may train himself to be sympathetic, by feeling it his duty to learn how the child thinks and feels, and by recognizing the great gain of getting close to his child, in loving tenderness, in order to point him to better ways. However great the parent's love, without sympathy with his child, he cannot accomplish the best results in his training. C. B. S.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. M. A. CHRISTY, of Fairbury, Nebraska, earnestly requests your faith and prayers in behalf of her little grandson that he may be healed of trouble in his head which is likely to produce deafness.

Your faith and prayers are earnestly solicited in behalf of Adelaid Young, of Bloomington, Illinois, that God may heal her and bring her into the fold.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR MAY.

"O how foolish, and how vain, and how evil, . . . and how quick to do iniquity, and how slow to do good, are the children of men; yea, how quick to hearken unto the words of the evil one, and to set their hearts upon the vain things of the world; yea, how quick to be lifted up in pride; yea, how quick to boast, and do all manner of that which is iniquity; and how slow are they to remember the Lord their God, and to give ear unto his counsels; yea, how slow to walk in wisdom's paths."—Helaman 4: 8.

Thursday, May 9.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—1 Peter 3: 8-13.

Thursday, May 16.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—James 1: 26, 27.

Thursday, May 23.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Daniel 12: 10.

Thursday, May 30.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Isaiah 32: 13-18.

A French railway has lately arranged its telegraph lines so that at a prearranged signal the wires are switched from telegraph instruments to telephones, thus enabling the operator either to talk verbally or to communicate by the telegraphic code at will.

President Warren of Boston university asks for \$100,000 with which to found an "American Museum of All Religions."

Original Poetry.

INSCRIBED TO THE MEMORY OF SR. HETTIE PIERSON.

How strong are the ties of affection that bind together the hearts
Of kind and dutiful sisters; and when one for heaven departs,
The heart never ceases to love, but will constantly hallow and bless
The memory of a saintlike sister, though her body be silent in death.

Oh how can we write the name Hettie; that our sister, our darling, is dead!
Is dead? Yes, O no! Alive with God and angels instead;
I know that she is living (and some may want to know why)
Because she came in my slumber to bid me a kindly good-bye.

"I have come to say, 'good-bye' now," she said, for "I am going away."
We looked at each other a moment, and I did not quite understand,
And then as if anxiously awaiting, and hurriedly extending both hands
She said, "I have come to say good-bye now, for I am going away;
Jesus has called me!" I pleaded in vain for her longer to stay.
She turned, and peacefully left me, to join others I'd noticed before,
And ascended bright and happy toward the heavenly shore.

MRS. ALICE SHILLING.

KNOX, Indiana, April 2, 1895.

Letter Department.

COUNCIL BLUFFS, Iowa, April 8.

Editors Herald:—Yesterday being the first Sunday in the month the branch partook of the sacrament, after which they spent an hour in prayer and social meeting, and despite the inclement weather a goodly number of the Saints were present, and God was pleased to shed forth his Holy Spirit upon us, and to grant us a real, old fashioned season of rejoicing. One of our number spoke in tongues, and the testimony was confirmed and gave great joy to our hearts. During the meeting many wept for joy, and some bore witness whose voices had not been heard before. We felt greatly encouraged and strengthened.

At our last business meeting Bro. Williams was chosen to preside over the branch for this quarter, thus giving our venerable ex-president a much needed rest; yet we shall still have his wise counsel when needed. Our new pipe organ will likely be put in the church this week, then Bro. Schwartz will be able to fill the old church with melody. The young people deserve great credit for their work in the purchase of this fine instrument. They will give an entertainment soon, when the organ will be christened. The branch is much pleased to secure the services of Bro. Williams this year. He has a strong hold on the minds of those without, and our

little house has been filled with intelligent and thoughtful people, who find something refreshing in his manner of presenting the truths of this latter-day work. I predict that if this branch humbly keeps God's law, and prays that the gifts of the gospel may be manifest among us, that God will make us a power in this wicked city, before which Satan's kingdom shall tremble, and man-made institutions no longer deceive the honest in heart.

When I see how pride and the follies of fashion have marred and destroyed the simplicity of the worship of God, and how the poor are neglected, I wonder if the Church of Jesus Christ will ever become so proud and full of vanity that it will depart from the simplicity of the gospel and lose the gifts and blessings that ought to be in it. God forbid that it shall ever be. But is there not danger? As long as the ancient church walked humbly with God their candlestick was not removed, but when they became lifted up in pride, God removed their candlestick.

I have observed that fine temples of worship, Turkish carpets, and upholstered pews, are not, as a rule, conducive to humbleness of heart and simplicity of worship; and it might come to pass that the broken sentences and stammering tongue of the unlearned Saint, and the sound of unknown tongues, might grate harshly on the cultivated ear, and not be consonant with the studied and well rounded periods of learned and high ones. May God keep us humble, that we forsake not the old paths.

Yours for the truth,

J. S. STRAIN.

MORIAH, Ill., April 1.

E. L. Kelley, Dear Brother:—This writing may be difficult for you to understand, but we sincerely trust that the imperfections of the same may be overlooked, and that you will pardon our presumption in penning this little epistle. Please accept our hearty thanks for the part you have enacted in bringing your unworthy servant to the knowledge of the truth. We have already thanked the Father of lights to whom belongs the praise, and feel it our duty to thank his servants for their part of the work. As this may be unknown to you, we have written for the purpose of encouraging the brethren and, if possible, strengthening their hands. It may be a wonder to you as to the way and manner the effect of your labors reached me, seeing that we have never beheld one another in the face. Therefore we wished to briefly state how the same was accomplished that you may rejoice that your labors in years past have accomplished good to the cause a great distance from the place where the same were enacted.

From early childhood I had been taught that Joseph Smith was only a devil in human form, and was very strongly confirmed in the same by reading the works of his opponents. The charges of polygamy, self-exaltation, fornication, etc., combined with the tenets of popular opinion gathered the mists of superstition and intolerance around my mind in such a heavy cloud that for years I never had any inclination to investigate both sides of

the question. Added to this, I endeavored for a long time to be a skeptic, but could not easily accept the idea that man is no better than a creeping insect of the dust. After groping in the dark a long period, I joined the Disciple or Campbellite Church, having concluded that spiritual gifts were confined to the first centuries succeeding the mission of Christ on earth. I supposed that the canon of Scripture was complete and that God ceased to give revelations to man. Thinking the Disciples came nearest to the apostolic standard, I remained a member of that institution over two years, but could not fail to see a striking dissimilarity between them and the apostolic church. I could not see when or where spiritual gifts were designed to cease, and why apostles, prophets, and inspired teachers were no longer needed in the church; especially as the Disciples claim to follow Bible practices, call Bible things by Bible names, and speak in Scripture language, the baldness of the theory became more and more apparent.

Becoming dissatisfied, I came very near throwing away everything that bore the name of religion, and my feet began to wander in the downward way. Finally, after a great deal of wavering in doubt and despair, I chanced to converse with a young man who lived in the neighborhood of a community of Latter Day Saints. He was not a member, but believed the doctrine and earnestly contended for the truth, presenting his arguments with such consummate skill that I concluded to search whether these things be so or not. A short time afterward, I read the debate held between you and Braden at Kirtland, Ohio. In the meanwhile, I reviewed the Bible, carefully comparing its teachings with the theology of to-day, bringing the most popular creeds to the test of scriptural truth. I found no apostles and prophets in any of them, no laying on of hands, gifts of the Holy Ghost, and no signs following them that believe. Next I found that the Latter Day Saints preached the ancient gospel as it ought to be preached, but the Book of Mormon and Joseph Smith still stood in my way.

I set out to read that debate with the sole purpose in view of knowing all about the claims of the Book of Mormon to be of divine authority. Having already an outline of the scriptural doctrine of the Saints, it remained for me to inquire whether the Book of Mormon was of divine origin, and Joseph Smith a prophet or not.

In reading the first proposition of the Kirtland debate, I was astonished at the strength of your arguments, and the feebleness of the negative. Error is always weak, and the sophistry concurrent in Mr. Braden's argument showed plainly that he was on the side of error. I called to mind the admissions of several opponents of "Mormonism" that Smith was an unlearned man and their attempts to account for his wonderful advancement. By the time I finished reading the first proposition, I could see a reason for the faith, hope, and practice of the Saints. The defeat of Mr. Braden on the second proposition did not surprise me. On the third proposition I decided that not a man in the

world could successfully reply to your first speech, and the murky clouds scattered away, leaving free access for the truth to my hitherto benighted mind. Then as I found myself an alien to the commonwealth of Israel, a stranger to the covenants of promise, and without God in the world, your feeble servant took his case to the Lord, according to the advice given in one of your speeches on the first proposition. As I continued the investigation, strange as it may seem, certain things were shown to me in a dream, the fulfillment of which has been remarkable. "If a prophet hath a dream, let him tell a dream; but he that hath my word, let him speak my word faithfully," saith the Lord through Jeremiah. The time has not yet come for me to relate this dream in full, but every item has been brought to pass thus far.

Thanks be to the Most High, I have obeyed the ancient gospel and now rejoice in hope of eternal glory.

Pardon me for this writing, and accept our thanks for your part in this matter. Had I never read that debate, perhaps I would now have been out at sea without chart or compass. Praise God for his unspeakable gift.

Pray for us, Bro. Kelley, that we may continue faithful to the end and obtain the crown of celestial glory.

H. E. EASTMAN.

WHEELING, W. Va., April 25.

Editors Herald:—It is with pleasure that I cast in my little mite in trying to say something encouraging to those striving to live the gospel law. Truly this is a very progressive age, and the work that we all so dearly love is onward, and it behooves us to strive earnestly to keep the faith and do the will of God, that we may all be able to enjoy eternal life.

Since attending General Conference and receiving the shells sent me by Bro. and Sr. Devore, I take this means to express my thankfulness to them, hoping it will reach them some day, that they may see that I truly appreciate their kindness. I think many times about your grand work, and I truly know that our heavenly Father is watching over his own.

Truly the time is at hand when each one should strive to do his whole duty before God. For one I find all in all in this work. My heart often goes out for those who were once workers in this cause that have let Satan hinder them from doing their whole duty before our God; for truly the time is coming when we must all stand before him, and how will we stand the test. Those who will be called to attend to such will be blessed as was Peter when Ananias and Sapphira fell dead before him; for they will have the power given from God. The Spirit of God searches all things, yea, the deep things of God. Truly I want nothing to come between me and my God, for I count the gift of eternal life worth more than all in this world, for it will never fade away, but will grow brighter and brighter.

I truly find some very great things in my life to overcome, and I must begin with every day's life, so that I may be able to gain eter-

nal life. As I pen these lines I feel that I have no friend so dear as my heavenly Father. As I feel him my dearest friend, I want him to be with me in all I do. And I can also say that I truly love him more than anyone on earth. I feel that I want to adhere to all his will and strive to live to keep the same.

I cannot fully write my feelings in this grand work that we so dearly love. My hope and prayer is that each of us may see it as it is in all its glory and be able to come up higher. Truly each one that has a knowledge of this work should feel to thank our God, for every one of us is just what God has made of us, and to him let us ascribe all the praise. I find so much for all to do; fathers, mothers, brothers, and sisters, and all, that not one should be idle. I truly love the move of the Daughters of Zion and know it will result in great good to the work of God and to future generations. I remain, a worker for truth and right, your sister,

MARY S. BREWSTER.

AUBURN, Iowa, April 29.

Editors Herald:—I reached this place Saturday and began meetings the same evening; attendance and interest quite good. The Saints here are taking steps to build a church house. A railroad land company gave them a suitable lot and they have the stone for the foundation on the ground. I expect to visit Webster county in May.

I have assisted in writing up the testimony of Sr. Frances A. Ernst (now Lumley) who was healed of blindness. The article covers about ten pages of legal cap paper. I think it will be of interest to all Saints. Have secured her sworn statement, also that of Bro. and Sr. J. W. Chatburn, of Harlan, Iowa. When I secure statements of two others, will forward to you. While at home (Deloit) a few weeks ago I felt impressed to call on Sr. Ernst and secure her testimony. Hope it will be instructive. I feel joyous in this the Lord's work. May God's blessings be with you all. Yours in hope,

C. J. HUNT.

FALLING SPRINGS, Mo., April 27.

Editors Herald:—I was not permitted to be at conference, but am thankful to hear as favorable a report from it as what has been given both by the church papers and from others. It is true it was reported that some misunderstanding existed among the ministry. If such report be true, I hope all was made right before the close of conference. The house of God must be a house of order and not of confusion. One of the missionaries—Bro. Joseph Ward—who has formerly labored in our district is sent to Northern Arkansas. He is a good worker in the Lord's vineyard and we will miss him very much in this district, but what is our loss will be gain to the good people of Arkansas.

I believe Bro. Sparling and the writer are the only ones of the traveling ministry now here, but by the help of God and the local ministry and the members one and all we hope to do a great work this year. Brethren and sisters, you have known the truth, now tell it to your neighbors. Read the church books and publications. I hope all the Saints

in the Southern Missouri district will live so that their neighbors cannot truthfully speak evil of them.

C. J. SPURLOCK.

FAIRVIEW, Mich., April 27.

Editors Herald:—Two weeks ago I went to Mikado, where I opened up the work some time ago, and promised them I would return again in the near future; so on my way to this place I called there, preached eight times, and baptized four, and others will follow. I also called at Oscoda, preached twice to the few Saints there with good liberty, baptized one, and left them feeling encouraged. I then came here and am preaching in the Saints' church every night to fair crowds. When I leave here I will likely go to West Branch to give attention to the wishes of Sr. Eliza Goff, as she desired through the columns of the *Herald* that an elder should call there and preach. I am feeling good in the work. Let us pray for the advancement of the cause.

In bonds,

DAVID SMITH.

ELLENBORO, Wis., April 30.

Editors Herald:—I have been preaching constantly since January 5, but notice that there is more than the usual amount of opposition. Elder Gardner, an ex-Advent minister with whom we have been having some trouble for two or three years back, has taken it upon himself to lecture against us at every opportunity. Likewise a German minister of the Reformed Lutheran Church is doing the same kind of work. I do not understand German well enough to do much with him, but a very zealous young brother of less than a year in the church, and who is a German, usually entertains the crowd after the minister's sermon, very much to the displeasure of the minister.

The "Book of Mormon" seems to be the chief point of attack with both these men. Each of them has a Book of Mormon, and very frequently if not usually they misquote or misread it. With the German minister his bread and butter is at stake. He frankly admitted last Sunday that of sixty new converts only sixteen have remained faithful since the "false prophets and dupes of Joseph Smith" had come around. But with Mr. Gardner it is different; he has no congregation, but still I think he is trying to make money out of it; at least he is trying to gain notoriety but he got very poor satisfaction out of me the last time we met, as I refused to notice him but once, after which I explained to the people his position and ours, stating that private views could be settled privately, but if he had public views, to let him get an indorsement from some church or society to the effect that he believed what he preached himself; that is, not simply an indorsement to debate with me, but an indorsement that he was sound in the faith.

He tried to palm off an old indorsement of a year or so ago, but he had admitted before about a hundred people that he believed in our idea of punishment, also that he believed in a spiritual resurrection, the kingdom in the heart; that God had implanted himself in man at the beginning like leaven is placed

in a measure of meal, and that we would finally be made like God. With these ideas I knew very well that he could not get an indorsement from the Christian Advent Church, and so I demanded a new indorsement.

He denies that Palestine was ever barren, and I find that several books and encyclopedias rather support that idea. Looking through our church works I do not find what I want. Several speak of the recent rains in *abundance* but do not say that they had none before. Aside from this point and one other I answered him satisfactorily.

The other point is a grammatical one, and is concerning "the words of a book" which was to be delivered to a learned man. The pronoun *which* evidently refers to the word "book" and not "words" as is shown in the words that follow: "Read *this* I pray thee." The word "this" stands for a noun in the singular number, but "words" is in the plural. As a pronoun must agree with its antecedent in person and number, it shows that the book was to be delivered to the learned as well as the unlearned. I wrote the County Superintendent about the matter and he wrote me substantially as above. In reply I stated that in that case there was no need of the words "words of" as they were meaningless; besides, that very much of the Bible is ungrammatical in its construction, and if tested grammatically would be useless.

To-morrow I am to baptize Mr. Orton and others. Mr. Orton is the man who sent me his testimony concerning the healing of his wife, as printed in my last.

In breaking new ground last week I met much opposition. At first a general belief prevailed that I was a Mormon fresh from Salt Lake (if any thing could be fresh from so salt a lake). I obtained the use of a hall for one night and explained our position, reading the "Temple Lot suit," "Canada suit," and recent article in *Chicago News Record*, also our articles of faith, after which I heard expressions to the effect that at the next school meeting the schoolhouse would be opened for us by vote. We expect to start the tent in about two weeks. Was laid up three days last week with the "grip."

In bonds,

J. W. PETERSON.

The race horse which wins the prize needs only to distance its rivals by a few feet, so also the winner in any contest needs only to surpass his competitors by a trifle. Correct habits, mentally and physically, will do much for anyone in the great race of life in which we are all competitors.

One of the most useful articles to have about the house is a rubber hot water bag. We have seen a chill arrested by it in a much shorter period than medicines could possibly act.

"The more I see disease, and the more I treat it, the more I become convinced that the most reliable therapeutic agents are proper food, fresh air, exercise, rest, and water."—*Dr. Alfred L. Loomis.*

Great Britain gets \$95,000,000 from liquor taxes and \$40,000,00 from the tax on tobacco.

Original Articles.

WHO ARE EVANGELISTS?

WHEN considering the scripture which says, "He gave some, apostles; and some, prophets; and some, evangelists," we are left to ask the question, What office did an evangelist fill? Webster defines the word "evangelist" thus:—

A preacher authorized to preach, but not having charge of a particular church, and not allowed to administer the eucharist.

This, evidently, is a modern definition, for Donnegan in his Greek Lexicon, in defining *evangelistes*, gives it thus:—

A bearer of good or joyful tidings. A teacher of the Christian doctrine. In the apostolic times, an aid or assistant preacher of the apostles, who went on missions from church to church.

This definition comes very nearly defining the duties and position of a seventy, as we have it given through revelation; yet I cannot harmonize that thought with what we have revealed in regard to evangelists. In the first place, Doctrine and Covenants 104: 17 says:—

It is the duty of the Twelve, *in all large branches* of the church, to ordain evangelical ministers.

Now a seventy is not a branch officer, nor has he any special duties to perform in the branch after it is organized; but rather, he is not to labor in the branches, but to go out into the fields. He is no more a branch officer than is an apostle. They are officers of the church at large. Branches have nothing to do with their ordination, and they may as well be members of small branches as large ones. Not so with the evangelist. We read of him nowhere except in connection with branches or districts, and the branches requiring his services apparently to be "large branches."

Then as the evangelist, evidently, is not a seventy, let us see if we can get any clue as to what office he does hold in the church. The revelation referred to, after speaking of evangelical ministers being ordained in all large branches, goes right on in the next sentence and says:—

The order of *this* priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made.

Then after telling how it was handed down from Adam to Noah, it says, "Who were all high priests."

The words, "The order of *this* priesthood," must have referred to the "evangelical ministers" just mentioned, as that was the only order or ministry spoken of in that connection, and it says they "were all high priests." These were not only high priests, but they evidently held the presidency of the high priesthood, and were "the chosen seed, to whom the promises were made."

Neither do these facts prohibit them from being evangelists—bearers of glad tidings or teachers of the doctrines of Christ.

The high priest is preëminently a teacher of the doctrines of Christ as well as a presiding officer. The First Presidency is composed of three high priests, stakes are to be presided over by high priests with high priest councils. All *large branches* and districts are to be presided over by high priests.

If an elder be chosen who may by experience be found qualified to preside, as soon as practicable thereafter he should be ordained an High Priest.—D. C. 120: 2.

These should be the best expounders of the gospel. Since we have learned that high priests are to be ordained "in large branches," and evangelists were to be ordained "in all large branches," we see that they hold a very close relationship to each other, and we see how the high priests spoken of before could be evangelists. The objector may say that they could not be the same for the reason that high priests had to be "ordained by the direction of a high council, or General Conference." (D. C. 17: 17.)

That is true, but we find in the last revelation, in paragraph 8, in speaking of the duties of the Twelve, it says they are "to ordain and set in order all the other officers of the church," that "it is the will of God that they do this, . . . observing the *law already given* to ordain and set high priests or elders to preside in large branches and in districts, and also evangelical ministers.

One "law already given," was that the Twelve were to ordain evangelical ministers in all large branches, and we find that the Twelve were also to

ordain high priests in the large branches.

The objector may say that the two offices cannot be the same, for they were to ordain high priests and also evangelists. If there be a difference between the two, then we have a new presidency in a branch; but Doctrine and Covenants 120: 2 says,

A branch may be presided over by a High Priest, an Elder, Priest, Teacher, or Deacon.

There is no room in the branch for the evangelist to preside, so far as we have found, unless his office is synonymous with one of those mentioned.

It cannot be that he is just an elder, for elders may be ordained in any branch, besides the elder is only an "appendage" belonging to the high priesthood (D. C. 83: 5), and not necessarily as much an evangelical or gospel teacher as a full member of the gospel priesthood. He should only have the right to officiate as president in the absence of the high priest. (D. C. 104: 6.) Besides, the same objection is met in his case as with the high priest, for said revelation says to "ordain and set high priests or elders to preside in large branches and in districts, and also evangelical ministers."

All three are on a parallel; but, as we have observed elsewhere, the elder is only to act in such office till he can be ordained a high priest, or some high priest be found or ordained to take his place. The evangelical minister here mentioned may have reference to the high priest that is to be ordained to take the place of said presiding elder. Besides, there may eventually be need of more high priests as the large branches become stakes.

The evangelist was very close to the apostle, anciently, in point of authority, "an aid or assistant preacher of the apostles," evidently next to the apostles in authority. The late revelation, paragraph 9, says:—

The parallels [in authority] are; in the Presidency, the President and counselors; in the second presidency, the Twelve; in the missionary work, first the Twelve; second, the Seventy; in the *standing ministry*; the Presidency, second, the high priests; third the elders, etc.

Then in the standing ministry, the high priest comes next to the Presidency—the same position occupied by the Twelve in missionary work. So

we see that the high priest and the evangelist occupy the same position, both being local or branch officers.

So far as traveling from church to church is concerned, we read in Doctrine and Covenants 107: 42:—

And they [high priests] *may travel*, also, if they choose, but rather be ordained for standing presidents.

So there is nothing inconsistent in their traveling from church to church.

Some think the term "evangelist" could better be applied to an elder, for he is more adapted in his calling to be a bearer of glad tidings and travel than the high priest; but we read this in Doctrine and Covenants 107: 43:—

Which quorum [of elders] is instituted for standing ministers; nevertheless they may travel, yet they are ordained to be standing ministers to my church, saith the Lord.

Then they are no more qualified to travel than the high priest, if as much so. Besides, an elder is considerably below the apostle in authority.

J. M. STUBBART.

OCTAVIA, Neb., June 19, 1894.

YE ARE THE LIGHT OF THE WORLD.

FROM close observation and a long and careful study of the past and present conditions of the world and of the latter-day church, I am fully satisfied that *we*, the Reorganized Church of Jesus Christ as a *body*, have not in the past, neither do we at the present time, appreciate to that degree that we should the wonderful rights, duties, privileges, and responsibilities that we have voluntarily taken upon ourselves when we became members of the body of Christ, and covenanted with God to be Christ's light bearers and to light the world with good works, that the great source, our Father which is in heaven, may be glorified:—

Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5: 14-16.

These texts do not limit the light ncr its shining and lighting up the world by good works, but they command the church and every member in it to let their light so shine that those around us may be constrained to glorify our Father in heaven from seeing that we, as a body and as individuals, have a greater light than they have and that we are in deed and in truth the light of the world. Therefore, it is our bounden duty as the

light bearers of Christ's church to put on Christ in spirit, in truth, and in good works, and make our bodies fit receptacles and fit conductors through which this holy light can shine, remembering that it is impossible for this wonderful light, which all of the sons and daughters of God are entitled to, to either remain in or shine through unholy bodies or temples any more than the Edison electric light could shine through mud and filth without wires, poles, and other lawful necessities and conditions.

Now, my beloved brethren and sisters, every one of us claims to be a part of the church which is the light of the world, and that we are entitled to a portion of this holy and wonderful light, which exceeds the light of the moon as much as the Edison electric light exceeds the light of an old tallow dip, a lamp, or gas light. Brethren and sisters, you will all admit that we as a people make these claims and that they are our legitimate rights and privileges; but right here arises a big "but" in the form of a question which every one who makes these high claims of being the light of the world must answer for himself. The question is this: Are we, as the Church of Christ and as individual members of that body, capable of practically demonstrating to the world that we are the light of the world, by stepping lawfully and rightfully to the front with our lights and letting them shine not only in all the *written* law but in the *unwritten* law, and in every good word or work until, like Edison with his electric light, we prove positively that we are not only in precepts but in examples, the light of the world, because the world is religiously starving to death on the precepts, and dogmas, and light of men? Then in order to make our claims good, *we*, the church individually, must put away our old tallow dips, and lamps, and gas lights, and legally possess ourselves of God's electric light that will not only electrify and purify us, but will electrify those around us, and that will push us to the front in all of the world's lawful reformatory measures. And, our lights should outshine theirs so much in all of the walks, words, and ways of life that the world would be left without an excuse and thus be

forced to give glory to the Father of that light that lights the world.

Now, beloved Saints and friends, let us each one, at this the beginning of another year, make a thorough examination of ourselves. Mark well that I say, *ourselves*. And let us not deceive ourselves, but be practically sure of just what kind of a headlight we are carrying and letting shine. We may deceive ourselves and others with an old tallow dip or a wax candle, or a fine coal oil lamp, or with an Edison light and lots of gas force to back them with, and yet remain in darkness as to the true light of Christ—the light of the gospel; for the light of the gospel means something more than simply believing and being baptized for the remission of sins and having hands laid upon us for the Holy Spirit, and then sitting down satisfied with the light of tongues, healing, miracles, and other blessings we are entitled to for obedience to these first principles. These are to give “much assurance,” and to prepare and to electrify us with the light, power, wisdom, knowledge, and understanding of all things, and all truths, that we may in deed and in truth take the lead and be the light of the world in all good works, words, and ways.

These are our duties, these are our privileges, and for the faithful execution of our covenant to so let our light shine before men that they can see our good works and glorify our Father which is in heaven; for God will hold us accountable at the great day of reckoning, and our light, glory, honor, and power, will then shine as the sun if we have been lighted ourselves and have lighted others with the light of the sun of righteousness. Then, let me exhort my beloved brethren who are carrying more than an Edison headlight with much priesthood, and who are looking to a time when they are to become kings and priests and to reign on the earth, to be very careful how they let their headlights shine down upon us lesser lights, and upon the dear sisters who have no priesthood to fall back upon. *See to it*, brethren of the priesthood, especially those in high places, that there is neither contentions, fault finding, evil speaking, jealousy, backbiting, nor anything else that offends or weakens the faith of the little ones; because it

would be better for us to be cast into the sea with a mill stone about our neck than to offend one of these little ones.

Again, I say, brethren of the priesthood, let us turn our headlights from all of these things and from one another's weaknesses and let all of our faces be turned to building one another up and to encouraging and strengthening the weak ones, especially the dear sisters in their prayer meeting and in their meetings, writings, and endeavors to educate mothers, and daughters, and children, the Sunday schools, the religious all and other reformatory measures, until we reach antenatal conditions, and there commence at the great fountain head of all reforms. And so mote it be.

Your brother in Christ,

A. HAWS.

OAKLAND, Cal., Jan., 9, 1895.

“FEED MY SHEEP;” “FEED MY LAMBS;” “FEED MY SHEEP.”

THE above triple injunction of our Savior was given to those into whose charge he had committed the care of his flock on earth. And the threefold repetition represents and emphasizes at once the paramount importance of this great charge, and the earnest care and love he has for his sheep, the children of God. The respective terms, “sheep” and “lambs” apply to all the members of the flock, and especially does the term “lambs” express the tender care and infinite love of the great Shepherd of the flock, without respect to youth or age, standing or condition.

The sheep were scattered throughout the world, and to Peter and his brethren were committed the work of gathering them into the true fold. “Go ye into all the world, and preach the gospel to every creature” (Mark 16: 15) was the great commission; for it was necessary “that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem.” (Luke 24: 47.) The Twelve Apostles were not the only ones upon whom this duty devolved. He had appointed other Seventy also, and these with the Twelve were to be “fishers of men.” He gave also prophets, evangelists, pastors, and teachers, as assistant shepherds over the flock. (1 Cor. 12:

28; Eph. 4: 11, 12.) During the great apostasy as foretold by Christ and his apostles the order of the church or fold of Christ has been lost sight of and a different order, or, more properly speaking, many different and conflicting orders have been set up, each claiming to be the true order which Christ established, forgetting that God does not contradict himself either in word or deed.

The works of his hands are verity and judgment; and all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness.—Ps. 111: 7, 8.

Whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it.—Ecl. 3: 14.

In consequence of the apostasy, “many plain and precious” truths have been left out of the history of the ancient church; so that in the New Testament we have but a fragmentary account of the order of that church, yet sufficient to show that it differed very materially from the churches which men have set up. But in the restoration of the gospel as foretold by Christ and foreseen by John, God has again revealed in full the true order of his church as established by Christ. Again the great commission is renewed and the divine injunctions with all their imperative-ness and force, “Feed my sheep;” “Feed my lambs,” “Feed my sheep.” And while it is the special duty of the Twelve and the Seventy to go into all the world and gather the sheep into the fold, and to organize them into branches and districts, or stakes, God has made provision for other servants to be appointed as shepherds under the direction of the chief shepherds of the flock on earth.

The high priests and elders holding the same priesthood [as the Twelve and Seventy] are the standing ministers of the church, having the watchcare of the membership and nurturing and sustaining them, under the direction and instruction of the Presidency and the Twelve.—D. C. 120: 8. (See also D. C. 107: 42, 43.)

Still further God has provided “helps,” or assistants to these shepherds, as “priests,” “teachers,” and “deacons.” (D. C. 17: 8-12; 104: 31.) In section 17 we find each officer's duty clearly defined, and God has said to his church:—

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and

he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen.—D. C. 104:44.

Woe to the idol [or vain] shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.—Zech. 11:17.

Fellow shepherds, God has called us to the work of feeding his flock; we have accepted that duty, and when we were set apart to that sacred task we pledged ourselves to be diligent in our calling; and from that covenant we can never be absolved. We cannot escape the obligation by resigning our priesthood. That priesthood covenant will remain binding upon us. It is perpetual, and we must account for the manner in which we have honored or dishonored it. If we are not diligent in our calling, we are vain, wicked, or "idol" shepherds, "unprofitable servants." "Cast ye the unprofitable servant into outer darkness," is the eternal fiat.

Then how important it is that we gird up our loins and discharge the duty that God has laid upon us! Are not many of the branches languishing for the means of grace which God has provided? The wanderers are not sought after as they should be; the lame are not cared for; the weak are not strengthened; the "ready to halt" are neglected.

It is not enough that the "traveling ministry" should visit the branches, and bring forth their strong reasonings to convince the world of the truth of the gospel. God saw the necessity of the sheep being fed by other hands—the "standing ministry;" and no other set of men can do our work. How often do we see when a traveling elder comes among us, with fluency of speech, every member is present, and great apparent interest is manifest as the logical reasoner and apt scriptorian cudgels the sects, and proves the theory of our religion to be biblical and logical; and he thinks perhaps that that branch is a live, working, spiritual branch; but alas! when he is gone where are the evidences of spirituality and godly activity?

A "baker's dozen" greets the president at the next meeting, and but little sign of spiritual vitality is seen. The fault is not with the traveling minister, it is deeper down. The members of the flock have not learned the

beauty and power of practical religion; because those who are appointed to the immediate watchcare have neglected their duties and have not fed the flock of God. The gospel of Christ cannot benefit us unless we practice it. "*Blessed are they who hear the word of God and keep it,*" said Jesus. Practical religion must be taught, and all must practice it or suffer loss. "A blow from a friend is better than a kiss from an enemy." May God help us all, both teachers and members, to "come up higher" as the Holy Spirit invites; and may all upon whom the great duty is or shall be laid as shepherds over the flock of God, obey the chief shepherd's injunctions, "Feed my sheep;" "Feed my lambs;" "Feed my sheep."

CHARLES DERRY.

TOO HARSH.

EVER and anon comes the word from some quarter that some standard bearer of the gospel has been too harsh. Some of those complaints may not be well founded, but that often it is but too true is undeniable. Who is it that takes kindly to the effort of another, which however true and just, falls harshly on your ear? While thinking of how well *you* like harshness adjust to its use, if you *can*, thus:—

Whatsoever ye would that men should do to you, do you even so to them.

There is a standing premium by Latter Day Saints for those who will examine our position upon its merits in *kindness*, and those who do so we call *gentlemen*. Section 38, paragraph 9 of Doctrine and Covenants contains this:—

I say unto you . . . every man . . . let your preaching be the warning voice, . . . in *mildness* and in *meekness*.

I emphasize "mildness" and "meekness," neither one of them being the synonym of *harshness*.

In 1887 the Lord, having occasion to give what the church *needed*, said, among other things to the elders:—

They shall lay aside lightness of speech and lightness of manner when standing to declare the word, and shall study to approve their ministrations to the people by candor in speech and *courtesy* in demeanor, that as ministers of the gospel they may *win* souls unto Christ.

I emphasize "courtesy" and "win," as *harshness* is not the embodiment of either.

But the man given to *harshness* says:—

I am not *harsh*; it is only my *natural* way of saying it.

The bear could say as much, for it is only *his natural way* of doing when he tears the lamb to pieces.

To be *harsh* is to offend the sensitive and finest of minds, by which they are closed to the reception of the truth temporarily in all such cases, and with some during their lifetime. It does not only thwart the *effectiveness* of the one who is *harsh*, but makes a thorny road for the mild, meek man who follows. It can *never* do any good but *blights, ruins, destroys*.

If those who are the called, trusted servants of God, who have the strength of *his Spirit* to sustain them in bearing it, are not to be so dealt with, why deal so with those without whom we seek to bring into the kingdom?

In April, 1894, the Lord said, My servants have been harsh one with another.

He expected them to stop it. Will they *all* do so with one another and mankind?

And with the poet

Speak gently, it is better far

To rule by love than fear;

Speak gently, let not harsh words mar

The good we may do here.

An elder in the field is responsible for the above, and simply withholds his name so as to not strike direct and *appear* harsh; for he has been substituted somewhere for the *harsh man*, whatever his name may be.

AN ELDER.

February, 1895.

Conference Minutes.

MASSACHUSETTS.

Conference convened with the Fall River branch, October 27, 28, and 29, 1894, at 2:45 p. m.; F. M. Sheehy in the chair, Myron C. Fisher clerk. Branch reports: Providence 206, Boston 128, Fall River 107, Brockton 25, Plainville 67, New Bedford 24, Cranston 39, Little Compton 20, Dennisport 53, North Plymouth 26. The district president was empowered to appoint a committee to revise that portion of our last minutes referring to Bro. John Gilbert and the returning to him of his license. The district was instructed to purchase the tent now owned by the New England reunion and a committee appointed to solicit funds for it. A motion was made to take from the table the matter regarding the decision of High Council on Potter case. The motion and matter was all indefinitely

postponed. Communication was received from Plainville branch recommending the ordination of F. O. Coombs to office of teacher. Motion carried that we hold one or more two days' meetings in district between January and May. Next conference to convene at Boston, May 11 and 12, 1895. Committee on case of John Gilbert reported: "We find that there was an evident imperfection in minutes concerning the report of last conference. Also that we find the brother willing to take upon him the duties of an elder, and we know no reason why he should not receive his license. Signed, G. H. Gates. G. W. Robley. Above report was accepted. Same district officers were reelected. F. O. Coombs ordained to office of teacher.

Sunday School Associations.

KEWANEE DISTRICT.

Notice to Sunday Schools in Kewanee District.—Pursuant to an action taken at last district conference providing for the organization of a district Sunday school association, the officers of the Sunday schools in Kewanee district are hereby requested to take the necessary action in this matter, and submit to their respective schools the constitution and by-laws of the General Association for their adoption, and appoint delegates, as provided for in said by-laws, to meet at Peoria, Illinois, at the time of holding of next district conference, June 1, 1895.

F. G. PITT.

CONVENTION NOTICES.

Program for convention and entertainment of the Galland's Grove Sunday school association to be held at Deloit, Iowa, June 1, 1895: Opening song, No. 136, Winnowed songs; prayer; song No. 76, Winnowed Songs; business; blackboard exercise by Dora Young; three-minute speeches; closing song, No. 68. Evening entertainment: Organ voluntary, Roy McKim; opening song, No. 110, Winnowed Songs; invocation; song No. 176, Winnowed Songs; songs and recitations by Deloit Sunday school; declamation, Emma Haines; vocal solo, Edith Wight; declamations, Katie Turner and Ira Fields; vocal duet, Cora and Belle Young; essay, Nellie Rudd; instrumental music, Clarence Wilder; declamations, Jennie Newcom and Lora Duckett; duet, Della and Chloe Hawley; essay, Etta Duckett; declamation, Pearl McCord; anthem, Galland's Grove choir; closing song, No. 74, Winnowed Songs.

CARRIE MCKIM, }
ELLEN HERR, } Com.
MAY NEWCOM, }

NAUVOO.

Convention met with the Keokuk branch, March 1, 1895; assistant superintendent, Daniel Tripp, in chair. Sunday schools reporting: Star of Hope, Montrose, Iowa, enrollment 36. Farmington, Iowa, 21. Band of Hope, Keb, Iowa. Bright Prospect, Burlington, Iowa, 40. Rock Creek, Illinois, 32. Keokuk, Iowa. Number of delegates

present 9. C. A. Swanson, treasurer, reported total on hand \$9.80. The following superintendents reported: J. H. Lambert and B. F. Durfee. J. C. Crabb, missionary, spoke favoring Sunday school convention work and urged a continual effort in that direction. Sister Morton, of Burlington, Iowa, thought the Sunday school work of great importance. The following officers were elected: Daniel Tripp superintendent, R. D. Williams assistant superintendent, Lottie Tripp secretary, M. Morton treasurer. On motion the superintendent and assistant superintendent were made a committee on program for next convention. In the evening a program was rendered. B. F. Durfee was elected delegate to General Association. Adjourned to meet Friday, at 1:30 p. m., before the convening of next district conference, at same place.

Miscellaneous Department.

REUNION NOTICE.

The Fremont and Pottawattamie district reunion committee has secured the grounds of the Driving Park Association at Council Bluffs, Iowa, and will hold a reunion meeting thereon from September 12-22 inclusive. A cordial invitation is extended to all, whether residing within or outside of the district. The committee is assured of being able to announce a very low rate on all railroads, and is promised every courtesy by the officers of the park association and the street railway company, who have given us, rental free, exclusive control of the grounds, stables, stalls, and all buildings and privileges thereon, and will operate their motor trains directly into the grounds as often as traffic demands. Information in regard to tents, etc., will be furnished on application to the committee.

A. B. MAIR, Sec.

COUNCIL BLUFFS, Iowa.

EXPLANATION.

In our Pastoral Address found in *Herald* for May 1, page 285, we discover two omissions which may be misunderstood by some.

It is only Northern Illinois that comes under our jurisdiction; Southern Illinois has been added to the mission of Bro. Joseph Luff.

When we speak of Bro. F. G. Pitt being in charge of the Northern half of Illinois, we mean exclusive of the Nauvoo district, which is under the direct charge of Bro. J. S. Roth, of Grinnell, Iowa. That is, Bro. Pitt's charge comprises Northern Illinois and Kewanee districts.

Respectfully,
ALEX. HALE SMITH.
J. R. LAMBERT.

CONFERENCE NOTICES.

The district conference of Northwestern Kansas will convene with the Blue Rapids branch, Marshall county, Kansas, May 11, 1895, at ten a. m. Branch secretaries will please send their reports to Bro. Mahlon Smith, Blue Rapids. The district secretary will not be present, being at Cedar Rapids, Iowa, laboring for the bread that perisheth

That God may abundantly bless you and direct your deliberations for the advancement of the work in Northwestern Kansas district is my prayer in Jesus' name. A copy of last minutes will be forwarded in time for conference.

HENRY RESCH, Sec.

The Southern Michigan and Northern Indiana district conference will be held June 8, 9, and 10, 1895, at Galien, Michigan. All are invited to attend. The missionary in charge, also the missionary force of the district, especially, will please take notice. I can't promise to be there, but will try. As I go to the Eastern mission, the coming year, you will have to elect some one else president at this conference.

ISAAC M. SMITH, Pres.

The conference of the Northern Minnesota district will be held at Audubon, Becker county, Minnesota, Saturday and Sunday, June 1 and 2, 1895. There will be stables and hay for the horses, and straw for filling beds. Saints will bring their bedding and provisions. The ministry and all others are invited. Come one and all and come praying for a good meeting.

T. J. MARTIN, Pres.

The June conference of the Chatham district will be held in the Lindsley church with the Lindsley branch on the first Saturday and Sunday in June, 1895, commencing at ten a. m., on Saturday. All are invited to attend. Officers of branches please see that your branches are properly reported.

Those having the Harmony please practice numbers 3, 22, 35, 47, 51, 65, 85, 98, 109, 143, 149, 213, 242, 273, 372, 409, 456, 462, and 542.

GEORGE GREEN, Pres.

RICHARD COBURN, Sec.

The regular conference of the Northern Nebraska district will meet with the Omaha branch at the Saints' church in Omaha, May 31, 1895, at 7:30 p. m. A good attendance is requested and a report is especially desired from the committee appointed at the last conference consisting of George W. Walters, J. W. Waldsmith, and Warren E. Peak.

G. M. L. WHITMAN, Pres.

JAMES HUFF, Sec.

NOTICES.

The Presidency, one or both, will seek to attend as many of the district conferences and reunions held throughout the church during the current conference year, as may be found practicable. Pres. W. W. Blair will attend the one to be held at Blue Rapids, Kansas, on the 11th of May inst. and others afterward as he can reach them, laboring between whites, as may be needed and found to be practicable.

JOSEPH SMITH.

To the Presidents of Branches.—By the late General Conference the undersigned have been named as a committee to compile a "Hymnal" from the Saints' Harmony.

By their resolution we are requested to ask you to call together your choristers and singers and make such selections of words and

music from the Harmony as you may desire, not to exceed two hundred and fifty hymns, specifying the music you desire to be coupled with each hymn.

The committee will receive and insert a limited number of tunes selected from other works, provided there is a general demand for such.

All selections must be sent *within sixty days* to Ralph G. Smith, No. 6113 Howe street, E. E., Pittsburg, Pennsylvania, who will receive them for the committee.

Your earliest coöperation is desired.

RALPH G. SMITH.
MRS. L. L. RESSEGUIE.
ARTHUR H. MILLS.

Will Bro. C. N. Powell, and any of the Saints in and around San Antonio, Texas, please send me their addresses, also Brn. L. L. Wight, John Hawley, T. J. Sheppard, and any others who have labored in or around San Antonio. This is of great importance to me. Hope the brethren will please respond, and greatly oblige,

Your brother in Christ,

H. P. CURTIS.

PORCUPINE, Pepin county, Wisconsin.

The Keb branch has appointed Brn. James Richardson, W. E. Williams, and R. D. Williams a committee on reception and accommodation. Those attending the Nauvoo district conference and Sunday school convention to be held at Keb, Iowa, May 31 and June 1 and 2, 1895 will please notify Bro. R. D. Williams, Keb, Iowa, as to the time and train they come on, so that said committee can provide teams to convey them to Keb, as it is five miles northwest of Ottumwa, Iowa, the nearest railroad station. The committee will be recognized by a white ribbon.

JAMES RICHARDSON, }
W. E. WILLIAMS, } Com.
R. D. WILLIAMS. }

PASTORAL.

To the Saints in Webster and Taney Counties, Missouri:—I will say that I hope to visit you soon; but let us be careful in the work, and let us not be so fearful of wrong that we will do nothing at all. The Doctrine and Covenants teaches that idlers shall not have place in Zion and that the "willing and obedient" shall eat the good things of Zion in these last days; also that if our language is not meek and edifying, it is not of God. So let us honor the Lawgiver by keeping the law, and we shall be blessed accordingly.

I wish to thank the Saints in this district for aiding me in getting a horse on which to ride.

C. J. SPURLOCK.

POMO, Howell county, Missouri.

To the Ministry and Saints in the Southeastern Mission: Greeting:—Having been appointed by the late General Conference to labor in and have charge of the Southeastern mission, I take this method of addressing you to ask your hearty coöperation in the great work to us intrusted. United, persistent effort, energetic, zealous labor, on the part of all is what is desired. The mission, I believe, will have a greater number of laborers this year than

heretofore, but most of the elders who come from abroad will be under the disadvantage of laboring in fields that are altogether new to them, and it is hoped the local ministry and the membership generally, will assist these brethren in becoming acquainted with the fields where they labor, and otherwise aid them all they can so that the efforts all may be more effectual for good.

As I view it there is before us a year of incessant toil and unremitting labor. Let us be brave and true; enduring that toil with what patience we may, performing that labor to the best possible advantage, according to our ability, always remembering that God requires us to do our best, and that he will not be satisfied with less. This is a day of sacrifice and constant service; of cross bearing and true devotion. The cause in which we are engaged is worthy of the very best effort we can possibly make. No hardship through which we may have to pass will be so great but that we should bear it with patience and meekness. No sacrifice the Lord may require will be so great that we cannot safely afford to make it. In fact, we cannot afford to not make it.

"Gather my Saints together unto me, those who have made a covenant with me by sacrifice," said the Psalmist David. If we are to be gathered with those here styled "my saints," does it not follow that we must be prepared for such gathering in the way indicated, that is, by making covenant with the Lord "by sacrifice?" "He that will not deny himself," etc., "cannot be my disciple," said Jesus.

It is a glorious work in which we are engaged, the work of carrying the gospel, the "glad tidings of great joy," to the people that are in darkness. What an opportunity! What a privilege! How sad, should such an opportunity be neglected! What a loss, should such a privilege be unimproved! Remember, we are "laborers together with God," and that we are enjoined to "labor together for the good of the work "entrusted to all." Laborers with God! Just think of it! Should we not rejoice to be engaged in the same work with our heavenly Father? Let us see to it that we do the work well, and then shall we have cause to "rejoice evermore."

I hope the laity will feel that they have their part to do in carrying on this great work as well as the ministry. The work is intrusted to all. We can all do something. In doing that something, however small the work may seem, we will, if the work be done well, be in a position and condition to hear and appreciate the words, "Well done, good and faithful servant," when the day of rewards shall come. All cannot proclaim the gospel from the pulpit; all are not called to that work. But the work is "entrusted to all," and the efforts of the ministry unaided by that of the laity will evidently be not nearly so successful as if all were laboring together to get the people to see and walk in the light of truth. So, while all may not be able to do pulpit preaching, they may assist in aiding others to go. And to my mind the one who enables the elder to go and preach is entitled to and will receive as great reward as

the elder who does the preaching. As it is written, "How shall they preach except they be sent?" How indeed?

People in all the world are hungering for the bread of life. The gospel "is the power of God unto salvation," the very thing that will supply their wants, and the only thing that will. The ministry are ready to take it to them, but how shall they preach the gospel to a benighted people unless they be sent to them? Echo answers, How? Truly the work is intrusted to all.

Let us all remember to pay our tithes and offerings, and not rob the Lord by withholding them. Not that I would impose a burden upon anyone, but I suggest this as the best means of removing all burdens in a temporal way, for by proper observance of these things we are promised a blessing so great that "there shall not be room to receive it." Do not say, "What I can give would be too little to do any good." Remember what was said of the widows's mite, "She hath given more than they all," etc. When this gospel goes into all the world it will be carried by small sacrifices made by big hearts. The sacrifice of one, however small, if properly made, will be just as acceptable to God as any other, however large. These are the sacrifices in part, that will fit us for the gathering before referred to. Remember it is not the amount that tells, but the principle that prompts the giving. The world is full of shallow forms and empty professions that satisfy not. These will never bless nor save the world. They may do for the devotees of man made religions; but for Saints of God—those who expect to have part in the first resurrection and participate in its glories, nothing but the "faith which works by love and purifies the heart" will stand the test.

My permanent address will be Independence, Missouri. My mission address, until further notice, will be Pilot Oak, Graves county, Kentucky. Any mail carefully addressed to either place will reach me in time. Will the brethren under conference appointment please be prompt in sending in the reports of labors, etc., at end of each quarter.

Yours in gospel bonds,

T. C. KELLEY.

INDEPENDENCE, Missouri, April 23, 1895.

To the General Conference Appointees and the Saints of the Southwestern Mission; Greeting:—Having been appointed in charge of the mission, I desire to obtain all the information possible in regard to the wants and needs of the various parts of the field, hence take this method of addressing you and inviting correspondence, not only of the missionary force but of any others that may know where labor is practicable or especially needed.

Bro. A. J. Moore will please take the active oversight of the work in Texas; Bro. H. H. Robinson will take charge of the work in Arkansas and Indian Territory and Bro. G. W. Shute of Oklahoma Territory. We all desire the best results in the part of the field where we are appointed to labor, therefore let each one see to it that with zealous care we labor together in unity and brotherly love, avoiding unkindly criticism

of others' labors or methods, that the Spirit of the Master may dwell richly with us and enable us to do a work the coming year that shall ring down through the ages in the joyful acclaim of the redeemed ones that shall be brought to the knowledge of the truth through our instrumentality.

My home address is Moorhead, Iowa. My mission address till farther notice will be Webb City, Missouri.

With love and kind regards for all, I am,

Your brother and colaborer,

GEORGE MONTAGUE.

MOORHEAD, Iowa, April 17, 1895.

To the Saints of the Nauvoo District:—As I have been placed in charge of the Eastern Iowa and Nauvoo districts, I hereby inform the Saints of the Nauvoo district that I will meet with them at their conference, which convenes at Keb, on the 1st of June. I hope all the conference appointees, also all who may be able to do labor in the district, will meet me there, so we can arrange for systematic work for the year, for in union there is strength.

J. S. ROTH.

GRINNELL, Iowa, April 29, 1895.

MARRIED.

GRAVES—PRICE.—At the residence of Elder J. M. Terry, Saint Joseph, Missouri, April 24, 1895, Mr. Wm. D. Graves and Sr. Etta Price were united in marriage, Elder Terry officiating. We feel assured that blessings will follow this union. The contracting parties are from Doniphan county, Kansas, the bride being the daughter of Bro. J. D. Price, near Fanning, Kansas. Their future home will be near Troy, Kansas.

SAGE—CULL.—At St. Joseph, Missouri, March 4, 1895, Mr. Wm. E. Sage and Sr. Rebecca J. Cull, Elder J. M. Terry officiating. A few invited guests partook of the wedding supper.

DIED.

GARLICH.—At St. Joseph, Missouri, April 17, 1895, Josephine, daughter of Bro. and Sr. Robert Garlich, aged 5 years, 6 months, and 4 days. Funeral service held April 19, in the Pleasant Grove church; sermon by Elder T. T. Hinderks, assisted by A. W. Head. "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

DARRIN.—Viola May Gertrude, daughter of Wm. H. and Ozeta Darrin, died April 14, 1895, at Hamburg, Iowa, aged 9 months and 17 days. Funeral at Hamburg, April 16, at ten a. m.; sermon by Priest H. F. Durfey, from Mark 10: 14 and Matt. 18: 10.

WHEELER.—Edward Everett Wheeler departed this life at his home in Millersburg, Illinois, April 20. A complication of diseases baffled our skill, and took the coveted prize from our weeping throng. This great and good man was born at Garrettsville, Ohio, November 15, 1862, and was wedded to Catharine Davis, November 15, 1886. Three sons and two daughters were the result of this union. The wife and children all survive to mourn their irreparable loss. This indefatigable worker and ardent adorer embraced the faith in June, 1883, in Southeastern Kansas. He was ordained to the eldership

on January 27, 1885, and as a Seventy January 5, 1892. This sleeping soldier was wide awake to the interests of the church, and tenacious for his convictions of right. His earthly sojourn was not quite so long as that of the dear Savior whom he has joined to part from no more. He lies in our village cemetery. The obsequies were conducted by Elder J. Chisnall and the writer. A large concourse paid tribute to the memory of the honored and lamented man. May the loving Hand supply the needs of the afflicted family.

M. T. SHORT.

RAWSON.—Myrtle Rebecca, youngest child of Bro. Thomas and Sr. Mary E. Rawson, was born January 10, 1894; died April 17, 1895. She was a bright and loving child, and leaves two sisters, one brother, and a sorrowing father and mother, to mourn the loss of their little one. Funeral sermon by Elder A. Barr and C. Loomis, April 19, to a fair audience.

We laid her away in deep sadness,
Yet not without hope in our breast,
For again we shall meet her with gladness
And enter that heavenly rest.

YOCUM.—Edith Clara, infant daughter of Bro. J. A. and Sr. Verna Yocum, aged 2 days. Interment in Walnut Hill cemetery, Council Bluffs, Iowa. She was blessed a few hours before her death by John Carlile. T. W. Williams conducted the services; prayer at the grave.

HAYER.—At Mission, Illinois, January 17, 1895, Olen Edwin, son of Bro. Elias and Sr. Annie Hayer, aged 6 years, 1 month, and 14 days. Olen was a bright boy; was very fond of books and Sunday school, of which he was a regular attendant up till his death, which was very sudden. He fell asleep in Jesus in perfect peace. We loved him dearly but God loved best. Funeral sermon by Thomas Hougas, assisted by M. J. Danielson, April 15, 1895.

BISHOP.—Bro. James Bishop died at St. David's Place, Mountain Ash, South Wales, March 31. Deceased was born August 14, 1814, at Wedmore, Somersetshire. Was baptized in the days of Henshaw. Was rebaptized February 15, 1869, by Elder John Watkins. Was ordained an elder April 4, 1869, by Jason W. Briggs. He was interred at Llanelly. Funeral sermon was preached by Elder Adolphus Edwards, in the Saints' chapel, Llanelly, April 4. Deceased was noted for his hospitality, and his residence was always a home for the traveling ministry. He was strictly honest and truthful, and died firm in the faith. Some few months since, when his son, Elder A. N. Bishop, called upon him, when going to conference, he said: "Tell them in conference, my boy, that I am with them in this life and shall be with them in the life that is hereafter." He leaves a large family of sons, daughters, grandchildren, and great-grandchildren to mourn.

CLARK.—William Orlie, son of Bro. E. O. and Sr. Janet Clark, at Boonesborough, Iowa, February 27, 1895, aged 4 years, 6 months, and 3 days.

TROUGHEAR.—Ann, wife of Bro. James Troughear, at Boonesborough, Iowa, March 29, 1895. Sr. Troughear was born in Oughterside, England, December 14, 1819, and emigrated to this country in 1869, her husband having preceded her about seventeen months.

After having been an exemplary member of several religious bodies, she at last united with the Reorganized Church in May, 1879, in which church she enjoyed such blessings and manifestations as only faithful Saints can enjoy. She was loved and respected by all who knew her, and although an invalid for three years previous to her death, suffering all but death many times, she never was heard to murmur or utter one word of complaint. Her husband and two children survive her.

PRATT.—Tina, daughter of Bro. Henry and Sr. Christina Pratt, at Boonesborough, Iowa, February 27, 1895, aged 2 years, 9 months, and 22 days. Memorial sermon of both children was preached Sunday, March 24, in the Saints' chapel, Boonesborough, by Bro. W. C. Nirk.

NIGHT PARTIES FOR CHILDREN.

Says a physician: "I abominate night parties for children. I believe every physician does. It is not so much the exposure, and the eating in the night, and the bad associations formed (of a high-toned sort, possibly), but the breaking into the sleep habit. Equally bad it is for children to study in the evening. It gorges their brains with blood, and if they sleep they dream. I had a little patient of twelve years, who was wasted and nervous, and whose dreams were filled with his problems. It was a marvel and a pride to his parents that the youngster worked out hard problems in his sleep such as he failed to master when awake. But he came near his final problem. I locked up his books at four o'clock. He must not touch one after his supper. He must play and romp and then go to bed. He is now robust. You cannot emphasize too strongly the mischief of children's night study."

"A stern chase is a hard one." He who has fallen behind in any race of life finds that it is not an easy matter to regain his lost ground. Even if he makes as good speed as the best racer in advance of him, the distance between him and the front is not lessened in the smallest degree. But when after a long struggle a man finds himself abreast of the foremost line in the race he is running, let him not think that that race is now to be won with ease. Any slackening of endeavor on his part will put him again at the rear. Catching up is a hard task; so is keeping up. He that hath ears to hear, let him hear; and he that hath nerves to use, let him use them.—*H. Clay Trumbull.*

Within reach of everyone there is an ability to be and to do which is in one sense outside of and beyond one's own natural ability. This ability is a willingness to hear and heed good advice. It was Goethe who said that to be willing to take good advice is practically to have the same ability that is shown in the advice itself. And so the man who refuses to consider the proffers of an adviser deprives himself of a power at once greater than his own, but which he yet might have as his own.—*Et.*

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No. 2

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LINCOLN'S FAITH IN PRAYER.

THE religion of President Lincoln has sometimes been questioned, but there is ample evidence on record, especially such as has been transmitted by his biographers, that he was essentially Christian. The latest testimonial of this kind comes from Gen. James F. Rusling, who has contributed a paper to the "Lincoln Number" of *The Independent* (April 4), in which he says primarily that it may be that Mr. Lincoln's early beliefs were unsettled, but that it is certain that our great war, as it progressed, sobered and steadied him, and that in the end he came to "walk humbly before God." As striking evidence of this fact, General Rusling gives a conversation that occurred in his presence in July, 1863, in Washington, on the Sunday after the battle of Gettysburg. General Sickles had lost a leg on the second day of Gettysburg, and arrived in Washington on the Sunday following (July 5). As a member of General Sickles' staff, General Rusling was called to see him, and while there Mr. Lincoln called, with his son Tad. We let General Rusling tell the story:—

"He [Mr. Lincoln] greeted Sickles very heartily and kindly, of course, and complimented him on his stout fight at Gettysburg, and then, after inquiring about our killed and wounded generally, passed on to the question as to what Meade was going to do with his victory. They discussed this pro and con at some length, Lincoln hoping for great re-

sults if Meade only pressed Lee actively, but Sickles was dubious and diplomatic, as became so astute a man. And then, presently, General Sickles turned to him and asked what he thought during the Gettysburg campaign, and whether he was not anxious about it?

"Mr. Lincoln gravely replied, no, he was not; that some of his cabinet and many others in Washington were, but that he himself had had no fears. General Sickles inquired how this was, and seemed curious about it. Mr. Lincoln hesitated, but finally replied: 'Well, I will tell you how it was. In the pinch of your campaign up there, when everybody seemed panic-stricken, and nobody could tell what was going to happen, oppressed by the gravity of our affairs I went into my room one day and locked the door, and got down on my knees before Almighty God, and prayed to him mightily for victory at Gettysburg. I told him this was his war, and our cause his cause, but that we couldn't stand another Fredericksburg or Chancellorsville. And I then and there made a solemn vow to Almighty God that if he would stand by our boys at Gettysburg I would stand by him. And he *did*, and I *will*. And after that (I don't know how it was and I can't explain it) but soon a sweet comfort crept into my soul that things would go all right at Gettysburg, and that is why I had no fears about you.' He said this solemnly and pathetically, as if from the very depths of his heart, and both Sickles and I were deeply touched by his manner.

"Presently General Sickles asked him what news he had from Vicksburg. He answered, he had none worth mentioning, but that Grant was still 'pegging away' down there, and he thought a good deal of him as a general, and wasn't going to remove him, though urged to do so; and 'besides,' he added, 'I have been praying over Vicksburg also, and believe our heavenly Father is going to give us a victory there too, because we need it, in order to bisect the Confederacy

and have the Mississippi flow unvended to the sea.' Of course he did not know that Vicksburg had already fallen, July 4, and that a gunboat was soon to arrive at Cairo with the great news that was to make that Fourth of July memory in history forever.

"He said these things very deliberately and touchingly, as if he believed thoroughly in them. Of course, I do not give his exact words, but very nearly his words, and his ideas precisely. He asked us not to repeat what he said—at least, not then—lest 'people might laugh, you know.' But his tragic death, and the long lapse of years since, and his imputed infidelity if not atheism, would seem to justify my speaking now. General Sickles also well remembers the above conversation, and gave the substance of it in a recent after-dinner address in Washington."—*Literary Digest*.

JOSEPH JEFFERSON'S BELIEF IN IMMORTALITY.

MR. WILLIAM E. BRYANT gives to the readers of *The New England Magazine* a very entertaining account of a recent visit to "Crow's Nest," the Northern country home of Joseph Jefferson. Mr. Bryant discovered in Mr. Jefferson "a religious man, with faith in God and a firm belief in a future existence." In this connection he writes:—

"One pleasant summer's day, after enjoying a fishing excursion with him, while riding home to 'Crow's Nest,' jogging along through the forest path, I had occasion to remark, turning from some discussion of stage matters, that it sometimes seemed to me that life was not ordered as wisely as it might have been, that we had too little opportunity to exercise our mature judgment and utilize our experience. The first twenty years of life, I said, are spent in preparation, and the next twenty in experiments and blunders, and when we are old enough to appreciate life and its opportunities, when we are really well balanced mentally and physically, then decay begins, and before we know it we are ready to be shelved, if

death does not cut us down before our powers have begun to decay. Mr. Jefferson listened quietly to my murmurings, putting out his hand occasionally to guard his face from the overhanging branches of the trees as we drove through the tangled wood-path, and then said with a quiet earnestness that was impressive:—

“My friend, you are not right. You would be right if this life ended all. It does not. I feel sure you are wrong. It seems to me that there must be a hereafter, where we shall continue to grow. I am convinced that this is merely the beginning of life. There is much in nature itself to enforce the idea of immortality. The caterpillar even teaches that. Would God have made that crawling, unpleasant grub, and transformed it into a beautiful butterfly, perpetuating its existence from one state to another, and leave man, the noblest of his creatures, to grope through this world and be annihilated? O, no, my friend, there is surely a future for you and me not bounded by time. What it is I have no very clear idea; but it will be somewhere. It will be where we can grow and expand.”—*Ex.*

PRUNED TO DEATH.

LOOKING over an orchard that was pruned last year in woodchopper's style, the remark of a neighbor after seeing the results, that the pruner must have been short of firewood, was a natural one. The trees were uniformly “pruned up” — lower limbs taken off, and very little thinning done to let in air and light among the upper branches. Where limbs were taken off by the saw, stubs several inches long were left, while with the ax the cut was just as it happened. In neither case was any precaution used to prevent a removed limb from taking with it a considerable strip of bark. The wounds were not painted or otherwise protected.

But the surprising thing is that while the “remains” of this orchard, in common with all apple trees this year, bloomed very freely; the trees are now bare of anything but leaves. New branches started out everywhere from the ground up, and it is evident that all the vitality of the trees is being expended to repair the loss of wood. I also observed a few trees in

my own orchards, both pears and apples, which dropped their young fruit, and in these cases it has been as a sequence of pruning last year, though it was done with moderation. This impresses upon me anew the importance of paying more heed to the proper forming of the heads of fruit trees by knife pruning, followed up with judgment and care all through the spring and summer. Shock is as pernicious to the vegetable organism as to that of men and animals, from the surgical point of view.—*Garden and Forest.*

A POLAR CITY.

Numbers of explorers who have sought the Arctic regions in quest of the pole have told of a mysterious city mirrored against the northern sky—stately buildings in choice architecture, tall and imposing spires, but such as differ from anything we know about. Whether the foundation of this mirage is a reality and only unrecognizable because of transposition as to directions, whether it is a work of some mysterious remnant of our race that once occupied the pole, or whether this is some fanciful feature of the frost, as the peculiar shubbery we see on the window pane—whatever this is, it must be consigned to the perplexing enigmas of the unknown region. Who knows but some spot, once the theater of busy and advanced human life, may have escaped the general cataclysmal wreck, and this city may be the silent and as yet undiscovered witness of pre-polar time, standing alone in the dead desolation, in the rigid shroud of now polar death! If we must be barred from entering this undiscovered country, we may add to our equipment by a careful noting of its mirage, and then give to the base of these phenomena a most thorough study.—*Sel.*

ELEPHANTS IN AFRICA.

The elephant of Africa is still a tolerably abundant animal. Its numbers, though doubtless diminished by more than one half within this century, are probably to be counted by the hundred thousand. Nevertheless in less than one hundred years the field which is occupied has been greatly reduced, and between the ivory hunter and the sportsman, armed with guns of ever-increasing deadliness, it will certainly not require another century of free shooting to annihilate the African species.

An interesting item has reached us from Ohio, where a Roman Catholic priest gave notice at two services of a benefit which was to be held in the town in behalf of a Lutheran pastor who had lost all his property by fire. The priest recommended that his people buy tickets and so help a man whose misfortune was great, but the worth of whose work all recognized. That is an example of real Christian unity which deserves to be specially commended.—*The Outlook.*

THE FOUNDATION STONE OF SUCCESS.

The one great rule of business is that of honesty, absolute and unqualified honesty, writes Edward W. Bok in the *May Ladies' Home Journal*. All the rules of business are worthless if they are not founded on that one and only foundation stone to true commercial success. Honesty is not alone the best policy in business; it is the one and only policy. Upon it, and upon it alone, can a good reputation be built, and a man in business without a reputation for honesty might just as well stop. Any deviation from the rule of honesty in business may bring temporary gain, but it invariably means permanent loss. On the other hand, a strict adherence to an honest policy may mean a temporary loss, but it is sure to result in a permanent gain.

A CRITIC OF RENAN.

A paper that will attract widespread attention in orthodox circles is a scathing criticism of Renan's “Life of Jesus,” from the pen of John D. McPherson, of the United States Supreme Court, which appears in the *Arena* for May. McPherson goes carefully through Renan's famous work, and upon the examination of the authorities he cites shows that his deductions are not sustained by historical evidence. Several of the most important criticisms of Renan on the character of the ministry of Jesus, such as his conscious imposture as a thaumaturgist, are alleged to be based upon insufficient and flimsy evidence. The paper will most assuredly be read with avidity in orthodox circles, for Mr. McPherson's acute legal mind has brought forward several important points which have escaped other critics.

RUDYARD KIPLING TO REVISIT INDIA.

Much interest will be felt by the public in the return of Rudyard Kipling to India. He has just agreed to furnish a regular contribution to *The Cosmopolitan Magazine* for the coming year, beginning his work upon his return to India. India has never been critically considered by such a pen as Kipling's, and what he will write for *The Cosmopolitan* will attract the widest attention, both here and in England.

The rapid growth of the summer conference idea as a factor in American progress is illustrated by a somewhat elaborate article in the *May Review of Reviews*, in which forecasts are given of not less than seventy-five important scientific, religious, patriotic, reformatory, and educational gatherings to be held in the United States during the next six months. The article is of value to teachers and other intellectual folks as an aid in determining the mooted question, “Where to spend the summer.”

The preacher is on dangerous ground who is beginning to be more concerned about what men will say than about what God will think.—*The Ram's Horn.*

Advocates of so-called free thought are as senseless as the engineer who would knock out the cylinder head of his engine to get free steam.—*The Christian Standard.*

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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Lamoni, Iowa, May 15, 1895.

No. 20.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, MAY 15, 1895.

THERE was a striking and satisfactory advance in church work for the Reorganization during the last conference year, and present indications manifest promise for a much greater advance the year now fairly opening upon us.

No halfway hesitating policy for work will do,—the time for halting and tampering with the work to be done, is past; forward and onward are the words for the workers this year.

The word coming to us from those already in their fields is cheering. "I have never enjoyed a better degree of liberty and the Spirit than since the late conference," writes one. Another, "I have at times hardly known myself; so uplifted has my spirit been in preaching the word." Another still, "The word has never been plainer, the promises of the gospel clearer to me than now." And so does the Master work with those who are "workers together with God."

MISTAKEN AGAIN.

THE *Deseret News* in a subsequent issue to the one from which we lately quoted matters regarding the affairs of the late April session of conference, in a spirit of possible repentance, has published the following, which we give for a purpose:—

THOMAS, NOT DAVID SMITH.

The attention of the NEWS has been called to the fact that in the press dispatches last week regarding the conference of the Reorganized church of Latter-day Saints at Independence, Missouri, in the quotation of an alleged revelation concerning vacancies in certain offices in that church, the names of David H. Smith and Thomas W. Smith were given so as to convey a somewhat misleading idea of the proceedings at that conference. A copy of the "revelation" referred to has now been received. It bears the date of April 15, 1894. The part dealing with the vacancy in the first presidency reads:

"It is not yet expedient in me that the quorum of the presidency, and the quorum of

the twelve apostles shall be filled, for reasons which will be seen and known unto you in due time. My servant David H. Smith is yet in my hand and I will do my will in the time for its accomplishment."

The paragraph quoted in an editorial of the NEWS on the proceedings of the conference and also in a correspondence subsequently published refers to Thomas W. Smith. The exact words are,—

"For the same reasons in me that it is not expedient to fill the quorums of the first presidency and the twelve, who are apostles and high priests, it is not expedient that a patriarch for the church should be indicated and appointed. My servant Thomas W. Smith is in my hand; and his bishopric shall be continued for a season; if he fully recover he will enter again into the work; if I take him to myself another will be appointed in his stead when the quorum is filled."

The subject is again referred to in these columns because of a desire to present it with greater accuracy than it was possible to do from the necessarily brief account received over the wire. The fact remains, as previously stated, that the members of the Reorganized church, as far as can be judged by the proceedings of the conference as reported, are divided on the question whether this purported revelation is authentic or not. That this is a serious dissension in the ranks cannot be denied. We again express the hope that even this division may ultimately result in benefit to the honest in heart. The "revelation" itself states with reference to the long vacancy in the presidency that it "shall be well for my work in the end." It would be well indeed if it should prove to be a means whereby many of those who love the Gospel and yet pursue a course separate from that of the Church for which Joseph the Prophet laid down his life, were led back into union with their brethren. In the end it will be apparent that what leads to division and dissension among the followers of the Divine Master is not from Him and must result in error, weakness and defeat.

The NEWS is decidedly unfortunate in mistaking what it purports to publish from the press reports. The quotation from the revelation of 1894, over which the NEWS is so nicely patting itself on the back in the foregoing attempt at a correction of itself, will be found in section 122 of Doctrine and Covenants, late editions, and is numbered as paragraphs 14 and 15, the latter paragraph beginning with the words, "My servant Thomas W. Smith," just as we gave it in a former article. The two paragraphs are by the NEWS joined mis-

chievously, whether purposely or otherwise, and for the intent to save argument supposed to have been made in regard to the revelation over which the NEWS believes there has been and is now so much division among the chief officers and quorums of the Reorganized Church, presaging its disruption.

In a former article we gave a clear statement of the facts in the case, in regard to the action of the elders and the conference with reference to the revelation of 1894.

The NEWS seems to be laboring under the idea that Joseph Smith, the first president of the church understood to have been instituted by divine direction in 1830, laid down his life for the Utah Church; but this is a grave mistake. If the lives of Joseph and Hyrum Smith were laid down because of any righteousness on the part of our Utah contemporary it has not yet transpired what it was, and to assume that such laying down of life was in demonstration of the present attitude of the church in the valleys is assumption without warrant. That Joseph and Hyrum Smith were made the victims of religious and political hate, because of the attitude of themselves and the church with which they were united and over which they presided toward the great questions of religious and political economy, none may dispute; but to affirm that martyrdom reached them in favor of a system of things foisted upon the church after their death by other men, and for which they were not in any justifiable sense responsible, is unmanly, and unchristian, and decidedly ungrateful toward the memory of him whom these same Utah Church people claim so much to revere.

Quoting the closing part of the editorial,—

In the end it will be apparent that what leads to division and dissension among the followers of the Divine Master is not from Him and must result in error, weakness, and defeat.

One thing is certain; the history of the Church of Jesus Christ, organized

April, 1830, shows no more striking instance of "division and dissension" than the introduction of plural or polygamous marriage under the deceptive title of celestial marriage and all the subtle sophistry attending the teaching of it; and, recognizing the aptness of the statement of the *News* as to the origin of such things, we can but state, as we have done so often before, that until every vestige of the delusive dogma is removed from the faith of the people, and the practice not only abandoned, but the insidious teaching of it as a heavenly doctrine is also put away, there can be no actual spiritual rest, or church progress such as there should be among a united people to be called the people of God.

PRESIDENCY AND PRIESTHOOD.

A THIRD edition of *Presidency and Priesthood* has been issued by the Herald Office. All orders for this valuable work can be filled promptly; price \$1.25 per copy. Those desiring to make arrangements to handle the book should address the Herald Office at Lamoni, or Bro. W. H. Kelley, the author, at Temple, Ohio. See advertisement.

BRN. J. W. GILLEN, Henry C. Smith, and Columbus Scott left for their fields this week. The first goes to Denver, Colorado, direct; the second to Milton, Florida; the last-named to the Des Moines district.

"As my Father hath sent me, even so send I you," was the statement of the Master to his apostles in his day: wonder, is it so now? If not, Why?

EXTRACTS FROM LETTERS.

BRO. A. F. RUDD, Dow City, Iowa, April 29:—

The good old *Herald* is like an anchor to me. Every week it brings consolation to my soul, in my old age, of the grand and glorious news spreading abroad and the way being prepared to gather Israel, the honest in heart, from among the nations. I was baptized by Orson Hyde, in Pennsylvania, in 1834. I was in Kirtland, Ohio, while they were building the temple. I was in the midst of the mob troubles in Ray county, Missouri, near Richmond. I knew John Roland who was killed, and the Tarwaters that were cut across the face three times with the sword, another across the head and hand.

Bro. J. C. Foss, writing from Rockland, Maine, May 1:—

I arrived home on Monday from a visit to

Eastern Maine, Head Harbor Isle. I had not visited that people before for three years. I preached five sermons, and baptized five; others are near the kingdom.

Bro. G. L. M. Whitman, No. 3713 North Twenty-second street, Omaha, May 1:—

On Sunday evening I had the pleasure of addressing the Saints with quite a number of outsiders present. After preaching service, administered the ordinance of baptism to three, and on the last evening to one other. Whilst I feel to rejoice for those added, the credit is mainly due to Sr. Agenstine, Sr. Suttly, and Bro. Matthison; with the exception of one, perhaps, who heard Bro. C. H. Porter preach once, and commenced from that time to search more than ever for the true way of life.

Elder Henry Resch, writing from Cedar Rapids, Iowa, April 29:—

I have come here to labor for a short time, and while I am here I expect to labor what I can for the Master. I have opened a new point since coming here, (four miles south of Cedar Rapids, on what is called the Iowa City road,) in a union church, and preached my first sermon at this point yesterday; cannot say as yet what can be done, but think that there are some here that would accept the gospel. I would like to have the name and address of the elder that has charge of this part of Iowa. Address: Box 378, Cedar Rapids, Iowa.

Bro. Thomas Daley has had success in his labors at Florin, California. He wrote, May 1, as follows:—

The work is onward here. I baptized eleven in two weeks, fifteen since my report to conference. Will baptize two men next Sunday.

Bro. F. C. Smith, Burdickville, Michigan, May 1:—

I am having quite a good interest, and expect some to obey the gospel soon. All goes well.

EDITORIAL ITEMS.

BRO. JAMES W. GILLEN occupied the stand at Lamoni, Sunday morning, April 28, and Bro. Joseph Lambert in the evening.

Bro. and Sr. William Cline, of St. Catharines, Ontario, have given out the printed word and worked up an interest in our work in that city. They request assistance from the ministry in Canada.

Bro. Fred Pyer wrote from Farwell, Michigan, the 28th ult., bearing witness to the divine character of the faith.

Bro. W. O. Wetherbee, of Clayton, Illinois, wishes elders laboring in the Nauvoo district to labor there. A stand in the public park for preaching and a good home with Bro. W. are offered as inducements.

Bro. J. R. Lambert left Lamoni of

late for various points in Iowa and Illinois; and Bro. E. C. Briggs for the Lake mission.

Bro. A. H. Smith went to Independence on the 10th, called there by the death of a grandchild, the daughter of Bro. and Sr. William Kennedy.

Bro. J. S. Ro'h was at Edgewood, Iowa, May 8, ready to begin tent work. He reports a good demand for preaching in that entire region. He will labor until June 1 and go then to Keb, Iowa, to attend conference of the Nauvoo district.

Brn. E. L. Kelley and E. A. Blakeslee arrived at Lamoni from Independence on the 12th inst.

Bro. F. A. Smith preached in the morning and Pres. Joseph Smith in the evening of the 12th at Lamoni.

Revised lists of the people killed by the Iowa cyclone of May 3 show that fifty-five persons are known to have been killed, while the total estimate of lives lost is placed at two or three hundred. Great damage was done to property in Iowa, Wisconsin, South Dakota, and other States.

There was a severe earthquake shock at Mendoza, capital of the province of that name, in Argentine, on May 7. The people were terror stricken and fled. The place was destroyed by an earthquake in 1869.

Mothers' Home Column.

EDITED BY FRANCES.

"Don't wait until another time,
For she who waits may lose
The grandest chance of all her life;
It is not ours to choose

"The opportunities to do;
They come at God's behest.
And she who never squanders one
Is she who lives the best."

REPORTS.

LAST week we gave the report of the treasurer of the Daughter's of Zion in full, feeling sure that all our readers would be interested therein, and we now present a few items gleaned from other reports, which cannot fail to be acceptable to those who are watching and praying for the progress of this work.

"The organization here," writes one, "is the fruit of the work of the 'Advisory Committee,' in sending out circular letters to our brethren of the ministry, and I believe that in doing this they were moved upon by the Spirit of the allwise God. May his blessings attend every good work in Zion!"

Again; from the far West we see the good resulting to the work from the active coöperation of the ministry where an organization has been formed in connection with the Prayer Union. And just here we wish to re

peat what we have before said, that in our opinion they are but different phases of the same work, and wherever practicable should be combined. The Prayer Union stands as an expression of our faith in God, and the Daughters of Zion as the works without which, James tells us, our faith is vain. And for this reason we would suggest to the brethren that wherever a Prayer Union is organized, or one already exists, that they recommend the incorporating therewith the work of the Daughters of Zion. The Union (as a rule) holds weekly meetings, but the Daughters of Zion meet once a month, and it would only be necessary for the Union to devote half the time of every fourth meeting to this work in order to carry it on successfully.

From many encouraging and interesting reports we now pass to notice two from the "Young Daughters of Zion," and as we do so our soul is moved to its depths, and there rises before us a vision of the power for good which these organizations now in their infancy are yet to wield. Just the dawning of a few days, the rising and setting for a few times of the life-inspiring sun, and these young girls will take their places in the great battle field of life, each one of them to become a center from which shall radiate circles of influence destined to deepen and broaden until they touch the shores of eternity. The lessons learned in youth are lasting. There may come times when they will not be heeded, but forgotten they never will be, and in hours when the Spirit is striving to reclaim, they will come back with added force and strength to join their pleadings to that of the still small voice. At this meeting but two reports were handed in, yet we know of other places where organizations exist, and before another conference we look for many more to be formed.

At Independence, Missouri, a membership of forty-six is reported with well-attended meetings and good interest. To the report is added the following item: "We have taken measures to organize a class in physical culture, which we think will be of great benefit to our girls."

We were greatly pleased to learn this, and look upon it as the proper thing, not only to train and develop the bodies which are so "fearfully and wonderfully made," but also as being calculated to awaken and deepen the interest felt. We feel constrained to especially commend this feature of the work at Independence, to the notice and adoption of classes elsewhere, as we believe it will prove both beneficial and helpful. Let it be held as subordinate, however, to other features of the work which, instead of being benefited might be injured (or at least neglected) if it were given an undue prominence.

The other report we give in full, as it is written by one of our girls, and for this reason will carry with it an influence all its own, and which no words of anyone could enhance. God bless the young girls of his church who are so nobly coming to the rescue of his truth, is our earnest prayer.

REPORT of the Young Daughters of Zion, of Lamoni, for the year ending April 1, 1895:—

We have twenty-two names enrolled. Of

this number about twelve are regular attendants. The society is upon a firmer footing now than it ever has been. It has its faithful members and those who are beginning to take an active interest.

We have read a "Song of Life" by Margaret Morley, and are now reading a book entitled "For Girls," by Shepherd. We have taken up some outside work in connection with our regular reading, such as practicing deep breathing and studying of exercises which help to restore to the body, when lost, its normal rhythm.

Besides our regular lesson at each meeting we have a select reading and a synopsis of the last lesson by members of the society. We have also been greatly benefited by a lecture by a sister in connection with our work.

Though we are few in number we are carrying on a good work, and many of our members testify to the benefit received in the past year.

LENA LAMBERT, Secretary.

PRAYER UNION SUBJECTS.
MEMORY TEXTS FOR MAY.

"O how foolish, and how vain, and how evil, . . . and how quick to do iniquity, and how slow to do good, are the children of men; yea, how quick to hearken unto the words of the evil one, and to set their hearts upon the vain things of the world; yea, how quick to be lifted up in pride; yea, how quick to boast, and do all manner of that which is iniquity; and how slow are they to remember the Lord their God, and to give ear unto his counsels; yea, how slow to walk in wisdom's paths."—Helaman 4: 8.

Thursday, May 16.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—James 1: 26, 27.

Thursday, May 23.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Daniel 12: 10.

Thursday, May 30.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Isaiah 32: 13-18.

HOME COLUMN MISSIONARY FUND.

Amount to date, March 6.....	\$4,990 09
Sarah J. Green, Cal.	\$1 25
Delia Montgomery, Cal.	5 00
A Sister, Cal.	6 00
Matilda Hartschen, Mo.	1 00
C. A. Lucas, Ohio.	50
Silva Hawley, Mo.	1 00
Sarah Headrick, Cal.	1 00
Sarah Smith, Utah.	4 00
	19 75
Amount to date, May 10	\$5,009 84

Since M. Bertillon has been at the head of the Anthropometric Bureau nearly 50,000 persons have passed through his and his assistants' hands, and yet, according to his system of identification, no two individuals were exactly the same in any particular.

Letter Department.

MAGNOLIA, Minn., May 6.

Editors Herald:—On the 25th of April, in company with Bro. D. T. Tyson, I left home and friends for Magnolia, Minnesota, arriving here on the 27th, all in good shape. There being an appointment out for us, we went to work at once, the good Lord blessing us with his Spirit. We are still here and having good meetings; not very large crowds, but good. Bro. Delbert Tyson preached his first sermon on May 1. He did well; in fact it was so good that some of the people thought he had been at the business before.

Many are near the kingdom here, but something holds them back. We will continue meetings this week and then on to the other places, where we hope a good work will be done. I feel so thankful that I have some help this year, and I propose to make good use of it; so onward to victory, my brethren, onward. Ever praying for the success of all, I am,

Yours for truth,

I. N. ROBERTS.

ST. LOUIS, Mo., May 8.

Editors Herald:—After close of the General Conference we made a flying trip to Shenandoah, Iowa, for a brief visit among old friends and relatives. Spoke twice in Saints' chapel at that place. Tarrying one night upon our return to Independence with Bro. John Robinson and his cheerful family, the next morning, April 20, found us in company with Brn. Barmore and Stead speeding away over beautiful prairies toward St. Louis, where we arrived and were met at the Union Station at evening by Bro. John Hitchcock, whose pleasant home has since been our general abiding place. On Sunday morning we were introduced to the nice Sabbath school in charge of Bro. Joseph Swift, and to our new friends generally; and the first pleasant impressions have since gradually been strengthened so far as acquaintance has been made in our new field.

Bro. Barmore gave us an excellent sermon in the morning, the writer occupying the speaker's place in the evening, Bro. B. leaving us Thursday following. Our time has been occupied since in preaching in and near St. Louis, attendance upon the sick, business meeting, marriage ceremony, baptism, visiting and making new acquaintances, etc. Have preached at Cheltenham and Oak Hill, and find all around lots of nice things, things to gladden the preacher's heart, with a few other things sandwiched in as we pass along,—just like it is everywhere where the task of trying to erect and maintain the order and dignity of the kingdom of God is attempted in all this round world of ours.

B. O. Russell Archibald, the presiding branch officer, seems to have matters fairly in hand, and to be the right man in the right place, and capable of administering sensible and courteous treatment to everybody in their place and order. With watchfulness and care there seems to be a prospect for numerical growth and, we trust, permanent foundation for an acceptable representation of the gospel of Jesus Christ in this city by all who

are called of God to share in its inestimable blessings.

Weather warm—hot, even for St. Louis they say; and July and August are already here for perspiring and suffering. We have got rid of that Ohio grip anyway, for the present at least.

It is not unlikely that we may remove our family to where church privileges may be enjoyed, and the place will probably be St. Louis.

In bonds,
M. H. BOND.

FLINT, Ind., May 7.

Editors Herald:—Yesterday we stood on the banks of the beautiful Sylvan Lake for the second time and ten noble ones marched into the waters of baptism. This, the new point opened up in January, 1895, promises to be an important one in the cause of truth. Many are believing, and interest intensifies.

I am expected to deliver the "memorial" sermon here, the 30th at ten o'clock a. m.; also at Lake Gage, at two o'clock p. m. Baptisms are promised at that time. The wheels move grandly throughout.

Those baptized are all heads of families but two. The postmaster and his wife at this place are included. A great work is expected.

S. W. L. SCOTT.

MAYSVILLE, Ark., May 4.

Editors Herald:—I wish to call the attention of all Saints and friends through your columns to the fact that I have been appointed to labor in the Indian Territory this year. My permanent address will be, Maysville, Arkansas. I have begun my work at this point in company with Bro. T. J. Shepard, but we are to separate as soon as we close a series of meetings at this place, which will begin on the evening of the 5th.

All in my mission field interested in this great harvest of souls please write me at the above place. Dear brethren and sisters of this Indian country, let us have your hearty coöperation this year. Come brethren, it is hard to preach without your assistance. I have a pony and cart and I am willing to hunt you up and preach for you as best I can. So let me hear from you, whoever you are and wherever you are; and I pray the Lord to bless us in our efforts this year.

S. W. SIMMONS.

Sunday School Associations.

CONVENTION NOTICES.

The Clinton, Missouri, district association will convene at Veve chapel, six miles west of Eldorado Springs, Friday, May 31, 1895, at nine o'clock. Program: Morning, business session, including the election of officers. Afternoon, methods, class drills, chalk talks, and papers on Sunday school work. Evening, entertainment, including music, recitations, dialogues, songs, etc. Winnowed Songs will be used, the numbers selected being 116, 10, 201, 202, 184, 183, 170, 161, 148, 74, 178, 185, 168, 139, 128, 122, 111. A cordial invitation is extended to both the old and the young to attend and participate in the exercises.

G. W. BEEBE, Supt.

Miscellaneous Department.

PASTORAL.

To the Saints of the Rocky Mountain Mission; Greeting:—As I have been appointed to the charge of the work in your midst, I am anxiously solicitous to receive your coöperation in making the mission work there, this year, a success. I am assured that the work there, as elsewhere, is in the hands of the Lord, and hence we should not be alarmed nor discouraged whether the advancement be rapid or otherwise; and yet we should be anxiously on the alert that no opportunity to benefit the erring pass unimproved.

In doing this we should remember that we are, or should be, in spirit and demeanor the followers of the "meek and lowly Jesus." The policy of bringing railing accusations against men and measures I am persuaded is a mistake, especially against dead men who have gone to their account. If necessary to discuss issues, do so firmly, and never compromise the truth, yet be kind, courteous, and respectful. That the peculiar people with whom our labor largely lies have made mistakes, and some very serious mistakes, we are well satisfied; but they should be treated as mistakes. To question the motives of men is hardly within our province, nor are we competent to do so. In considering a doctrine or practice our chief concern is, *Is it right?* not who is responsible for its introduction, or who practiced it?

I expect to reach the field not later than June 1, and shall assume no responsibility until I come. Bro. Anthony, who has hitherto been in charge, will remain in charge until my arrival, and to him I will refer you with all matters needing adjustment. Let all arrangements made by him continue until further notice.

My permanent address will be, Box 307, Lamoni, Decatur county, Iowa.

Fraternally,

HEMAN C. SMITH.

LAMONI, Iowa, May 5, 1895.

To the Ministry and Membership in Kansas; Greeting:—Having been retained in charge of the work in the State of Kansas, less that portion in Spring River district, I have made, after due consideration, the following appointments in different parts of the field:—

1. J. Arthur Davis and J. W. Hugins in all that part of Northeastern Kansas district that is north of the Kansas River.

2. J. Alfred Davis and Alma Kent in all that part of Northwestern Kansas district that is north of the Kansas River.

3. W. S. Pender and R. W. Davis in all that part that is south of the Kansas River, less that portion that is in Spring River district. I will divide my labors between the different parts of the field as needs may call and wisdom dictates. May the Master and his Saints encourage and bless the ministry.

Brn. Pender and Davis's field is a vast territory with but little done in it from the eastern to the western lines of the State, and I wish to ask all the Saints in and all around the border lines of this large field to help and encourage these brethren so that the

kingdom of our God may be presented and established therein.

I hope the brethren will occupy in their fields as faithfully and as constantly as possible, remembering the rules of reporting, etc.; and if they correspond with me I will give them some valuable items in regard to these fields.

All who desire labor will please address me or any of these brethren in their fields.

In bonds,

J. T. DAVIS.

NETAWAKA, Kansas, May 4, 1895.

To the Saints of Minnesota and the Dakotas; Dear Brethren and Sisters:—As I am appointed by Brn. A. H. Smith and J. R. Lambert to take charge of the above-named States, I take this method of appealing to you for that assistance that is necessary to make the efforts of the missionaries a success this conference year.

I have arranged for Brn. Peter Anderson and D. T. Tyson to labor in Southwestern Minnesota and South Dakota, and I hope the Saints living in the places above-named will coöperate with these brethren and render them all the assistance they can that the work may advance as rapidly as possible. The above-named brethren may be addressed at Pipestone, Minnesota, Box 401.

Brn. E. A. Stedman and Hackett will labor in Minneapolis and Southeastern Minnesota. Will the Saints please assist these brethren in every legitimate way that they may be able to push the work ahead as rapidly as possible. We want the work to advance far ahead of any year previous.

To the Saints in Northern Minnesota and North Dakota: Will you please render me what assistance you can in carrying the work on to victory. I will be among you soon, and hope the local ministry will arrange to render assistance when called upon. My health is first class and the Spirit of God is with me in power. My mission address will be Pipestone, Minnesota, Box 401. Calls for preaching and other church matters will be looked after as fast as possible for us to do so. Ever praying for Zion's weal, I am,

Your colaborer,

I. N. ROBERTS.

To the Saints in Eastern Nebraska; Greeting:—Whereas Brn. J. R. Lambert and A. H. Smith have seen fit to appoint me in charge, under them, of Eastern Nebraska, I do hereby invite the hearty coöperation of all the Saints in said mission, and trust that all will consider themselves personally interested in the furtherance of the work, and that each will consider himself a worker with his brethren, under the divine guidance, for the establishment of righteousness in the earth, and that we may do this effectually let each strive by example and precept to let his light shine before men.

The conference has given us an additional force of able men, and we feel confident that each of the missionaries will do good work.

The local laborers last year did well, and we trust that this year may also be prolific of good deeds by them. Last year was one of drought and business stagnation, yet the Lord blessed his Saints. This year we enter

upon the work under more auspicious circumstances, because of the seasonable rains, etc., therefore let us take courage and each strive with all his ransomed powers to do his whole duty, in his own place and lot in the church of the living God, and then we shall surely enjoy the blessings of our heavenly Father in our efforts and shall be his instruments for the accomplishment of much good.

Any of the scattered Saints that need assistance in labor from the missionaries will please address me at Wilber, and we will see that all such matters are attended to as promptly as possible.

The missionaries will please remember that it is written, "All ministers who are not in charge are required to report on or about the first day of the months of July, October, January, and March, these reports to be made out and sent to the minister who is in charge of the field of labor where the work is performed."

I shall be glad to render any assistance possible by way of suggestion, etc., to my collaborators that hearty and earnest cooperation may be had by us in the mission. Let our motto be, "Whatsoever thy hand findeth to do, do it with thy might."

Your brother and collaborer in Christ,
C. H. PORTER.

To the Saints of the Fremont and Nodaway Districts; Dear Brethren and Sisters:—Having been returned to labor among and with you the coming year in the Master's cause, with pleasure I greet you, trusting that our labors of love in this glorious work this coming year may not slacken or decrease, but that our zeal and energy may be intensified by the power of God's Holy Spirit to the end that we may be able to accomplish more, and in greater harmony with the law of the gospel than ever before.

I feel thankful for the past blessings received, for the good wrought and the spirit of unity, and the love that has filled our souls, enabling us to rejoice together in heavenly places in Christ Jesus our Lord; and when clouds of darkness have hung over us and the enemy has come in like a flood, God's Spirit has raised up a standard against him.

The brethren appointed to labor with us did the best they could under the circumstances, we believe. Bro. Evans did nobly in the Nodaway district to the satisfaction of all among whom he labored, and we regret his removal, but trust that the vacancy shall be amply and ably filled by Bro. E. B. Morgan. Bro. J. B. Heide worked very effectively in bringing souls to a knowledge of the truth what time he devoted to the ministry in the Fremont district, and Bro. M. P. Madison not one whit behind the chief, did well as president of the Nodaway district. Brethren Woodhead, James Thomas, and others in the district did well in laboring as their circumstances permitted and the Saints with the Bishop's agent, Bro. Ross, came forward and did bravely for the cause so dear to their hearts.

And now of this district. Their works in the past testify to their faith and zeal. Bro. D. Hougas as president, Bro. T. A. Hougas as secretary, with the presidents of branches

and all the local force—I think I am safe in making the statement that generally speaking we have seen eye to eye in all matters of importance. We are satisfied with one another, and by the efficient help of Bro. O. B. Thomas, appointed to work with us, we hope to be able to do much more the coming year than heretofore.

To the brethren and Saints of both districts, accept my sincere thanks for the noble manner in which you have sustained me. I trust by right doing and faithful service to merit your favor, and good will, and the blessing of the Master in the future.

And now, dear Saints, let us move forward in one grand phalanx to do the will of our Captain and Leader. May the good work move on to victory through him who has loved us and given himself for us, is the prayer of your brother and fellow laborer,

HENRY KEMP.

SHENANDOAH, Iowa, May 6, 1895.

To the Missionary Force and Saints of Southern Indiana:—As stated in the recent pastoral of our chief missionary in charge, Bro. E. C. Briggs, as honored representatives of the Church of Christ in Southern Indiana, you will labor in the same districts assigned you last year. Of course we expect to see the work pushed in all these localities with vigor, and hope to see our efforts crowned with success. You will please not forget the missionary rules of the church.

Scattered Saints will please correspond with me with regard to the wants of the church. If there are Saints living in Evansville, Indiana, they will write me at once, so I may know how to find them.

My permanent address is Lamoni, Decatur county, Iowa. Address me for the present month at Washington, Indiana.

Trusting to see the church better sustained this year than last, I subscribe myself your fellow laborer in the Lord,

I. P. BAGGERLY,

In Charge of Field.

To the Saints in Florida:—Please take notice that Bro. Henry C. Smith has been appointed as missionary in charge of Florida. All ministerial labors, all calls for preaching, and all other matters where the advice or counsel of the missionary in charge is desired should be reported directly to him and not to me.

I feel to say for Bro. Smith, that he is a man in every way worthy of your confidence and support. Hoping and praying that the blessing of God may rest upon his people and his work in the "land of flowers,"

Yours in gospel bonds,

T. C. KELLEY.

INDEPENDENCE Missouri, May 4, 1895.

ADDRESSES.

F. G. Pitt, No. 254 Garfield Ave., Chicago, Illinois.

Elder I. N. Roberts, box 401, Pipestone, Minnesota.

James Caffall, 17 Dawson street, Manchester, England.

M. H. Forscutt, No. 1543 Mission street, San Francisco, California.

E. L. Kelley, Bishop, Lamoni, Decatur county, Iowa.

CONFERENCE NOTICES.

Galland's Grove district will convene at Deloit, Crawford county, Iowa, May 31, at 1:30 p. m., continuing over Sunday. Branches will please appoint delegates to represent them; and if branch officers will forward all credentials and reports to the district secretary, Sr. Nellie Rudd, Dow City, Iowa, a few days before conference, it will assist us very much. We hope every missionary and local minister in the district will favor us with a report of his labors. The district Sunday school association will occupy Saturday afternoon and evening, the exercises being under the management of District Superintendents R. Wight and William McKim. Those coming by rail should notify Bro. J. T. Turner, Deloit, Iowa, of their intention in due time, who will, without doubt, see that they are provided with conveyance from Denison to Deloit. An invitation is extended to all, and everybody will be made welcome.

C. E. BUTTERWORTH, } Presidents.
W. W. WHITING, }

Quarterly conference of the Little Sioux district will convene at Woodbine, Iowa, Saturday and Sunday, June 1 and 2. Reports of ministry and branch clerks desired.

A. M. FYRANDO, Sec.

NOTICES.

To the Presidents of Branches:—By the late General Conference the undersigned have been named as a committee to compile a "Hymnal" from the Saints' Harmony.

By their resolution we are requested to ask you to call together your choristers and singers and make such selections of words and music from the Harmony as you may desire, not to exceed two hundred and fifty hymns, specifying the music you desire to be coupled with each hymn.

The committee will receive and insert a limited number of tunes selected from other works, provided there is a general demand for such.

All selections must be sent *within sixty days* to Ralph G. Smith, No. 6113 Howe street, E. E., Pittsburg, Pennsylvania, who will receive them for the committee.

Your earliest cooperation is desired.

RALPH G. SMITH.
MRS. L. L. RESSEGUIE.
ARTHUR H. MILLS.

MARRIED.

PRUDEN—GUNSOLLEY.—At Lamoni, Iowa, on the evening of May 1, 1895, Bro. Louis M. Pruden and Sr. Stella M. Gunsolley were united in marriage. The ceremony took place at the residence of Bro. J. A. Gunsolley, the bride's brother, in the presence of relatives and friends. Bro. H. A. Stebbins spoke the words that legally made these happy two to be one in the sacred bond.

During the most peaceful years the world has 8,700,000 men who are withdrawn from productive occupations to pose as soldiers.

There are one hundred women sugar planters in Louisiana.

BISHOP'S ANNUAL REPORT OF RECEIPTS AND EXPENDITURES

OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS,

For year ending March 15, 1895.

SUMMARY.		ELDERS' INDIVIDUAL REPORTS NOT INCLUDING MONEYS RECEIVED FROM THE BISHOP OR AGENTS.	
RECEIPTS BY BISHOP.		RECEIPTS.	
Received as tithes and offerings.....	\$15,236 16	Offerings paid to elders.....	\$ 8,010 68
“ bills receivable.....	\$1,788 00	Furnished by church or by elders themselves.....	3,604 54
“ from bills payable.....	822 87	Total.....	<u>\$11,615 22</u>
“ individual loans.....	4,200 00	EXPENDED BY ELDERS.	
“ interest.....	204 57	For traveling expenses and clothing.....	\$11,415 70
“ for Nebraska and Kansas drought sufferers	62 10	Balance in hands of elders.....	199 52
“ certificate of stock.....	200 00	Total.....	<u>\$11,615 22</u>
“ moneys returned.....	29 88	GENERAL STATEMENT OF ACCOUNT.	
“ books as t.....	13 00	RECEIPTS.	
“ sale of book.....	36	Total received by Bishop for year.....	\$28,609 61
“ real estate donations.....	4,300 00	“ cash in hands of agents, 1894.....	3,748 77
“ ponies as t.....	40 00	“ received by agents for year.....	40,395 42
“ Temple suit donations.....	2 25	“ “ G. H. Hilliard, counselor.....	1,068 35
“ real estate, rents.....	46 05	“ “ elders for year.....	11,615 22
“ real estate, taxes returned.....	10 40	“ due agents overpaid.....	192 20
“ real estate, sale of.....	460 00	“ due G. H. Hilliard overpaid.....	175 92
“ Society Island printing press.....	25 00	“ due Bishop overpaid.....	2,217 46
“ Herald Office (boat fund).....	600 00	Total.....	<u>\$88,022 95</u>
“ from abstracts and decisions sold.....	229 07	EXPENDITURES.	
“ from “Afterglow” sales, boat fund.....	35 00	Expended by Bishop.....	\$30,827 07
“ Bishop's agents.....	6,645 90	“ agents.....	39,452 12
Balance due Bishop.....	2,217 46	“ G. H. Hilliard, counselor.....	1,244 27
Total.....	<u>\$30,827 07</u>	“ elders.....	11,415 70
EXPENDITURES.		Due church by agents.....	4,884 27
Paid balance due Bishop last report.....	\$ 3,507 56	“ “ elders.....	199 52
“ bills and accounts payable.....	2,175 00	Total.....	<u>\$88,022 95</u>
“ Nebraska and Kansas sufferers.....	68 00	ASSETS: TITHE AND OFFERING FUND.	
“ bookkeeper and secretary, Bishop's office.....	300 00	Real estate, not including church buildings and lots	
“ interest on loans.....	55 70	for church buildings at last report.....	\$30,435 22
“ foreign missions.....	621 65	Real estate by D. F. Nicholson, t.....	3,000 00
“ expense.....	420 21	“ Mary A. Lewis, o.....	800 00
“ general conference work.....	44 50	“ Mary H. Grant, t.....	400 00
“ Temple Lot Suit expense.....	636 71	“ J. C. Chrestensen.....	50 00
“ Church recorder and secretary.....	400 00	“ Dr. A. J. Clark.....	50 00
“ real estate.....	279 82	Total real estate.....	<u>\$34,735 22</u>
“ hall rent.....	30 00	Bills receivable.....	\$ 9,389 95
“ poor.....	368 98	Books, Abstract of Evidence.....	379 00
“ Herald Office, boat fund.....	600 00	Court Decisions.....	21 50
“ Bishop's agents for families.....	5,022 17	Cash in hands of agents.....	5,076 47
“ elders' expenses.....	3,088 52	Cash in hands of elders.....	199 52
“ elders' families.....	12,898 10	Certificate of stock.....	200 00
“ First Presidency, sundries.....	30 65	Judgment account.....	3,000 00
“ tract fund.....	204 07	Due from Boat Fund account.....	1,202 08
“ books for church library.....	38 13	Books as t.....	13 00
“ stationery, secretary and recorder's office.....	37 30	Ponies as t.....	40 00
Total.....	<u>\$30,827 07</u>	Total.....	<u>\$54,256 74</u>
ACCOUNTS WITH BISHOP'S AGENTS.		LIABILITIES.	
On hand at last report.....	\$ 3,748 77	Due Bishop's agents.....	\$ 192 20
Received in tithes and offerings.....	35,373 25	Bills payable.....	6,645 87
“ from Bishop.....	5,022 17	Due Bishop.....	2,217 40
“ from agents overpaid.....	192 20	Due G. H. Hilliard, counselor.....	175 92
Total.....	<u>\$44,336 39</u>	Total liabilities.....	9,231 39
EXPENDED BY AGENTS.		Net assets.....	45,925 35
To elders, elders' families, and the poor.....	\$32,614 02	Total.....	<u>\$54,256 74</u>
Remitted to Bishop.....	6,645 90	INDEPENDENCE CHURCH AND RESERVE FUND.	
Due agents overpaid.....	192 20	Overpaid last report.....	\$ 340 79
Balance due church.....	4,884 27	Paid interest account.....	400 00
Total.....	<u>\$44,336 39</u>	Balance on hand.....	38 06
ACCOUNT WITH GEORGE H. HILLIARD, COUNSELOR.		Total.....	<u>\$ 778 85</u>
On hand last report.....	\$ 115 14	RECEIPTS.	
Received tithes and offerings.....	973 21	Received on account.....	\$ 778 85
Balance due George H. Hilliard, March 1, 1895.....	175 92		
Total.....	<u>\$ 1,244 27</u>		
EXPENDED.			
To elders' families.....	\$ 812 37		
Remitted to Bishop.....	150 00		
Traveling and other expenses.....	242 68		
Pittsburg church.....	2 75		
Elders' expenses.....	23 60		
By balance on last year's expenses not reported.....	12 87		
Total.....	<u>\$ 1,244 27</u>		

CONSECRATIONS FOR INDEPENDENCE TEMPLE FUND.

Total received to March 30, 1894, as reported.....\$ 1,045 07

RESERVE AND SAINTS' HOME FUND.

Amount to last report.....\$12,168 02
 Receipts during year..... 609 50
 Due from Independence church reserve fund..... 1,291 74
 Total.....\$14,069 26

EXPENDITURES.

As per last report.....\$ 5,380 39
 Expended during year for labor, material, etc..... 374 55
 Balance on hand..... 8,314 32
 Total.....\$14,069 26

SOCIETY ISLAND BOAT FUND.

Amount expended for building and rigging vessel.\$ 3,030 53
 Furnishing, outfitting, and sailing to islands..... 756 81
 Total.....\$ 3,787 34

RECEIPTS.

On hand at last report.....\$ 1,970 74
 Names published in September last..... 20 25

Donations for furnishing, published..... 14 55
 Sales of "Afterglow" for account..... 35 00
 Amount returned on chronometer..... 69 00
 Net gain on pictures "Evanelia" sold..... 25 93
 Amount donated per names published herewith... 449 79
 By balance due church..... 1,202 08
 Total.....\$ 3,787 34

CONTRIBUTIONS FOR FLAGS.

To amount contributed as per names published...\$ 12 41
 Balance due Bishop..... 2 59
 Total.....\$ 15 00

EXPENDED.

American ensign.....\$ 5 50
 Burgee, lettered..... 6 50
 French flag..... 3 00
 Total.....\$ 15 00

E. L. KELLEY

Presiding Bishop.

LAMONI, Iowa, 1st April, 1895.

RECEIPTS.

A Brother, Io., loan.....\$68 00
 A Brother, Io., t..... 8 00
 A Brother, Chicago Ill., o 10 00
 Adams, Sr. Hermenia, Cal., o..... 1 00
 Allen, T. R., Io., t..... 10 00
 Allen, S. D., Fla., t..... 10 00
 Anderson Annie C, Iowa, t..... 10 00
 Anderson, Sr. Serena, Cal., t..... 25 00
 Anderson, Wm., Io., Int., 2 00
 Anderson, David A., Iowa, t..... 10 00
 Anderson, Sr. Christina, Mo., t..... 2 00
 Anderson, Wm., Io., t.....100 00
 Anthony, J. A., Cal., t..... 10 00
 A Sister of Nebraska, t..... 36 00
 A Sister, Utah, t..... 61 00
 A Sister, Io., t..... 10 00
 A Sister, Minn., o..... 1 00
 A Sister, R. I., t..... 10 00
 A Sister, t..... 1 50
 Atwell, B. A., Mo., t..... 7 28
 Atkinson, Levi, Mont., t. 2) 00
 Aurner, Ellen, Io., t..... 5 00
 Bailey, Samuel, Io., t..... 75 00
 Bauley, Sr. L. M., Mich., o..... 10 00
 Bardwell, Sr. Josie, Cal., o..... 25 00
 Ballantyne, Robert, Io., t 25 00
 Baley Sr Clara, Io., t..... 8 00
 Banta, Sr. H. E., Io., t.....100 00
 Bailey, E. D., Kan., t..... 5 00
 Baggerly, Sr. I. P., Io., t. 12 50
 Batten, Parley, Io., Neb. Suf..... 50 00
 Bear, Mary L., Ill., t..... 3 00
 Bear, Lydia E., Ill., t..... 20 00
 Bills Receivable.....1,788 00
 Bills Receivable, Bo-ton Branch.....2,300 00
 Bills Receivable, A. White, t.....350 00
 Bills Receivable, Emsley Curtis, t..... 40 80
 Bills Receivable, D. C. White, t..... 20 00
 Bills Payable, M. M. Hopkins, Neb.....822 87
 Bickford, Sr. J. I., Ill., t. 7 85
 Blakely, Chas., Ill., o..... 22 00
 Blowers, Ellen, Pa., t..... 41 00
 Blackmore, Mary A., Mich., t..... 1 00
 Blair, Sr. Christina, Cal., o..... 2 00
 Blake, Eula, Io., t..... 6 00
 Beaman, Wm., Mich., t. 2 00
 Booker, Lydia, Mo., t..... 5 00
 Bosworth, Lizzie P., Io., t 14 80
 Box, Geo H., Certificate of Stock t.....200 00
 Bosshard, Catherine, Cal., o..... 1 00
 Bosshard, Mary, Cal., o. 25 00
 Borland, Jas. L., o..... 25 00
 Boyd, S. D., Col., t..... 10 00
 Boyd, Mary A., Colo., t. 1 00
 Brennan, John, Io., o..... 25 00
 Brand, David, Ill., t..... 5 00
 Bradford, C., Io., t..... 20 00
 Britain, Wm. and Mary, Kansas, t..... 10 00
 Brown, Geo. V., Io., t.....100 00
 Brown, Sr. Margaret, Cal., o..... 1 00

Bryden, Sr. S. B., Neb., t. 3 00
 Burlingame, Ruth A., Mass., t..... 25 00
 Burchell, Mary, Utah, t. 25 00
 Butler, Senterlow, Io., book..... 36 00
 Butterworth, Leonard, Iowa, o..... 25 00
 Burnett, Sr. M., Ill., Neb. Suf..... 50 00
 Butler and wife, H. John, Ill., t..... 5 00
 Case, Lucina, Io., t..... 1 65
 Caffall, James, and wife, Iowa, t..... 50 00
 Carpenter, S. P., Wis., t. 40 00
 Carpenter, Sr. C. E., Ohio, t..... 10 00
 Caffall, James, England, returned..... 15 00
 Central California Dist., A Page, agent..... 50 00
 Chapman, Sr. M. G. Neb., t..... 23 30
 Chase, A. M., Io., t..... 3 35
 Chicago Brother, Ill., loan.....100 00
 Chicago Brother, Ill., t. 10 00
 Church lot, sale of, Cal.....385 00
 Clark, Dr. A. J., real estate.....50 00
 Clark, Clarence J., Io., t. 3 50
 Coffey, W. A., Mo., t..... 2 00
 Colorado Dis., James Kemp agent.....300 00
 Correction account, J. R. Lambert, t..... 9 17
 Cross, John, Io., o..... 1 00
 Cotor, Ella, Io., t..... 10 00
 Cooper, R. T., Io., t..... 13 00
 Cooper, I. N. W., Iowa, books t..... 13 00
 Crabb, J. C., Iowa, t..... 27 25
 Creese, Ralph, Pa., o..... 50 00
 Creese Susan, Pa., o..... 50 00
 Curtis, Josiah, Mo., t..... 5 70
 Curtis, Emsley, Mo., t..... 40 14
 Damon, Wm A., Ind., t. 25 00
 Dake, Sr. S rah A., S. Dak., t..... 15 00
 Dalton, Joanna, Ill., t..... 3 00
 Davis, Margaret, Mo., Neb. Suf..... 25 00
 Davis, Ellen, Mo., Neb. Suf. 25 00
 Davis, Mrs. Moses Iowa, Neb. Suf..... 25 00
 Des Moines Dis., W. C. Nirk, agent.....695 00
 De Long, E. and wife, Mich., t..... 3 00
 Derry, Elder Chas., Io., t 19 40
 Deuel, Caroline, Kan., t. 6 65
 Dixon, Samuel, Io., t..... 5 00
 Douglas, Sr., (daughter) Cal., o..... 25 00
 Douglas, Sr. M. L., Cal., o 1 50
 Driver, J. H., Cal., o..... 2 00
 Dreyer, Jos., Wis., t..... 15 00
 Duncan, Bro. and Sr. C. R., Mo., t..... 8 00
 Duncan, Sr. M., Cal., o. 50 00
 Dunwoody, Sarah, per R. S. S., t..... 5 00
 Eastern Iowa Dis., per J. Heide, agent.....200 00
 English Mission, per Thos. Taylor agent..... 62 94
 English, F. E., Mo., t..... 15 00
 Estate of E Ransom, per D. J. Bradford, Mo..... 6 15
 Evans, Elizabeth, Mo., Neb. Suf..... 25 00
 Expense, amount re-turned..... 50 00
 Far West Mo., Dis., Wm Lewis, agent.....550 00
 Farley, Wm. and M. A., New Mexico, t..... 2 50
 Farmer, John, Io., o..... 10 00
 Farley, Hannah, Io., t. 1 00
 Fender, Ed, Kan., t..... 4 00
 Fender, A., Kan., t..... 2 00
 Fender, Phoebe, Kan., t. 3 00
 Fields M F., Colo., t. 20 00
 Fisk J. B and Mary S., Neb., t..... 1 50
 Flanders, Lucinda, Mo., t..... 7 00
 Forshey, Caleb, Oreg., t. 30 00
 Foss, J. C., Maine, t..... 33 00
 Fremont District, per Wm Leeka, agent.....500 00
 Fry, Geo. W., Mo., Neb. Suf..... 50 00
 Fuhr, Ella M., t..... 40 00
 Fry, Geo. W., Mo., Neb. Suf..... 50 00
 Galley, George W., Neb., Neb. Suf..... 23 00
 Gillen, J. A., Iowa, t. 30 00
 Gibbons, John F., Minn., t..... 10 00
 Greenwood, Sr. Mary, Wash. t..... 1 00
 Gray, Albert, Neb., t..... 20 85
 Grant, Mary H., Cal., real estate.....\$400 00
 Greene, Morris M., Cal., t150 00
 Greer, A. D., Iowa, t..... 40 00
 Greer, A. D., Iowa, ponies.....\$40 00
 Giengar, Sr., Texas, t..... 32 00
 Griffiths, John, Iowa, t. 1 00
 Gunsolley, J. F., Iowa, t. 5 00
 Gunsolley, J. A., Iowa, t. 20 00
 Harris, Sr. Peter, Mo., t. 3 40
 Hastings, Agnes E., Wash. t..... 12 00
 Hansen, Oliver, Oregon, Int..... 25 00
 Hailey, Arthur, Mo., t..... 24 00
 Hart, Annie C., Cal., t..... 7 45
 Haynes, F. T., Ill., t..... 20 00
 Hartwell, Sr. L. A., Iowa, o..... 10 00
 Hadley, Geo. M., t..... 5 00
 Hanna, Anna W., Ohio, t. 6 00
 Harris, D. L., t suit..... 25 00
 Hayer, Ella B., Iowa, t. 5 00
 Hayer, Oliver, Iowa, o..... 15 00
 Hanna, Henry, Ind., t..... 4 00
 Hawley, A., Mo., t..... 5 00
 Hawley, Gid., Iowa, o..... 1 00
 Hawley, Mary, Iowa, o. 1 00
 Hayer, Hugh, Mo., t..... 5 00
 Hamilton, J. A., Neb., t.300 00
 Hailey, Artilla, Mo., t..... 4 00
 Hayer Hans, Iowa, t..... 50 00
 Hansen, Dr. J. H., Io., t. 59 50
 Henderson, A. F., Minn., t..... 6 00
 Herald Office account.....994 18
 Herald Office on boat fund.....600 00
 Heavener, Sr. R., Ill., t. 1 00
 Hibbard, Geo. H., Ill., loan..... 650 00
 Hinderks, Sr. Mary A., t. 50 00
 Hiatt, Sr. S. L., Iowa, t. 1 25
 Hitchcock, Abigail M Ill., t..... 20 00
 Hill, Geo., Neb., t..... 10 00
 Hicks, Bro. T. A., Wash. t 3 75
 Hiron, Jane, Iowa, t..... 1 60
 Hickman, N. E., Tenn., o 10 00
 Howard, Anna D., Mich., t..... 3 00
 Hopkins, W. A., Iowa, o. 10 00
 Holmes, Sr. D. M. and daughter, Wash. t..... 10 00
 Holmes, John and Mary, Wash. t..... 13 20
 Hopkins, Ada, Iowa, t..... 3 92
 Howey, Mattie, Dak., t. 3 00
 Hunstman, Sr. Sarah J., Iowa, t..... 2 00
 Huey, J., Mo., t..... 2 00
 Humble Helpers' Society Iowa, t..... 1 00
 Interest on Bills Receivable.....177 57
 Irvington, California, Saints o..... 1 30
 Jacob's, Oden, Iowa, o.....100 00
 Jackson, L. B. per J. W., Ark., t..... 5 00
 Jacobsen, A., Mo., t..... 15 00
 Jackson, Alfred, Iowa, o. 1 00
 Jackson J. W., Ark., o. 20 00
 Jarvis, John, Iowa, Neb. Suf..... 50 00
 Jones, Chas H., T. Suit.. 1 00
 Jones, Henry, Neb., t..... 20 00
 Jones, Margaret, Mo., Neb. Suf..... 50 00
 Jones, Mattie, Mo., t..... 2 00
 Johnson, Chas R., t..... 5 00
 Johnson, Robert, Iowa, loan.....700 00
 Julien, Louisa L., Cal., t. 50 00
 Julien, Louisa L., Cal., loan.....200 00
 Julien, J. S., Cal., t.....100 00
 Julien, J. S., Cal., loan.....400 00
 Keck A. J. and Agnes, Ill., t..... 5 00
 Kelley, Winfred B., Iowa, t..... 75 00
 Kelley, Jas M., Iowa, o. 25 00
 Kelley, E. L., Iowa, t..... 50 00
 Kelley, C. B., Iowa, t..... 10 00
 Kewanee District, John Chisnall, agent..... 27 00
 Kinsey, Charles, Cal., t. 75 00
 Kier, Jas F., Ill., t..... 16 00
 Killebrew, M. J., t..... 5 00
 King, John T., Mo., t..... 50 00
 Krahl, David, Mo., t..... 18 50
 Lacey, Mrs. N. P., Neb., t..... 2 10
 Lachapelle, Mrs. M. S. D., o..... 5 00
 Lance, S. C., Mo., t..... 10 60
 Laughlin, Mrs. S. E., Io., t..... 10 70
 Lawn T. J., Cal., o..... 1 50
 Layton, Mrs. J. W., Mo., t..... 50 00
 Lewis, M. D., Iowa, t..... 50 00
 Lewis, Maggie, Io., Neb. Suf..... 25 00
 Lewis, Mary A., Io., real estate \$500 00, loan.....400 00
 Lewis, Sr. Alida, Mo., t. 24 00
 Lindorf, H., Mo., t..... 5 00
 Lipencott, Janna S., Neb., t..... 10 00
 L'Homeidieu Frank L., Iowa, t..... 10 00
 Little Sioux district, D. Chambers, agent..... 300 00
 London, Ontario, district, E. K. Evans, agent.....411 31
 Longfield, Dr. J., Mo., t... 80 00
 Mason Henry D., Mont, t..... 5 00
 Hickman, N. E., Tenn., o 10 00
 Maloney R. M., O. T., t. 4 50
 Martin, Nettie, Mo., t..... 2 40
 Martin, Nellie, Iowa, t.... 4 80
 Massachusetts district, Richard Bullard, ag nt100 00
 Mackenzie, Maggie M., Ohio, t..... 5 00
 Mackenzie, Maggie M., Ohio, o..... 25 00
 McGahen, Fannie P., Ill., t..... 3 25
 McIlvaine, Geo. H., Mo., t..... 5 00
 McDonald, F. M., Iowa, t..... 7 00
 McClain, J. M., I. T., t. 2 50
 Minnesota district, W. W. McLeod, agent..... 30 00
 Morrison, Sr. Jennie E., Mo., t..... 10 00
 Morrison, Lulu, Cal., o..... 1 00
 Miller, Ebenezer, Ohio, t. 15 00
 Minthorn, Geo B., Io., t. 3 50
 Mills, Fred B., Cal., t..... 30 00
 Miller, Nancy J., Io., o..... 1 00
 Minor, Mary, Oreg., t..... 6 00
 Moutana District, per J. E. Rose, agent..... 99 50
 Moore, Mahala, Cal., o. 20 00
 Morris, Taos, Minn., t. 10 00
 Morris, A. P., Oreg., t. 163 00
 Morris, Polly A., Oreg., t.300 00
 Mussel, F. F., Mo., Neb. Suf..... 25 00
 Nevert, Mrs. Gay, Kan., t. 3 60
 Neal, Jennie V., Tex., t. 1 00
 Nelson, C. C., Mo., t..... 25 00
 Nelson, Robert, Mo., t. 10 00
 Nelson, Jos. R. and Sue J., Pa., t..... 10 00
 Nelson, Jacob, Mo., t. 55 00
 Nelson, Andrew, Mo., t. 10 00
 N-vada District, D. I. Jones, agent.....173 85
 Nebraska drought sufferers, by W. R. Pickering, Ind Ter..... 50 00
 Newlin, J. A., Io., t..... 15 00
 Nebraska drought sufferers, per Mrs. Palfrey, t. 1 00
 New Hope, Virginia, Dist., per Isaac Coffman, agent..... 91 45
 Nicholson, D. F., and Minnie, real estate, t.....\$3,000 00
 Nichols, Augusta, Mo., t. 10 00
 Nixon, Emma, Io., t..... 1 25
 Northeast Mo. Dist., J. T. Williams, agent.....175 50
 Notaway Dist., R. K. Ross, agent.....354 35
 Northern Cal. Dist., C. A. Parkin, ag nt..... 320 00
 Nosker, Mary E., Oreg., t. 5 00
 Nunley, E. W., Tex., t. 50 25
 Nunley, E. W., Tex., o. 40 45
 Jehring, Robt., Mo., t. 10 00
 Olsen, Dollie, Io., t..... 2 00
 Ordway, B. F., Ill., t..... 20 00
 O'Thomason, Frank, Kansas, t..... 5 00
 Page, Sr. Eliza G., Io., t. 15 65
 Patten, J. F., S. Dak., t. 25 00
 Patten, N. M., S. Dak., t. 25 00
 Palfrey, Sr. F., Mo., t. 4 00
 Pett, Wm., Io., o..... 65 00
 Pett, Oliver, Io., o..... 1 00

Table of financial entries including names and amounts, such as Perry, Mary A., Mo., Dak. 25; Peterson, Mary, Wyo., t. 5 00; Tanner, Sarah, Mo., Neb. 25; etc.

EXPENDITURES.

Table of expenditures including 'By balance amount due Bishop, March 1, 1895', 'Account Receivable, T. W. S.', 'Alabama Dis. Geo. O. Sellers, agent', etc.

Table of financial entries including names and amounts, such as Booker, W. J., Ala., f. 96 00; Bond, M. H., Ohio, ex. 45 00; Griffiths, G. T., Ohio, ex. 299 00; etc.

Table of financial entries including names and amounts, such as Peterson, J. W., Wis., ex. 40 00; Phelps, Levi, Mich., ex. 20 00; Pittsburg and Kirtland Dist., F. Criley, agent, 200 00; etc.

Table of financial entries for the Herald Office, including names like Wahlstrom, Ware, Waterman, and various amounts.

HERALD OFFICE ACCOUNT.

Main table of financial entries under 'HERALD OFFICE ACCOUNT', including receipts and expenditures with names and amounts.

Table of financial entries for 'BISHOP'S AGENTS' REPORTS', including names like Jacob Kasner, Kate Helm, and amounts.

BISHOP'S AGENTS' REPORTS OF TITHES AND OFFERINGS.

Table of financial entries for 'BISHOP'S AGENTS' REPORTS', including receipts and expenditures with names and amounts.

ALABAMA. ALABAMA DISTRICT.

Table of financial entries for 'ALABAMA. ALABAMA DISTRICT', including receipts and expenditures with names and amounts.

MOBILE DISTRICT.

Table of financial entries for 'MOBILE DISTRICT', including receipts and expenditures with names and amounts.

AUSTRALIA.

TUNCURRY DISTRICT.

John Wright, Agent.

Receipts.

Table with 2 columns: Name and Amount. Includes Tuncurry Branch, Sr. J. Rankin, Sr. C. Avery, Sr. A. Colvin, Sr. W. Taylor, Sr. S. McLaren, John Wright, A. Colvin, J. Magennis, Sr. J. Kaler.

Hamilton Branch.

Table with 2 columns: Name and Amount. Includes C. A. Davies, H. Broadway, T. Discou, A. Webster, John Purvis, Wm. Broadbent, Sr. E. Cox, Sr. Sarah Bateson, G. D. Wrightson, E. L. Kelley, Bishop.

Expenditures.

Table with 2 columns: Name and Amount. Includes Elder John Kaler, Elder Gomer Wells, Sundry expenses, Elder C. A. Butterworth, By balance due agent, March 1, 1894.

To balance due church, March 1, 1895.

AUSTRALIA.

VICTORIA DISTRICT.

David Craig, Agent.

Receipts.

Table with 2 columns: Name and Amount. Includes To balance due church, January 1, 1894, Mrs. Walters, E. L. Kelley, Bishop, Sr. Anderson, Bro. Butterworth, Sr. Sarah Craig, James D. Craig, Wm. Craig, Sr. Emerson, Bro. H. Griffiths, Bro. G. W. Hailey, Sr. Lane, Sr. Trembath, Bro. Trembath, Sr. Wiffen, Bro. A. Woolley.

Expenditures.

Table with 2 columns: Name and Amount. Includes Sr. Butterworth, Bro. Butterworth, Expense, small pocket ledger.

Balance due church, January 1, 1895.

CALIFORNIA.

CENTRAL DISTRICT.

Albert Page, Agent.

Receipts.

Table with 2 columns: Name and Amount. Includes To balance due church, March 1, 1894, Mary Clark, Mary A. Twaddle, Mamie Brington, M. H. Gray, Bro. and Sr. J. F. Barton, Hulda Blackleach, Henry Burgess, Daniel Brown, John Swenson, E. L. Kelley, Bishop, Albert Page, Iantha B. Stillwagon.

Expenditures.

Table with 2 columns: Name and Amount. Includes Sr. Rhoda Lawn, E. L. Kelley, Bishop, By correction, per agent, on former balance.

To balance due church, March 1, 1895.

CALIFORNIA.

NORTHERN DISTRICT.

Chas. A. Parkin, Agent.

Receipts.

Table with 2 columns: Name and Amount. Includes Balance due church, March 1, 1894, Mrs. G. F. Brown, Sarah J. Calderwood, J. S. Higgins, John and Mary Saxe, John Driver, S. Stivers, Jennett Crabb, W. A. and M. L. Douglas, Sadie Frakes, Julia R. Short, Willie and Lizzie Collins, S. M. Nightingale, W. H. Bloom and wife, From Tahiti Saints per M. H. Forscutt, Sr. E. Lowrie, Phoebe Biglow, Sr. L. M. Darrow, Sister F. Smith, Sister W. O. Skinner, Sister Bertha Skinner, Arden Skinner, Ruth Skinner, S. Wyatt, Laura S. Frakes, Amelia Thomas, Chrilla Cooper, Mrs. J. W. Steele, Nettie M. Richardson, Lizzie Driver, Charles Alma Parkin, Nora Gibbs, F. W. Wille and wife, Sister M., Ella Cooper Knox, Friend of tithing per Sr. J. A. Anthony, Sister J. A. Anthony, James Askew, J. G. Young, Walter Culp, Sr. J. C. Cross, Emily Culp, Sister H. M. Williams, Mahala D. Moore, Olive M. Williams, Mary Lea, Alice Perey, Anna Millgate, Christina Blair, Chas. E. Crumly, Susan M. White, Sr. S. F. Gallehn, Sr. Lulu Russel, Sr. I. Russel, Sr. Sarah Price, Wm R. McLean, Mrs. Ella Lytle, Sr. Page of Santa Rosa, Sr. Rhoda Cooper, Rosa, Sr. L. C. Knight, Wm. O. Skinner, Sr. M. J. Pomroy, Sr. C. Cockerton and wife, E. L. Kelley, Bishop, boat fund.

Expenditures.

Table with 2 columns: Name and Amount. Includes Sr. E. Gibson, Sr. Harris, Sr. Baly, Sr. P. Corring, Sr. Scott, Sr. M. J. J., Advanced San Bernardino branch for taxes, Sr. B. own, R. R. Dana, ex. real estate, taxes, Poor, W. Gibson, ex., D. L. Harris, ex., Gospel wagon, Joseph Burton, ex., Money orders, stationer, etc., Northern California district, C. A. Parkin agt., per order, E. L. Kelley, Chas. Baly, ex.

Expenditures.

Table with 2 columns: Name and Amount. Includes Expense, fares, discount, stationery, etc., John Roberts, Sr. Hunt, Sr. J. F. Burton, Sr. A. Haws, Sr. W. F. Nelson, Sr. Ann Bolton, Aldert Beach, Sr. H. L. Holt, Gordon E. Deuel, L. W. Taylor, Jos. F. Burton, J. W. Wight, Bishop E. L. Kelley, M. H. Forscutt, J. H. Lawn, J. C. Clapp's family, Geo. H. Lunham, Thos. Daley and wife, Gus Belmont, Wm. Potter and wife, John B. Ponner, M. B. Skinner, Albert Haws, "Evanelia" boat fund.

Expenditures.

Table with 2 columns: Name and Amount. Includes Balance due church, March 1, 1895.

CALIFORNIA.

SOUTHERN DISTRICT.

Chas. Baly, Agent.

Receipts.

Table with 2 columns: Name and Amount. Includes Samuel H. Eye, E. F. Shupe, Dora Shupe, Leon Shupe, Catherine Wells, E. B. Jamison, Mary Brannon.

Table with 2 columns: Name and Amount. Includes A. J. Danson, Sr. S. H. Howland, Sr. C. Smith on sect., Sr. Jennie Smith, A. Sister, Wm. Reynolds, Wm. Coons, Sr. Hermina Adams, A. Sister, Sr. Berhardt, Cora Van Fleet, Doctor Clark, Ollie Aimes, A. Sister, Hugh Thornton, Bro. and Sr. Greenman, Rent of church property, Elsie B. Ford, R. V. Selton, A. Sister, Gaston Hendrickson, Sr. C. Loomis, Frank Burton, Harriet Roberts, Sr. Minta Johnson, Robbie Howland, Alex. Wiscom, San Bernardino branch, Sr. Brown, E. L. Kelley Bishop, Catherine Westphall, Nelson Van Fleet, Frank Lippy, Sr. W. Balle, Frank Van Fleet, Albert Carmichael, Stephen Penfold, Henry Patterson, Sr. Jane Littlefield, G. W. Clark, Tiny Salter, Mabel Earle, Moroni M. Green, C. H. Best, Maria Thompson, Elias B. Porter, R. P. Livingston, Sr. Freeman, Annie Bedford, Addie Mathews, Joseph Chester, Jertha Scott, Hannah Gilbert, Wm. Schade, Geo. Wiscom, Clara Best, Flora Best, Mary Betts, Sr. Pool, Sr. Crow, Geo. Wymann, Geo. Walker, Nancy Thompson, Bro. and Sr. Orth, Th. s. Carter, Annie Reynolds, Sr. Rowen, A. M. Boren, Henry Panky.

Expenditures.

Table with 2 columns: Name and Amount. Includes Sr. E. Gibson, Sr. Harris, Sr. Baly, Sr. P. Corring, Sr. Scott, Sr. M. J. J., Advanced San Bernardino branch for taxes, Sr. B. own, R. R. Dana, ex. real estate, taxes, Poor, W. Gibson, ex., D. L. Harris, ex., Gospel wagon, Joseph Burton, ex., Money orders, stationer, etc., Northern California district, C. A. Parkin agt., per order, E. L. Kelley, Chas. Baly, ex.

Expenditures.

Table with 2 columns: Name and Amount. Includes Sr. E. Gibson, Sr. Harris, Sr. Baly, Sr. P. Corring, Sr. Scott, Sr. M. J. J., Advanced San Bernardino branch for taxes, Sr. B. own, R. R. Dana, ex. real estate, taxes, Poor, W. Gibson, ex., D. L. Harris, ex., Gospel wagon, Joseph Burton, ex., Money orders, stationer, etc., Northern California district, C. A. Parkin agt., per order, E. L. Kelley, Chas. Baly, ex.

Expenditures.

Table with 2 columns: Name and Amount. Includes To balance due church, March 1, 1895.

COLORADO.

COLORADO DISTRICT.

James Kemp, Agent.

Receipts.

Table with 2 columns: Name and Amount. Includes Samuel H. Eye, E. F. Shupe, Dora Shupe, Leon Shupe, Catherine Wells, E. B. Jamison, Mary Brannon.

Table with 2 columns: Name and Amount. Includes Hutchinson, Rolland Ewart, Frances Kemp, Joseph Graham, Elizabeth Elliott, James Kemp, Antonito, C. B. Moyers, Buena Vista, W. R. Steele, Sterling, G. E. McConley, Susie Boyd, Mary A. Boyd, Rocky Ford, James W. Jones, Nebraska, Wm C. Smith, E. L. Kelley, Bishop.

Expenditures.

Table with 2 columns: Name and Amount. Includes E. L. Kelley, Bishop, F. M. Kemp, E. J. Chatburn, James Kemp, Expenses, miscellaneous, J. W. Briggs, By balance due agent, March 1, 1894.

Receipts.

Table with 2 columns: Name and Amount. Includes By balance due agent, March 1, 1895.

ENGLISH MISSION.

HERALD ACCOUNT.

Receipts.

Table with 2 columns: Name and Amount. Includes To balance due church, February 1, 1894, 50 Heralds for year, 30 Hopes for the year.

Expenditures.

Table with 2 columns: Name and Amount. Includes Conference expenses, Traveling expenses, Bro. Cahill, ex. clothing, Statistical reports, forms, etc.

Expenditures.

Table with 2 columns: Name and Amount. Includes To balance due church, February 1, 1895.

ENGLISH MISSION.

Thomas Taylor, Agent.

Receipts.

Table with 2 columns: Name and Amount. Includes To balance due church, February 1, 1894, Edward Couch, Plymouth, Alexander Downe, Sr. Joannah James, Susan Boynes, Elizabeth Middolls, Frank Swann, Birmingham, Charles Tyler, Birmingham, Edward Mathews, Birmingham, Sr. Matilda Newey, Birmingham, Mary Ann Fallows, Birmingham, Stafford branch Mite Fund, Joseph M. Greenwood, Stafford, John Dyer, Stafford, London branch, David Oakman, London, Ellen Oakman, London, Frederick Armstrong, Manchester, Jane Baly, Manchester, Simon Holmes, Clay Cross, Geo. Henry Holmes, Clay Cross, Robert Roland, Clay Cross, Thomas Paxton, Leeds, Bro. Herberts, Leeds, William Eccleston, Leeds, S. Frances Eccleston, Leeds, Henry Sharpe, Leeds, Walter Aveyard, Leeds, Henry Broad, Broadcliff, Henry Wilson, Sen., Broadcliff, Sr. Berhart, Henry Wilson, Jr., Stephen Stempson, Ireland.

Expenditures.

Table with 2 columns: Name and Amount. Includes To balance due church, March 1, 1895.

ILLINOIS.

KEWANEE DISTRICT.

John Chisnall, Agent.

Receipts.

Table with 2 columns: Name and Amount. Includes To balance due church, March 1, 1894, J. W. Bean, Maria Grice, John Chisnall, Mary Ann Atkinson, John H. Norris, W. P. Terry, Samuel Garland, D. S. Holmes, Kewanee Mite Society, Bro. and Sr. A. J. Keck, Rebecca Bevans, Henry Norris, Hester Cool, Wm. Richards, Marion Arnold, Eliza Thorpe, James Lord, Samuel Adams, A. Brother, Martha Martin, D. C. Smith, W. C. Temple, Hannah Terry, J. D. Jones, Elizabeth Minter, Wm. Norris, I. W. Hutchins, Mary Higginson, Alma Whitehouse, Mary C. Epperly, Thos. Whitehouse, Sen., Sr. Hardiman, Maria Vance.

Expenditures.

Table with 2 columns: Name and Amount. Includes Sister Wheeler, Sister Short, Bishop E. L. Kelley, E. E. Wheeler, Poor.

Table with 2 columns: Name and Amount. Includes Thomas Mark Nicholls, Broadcliff, Wm. Mice, Broadcliff, Emily Wilson, Broadcliff, Mary Greenway, Broadcliff, Edward Tucker, Broadcliff, Wm. Tucker, Broadcliff, Thos. Westley, Walsall, Sr. Ann Westley, Walsall.

Expenditures.

Table with 2 columns: Name and Amount. Includes E. L. Kelley, Bishop, Adolphus Edwards, Poor account, Expense, money orders, postage, etc.

To balance due church

Table with 2 columns: Name and Amount. Includes February 1, 1895.

ILLINOIS.

KEWANEE DISTRICT.

John Chisnall, Agent.

Receipts.

Table with 2 columns: Name and Amount. Includes To balance due church, March 1, 1894, J. W. Bean, Maria Grice, John Chisnall, Mary Ann Atkinson, John H. Norris, W. P. Terry, Samuel Garland, D. S. Holmes, Kewanee Mite Society, Bro. and Sr. A. J. Keck, Rebecca Bevans, Henry Norris, Hester Cool, Wm. Richards, Marion Arnold, Eliza Thorpe, James Lord, Samuel Adams, A. Brother, Martha Martin, D. C. Smith, W. C. Temple, Hannah Terry, J. D. Jones, Elizabeth Minter, Wm. Norris, I. W. Hutchins, Mary Higginson, Alma Whitehouse, Mary C. Epperly, Thos. Whitehouse, Sen., Sr. Hardiman, Maria Vance.

Expenditures.

Table with 2 columns: Name and Amount. Includes Sister Wheeler, Sister Short, Bishop E. L. Kelley, E. E. Wheeler, Poor.

To balance due church

Table with 2 columns: Name and Amount. Includes March 1, 1895.

ILLINOIS.

NORTHERN DISTRICT.

Thomas Hougas, Agent.

Receipts.

Table with 2 columns: Name and Amount. Includes To balance due church, March 1, 1894, Mrs. Robert Heavener, Christine Johnson, Hulda O. Fogg, Isabelle Hawks, C. D. Carter, Sr. Berhart, Andrew Hayer, Mr. and Mrs. Wm. Strange, Mrs. E. Castins, John Hougas, Thomas Hougas, Nettie I. Heavener, Oden Jacobs, Wm. Kelso, Louis Strickland, Sister Strickland, John F. Cooper, Eric Johnson, Milo A. Gavitt, Mary Weld, Austin Hayer, Mary J. Williams, Abbie Brunson, Sr. Alice Heavener, H. Ida Pearson, Johanna Dalton, F. G. Pitt.

Expenditures.

Table with 2 columns: Name and Amount. Includes To balance due church, March 1, 1895.

ILLINOIS.

NORTHERN DISTRICT.

Thomas Hougas, Agent.

Receipts.

Table with 2 columns: Name and Amount. Includes To balance due church, March 1, 1894, Mrs. Robert Heavener, Christine Johnson, Hulda O. Fogg, Isabelle Hawks, C. D. Carter, Sr. Berhart, Andrew Hayer, Mr. and Mrs. Wm. Strange, Mrs. E. Castins, John Hougas, Thomas Hougas, Nettie I. Heavener, Oden Jacobs, Wm. Kelso, Louis Strickland, Sister Strickland, John F. Cooper, Eric Johnson, Milo A. Gavitt, Mary Weld, Austin Hayer, Mary J. Williams, Abbie Brunson, Sr. Alice Heavener, H. Ida Pearson, Johanna Dalton, F. G. Pitt.

Expenditures.

Table with 2 columns: Name and Amount. Includes To balance due church, March 1, 1895.

Geo. Scheidecker..... 5 00
Edward Teale and wife... 10 00
\$689 29

Expenditures.

F. G. Pitt.....\$300 00
C. H. Burr.....210 00
E. M. Wildermuth.....180 00
George Graves..... 15 00
J. B. Roush..... 5 00
P. O. orders and stamps... 2 25

By balance due agent
March 1, 1895.....\$ 22 96

ILLINOIS.

SOUTHERN DISTRICT.

William A. Kelley, Agent.

Receipts.

T. C. Kelley, t.....\$ 5 00
W. R. Hill..... 15
John Bozarth, t..... 2 00
M. J. Johnson, t..... 1 35
R. Y. Smith, t..... 5 00
F. M. Davis, t..... 10 00
W. A. Kelley, t..... 1 50

Expenditures.

T. C. Kelley.....\$ 10 00
F. M. Slover..... 10 00
\$ 20 00

To balance due church
March 1, 1895.....\$ 5 00

INDIAN TERRITORY AND NORTHERN TEXAS.

T. J. Sheppard, Agent.

Receipts.

To balance due church
March 1, 1894.....\$ 3 50
T. L. Manning, Manchester, t..... 1 00
H. T. McClain, Manchester, t..... 25 00
E. L. Henson, Oscar, t..... 5 00
H. C. Gooch, Oscar, t..... 10 00
Mark Gooch, Oscar, t..... 05
Robert Ballantine, t..... 1 00

Expenditures.

T. J. Sheppard, family...\$ 30 00
Balance due church
March 1, 1895.....\$ 15 55

INDIANA.

SOUTHERN DISTRICT.

James M. Scott, Agent.

Receipts.

To balance due church
March 1, 1894.....\$ 11 59
E. L. Kelley, Bishop, t.....212 50
A. L. Yingling and wife,
M. Yingling, t.....327 00
Nancy A. Kelley, t..... 6 00
Althea Scott, t..... 10 00
Edith Wren, t..... 12 00
Martha Persinger, t..... 6 00
Ida Sappenfeld, t..... 1 10
Deibert O. Sappenfeld, t..... 25
Bessie M. Cullough, t..... 2 55
Emma J. Carmichael, t..... 1 64
Nancy A. Wheeler, t..... 5 00
Jacob Ford..... 1 00
Joseph H. Chappelow, t..... 70
Ella Perkins, t..... 50
Elizabeth Schamel, t..... 25
Samuel M. Scott, t..... 25
Lou Schamel, t..... 20
Edward Rudicil, t..... 1 50
Flora Rudicil, t..... 1 50
Charley Sappenfeld, t..... 50
Elizabeth A. Brown, t..... 1 50

Expenditures

Sr. V. D. Baggerly.....\$ 21 00
Sr. James M. Scott.....205 11
Sr. Geo. Jenkins..... 128 00
Traveling expenses of
agent..... 3 30
James G. Scott..... 11 50
Postage stamps..... 2 55
Paper..... 50
I. P. Baggerly..... 2 25
Clothing of agent..... 16 00
M. T. Short..... 5 00
Hall rent for preaching... 1 22
Poor..... 3 65

Balance due church
March 1, 1895.....\$ 3 41

IOWA AND ILLINOIS.

STRING PRAIRIE AND NAUVOO DISTRICT.

J. H. Lambert, Agent.

Receipts.

To balance due church
March 1, 1894.....\$ 55 20
Henry Kestner, t..... 10 00
Fred Johnson, t..... 10 00
Hatti J. Lambert, t..... 37 15
Martha M. Cruze, t..... 1 50
H. T. Pitt, t..... 10 00
Sarah Willson, t..... 3 50
C. Clark, t..... 1 00
Bessie Lock, t..... 50
C. A. Swanson, t..... 5 00
R. Lambert, o..... 10 00
Wentrose Sewing Society, o..... 5 00
R. D. Williams, t..... 1 00
D. T. Williams, t..... 10 00
J. and J. Richardson, t..... 5 00
Nellie Sargent, o..... 1 00
Daniel Tripp, t..... 16 00
G. P. Lambert, t..... 30 00
Ida Cameron, t..... 2 00
Anna Gibson, o..... 1 00
James McKiernan, t..... 5 00
James Richardson, o..... 7 00
Parley Batten, o..... 2 00
C. M. Haverson, o..... 2 00
Sarah Bowers, o..... 1 50
G. and O. Camron, o..... 9 30
Alice Jacobs, t..... 5 00
Louis Morris, t..... 3 00
John Brannan, t..... 15 00
Evers Louis, t..... 3 00
John Jerries, t..... 12 00

\$279 65

Expenditures.

J. H. Lambert.....\$ 1 75
J. C. Crabb..... 15 00
Chas. Willie, Sec., ex..... 1 65
John Mires..... 2 00
James McKiernan, f.....190 00
G. H. Hilliard..... 2 50
Geo. Omen..... 8 00
Mary McKabe..... 6 75
Lafayette McClintchen..... 2 00

\$229 65

To balance due church
March 1, 1895.....\$ 50 00

IOWA.

DECATUR DISTRICT.

David Dancer, agent.

Receipts.

To balance due church
March 1, 1894.....\$ 62 76
D. Campbell..... 35 00
M. M. Turpen..... 25 00
John E. Anderson, t..... 50 00
E. L. Kelley, Bishop.....1,190 00
Jessie Cave, t..... 13 50
James Allen, t..... 38 15
James Allen, o..... 5 00
House rent..... 52 00
Clara A. Cochran, t..... 5 60
Ann Boden, o..... 10 00
Eliza Wight, t..... 12 40
Estella Wight, t..... 14 00
Mary A. Hawkins, t..... 5 00
Alice and Jessie Dancer, t.....100 00
Eliza A. Shaw, o..... 1 00
Eliza A. Shaw, t..... 5 00
W. A. France and wife, t..... 53 00
A. J. Blakesley, t..... 1 00
Lewis Fowler, t.....297 00
Lucy L. Resseguaie, t.....125 80
Mary A. Bennett, t..... 1 00
G. S. Wightman, t..... 5 00
J. M. Fletcher, t..... 1 00
F. E. Cochran, t..... 14 50
Susie L. Mader, t..... 16 50
Mary Mader, o..... 5 00
T. R. Allen, t..... 1 00
A. Hime, t..... 12 20
L. P. Bosworth, t..... 10 00
Bessie Braby, t..... 10 00
L. N. W. Cooper, t..... 52 85
Alice France, t..... 10 00
A. M. Crofford, t..... 20 00
S. Atkinson, t..... 2 89
Mary A. Allen, o..... 1 00
Andres Anderson, t..... 20 00
John Scott, t..... 20 00
C. F. Church, t..... 14 00
A. M. Chase, t..... 85
W. W. Scott, t..... 10 00
Sina Wight, t..... 20 00
John R. Allen, t..... 6 50
Thos. Wise, t..... 2 00
Catherine Jones, t..... 2 00
Carrie R. Nelson, t..... 2 50
Thos. Loach, t..... 20 00
Sarah E. Fisher, t..... 5 00
Louisa Harvey, t..... 10 00

Mary E. Hall, t..... 8 15
Roxanna Gaylord, t..... 17 07
Luvanna Roberts, t..... 6 00
Stephen Woods, t..... 20 00
Jane Stanley, t..... 10 00
Martha Lester, t..... 10
Ella Barrett, t..... 3 00
Sally E. Church, o..... 2 00
E. B. Morgan, t..... 25 00
James Wilkinson..... 10 00
Sr. Wilkinson, t..... 1 00
Clara Bailey, t..... 2 00
Celia Bailey, t..... 2 51
Bessie Braby, o..... 5 00
Newton Julian, t..... 09
A. J. Blakesley, o..... 50
David Dancer, t.....350 00
R. S. Salyards, t..... 2 00
T. J. Burch, t..... 25 00
Jessie M. Smith and Alice
P. Dancer, t.....1,500 00
M. B. Williams, t..... 7 00
John H. Post, t..... 2 00
Rutilla O. Lester, t..... 1 00
J. M. Fletcher, t..... 75
Joseph La France, t..... 5 00
Richard Ellis, t..... 15 00
Mary A. Allen, o..... 1 00

\$4,432 17

Expenditures.

R. M. Elvin, f.....\$ 60 00
R. M. Elvin, ex..... 27 04
Wm. Waterman, f.....191 00
C. Scott, f.....360 00
L. P. Baggerly, f..... 354 00
J. R. Lambert, f.....300 00
J. W. Gillen, f..... 60 00
A. J. Moore, t.....49 98
M. M. Turpen, f.....325 00
F. A. Smith, f.....330 00
I. N. Roberts, f.....252 10
F. M. Weld, f.....183 00
E. A. Stedman, f.....180 00
M. M. Turpen ex..... 20 00
A. D. Greer, ex..... 25 00
H. N. Snively, ex..... 6 75
S. V. Bailey, ex..... 2 50
Margaret Stewart.....215 15
Mary E. Weeks..... 20 00
M. A. Gallop..... 31 31
Sr. Hooks..... 30 73
Wm. A. Downey..... 2 00
John Shippy..... 5 00
Expense..... 05
A. Rodger..... 10 00

\$2,992 61

To balance due church
March 1, 1895.....\$1,439 56

IOWA.

DES MOINES DISTRICT.

W. C. Nirk, Agent.

Receipts.

To balance due church
March 1, 1894.....\$ 70 52
Henry Pratt..... 10 00
Sheldon Armstrong..... 1 00
John Walters..... 10 00
Wood Rams..... 1 00
J. C. Reams..... 70 00
H. V. McRenny..... 2 00
Luisie Doss..... 4 50
William Johnson..... 4 00
J. W. Morgan..... 1 50
Elizabeth Robinson..... 2 00
Ida M. Morgan..... 50
T. G. Hughes..... 5 00
C. B. Brown..... 6 50
E. C. Clark..... 1 00
W. T. L. Lane..... 1 00
Wm. Park..... 78 10
Ignatz Walter..... 50 00
E. C. Hand..... 80 00
Nelle Payer..... 7 00
N. P. Park..... 17 50
Rebecca Jamison..... 2 87
H. A. Hartshorn..... 20 00
James Prosser..... 3 00
Thomas Shockley..... 5 00
Sarah E. Bouton..... 5 00
C. E. Loughline..... 4 39
Emma Marsh..... 2 00
Wm. McCoye..... 10 00
Lucy C. Doss..... 1 39
Thomas Simms..... 50
Alpea Burrell..... 5 00
Ella Sanford..... 4 00
T. W. Mowery..... 1 00
Mary A. Mowery..... 1 60
John M. Mink..... 65 00
Frank Burrell..... 5 00
Mattie Hughes..... 3 75
S. B. Hartshorn..... 45 00
Dinah Needham..... 1 50
Jennie Pyle..... 50
J. F. Miller..... 5 00
John Sayer..... 5 00
Philip Shimmel.....100 00
F. Walter..... 25 00
Wm. I. Hand..... 15 00
S. E. Burrell..... 4 00
T. M. Walter..... 25 00

To balance due church
March 1, 1895.....\$ 70 90

Eli Hayer..... 18 00
Lizzie Sheeler..... 6 30
Anna M. Nirk..... 5 00
Mary Bouton..... 2 00
Sarah Bouton..... 2 00
Emma Needham..... 5 00
Thomas Robinson..... 5 00
Lizzie Robinson..... 2 00

\$833 53

Expenditures.

E. L. Kelley Bishop.....\$695 00
C. Scott..... 23 50
O. B. Thomas..... 3 62
D. M. Radd..... 40 00
Alexander Smith..... 10 00
F. A. Smith..... 27 01
F. M. Weld..... 6 00
N. Stamm..... 5 00

\$810 12

To balance due church
March 1, 1895.....\$ 23 71

IOWA. EASTERN DISTRICT.

John Heide, Agent.

Receipts.

To balance due church
March 1 1894.....\$123 14
John McRae..... 18 00
Phebe McRae..... 80
Roy Shippy..... 3 30
C. G. Dykes..... 20 00
Louisa Myat..... 5 00
Mary Hinds..... 4 40
Emma Steckle..... 3 43
Susan Green..... 11 00
Etta Peters..... 10 85
Lizzie Haller..... 25 33
George Jackson..... 50 00
Mirtie and Myrie Dewalt..... 50
Bro. and Sr. Dewalt..... 20 00
Frances Breedon..... 4 25
D. L. Palsgrove..... 10 30
J. K. Palsgrove..... 1 20
Bro. and Sister Frank
Wilson..... 10 00
Anna Sutton..... 10 00
Sr. Reuben Green..... 30 00
Mr. T. F. and Sr. Lucy
Schrunk..... 13 00
C. S. Shippy..... 5 00
Mary A. Marks..... 10 00
Bro and Sr. James Goodrich..... 10 00
Mary Peck..... 5 00
Dexter Beal..... 1 00
Celia Beal..... 1 00
Rebecca Shippy..... 5 00
Addie Shippy..... 1 00
L. ura Fuhr..... 50
James Bradley..... 10 00
Amos Heide..... 50
Mary R. Ayers..... 3 00
Ella Schrunk..... 8 00
Cora Hand..... 5 00
Sr. Hamilton..... 50
M. M. Kelsall..... 10 00
John Heide..... 10 00
J. R. Sutton..... 5 00
Milton Teepie..... 10 00
Levi Rou-ch..... 10 00
Martha Rousch..... 5 00
Ed Trimble..... 5 00
Mary F. Stoll..... 1 40
Will Stoll..... 10 00
John Hodges..... 1 00

\$507 40

Expenditures.

J. R. Sutton, f.....\$ 10 00
J. B. Roush..... 5 00
J. S. Roth, f.....40 00
W. H. Kephart, f.....100 00
O. B. Thomas..... 46 00
J. S. Roth..... 10 50
E. L. Kelley, Bishop.....200 00
J. R. Sutton..... 5 00
W. H. Kephart..... 20 00

\$436 50

To balance due church
March 1, 1895.....\$ 70 90

IOWA. FREMONT DISTRICT.

Wm. Leeka, Agent.

Receipts

Geo. Kemp, t.....\$200 00
Joseph and Carrie Goode 25 19
Frank Goode, t..... 10 00
Mary E. Benedict..... 5 00
Jennie E. Knight..... 5 00
A. R. Hills..... 1 00
Jennie Stephenson, t..... 1 00
J. E. Pace..... 11 00
J. H. and Viola Redfield. 38 00
E. S. Wilcox..... 20 00
Lucy Mitchell..... 12 00

Esther Griffith..... 2 00
Alice Greenwood..... 25
F. G. Dungee..... 7 00
Jas. and Clara Roberts... 35 00
Mrs. W. G. Vanderpool... 10 00
Mabel Badham..... 5 00
A. Badham..... 23 00
J. F. Redfield..... 14 00
Miriam Vrendenburg..... 10 00
Wm. Leeka.....781 75
Millie Benner..... 1 00
Henry and Caroline
Hershey..... 4 00
District collection..... 81
Wm. Ettlemann..... 1 00
J. C. Moore..... 10 00
James and Miriam Dunsdon..... 5 00
Mrs. S. S. Wilcox..... 5 00
Ida L. Skank..... 2 00
Nora Gaylord..... 10 00
Samuel Orton..... 10 00
Nettie Green..... 5 00
Sarah Hills..... 10 00
Henry Kemp, Sen..... 10 00

\$1,290 00

Expenditures.

Henry Kemp.....\$175 00
O. B. Thomas.....300 00
J. R. Evans.....300 00
J. B. Heide..... 15 00
E. L. Kelley, Bishop.....500 00

\$1,290 00

IOWA. GALLAND'S GROVE DISTRICT.

John Pett, Agent.

Receipts.

To balance due church
March 1, 1894.....\$ 26 95
Sarah Myers, t..... 6 00
Alice Halladay, t..... 10 00
Etta Duckett t..... 15 00
Fredrick N. Shaw, t..... 3 80
Wm. I. and Sarah Pett, t..... 80 00
Harriett E. Myers, t..... 4 00
John Haskins, o..... 1 50
Romanan and Bertha
Wight, t..... 20 00
Melinda McIntosh, o..... 10 00
Mary A. Jenkins, t..... 4 60
E. L. Kelley, Bishop..... 25 00
H. B. and I. M. Hart, t..... 16 50
John Pett, t..... 20 00
John Teasdale, t..... 10 00
David Brewster, t..... 28 00
Frank P. Taylor, t..... 3 60
James M. and Jennie
Baker, t..... 50 00
Rebecca Miller, t..... 5 00
Sarah Delivergne, t..... 2 00
Fanny Lumley, o..... 90
Joseph Carlson, t..... 58
Ira Field, o..... 50
Jeannetta I. Rudd, t..... 30
Jedediah M. and Martha
Franklin, t..... 20 00
Worden Carlson, t..... 25
M. W. and Catherine
Hertshorn, t..... 25 00
Louisa Albertus, o..... 1 00
Geo. L. Sweet, t..... 17 50
Thomas Bell, t..... 30 00
David and Emeline Hall, t.....50
Floy Baughman, t..... 5 00
Gideon and Mary C.
Hawley, t..... 40 00
Sarah Hawley, t..... 10 80
A laborer, o..... 05
Joseph Carlson, o..... 1 32
Mary Chatburn, t..... 5 00
Alva Hall, t..... 10 95
Amy Bullard, t..... 1 35
Thomas C. and Hulda M.
Dobson, t..... 10 00
Alvin H. and Mary
Rudd, t..... 5 00
Frank and Mary E.
Shaffer (Schaffer), t..... 25 00
Nathan Hayes, t..... 15 00
Mary Sweet t..... 1 00
Fanny E. Rudd, t..... 10 00
C. J. Hunt, overpaid on
tent subscription..... 3 09
Catherine Hayes, t..... 5 00
Edmund Ford and wife, t..... 5 00
Elizabeth Edson, o..... 10 00
Irene Baughman, t..... 1 45
Lillie A. Schaffer, t..... 10 00
Harmon and Nora A.
Holcomb, t..... 50 00
Hulda M. Dobson, t..... 4 00
Chas. L. and S. A. Carmichael, o..... 10 00
Chas. J. Hunt, t..... 50 00
Bro. and Sr. F. M. Sheldon, t..... 20 00
Chas. E. Butterworth, t..... 20 00
C. J. Joseph Carlson, t..... 40 00
Emma Carlson, t..... 22
Geo. and Ruth Gun-
solley, t..... 10 00

Wm. and Hannah Jordison, t. 5 00
Joseph Booth, o. 2 00
Nellie Butterworth, t. 5 00
Chauncey Holcomb, t. 5 00
Franklin Rudd, o. 1 00
Lucy Mathisen, o. 3 00

Ladies' Aid Society, Moorehead 3 00
David and Mary Chambers 20 00
\$1,594 15

Expenditures.
By balance due agent March 1, 1894. \$ 9 60
Sr. J. F. Minton. 300 00
Sr. J. C. Crabb. 240 00
Sr. E. H. Derry. 180 00
Margaret Montague. 150 00
E. L. Kelley, Bishop. 300 00
J. W. Wight, ex. 3 00

Expenditures.
March 1, 1894. \$ 8 87
E. M. Maloney. 1 00
Maggie Davis. 50 50
Pearl Williams. 1 00
Anna Grub. 7 00
James Davis. 7 00
Alfred Davis. 1 00
Aletta Randall. 1 50
Wm. Bath. 10 00
Chas. Randall. 15 00
Lewis McCall. 11 00
Isaac Ross. 8 50

Balance due church January 1, 1895. \$ 37 11

To balance due church March 1, 1895. \$ 90 26

IOWA.

LITTLE SIOUX DISTRICT. David Chambers, Agent.

Receipts.
Thomas Thomas. \$ 20 00
Wm. T. Fallon. 40 00
Ann Butler. 5 00
A. C. Hoffman and wife. 71 05
E. L. Kelley, Bishop. 60 00
Ira Lewis and wife. 11 00
Chas. Conyers. 5 00
David Kennedy and family. 50 00
Geo. W. Shearer. 30 20
Sr. C. H. Hogue. 7 00
James Atkinson. 500 00
Ann Johnson. 43 00
Ole Amundson. 25 00
Frederick Hanson, interest on notes and tithing. 11 00
Ella Miller. 1 75
Priscilla Worsenraft. 1 00
John Kilmer. 2 95
Alice Montague. 5 00
Aggie Outhouse. 1 00
Ashley Hoffman. 1 75
Mary R. McFord. 4 00
Mary A. Fry. 1 00
Minnie Harper. 2 20
James Emmerson. 7 50
Henry Garner. 10 20
Chas. and Eliza Derry. 60 00
Linea Strain. 1 80
Amandazo Ballantyne. 5 00
S. B. Kibler and wife. 15 00
Bert Fry. 9 00
Fannie Chapman. 1 00
Joseph Seddon. 5 00
Mary Townley. 10 00
Alice Campbell. 4 50
Geo. M. Scott. 2 00
Almarando Ballantyne. 5 00
G. B. Ballantyne and wife. 15 75
Wm. Wilson and wife. 50 00
Ernest Outhouse and wife. 15 00
Mollie Luckhart. 7 00
Marriet Beecham. 2 00
Harriet C. Scott. 1 00
D. R. Chambers. 2 50
J. S. McDonald. 10 00
Western Balfour. 10 00
Nettie Strauss. 2 45
Eliza Johnson. 4 50
Minnie Perkins. 2 00
S. J. Lyter and wife. 7 00
Alma M. Fyrand. 45 00
J. C. Crabb and wife. 25 00
Hubert Case and wife. 4 00
Mark Jensen. 2 00
R. Vansickle. 5 00
L. T. Larson. 1 40
Sr. Elsie Fyrand. 15 00
Anna Davidson, o. 1 00
Nancy Holden, o. 1 00
James Beecham and wife. 35 00
Chas. Kent. 3 50
Mary Wilson. 3 50
Becky McMullen. 50 50
Sarah Ellison. 10 00
Oscar Case and wife. 5 00
Ann J. Vredenburg. 1 10
Wm. A. Smith. 5 00
Jos. Merchant. 10 00
Josie E. Chambers. 5 00
James Ballantyne. 110 00
James Wilson. 5 00
Alden Harper. 25 00
Judah Chapman and family. 15 00
Alice Cobb. 10 00
Sarah Thompson. 16 25
Frank Case. 15 00
Pearl Mefford. 1 00
B. T. Benson. 5 00

IOWA. POTTAWATTAMIE DISTRICT. J. P. Carlile, Agent.

Receipts.
To balance due church March 1, 1894. \$ 94 45
Joseph A. Yochem, o. 10 00
Joseph Youm, o. 50 50
Geo. W. Needham, t. 10 00
Emma Winegar, t. 2 00
Geo. E. Underwood, t. 62 60
Cogn Fisher, t. 20 00
Agness Hanson, t. 255 00
Interest. 95 00
Peter W. Frederickson, t. 500 00
John P. Carlile, t. 45 10
Christiana Byne, t. 3 00
Hannah Jones, t. 7 00
Agnes Lapworth, t. 25 00
Jane Heywood, t. 2 00
James C. Lapworth, t. 30 00
Emma Beebe, t. 10 00
Christeann Whitmore, o. 9 50
Lizzie Shaw, o. 5 00
G. J. Harding, t. 15 00
Eileen C. Christenson, t. 6 50
John Palmer, t. 10 00
Annie Peterson, t. 32 00
Chas. F. Pratt, t. 6 00
Samuel Harding, t. 5 00
Angelina C. Beebe, t. 15 00
Clarence A. Riley, t. 11 00
Sarah Carlile, t. 9 80
Samuel Underwood, t. 5 00
Julia E. Hanson, t. 10 00
Hazel Dell branch, o. 3 01
E. L. Kelley Bishop. 50 00
Elizabeth Mackland, t. 10 00
Betsey Key, t. 5 00
Lars P. Jensen, o. 1 75
Maria Jensen, o. 7 00
Calvin A. Beebe, t. 120 00
Frederick Hanson, t. 25 00
Benjamin Harding, t. 2 00
Alice Halladay, t. 10 00
Hannah T. Hanson, t. 12 00
Arthur E. Dempsey, t. 10 00
Christena Christenson, t. 13 00
Leslie M. Stewart, o. 1 00
Sr. Tadwell, o. 55 00
Chas. C. Anderson, t. 6 00
Chas. C. Larsen and wife, t. 30 00
Carrie T. Hanson, t. 4 00
Betsey Barsley, t. 15 00
Wm. Chapman, t. 40 00
Marion Elswick and wife, t. 104 05
Myrtle Finn, t. 5 00
Jos N. Campbell, t. 25 00
Joshua Carlile, t. 20 00
Thomas Scott, t. 50 00
Samuel Williams, o. 50 00
John S. Strain, o. 5 00
Carrie Woodard, o. 3 50
Frederick B. Potter, t. 20 00
Thomas Althrop (Althrop), t. 10 00
Geo. Christenson, t. 5 00
Betsey Duncle, t. 5 00
Amanda Wood, t. 10 00
O. E. Nelson, t. 5 00
Jane Harding, t. 5 00
H. M. Lile, t. 13 50
Alice E. Hanson, t. 2 00
El a Gish, t. 5 00
Hemming Hanson t. 25 00
Mary Roberts, t. 20 00
Hans N. Hansen, t. 140 00
\$2,053 26

Sarah J. Butler. 164 00
Senterlow Butler. 2 00
Eliza Caffall. 180 00
James Caffall. 40 00
E. L. Kelley, Bishop. 570 00
Eliza J. Gladwin. 29 00
Andrew Carlson. 5 00
Hans N. Hansen. 25 00
M. Jacobson. 15 00
Chas. Derry. 2 00
Ida Egholm. 15 00
Kjarstene Anderson. 5 00
Mathew W. Culburton. 5 00
C. Jacobson. 10 00
Agnes Hanson. 140 00
\$1,827 00

To balance due church March 1, 1895. \$ 325 26

KANSAS.

NORTHEASTERN DISTRICT. John Cairns, Agent.

Receipts.
To balance due church March 1, 1894. \$ 80 00
Frank Lofty, t. 50 00
John Cairns, t. 25 00
L. B. Richmond, t. 25 00
Alice Sprague, t. 1 50
E. C. Guinand, t. 10 00
Isaac McGalliard, t. 10 00
W. B. Thacher, t. 50 00
Wm. Garwel, t. 10 00
Thomas Wasson, t. 25 00
Sarah Munns, o. 1 00
Hiram Parker, o. 5 00
Lullie Munns, t. 2 70
J. T. Johnson, t. 5 35
Fanning branch, o. 2 30
Cari Beidel, o. 1 00
E. M. Beidel, o. 1 00
Sarah Newland, o. 30 00
Elizabeth Carlon, o. 10 00
Waston Carlon, o. 50 00
Jennie Gniggs, o. 20 00
Mary Hudgens, o. 50 00
\$127 75

Expenditures.
Sr. John T. Davis. \$148 00
John Alfred Davis, ex. 5 00
\$153 00
Less correction on last year's report. 18 00
\$135 00
Receipts. \$127 75

To balance due agent March 1, 1895. \$ 7 25

KANSAS.

NORTHWESTERN DISTRICT. Arthur Smith, Agent.

Receipts.
To balance due church March 1, 1894. \$ 2 82
Silas Tran-ue, t. 32 50
Maggie Tran-ue, t. 32 50
Albert Ingie, t. 10 00
Hie Burlingame, t. 5 00
E. E. Liley, t. 8 75
L. R. and E. M. Auld, t. 12 50
Maria Whitied, o. 50 00
John W. Andes, t. 10 00
S. C. Andes, t. 15 00
Clara Woodford, t. 10 00
Catherine Hawkins, t. 110 00
Peter Sannanson, t. 7 00
Margaret Kelley, t. 5 00
\$261 87

Expenditures.
Geo. W. Shute. \$144 00
John T. Davis. 20 00
R. W. Davis. 22 00
John Arthur Davis. 2 00
R. L. Ware. 7 00
Henry Resch. 50 00
Henry Hart. 10 00
John Alfred Davis. 5 00
Walter Brownlee. 10 00
Chas. Peersall. 5 00
J. S. Gobie. 10 00
Alma Keat. 5 00
By error in R. W. Davis' account. 50 00
Stationery, exchange, etc. 2 00
\$243 00

To balance due church March 1, 1895. \$ 18 57

KANSAS.

SPRING RIVER DISTRICT. Jasper M. Richards, Agent.

Receipts.
To balance due church March 1, 1894. \$ 8 87
E. M. Maloney. 1 00
Maggie Davis. 50 50
Pearl Williams. 1 00
Anna Grub. 7 00
James Davis. 7 00
Alfred Davis. 1 00
Aletta Randall. 1 50
Wm. Bath. 10 00
Chas. Randall. 15 00
Lewis McCall. 11 00
Isaac Ross. 8 50
Eljah and Rebecca Bradley. 20 00
Conrad Severin. 40 00
Anna Graham. 5 80
Jennie Catlin. 2 50
M. S. Frick. 12 00
M. A. Love. 60 00
Annie E. Kirk. 5 00
Alice Davis. 2 00
Emily Brown. 5 00
Richard Martin. 10 00
May Martin. 2 50
Mary W. McCall. 1 60
Sr. E. T. Clark. 10 00
Elmer Gilbert. 6 00
Rollan J. Williams. 5 00
Sarah A. Lamb. 4 47
John Thorp. 1 00
M. G. Killebrew. 50 00
E. B. Farrar. 20 00
Jennie Seaford. 3 30
S. S. Catlin. 3 40
Ida Richards. 25 00
R. H. Davis. 5 00
Ellen Oleson. 5 00
Richard Jones. 5 00
Sarah Davis. 3 00
Arthur Davis. 3 00
Geo. W. Hobart. 1 00
James L. Hart. 5 00
Sallie E. Randall. 1 00
Curtis Randall. 4 00
Cora E. Randall. 50 00
Ida M. Randall. 50 00
George Ross. 3 00
Hila P. Brown. 9 00
R. M. Barmore. 3 00
Wm. H. Thomas. 20 00
O. P. Sutherland. 5 00
D. J. Bradford. 30 00
Arminia Sutherland. 3 20
Laura Williams. 1 00
J. Alfred Davis. 5 00
Nels Abrahams. 62 00
Clara E. Richards. 1 50
\$400 00

Expenditures.

J. Alfred Davis. \$157 40
A. C. Hart. 140 00
R. W. Davis. 105 00
W. H. Smart, poor. 10 00
E. A. Davis. 8 00
\$420 40

Balance due church. \$ 11 60

MASSACHUSETTS.

R. Bullard, Agent.

Receipts.
To balance due church March 1, 1894. \$164 17
John and Mary A. Smith, t. 75 00
Thurza Linney, t. 16 00
Iressa Sears, o. 25 00
Geo. Sirdle, o. 1 00
Alonzo Nelson, o. 75 00
Isaiah B. and Mary Ames, t. 6 00
Chas. W. Phillips, t. 27 00
Hepzibeth Snow, o. 1 00
Amanda M. Peltz, o. 5 65
Alice A. Rogerson, o. 25 00
Amy M. Palmer, t. 9 00
Alice A. Shaw, t. 3 00
Levina S. Ashton, t. 5 00
Samuel W. and Levina S. Ashton, t. 25 00
Fall River branch, F. W. O. 13 00
Henry E. and Clara Hemmerly, t. 5 95
Nehemiah R. Nickerson and family, t. 68 87
Mads Peter Hanson, t. 6 00
Henry Arnold, t. 35 00
Thomas H. Moore, t. 6 00
Matthias Gondolf, t. 4 80
Eliza Swartz, o. 2 00
Mary Suttill, t. 6 00
Ellen Gondolf, o. 2 00

Expenditures.
F. M. Sheehy. \$ 78 50
Cyriel E. Brown. 2 00
Nellie Kelley. 55 00
W. H. Kelley. 9 69
Village Books. 46 55
Geo. W. Robley. 42 90
Annie Robley. 276 00
Althea Ridler. 13 60
Amy Thornton. 19 00
Orilla Sheehy. 300 00
Richard Bullard. 17 25
Sr. H. H. Thompson. 60 00
Elisha Card. 2 00
Emory Vickers. 10 00
Olive Britton. 10 00
Stationery, money orders, etc. 3 95

Geo. H. Gates, t. 19 00
Ferdinand Bratesman, t. 5 00
Kate E. Blood, t. 25 00
Albert and Levey Waterman, t. 5 50
Emory Vickers, o. 50 00
Sarah A. Waterman, o. 2 50
Ranson J. Searle, t. 7 00
Celia Searle, t. 1 00
Clara D. Gerrish, t. 20 50
Lizzie Sprague, o. 1 00
Sadie Mortimer, t. 12 00
Edmund H. Fisher, t. 25 00
Delmont Smith, t. 5 00
Thos. G. Whipple, t. 29 50
Maud Lawrence, t. 22 00
Wm. F. Frost, t. 14 50
Arthur B. Phillips, t. 10 00
John and Lizzie Shallcross, t. 1 00
Clara McFee, t. 25 00
Thos. Andrews, t. 2 00
Nellie E. Holmes, t. 13 50
Priestly Suttill, t. 40 00
Roscoe Oatley, o. 1 00
Frank O. Coombs, t. 10 00
Ruth Sheehy, t. 6 50
Geo. H. and Florence Smith, t. 11 60
Nellie P. Whipple, t. 6 00
Nellie E. Worthington, t. 4 00
Delphina Toombs, t. 1 75
Josie V. Gerrie, t. 1 00
Sylvia B. Chase, t. 8 00
Mabel M. McLaughlin, t. 6 00
Jessie Sargent, t. 15 02
George G.iff. 50 00
Ella Rogers, t. 5 00
Adolph Werz, o. 2 00
George Munro, t. 3 00
Mattie T. Phillips, t. 6 60
Asa F. Roberts, t. 8 00
Robert and Clara Fairclough, t. 4 00
Providence Union Sewing Circle, t. 5 00
Geo. Paxton, t. 3 50
Annie Leckney, o. 1 00
Helena Bertleson, t. 3 00
Richard and Elizabeth A. Bullard, t. 11 00
John H. and Clara Bradt, t. 9 00
Cyriel E. Brown, o. 1 00
Ruth A. Burlingame, t. 65 00
Ellen and Alice Whalley, t. 5 00
Hattie E. Staples, t. 10 00
Julia A. Glover, t. 6 00
John Sayce, o. 2 00
Hannah Suttill, t. 12 00
Lottie R. Wilcox, t. 25 00
Idella F. Stables, t. 10 00
Lizzie Sweeney, t. 4 00
Anther Sears, o. 50 00
Ralph and Isabella Abercrombie, t. 2 00
Daniel T. Shaw, t. 10 50
Mabel E. Joy, t. 12 87
Sarah J. Mortimer, o. 1 00
Mary White, o. 1 25
Alice E. Rogers, t. 10 00
Mary Johnson, o. 3 75
Litta Pierce, o. 3 75
Abraham P. Ward, t. 3 60
Susie Newbury, t. 13 75
Mary E. Mortimer, o. 5 00
Adolf Leckney, t. 5 00
Arthur L. Crocker, t. 25 00
Iva Glover, t. 2 00
Lizzie Lewis, t. 1 00
Olive Sears, o. 50 00
Hannah and Geo. Rucmert, t. 5 00
Grace Briggs, t. 2 00
Lottie Brown, t. 3 00
Myron C. Fisher, t. 21 20
Cathina F. Joy, t. 1 00
A. C. Thomas, t. 2 00
Jane Randall, o. 50 00
Sarah J. Smith, o. 1 00
Phoebe Wilkinson, o. 1 00
Calvin H. Rich, t. 5 00
Rose V. Delano, t. 7 30
Boston Mite Society, t. 6 33
Nathaniel Tripp, t. 1 00
Chas. W. Young, t. 5 00
Mary E. Chas., t. 8 00
Nehemiah Joy, t. 3 00
\$1,184 51

W. W. Blanchard 9 00
Henry C. Smith 10 00
Geo. Paxton 5 00
E. L. Kelley, Bishop 100 00
\$1,069 15

MINNESOTA.
MINNESOTA DISTRICT.
W. W. McLeod, Agent.

Receipts.
Carrie Griffin, t. \$ 3 00
Chas. Keith and wife, t. 4 00
Sr. W. B. McLeod, o. 5 00
Emma Hawks, t. 1 00
Alfred Hawks, o. 25
A. Whiting, o. 1 00
David Keith, t. 2 00
T. J. Martin, t. 1 00
Fred Hamond, t. 1 00
Adda Elsworth, o. 40
Bessie Elsworth, o. 10
Bro. and Sr. Chas. McCleand, o. 50
Bertha McCleand, o. 10
Adda McLeod, o. 10
Emma Erickson, o. 50
Wm. Barnhard, t. 2 00
Phebe Tabbutt, o. 50
Grace Tabbutt, o. 2 00
John and Lena Elsworth, o. 50
John Morton, o. 10
Edward Morton, o. 20
Geo. Gould, t. 3 00
Jennie Morton, o. 25
A brother, o. 45
James Arthur McLeod, o. 1 61
G. L. Jones, o. 25
Marcus Ericson, o. 1 00
Lettie Ingalls, o. 2 00
Henry Way, t. 5 00
Jacob Harpster, t. 05
W. W. McLeod, t. 23 68
Oruz Ila Keith, t. 2 25
\$ 61 79

Matilda Hicks, t. 1 25
Libbie Sample, t. 50
Geo Sample, t. 1 00
Aaron French, t. 5 00
Geo Smith, t. 3 00
Celia Townsend, t. 2 00
A. E. Hicks, t. 1 00
Nancy Hicks, t. 1 00
Geo. Hicks, t. 3 50
Mary Melnis, t. 50
Martin Hicks, t. 50
Jos Levitt, t. 2 50
Elizabeth Levitt, t. 3 50
William Levitt, t. 2 00
Charlotte Levitt, t. 1 00
Delaware Branch.
William T. Perigo, t. 10 35
Albert English, t. 25
Elizabeth Robison, t. 10
Charles Green, t. 1 00
Moses Robison, t. 1 00
Ellen Badgro, t. 1 00
Isabella Nye, t. 25
Vassar Branch.
Ida Hocknell, t. 5 00
Henry Hocknell, t. 25
St Thomas Branch.
Richard Rossor, t. 2 55
Jos. Barss, t. 1 25
Chas. R. wson, t. 2 75
Susannah Rawson, t. 2 25
Laura Rosser, t. 5 25
Alfred Tucker, t. 75
Hannah Tucker, t. 35
Jacob Bugl, t. 50
Alexander Trescott, t. 59
Thos. Rawson, t. 1 75
Ameli Trescott, t. 51
Mary E. Rawson, t. 70
Samuel Brown, t. 57
Thompson Rawson, t. 35
Frederick Vultzs, t. 5 25
Chancy Loomis, t. 50
Albert Barss, t. 25
Lewis Binder, t. 25
Elizabeth Vultzs, t. 2 25
Jos Rawson, t. 02
Celestia Morgan, t. 11
Magdaline Binder, t. 25
Junia Branch.
F. H. Baxter, t. 1 15
Fannie Baxter, t. 35
John Hartnell, Sen., t. 6 41
Elizabeth Hartnell, t. 6 58
Elizabeth Boyer, t. 26 45
James Laur, t. 35
Marion Rich, t. 70
Mary Provost, t. 10
Anna Phelps, t. 1 50
Levi Phelps, t. 15
Emily McKinzie, t. 10
Wm. Hartnell, t. 2 25
Polly Hartnell, t. 1 90
Olive Strickler, t. 30
Emma McKinzie, t. 10
James McKinzie, t. 35
Sarah Hartnell, t. 1 00
Chas. Boyer, t. 45
Wm. Collins, t. 10
Elizabeth Jaques, t. 10
Bay Port Branch.
Pearl Dutcher, t. 41 50
Anna Petty, t. 1 25
Mary E. Harder, t. 2 25
Emma Brackenbury, t. 4 75
Lorane Andrews, t. 13 00
Harve Dutcher, t. 5 00
Wm. Dowler, t. 5 50
Derinda Petty, t. 55
Peter Petty, t. 1 00
Adeline Grant, t. 5 53
Mary A. Grant, t. 4 48
Chas E. Grant, t. 5 00
John Brackenbury, t. 4 00
John Jewell, t. 2 50
Elizabeth Jewell, t. 2 33
Mary McCredy, t. 95
Carrie McCredy, t. 60
Nevada Harder, t. 2 35
Bert McCredy, t. 65
Five Lakes Branch.
Hiram Avis, t. 2 65
Geo. Daiglish, t. 5 50
Mary A. Daiglish, t. 5 50
Wm Jenkinson, t. 3 00
Martha Jenkinson, t. 3 00
Fred Hastings, t. 13 75
Varion Hastings, t. 1 00
Charlotte Skinner, t. 50
Geo. Jenkinson, t. 2 75
James Wolfington, t. 70
Josephine Huggil, t. 35
Chas. Tedford, t. 1 62
Mary Tedford, t. 2 00
James Jenkinson, t. 25
Azel Armstrong, t. 10
Leonard Stover, t. 75
Ella Tedford, t. 5 00
Carrie Hastings, t. 20 25
Jane Depero, t. 35
Geo. Nixon, t. 10
Mabel Hastings, t. 10
Ella Burwell, t. 25
Mary Depero, t. 05

Applegate Branch.
Clark Vincent, t. 3 25
Henry Houston, t. 5 50
Jennie Wideman, t. 50
Phebe J. Benedict, t. 1 50
Emma Benedict, t. 5 00
David Maxwell, t. 2 00
C. H. Blake, t. 6 00
John Mills, t. 50
Abram Burr, t. 3 50
Mary Ann Burr, t. 50
A. B. Benedict, t. 5 00
E. Maxwell, t. 15
H. Maxwell, t. 10
Peter Surbrook, t. 5 00
Shabbona Saints.
James Dunlap, t. 25
Abraham Parrott, t. 50
Revanah Parrott, t. 25
Mary Dunlap, t. 30
Martha Bany, t. 25
Rhoda Phillips, t. 25
Elizabeth Hilicker, t. 25
Sarah Pangman, t. 10
Margaret Parrott, t. 10
St. Gideon Branch.
Thomas H. O'Brien, t. 2 50
Joseph Dickson, t. 75
Robert Shier, t. 2 40
Matilda J. Flynn, t. 1 30
Elizabeth Wrathel, t. 50
Sarah Livingston, t. 25
Henrietta McKay, t. 2 50
Eliza Ann Davis, t. 2 95
Henrietta Kile, t. 50
Anna B. Shiers, t. 50
Chas. Tolts, t. 2 06
Wm. Davis, t. 50
James Shier, t. 25
Fidgeon River Branch.
Julius Carr, t. 75
Irena Carr, t. 50
G. A. Crouch, t. 75
Nancy J. Welsh, t. 1 10
Frederick S. Brackenbury, t. 4 10
Eliza Brackenbury, t. 3 60
Janet Hinton, t. 20
Matilda Greer, t. 15
Mary J. Corbett, t. 3 00
Delaria Bates, t. 80
Louisa A. Brackenbury, t. 22
Cora Brackenbury, t. 05
Phineas Welsh, t. 25
Hannah Warren, t. 1 00
Christopher Warren, t. 1 00
Minnie Bates, t. 06
Willie Bates, t. 05
Forester Branch.
Melissa Bushon, t. 5 00
Wm. Conklin, t. 3 50
Lucretia Cornish, t. 5 50
Millie Morgan, t. 5 00
E. L. Kelley, Bishop, t. 180 00
Andrew Barr, t. 31 00
Cathrine A. Barr, t. 11 75
Sr. Brown, t. 4 20
Jos. Shoemaker, t. 75
Wallace Smith, t. 4 00
Olive Smith, t. 4 00
Wm. H. Smith, t. 25
Williard Smith, t. 1 00
John Provost, t. 1 00
Evergreen Branch.
Mary Morrison, t. 9 00
John Couser, t. 6 25
John L. Roark, t. 10 50
Rachel Stewart, t. 6 25
Maggie Couser, t. 10
Melissa Couser, t. 10
Thomas Miller, t. 1 00
Stephen B. Long, t. 2 00
Sophia Green, t. 1 75
Lizzie Gill, t. 5 00
Ellen Miller, t. 2 00
Wm. Couser, t. 50
John Glazier, t. 3 40
Daniel Allen, t. 50
F. H. Durand, t. 4 75
Matilda A. Long, t. 1 50
Lincoln Ward, t. 4 62
Cora M. Long, t. 10
Ann Shaw, t. 1 60
Hyrum Rathbun, t. 41
S. A. Schinick, t. 60
Mary Kehor, t. 2 00
St. John Branch.
Minnie Sherman, t. 50
Worth Saints.
John Grice, t. 25
Robert Paton, t. 2 50
Mary Paton, t. 2 50
Lebanon Branch.
Rhoda Provost, t. 50
Frederick Shaffbower, t. 50
Lambert R. Provost, t. 75
Geo. Burgett, t. 35
Hannah E. Shaffbower, t. 25
Peter Provost, t. 15
Wellington Edwards, t. 25
Lizzie McNeil, t. 10
Sarah Grice, t. 15
Caroline Grice, t. 10

Mary M. Edwards, t. 2
Peter McDonald, t. 15
Christopher Shaffbower, t. 20
Nelson Pearson, t. 50
Simpson Shaffbower, t. 50
Almira Conklan, t. 15
Samuel Provost, t. 15
Esther Reed, t. 25
Cora L. Provost, t. 25
Cash Branch.
Henry Ricket, t. 5 00
Chas. Paul, t. 25
Herman Stark, t. 10 00
Frederick Schooff, t. 6 00
Cathrine Cadow, t. 50
Christain Stark, t. 1 00
Elizabeth Stark, t. 1 00
Otto Fetting, t. 2 00
August Fetting, Sen., t. 1 00
John Henry, t. 10 00
Scattered Saints.
Charles Ellsworth, t. 50
Eliza E. Smith, t. 50
Helen Paton, t. 2 00
Chas. Morgan, t. 50
Lyman Whitford, t. 5 00
John H. Moore, t. 25
Esther Moore, t. 10
Joanna Harris, t. 1 00
Mary Reeves, t. 5 00
James J. Young, t. 1 00
Albert Young, t. 1 00
Geo. Clerk, t. 2 50
Elizabeth Clerk, t. 2 50
Frederick Deim, t. 2 75
Richard Corrish, t. 75
Geo. Deim, t. 1 00
Elijah Hinds, t. 10 00
F. C. Smith, t. 25
Thomas Dempster, t. 1 00
Sarah Sartwell, t. 3 00
Sarah J. Reeves, t. 50
A Sister in Michigan, t. 5 15
Amelia Hinds, t. 10 00
Edward Diem, t. 10 00
Herman Diem, t. 5 00
John Cornish, t. 3 00
Ruth Morgan, t. 50
\$1,042 51

MAINE.
EASTERN DISTRICT.
J. S. Walker, Agent.

Receipts.
To balance due church
March 1, 1894, \$ 50 13
Eliza G. Dobbin, t. 1 00
Indian River branch, o. 5 00
Ada S. Kelley, t. 5 85
Hallie E. Gray, t. 50
Hallie E. Gray, o. 1 00
Lucy A. Norton, t. 5 00
John W. Burns, t. 4 00
Julia A. Hinkley, t. 3 00
Frank Kelley, t. 8 74
Lydia B. Kelley, t. 3 50
Mary A. Cummings, t. 2 50
Lois W. Mansfield, t. 2 00
Rebecca R. Sanborn, t. 5 03
Bishop E. L. Kelley, t. 30 00
J. M. Johnson, t. 10 00
Frank Smith, t. 2 00
John N. Ames, t. 10 00
Susan M. Norton, t. 1 00
Ada Norton, t. 1 00
L. D. S. Circle, Jonesport, t. 6 00
\$157 23
Expenditures.
Sr. M. F. Gowell, t. \$ 30 00
Wm. G. Pert, t. 35 00
Elder M. F. Gowell, t. 45 00
Elder U. W. Greene, t. 5 00
Elder H. J. Davison, t. 5 00
Expense, t. 26
\$129 26
To balance due church
March 1, 1895, \$ 36 96

Expenditures.
A. H. Smith, t. \$ 10 00
J. Arthur Davis, t. 3 00
Sven Swensen, t. 10 00
E. L. Kelley, Bishop, t. 30 00
\$ 53 00
By balance due agent
March 1, 1894, t. \$ 6 32
\$ 59 32
To balance due church
March 1, 1895, t. \$ 5 47

Expenditures.
F. H. Baxter, t. 1 15
Fannie Baxter, t. 35
John Hartnell, Sen., t. 6 41
Elizabeth Hartnell, t. 6 58
Elizabeth Boyer, t. 26 45
James Laur, t. 35
Marion Rich, t. 70
Mary Provost, t. 10
Anna Phelps, t. 1 50
Levi Phelps, t. 15
Emily McKinzie, t. 10
Wm. Hartnell, t. 2 25
Polly Hartnell, t. 1 90
Olive Strickler, t. 30
Emma McKinzie, t. 10
James McKinzie, t. 35
Sarah Hartnell, t. 1 00
Chas. Boyer, t. 45
Wm. Collins, t. 10
Elizabeth Jaques, t. 10
Bay Port Branch.
Pearl Dutcher, t. 41 50
Anna Petty, t. 1 25
Mary E. Harder, t. 2 25
Emma Brackenbury, t. 4 75
Lorane Andrews, t. 13 00
Harve Dutcher, t. 5 00
Wm. Dowler, t. 5 50
Derinda Petty, t. 55
Peter Petty, t. 1 00
Adeline Grant, t. 5 53
Mary A. Grant, t. 4 48
Chas E. Grant, t. 5 00
John Brackenbury, t. 4 00
John Jewell, t. 2 50
Elizabeth Jewell, t. 2 33
Mary McCredy, t. 95
Carrie McCredy, t. 60
Nevada Harder, t. 2 35
Bert McCredy, t. 65
Five Lakes Branch.
Hiram Avis, t. 2 65
Geo. Daiglish, t. 5 50
Mary A. Daiglish, t. 5 50
Wm Jenkinson, t. 3 00
Martha Jenkinson, t. 3 00
Fred Hastings, t. 13 75
Varion Hastings, t. 1 00
Charlotte Skinner, t. 50
Geo. Jenkinson, t. 2 75
James Wolfington, t. 70
Josephine Huggil, t. 35
Chas. Tedford, t. 1 62
Mary Tedford, t. 2 00
James Jenkinson, t. 25
Azel Armstrong, t. 10
Leonard Stover, t. 75
Ella Tedford, t. 5 00
Carrie Hastings, t. 20 25
Jane Depero, t. 35
Geo. Nixon, t. 10
Mabel Hastings, t. 10
Ella Burwell, t. 25
Mary Depero, t. 05

Expenditures.
John A. Grant, t. \$156 14
Robert E. Grant, t. 228 27
Wm. Davis, t. 248 24
Andrew Barr, t. 227 00
J. L. Bear, t. 113 17
W. J. Smith, t. 22 75
Robert Davis, t. 5 00
E. C. Briggs, t. 5 07
Exchange, t. 25
Postage and paper, t. 2 18
\$1,008 07

To balance due church
March 1, 1895, t. \$ 34 44

MAINE.
WESTERN DISTRICT.
Wm. G. Pert, Agent.

Receipts.
To balance due church
March 1, 1894, \$ 40 13
Bishop E. L. Kelley, t. 285 00
W. M. Andrew, t. 20 00
G. S. Blanchard, t. 15 04
A. L. Colby, t. 1 00
H. E. Eaton, t. 3 00
S. F. Gardner, t. 3 15
J. S. Walker, Bishop's agent, Eastern Maine, t. 35 00
M. S. Eaton, t. 2 00
E. E. Holman and family, t. 17 00
C. C. Tainter, t. 6 00
J. A. Thomas, t. 20 17
L. M. Carter, t. 2 00
Sister Whitney, t. 2 00
H. A. Carter, t. 2 00
M. A. Wood, t. 3 00
A. Newton, t. 35 00
M. Hall, o. 80
J. J. Billings, t. 5 00
R. A. Billings, t. 75
R. M. Billings, o. 50
P. Billings, t. 12 03
E. Blastow, t. 60 00
J. Armstrong, o. 1 20
A. O. Candage, t. 5 00
G. M. Cunningham, o. 5 00
A. Cunningham, o. 1 00
E. Carman, o. 1 00
T. H. Eaton, o. 5 00
J. E. Eaton, o. 5 00
T. E. Eaton, o. 5 00
J. Powers, o. 5 00
C. E. Andrews, o. 3 00
S. M. Sullivan, o. 11 03
D. S. Seavey, t. 11 85
M. K. Richardson, t. 7 00
H. R. Eaton, t. 5 00
Geo. Blastow, t. 16 00
\$653 05
Expenditures.
Sr. Etta Foss, t. \$182 17
Sr. Ab'e E. Greene, t. 283 00
U. W. Greene, t. 5 00
Sr. G. S. Blanchard, t. 165 00
G. W. Eaton, t. 5 00
Agent's expense, t. 75
Stationery, t. 64
Postage, exchange, etc., t. 3 45
\$645 01
To balance due church
March 1, 1895, t. \$ 8 04

MICHIGAN.
EASTERN DISTRICT.
Andrew Barr, Agent.

Receipts.
To balance due church
March 1, 1894, \$ 79 67
Maple Valley Branch.
Anna McKernan, t. 4 25
A. P. Dewolf, t. 10 00
Joseph Koyl, t. 20 00
C. E. Pearson, t. 1 50
Nancy McGeachy, t. 25
Jimima Pearson, t. 4 00
Enoch Merrill, t. 1 00
Mary McFadden, t. 12
Huron Centre Branch.
John Breakie, t. 8 50
Robert Taggart, t. 3 50
Elizabeth Taggart, t. 1 00
John Hunter, t. 13 00
Murdock McDonald, t. 9 00
Wm. Bartlett, t. 2 00
Geo. Allan, t. 13 55
Mary Hunter, t. 1 00
Elizabeth Allan, t. 50
Arley M. Haun, t. 1 50
Esther Hewitt, t. 50
Julia McDonald, t. 25
Mary M. Thomas, t. 1 20
Sarah Guette, t. 2 00
James Stickney, t. 4 00
Albert Ledsworth, t. 4 00
Hugh Ross, t. 1 00
Lizzie Allan, t. 1 00
Mary McDonald, t. 1 00
Hattie Hager, t. 60
Bertha Hager, t. 55
James Hager, t. 50
Rachel Coddington, t. 2 15
Calvin Ledsworth, t. 5 00
William Coddington, t. 1 00
Enoch Ledsworth, t. 1 00
Ellen E. Coddington, t. 50
Elizabeth Breakie, t. 50
Buel Branch.
Julia A. Hicks, t. 3 50
Isaac Levitt, t. 20 00
Elizabeth Sweet, t. 5 00
Jared L. Sweet, t. 11 50
Chaney A. Hicks, t. 50
Orin E. Moran, t. 1 00
Elizabeth Hewitt, t. 40
Susannah Levitt, t. 1 00
Margaret Melnis, t. 3 50
Grace Melnis, t. 7 00
William Hicks, t. 1 25

MICHIGAN.
NORTHERN DISTRICT.
J. H. Peters, Agent.

Receipts.
To balance due church
March 1, 1894, t. \$293 77
A pena Saints, Tithes and Offerings.
Mahwah Cleant, o. 25
Sarah Cleant, o. 90
Pearl Cleant, o. 10
Jay Jenkinson, o. 15
James Sutton, o. 1 80
James McArthur, o. 1 50
Hattie McArthur, o. 1 25
Geo. Jenkinson, o. 2 95
Lottie Jenkinson, o. 1 95
James Backmore, o. 65
Mary Blackmore, o. 40
Edith Blackmore, o. 15
Moses Badder, o. 291
Thomas Badder, o. 39
Lizzie Kettle, o. 62
Henry Anderson, o. 22
Sarah Eagle, o. 85
Willie Carpenter, o. 25
Geo. Badder, o. 10
A. D. McArthur, o. 75
Sydney Wrinkle, o. 2 10
Jane Wrinkle, o. 2 30
Libbie Campbell, o. 70
Lillie Jenkinson, o. 50
Israel T. Titus, o. 55
Arthur Anable, o. 20
Mary Anable, o. 35
Charlotte Campbell, o. 75
Narah Badder, o. 15
Hannah Badder, o. 05
Mary Sutton, o. 68
Helen Parker, o. 05
Frank Titus, o. 10
Henry Adams, o. 10
Callie Adams, o. 10
Blanche Adams, o. 05
Mary Titus, o. 10
Sarah Driver, o. 25

MICHIGAN.
NORTHERN DISTRICT.
J. H. Peters, Agent.

Receipts.
To balance due church
March 1, 1894, t. \$293 77
A pena Saints, Tithes and Offerings.
Mahwah Cleant, o. 25
Sarah Cleant, o. 90
Pearl Cleant, o. 10
Jay Jenkinson, o. 15
James Sutton, o. 1 80
James McArthur, o. 1 50
Hattie McArthur, o. 1 25
Geo. Jenkinson, o. 2 95
Lottie Jenkinson, o. 1 95
James Backmore, o. 65
Mary Blackmore, o. 40
Edith Blackmore, o. 15
Moses Badder, o. 291
Thomas Badder, o. 39
Lizzie Kettle, o. 62
Henry Anderson, o. 22
Sarah Eagle, o. 85
Willie Carpenter, o. 25
Geo. Badder, o. 10
A. D. McArthur, o. 75
Sydney Wrinkle, o. 2 10
Jane Wrinkle, o. 2 30
Libbie Campbell, o. 70
Lillie Jenkinson, o. 50
Israel T. Titus, o. 55
Arthur Anable, o. 20
Mary Anable, o. 35
Charlotte Campbell, o. 75
Narah Badder, o. 15
Hannah Badder, o. 05
Mary Sutton, o. 68
Helen Parker, o. 05
Frank Titus, o. 10
Henry Adams, o. 10
Callie Adams, o. 10
Blanche Adams, o. 05
Mary Titus, o. 10
Sarah Driver, o. 25

MICHIGAN.
NORTHERN DISTRICT.
J. H. Peters, Agent.

Receipts.
To balance due church
March 1, 1894, t. \$293 77
A pena Saints, Tithes and Offerings.
Mahwah Cleant, o. 25
Sarah Cleant, o. 90
Pearl Cleant, o. 10
Jay Jenkinson, o. 15
James Sutton, o. 1 80
James McArthur, o. 1 50
Hattie McArthur, o. 1 25
Geo. Jenkinson, o. 2 95
Lottie Jenkinson, o. 1 95
James Backmore, o. 65
Mary Blackmore, o. 40
Edith Blackmore, o. 15
Moses Badder, o. 291
Thomas Badder, o. 39
Lizzie Kettle, o. 62
Henry Anderson, o. 22
Sarah Eagle, o. 85
Willie Carpenter, o. 25
Geo. Badder, o. 10
A. D. McArthur, o. 75
Sydney Wrinkle, o. 2 10
Jane Wrinkle, o. 2 30
Libbie Campbell, o. 70
Lillie Jenkinson, o. 50
Israel T. Titus, o. 55
Arthur Anable, o. 20
Mary Anable, o. 35
Charlotte Campbell, o. 75
Narah Badder, o. 15
Hannah Badder, o. 05
Mary Sutton, o. 68
Helen Parker, o. 05
Frank Titus, o. 10
Henry Adams, o. 10
Callie Adams, o. 10
Blanche Adams, o. 05
Mary Titus, o. 10
Sarah Driver, o. 25

Financial records for James Oston, Joseph Larson, Geo. Sutton, Fred Wilson, Nellie Sutton, Nettie Titus, Edward Blackmore, Esther Blackmore, Joseph Badder, Henry Andrews, Hannah Sutton, Elizabeth Campbell, Harriet Titus, Mary Badder, Elizabeth Lester, Prudie Layman, Sarah Carpenter, Israel T. Titus, Matthew Cleland, I. P. Titus, Coleman Saints, Tithing, Jacob Pontius, Mrs. Gordon Bladell, Frank Bladell, D. R. Yeager, Mary McIntosh, Clarence Laur, Mrs. Maggie Thompson, Annie McIntosh, Susan M. L. Mitchell, Caroline M. Godwin, Fred Methner, J. H. Peters, Catherine McCulloch, Bertha McCulloch, A. B. McCulloch, Alex. McIntosh, Mary McIntosh, Susan M. L. Mitchell, John Hodgins, Boyne City Saints, Tithing, Wm. A. McLane, Mrs. A. M. Lane, Mrs. E. S. Fuller, E. O. McWain, Mrs. D. A. McDonald, Sr. F. Juvinville, Charley Lusk, Off rings, Bro. and Sr. W. A. McClain, R. W. Huggill, Lottie Meller, Mrs. Carrie McLane, Mrs. Fuller, Mrs. Lyke, Mrs. Annie Neil, Charles Lusk, John Goodman, Mrs. Emma McWayne, Mrs. Mary Lewis, V. G. Crane, Mrs. King, Eliza Vaughn, Mrs. Morrison, M. T. Campbell, Matilda Ward, Minnie Juvinville, Mrs. Mattie Willis, Jane Reynolds, Edward McAsh, Geo. E. Melash, Free Soil Saints, Tithing, Eliza M. Smith, Geo. Smith, John Screter, Aden Tuttle, Martha Tuttle, Catherine Edie, Chas. Kaplinger, Brinton Saints, Tithing, Mary Jane Shilts, Sarah Bartlett, Lucy Ann Wadkins, Elizabeth Towr, Bro. and Sr. Beck, Harry and Lida Hallebough, Arcadia Saints, Tithing, Dean A. Hull, Kingsley Saints, Tithing, Edwin Lambkin, F. W. Trembley, Mrs. Effie Sni h, Pina Lambkin, C. C. Lambkin, Mary Trembley, Maggie Kain, Chas. Kain, Hannah S'xton, E. C. Vanvalknburgh, Chas. A. Layfayette, Mrs. F. H. Brooks, Joseph Kain, Emily Shilts, B. S. Lambkin, Mrs. Maria Barz, Peter Barz, South Boardman Saints, Tithing, Jacob Friend, Fannie Shannon,

Financial records for Whittemore Saints, Tithing, Sr. C. M. Goodwin, A. H. Wiltzie, Moore's Junction Saints, Tithing, John Umphrey, Wexford Saints, Tithing, W. B. Paul, Pinconning Saints, Tithing, John Sutton, Reed City Saints, Tithing, J. J. Cornish, Tawas Saints, Tithing, Nancy Proper, Orlando Frank, Richard Ulm, Wm. Proper, Alfred Frank, Glover's Switch Saints, Tithing, James Brintnell, Caroline Umphrey, J. W. Cedar, Manistee Saints, Tithing, C. W. and C. T. Conat, McKinley Saints, Tithing, Mary M. Heebner, Expenditures, J. J. Cornish, F. M. Cooper, David Smith, Levi Phelps, J. A. Carpenter, F. C. Smith, Robert Davis, R. E. Grant, Poor, By balance due agent, March 1, 1895, MICHIGAN, SOUTHERN DISTRICT, Wm. Lockerby, Agent, Receipts, Clear Lake Branch, Jennie Story, Harriet Buck, D. B. Teeters, J. Emerick, Mary Emerick, Louis Falka, G. A. Smith, O. H. Story, O. H. Story, Iona Smith, Susannah Teeters, Peter Smith, W. W. Housman, W. W. Housman, Enoch Davis, Jane Bailey, Florence Bailey, America Sybarger, Amanda Sybarger, Amanda Bailey, Julia Baker, Parcella Smith, Parcella Smith, Peter Bailey, Ella Housman, Anna Landers, Annette Housman, Edgar McElhenie, Abbie Poulks, Allen Benjamin, Norman Smith, Alta Landers, Nancy Smith, Jacob Bailey, Lavina Teeters, Louis Smith, H. L. Smith, Samuel Sybarger, Harriet Lords, Galien Branch, Lydia Blakeslee, Winnie B. Smith, Lydia Clark, Robert Alcott, Sarah Green, Adeline Jackson, Permelia Harmer, Cyrus Thurston, Edwin Blakeslee, Renten Wheaton, Chas. Green, Dora Green,

Financial records for Christina Cromwell, Sarah Fry, Catharine Alcott, Mary Hooper, Frank Reese, Menervia Davidson, Emma Wheaton, Dora Grover, Belle Royce, Sr. Babcock, Jennie B. Smith, Cyrenus Washburn, Gen. White, Josie Reese, Daisy Jackson, Coldwater Branch, Dudley Locke, Ann Locke, Bradford Corless, Ann Corless, Starr Corless, Minnie Corless, Phoebe Corless, Samuel Stroh, Alta Stroh, Eleanor Fay, L. Fay, Chas. Shumaker, Eva Whaley, Francis and Cynthia Granger, Elsie Lockerby, Hugh Stroh, Vina Willard, Chas. Burch, Chas. Burch, Maggie Lockerby, Melissa Whaley, Lou Sinclair, George Corless, S. W. L. Scott, W. H. Reynolds, Levi Graves, Francis Taylor, Homer Fuller, Sarah Shumaker, Beatta Leggett, O. G. Sherburne, Jacob Thomas, Ann Thomas, Buchanan Branch, John Shook, Jos. Shook, Martha Shook, Jessie Proud, Jane Proud, Carrie Shook, Amanda Richardson, Amanda McCallum, Mary Ravish, Sr. Wisemer, J. Most, Sr. R. N. Weston, E. J. Goodenough, G. F. Weston, Cyrus Thurston, Bro. Listen'urger, Mattie Erter, Antwerp, Ohio, W. R. Odell, C. M. Bushman, J. Bevelhimer, Moses Shook, Sr. J. Most, Pimondale Branch, Watilda White, Lillie Kelley, Lydia Supry, Laura Carpenter, Knox Branch, J. B. Prettyman, Sr. Hetty Pearson, Sr. J. B. Prettyman, Hartford Branch, Solomon Buce, Nellie Bruce, Samantha Manee, Francis Robertson, Anna Robertson, Maud Trumble, Israel Conoly, Maggie Robertson, W. D. Putland, E. L. Kelley, Expenditures, S. W. L. Scott, E. C. Briggs, W. J. Smith, I. M. Smith, Poor Account, By balance due church, March 1, 1894, Receipts, To balance due church, March 1, 1895,

Financial records for MONTANA, MONTANA DISTRICT, J. E. Reese, Agent, Receipts, To balance due church, March 1, 1894, Expenditures, Sister Ward, poor, E. L. Kelley, Bishop, MISSOURI, CLINTON DISTRICT, A. White, Agent, Receipts, To balance due church, March 1, 1894, Expenditures, Belle Harding, Swen Swensen and wife, Carrie M. Maudsley, Abner Lloyd, S. A. Davis, Geo. W. Beebe, W. W. Bass and wife, M. A. Christy, C. R. Duncan, James I. Young, T. B. Rice, R. T. Walters, Miss Jennie E. Riggs, James Calvin Budd, Edward M. Beebe, Jedediah Anderson, Perlina Tucker, Vina Goff, L. vi H. Ezzell, Phoebe Cummings, Minnie B. Maudsley, Mary Ann Witherbee, Nancy A. Jordan, Wm. D. Manning, Miss M. M. Manning, I. N. DeLong, Lars Polson, Lee A. Quick, Wm. C. Cummings and wife, W. E. Kester, Geo. F. Easton and wife, John Lears, A. I. Roberts and wife, L. A. Lyon, Joseph Sterling, Walter Tucker, Sarah Jane Snodgrass, Sarah Reynolds, E. L. Kelley, Bishop, Expenditures, Mrs. Swen Swensen, Sr. Maggie Young, Sr. Emma Keck, Sr. May Duncan, Sr. E. Curtis, M. G. Maudsley, poor, S. W. L. Scott, John Thomas, A. White, ex, MISSOURI, FAR WEST DISTRICT, Wm. Lewis, Agent, Receipts, To balance due church, March 1, 1894, To correction, per agent, C. H. Isleib, G. W. Fest, Coventry Archibald, John E. Moorman, John L. Bear, Herbert D. Ennis, John M. Terry, Elsworth L. Moorman, Addie Riley, Atman Johnson, C. W. Flynn, M. John Terry, Robert Jones, A. A. Bacon, A. J. Inman, W. G. Ripley, J. M. E. Johnson, Nellie Webster, James Limb,

Table listing names and amounts for the Missouri Independence District, including entries like Geo. W. Wilcox, Ann's G. Ehlers, and T. Hovenga.

Table listing names and amounts for the Missouri Independence District, including entries like Cammie Cochran, Margaret Thomas, and Wm. Chanman.

Table listing names and amounts for the Missouri Independence District, including entries like Sr. J. A. Kennedy, Bro. and Sr. J. B. Farr, and Bro. Leach.

Table listing names and amounts for the Missouri Independence District, including entries like E. L. Kelley, Bishop, James Thomas, and Alice Martin.

Table listing names and amounts for the Missouri Independence District, including entries like To balance due church, March 1, 1894, and Irven Mengel.

Table listing names and amounts for the Missouri Independence District, including entries like T. W. Chatburn, Mary Bronson, and H. C. Bronson.

Table listing names and amounts for the Missouri Independence District, including entries like Sr. L. Webster, Belle Robinson, and John Jeffers.

Table listing names and amounts for the Missouri Independence District, including entries like Sr. T. W. Smith, Sr. Jos. Luff, and Sr. Jos. H. Robinson.

Table listing names and amounts for the Missouri Independence District, including entries like To balance due church, March 1, 1895, and M. A. Stark.

Table listing names and amounts for the Missouri Independence District, including entries like To balance due church, March 1, 1894, and Sr. G. A. Whitman.

Table listing names and amounts for the Missouri Northeastern District, including entries like F. T. Williams, Agent, and To balance due church.

Table listing names and amounts for the Missouri Northeastern District, including entries like Sr. T. W. Chatburn, Sr. T. W. Chatburn, and Sr. T. W. Chatburn.

Table listing names and amounts for the Missouri Nodaway District, including entries like To balance due church, March 1, 1894, and Elizabeth Black.

Table listing names and amounts for the Missouri Nodaway District, including entries like To balance due church, March 1, 1895, and Lucinda Johnson.

Table listing names and amounts for the Missouri Nodaway District, including entries like To balance due church, March 1, 1894, and Sr. G. A. Whitman.

To balance due church March 1, 1895 \$ 27 97

NEBRASKA.

SOUTHERN DISTRICT. J. W. Waldsmith, Agent.

Receipts.

To balance due church March 1, 1894 \$ 17 09 Lena Hedrickson, t. 20 00 Chas. H. Porter, t. 45 00 Caleb E. Blodgett, t. 10 00 James Perrin, t. 18 78 Emma Woolsey, t. 40 00 Lizzie Wood, t. 13 00 Amelia Osborn, t. 7 06 Ellen Fletcher, t. 5 00 A. J. Myers, t. 19 03 Lottie Shaver, t. 2 00 Walter M. Self, t. 99 60 Sr. E. R. Hillman, t. 5 00 Sr. R. Chatterton, t. 5 00 Robert O. Self, t. 75 00 Sr. Anna Nielson, t. 100 00 W. A. Foreman, t. 7 00 P. C. Peterson, t. 5 00 H. C. Fremming, t. 25 00 Chas. Morey, o. 15 00 Mary Perrin, o. 1 00 Herman Thole, o. 15 00 Sarah Hansen, o. 4 00 John Clawson, o. 9 00 Geo. W. Brown, o. 3 00 Annie Everett, o. 3 00 Frank Pierce, o. 2 00 Ellen M. Brown, o. 1 00 Nellie F. Ke, o. 2 00 Lucy J. Woods, o. 25 50 Izetta Tyson, o. 50 Nancy Tyson, o. 50 Sarah Savage, o. 25 Oscar Savage, o. 25 Mary A. Christy, t. 10 00 Jennie Fletcher, t. 75 Ella Fletcher, t. 75 Adam Fletcher, t. 1 00 Robert Fletcher, t. 1 00 I. Z. Fletcher, t. 1 00 Annie Engles, t. 50 David Graf (Sister) t. 10 00 Bro. David Graf, t. 5 00 Robert Hillman, t. 30 M. J. Schafer, t. 10 00 Geo. M. Morey, t. 5 00 E. Fetherstein, t. 1 00 James Sharp, t. 1 00 Southern Nebraska district tent fund. 71 85 Bishop E. L. Kelley. 100 00 \$776 37

Expenditures.

C. H. Porter. \$260 00 Fr. J. W. Waldsmith. 260 00 Frank J. Chaburn. 36 00 Sr. E. F. Scaunt. 25 00 J. W. Waldsmith, ex. 73 00 Postage, stationery, etc. 5 00 Sr. Jessine Atkinson. 5 00 A. J. Myers, loan. 19 00 \$676 60

Total receipts. \$776 37 Total expenditures. \$676 60

Balance due church March 1, 1895. \$ 99 77

NEVADA.

NEVADA DISTRICT. D. I. Jones, Agent.

Receipts.

To balance due church March 1, 1894 \$ 33 85 Sr. Wamsley, Dayton branch, o. 22 00 Sr. N. Perkins, Dayton branch, o. 1 00 Bro. and Sr. of Alpine branch, Cal., o. 30 00 Sister of Nevada, o. 100 00 Sister of Nevada, t. 20 00 David I. Jones, Mottsville branch, t. 10 00 \$216 85

Expenditures.

Bro. Daley, missionary from California. \$ 23 00 Bro. Holt, missionary from California. 20 00 E. L. Kelley, Bishop. 173 85 \$216 85

NOVA SCOTIA.

NOVA SCOTIA DISTRICT. J. W. Dimock, Agent.

Receipts.

To balance due church March 1, 1894 \$ 4 28

E. L. Kelley, Bishop. 200 00 Flossie Sanford. 6 00 Ada Sanford. 7 00 Saloma Hopkins. 5 00 Camron Robinson. 5 00 Solomon Lawrence. 10 00 J. W. Dimock. 1 00 Jace Mason. 25 \$238 53

Expenditures.

H. J. Davison, f. \$292 00 U. W. Greene. 5 00 \$273 00

To balance due church March 1, 1895. \$ 1 53

OHIO.

OHIO DISTRICT. S. J. Jeffers, Agent.

Receipts.

Sr. Fitzpatrick and family. \$ 5 00 Branch offering. 20 25 Wm. Cooper, o. 2 50 Wm. Cooper, t. 5 00 Levi Barstow, o. 1 75 Levi Barstow, t. 5 00 John Abbott, o. 1 00 John Abbo t, t. 10 50 Jane Abbott, o. 4 50 Jane Abbott, t. 10 50 Thomas Abbott, o. 1 75 Chas. Cooper, o. 4 50 May Cooper, o. 4 50 D. J. Hannah, t. 2 50 Mary Hannah, o. 2 00 Adda Barstow, o. 1 00 Mollie Barstow, o. 2 00 Sarah Barstow, o. 2 50 Carrie Barstow, o. 1 00 Joseph Barstow, o. 1 25 Geo. Barstow, o. 1 00 Effie Barstow, o. 1 00 E. H. Cooper, o. 1 30 M. A. Cooper, o. 5 00 Thos Ward, t. 2 00 Thos Ward, t. 2 00 Carrie Ward, o. 75 Levi Smallwood, o. 1 75 Annie Buhler, o. 1 75 Sarah Blanchard, o. 1 00 Wm. Gibson, t. 4 00 Eliza Leeson, o. 03 Flora Ervin, t. 50 Flora Ervin, o. 1 05 Phebe Ervin, o. 62 Effie Ervin, o. 04 Nellie Ervin, o. 04 David Williams, o. 02 Daniel Williams, o. 3 70 Alice Bierly, o. 01 V. E. Bierly, o. 01 L. L. Bierly, o. 01 John Trexler, o. 1 00 Louvisa Martin, t. 3 00 Thomas Mathews, t. 4 00 Mary Mathews, t. 1 00 Josiah Mathews, t. 6 00 Rachel Mathews, t. 7 50 S. J. Jeffers, t. 16 50 Elizabeth S. Jeffers, t. 115 00 J. J. Davis, o. 1 25 M. E. Davis, o. 50 Lewis Buhler, o. 85 Virginia Westfall, t. 6 50 Isaac Vernon, t. 2 00 Ebenezer Miller, t. 10 50 Mary J. Miller, t. 1 03 Sr. M. Nevils, t. 1 00 Sr. M. Nevils, t. 50 Sr. M. Gibson, t. 1 50 Sallie Arbaugh, o. 05 R. H. Ervin, t. 10 00 Sarah White, t. 1 00 E. L. Kelley, Bishop. 100 00 Thos. Wren, t. 30 00 James Vernon, o. 25 Flora Hannah, o. 25 Margaret Hannah, t. 25 S. D. Hannah, o. 25 Jas. Moler, t. 7 00 Abbie Moler, t. 30 00 Annie E. Spaun, t. 1 50 Vinton M. Goodrich, t. 50 00 Harvey McLaughlin, t. 25 James Barber, t. 1 00 Alice R. Rhoads, t. 1 50 Latha Reed, o. 50 Christina West, t. 50 Mary Ann Rhoads, o. 1 50 Mary T. Davidson, o. 25 Levi Turner, o. 25 W. H. Rhoads, t. 2 10 Susannah Brown, o. 25 Margaret Stanly, o. 25 Rachel Bennington, t. 2 00 Samuel Bennington, t. 5 00 Myrta M. Moler, t. 5 00 Peter Ray, t. 2 00 Minnie Gibson, t. 50

OHIO DISTRICT.

S. J. Jeffers, Agent.

Receipts.

Sr. Fitzpatrick and family. \$ 5 00 Branch offering. 20 25 Wm. Cooper, o. 2 50 Wm. Cooper, t. 5 00 Levi Barstow, o. 1 75 Levi Barstow, t. 5 00 John Abbott, o. 1 00 John Abbo t, t. 10 50 Jane Abbott, o. 4 50 Jane Abbott, t. 10 50 Thomas Abbott, o. 1 75 Chas. Cooper, o. 4 50 May Cooper, o. 4 50 D. J. Hannah, t. 2 50 Mary Hannah, o. 2 00 Adda Barstow, o. 1 00 Mollie Barstow, o. 2 00 Sarah Barstow, o. 2 50 Carrie Barstow, o. 1 00 Joseph Barstow, o. 1 25 Geo. Barstow, o. 1 00 Effie Barstow, o. 1 00 E. H. Cooper, o. 1 30 M. A. Cooper, o. 5 00 Thos Ward, t. 2 00 Thos Ward, t. 2 00 Carrie Ward, o. 75 Levi Smallwood, o. 1 75 Annie Buhler, o. 1 75 Sarah Blanchard, o. 1 00 Wm. Gibson, t. 4 00 Eliza Leeson, o. 03 Flora Ervin, t. 50 Flora Ervin, o. 1 05 Phebe Ervin, o. 62 Effie Ervin, o. 04 Nellie Ervin, o. 04 David Williams, o. 02 Daniel Williams, o. 3 70 Alice Bierly, o. 01 V. E. Bierly, o. 01 L. L. Bierly, o. 01 John Trexler, o. 1 00 Louvisa Martin, t. 3 00 Thomas Mathews, t. 4 00 Mary Mathews, t. 1 00 Josiah Mathews, t. 6 00 Rachel Mathews, t. 7 50 S. J. Jeffers, t. 16 50 Elizabeth S. Jeffers, t. 115 00 J. J. Davis, o. 1 25 M. E. Davis, o. 50 Lewis Buhler, o. 85 Virginia Westfall, t. 6 50 Isaac Vernon, t. 2 00 Ebenezer Miller, t. 10 50 Mary J. Miller, t. 1 03 Sr. M. Nevils, t. 1 00 Sr. M. Nevils, t. 50 Sr. M. Gibson, t. 1 50 Sallie Arbaugh, o. 05 R. H. Ervin, t. 10 00 Sarah White, t. 1 00 E. L. Kelley, Bishop. 100 00 Thos. Wren, t. 30 00 James Vernon, o. 25 Flora Hannah, o. 25 Margaret Hannah, t. 25 S. D. Hannah, o. 25 Jas. Moler, t. 7 00 Abbie Moler, t. 30 00 Annie E. Spaun, t. 1 50 Vinton M. Goodrich, t. 50 00 Harvey McLaughlin, t. 25 James Barber, t. 1 00 Alice R. Rhoads, t. 1 50 Latha Reed, o. 50 Christina West, t. 50 Mary Ann Rhoads, o. 1 50 Mary T. Davidson, o. 25 Levi Turner, o. 25 W. H. Rhoads, t. 2 10 Susannah Brown, o. 25 Margaret Stanly, o. 25 Rachel Bennington, t. 2 00 Samuel Bennington, t. 5 00 Myrta M. Moler, t. 5 00 Peter Ray, t. 2 00 Minnie Gibson, t. 50

Flora Hannah, Sen. t. 50 Lizzie Thomas, t. 50 Lizzie Foss, t. 45 Effie St. John, t. 25 Catherine Barton, t. 50 Unknown names. 7 80 \$583 20

Expenditures.

James Moler, f. \$200 00 H. E. Moler, f. 156 00 H. E. Moler, ex. 10 50 H. R. Harder. 56 50 R. Etzenhouser. 5 85 G. T. Griffiths. 10 00 Postage. 1 25 Poor. 12 00 By balance due agent March 1, 1894. \$ 8 50 \$440 60

To balance due church March 1, 1895. \$142 60

ONTARIO.

CHATHAM DISTRICT. J. H. Tyrrell, Agent.

Receipts.

To balance due church March 1, 1894. \$ 48 82 Mary Leverton. 15 82 F. Smart, t. 50 Sr. F. Smart, t. 1 00 Alexander Ellis, t. 4 00 Mary Jane Ellis, t. 4 50 Henry Leatherdale, t. 2 88 Jane Leatherdale, t. 5 37 Emily Walton, o. 1 00 Emily Walton, t. 50 Geo. F. Green, t. 180 73 Mariah Smith, t. 60 Kezia Green, t. 7 75 David Kyle, t. 1 00 Geo. Green, t. 9 00 F. Green t. 05 Mary M. Green, t. 2 10 Abraham Miller, t. 3 00 Geo. Hampshire, t. 16 00 A. Ellis, t. 50 Louisa Hays, t. 1 00 Phelan Shaw, t. 15 00 J. W. Badder, t. 9 60 Emily Anderson, t. 9 75 A. E. Hockley, t. 7 09 S. M. Hazelia, t. 1 00 Harriet Walker, t. 50 Christianna Gilbert, t. 5 11 Enos Gilbert, t. 24 85 A. McFadden, o. 5 00 Alice Ray, o. 50 Mariah Post, o. 25 Liddy Miller, o. 25 Rebecca Peacock, o. 25 Jane Hewet, o. 1 00 Geo. Kettlewell, Jr., o. 3 00 C. E. Bristol, o. 2 00 Wm. H. Lively, o. 25 Robert Brown, o. 05 Mary Jacklin, o. 1 00 Henry Atkinson, o. 1 00 E. Tyrrell, o. 15 Orlo Jacklin, o. 10 R. Coburn, o. 25 Leslie Bacon, o. 25 Millen Bacon, o. 25 Leslie Brown, o. 05 Mary Buck, Sen., o. 10 Orlo Coburn, o. 10 Chas. Buck, o. 23 Mary Buck, Jr., o. 25 Robert Buck, o. 25 S. J. Tyrrell, o. 10 Jane Miller, o. 50 James Haxton, o. 3 60 Thomas Irving, o. 5 00 Elizabeth Irving, o. 5 00 John Swansen, o. 50 Rebecca Sharrow, o. 50 Richard and Catherine Smith, o. 50 David and Elizabeth Campbell, o. 1 00 Vesta Thompson, o. 2 00 Alonzo Fowler, o. 2 00 Geo. McFadden, o. 1 00 Benjamin Haskell, o. 1 00 Roderick A. Tyrrell, o. 25 Levi N. Tyrrell, o. 25 Elizabeth Tyrrell, o. 35 Geo. F. Shippy, o. 1 00 Geo. Walker, o. 50 Lewis B. Shippy, o. 50 James H. Tyrrell, t. 5 00 Elizabeth Tyrrell, t. 3 00 Elizabeth Bristol, o. 1 00 Mary Buck, t. 10 60 Harriet Jacklin, t. 2 15 Frederick Cleinstiver, t. 1 50 Aquilla Bennett, t. 3 00 James Haxton, t. 2 00 London district, J. R. Sheppard, agent. 50 00 S. J. Tyrrell, t. 4 60 Ida Smart, t. 3 00 Annie Bacon, t. 40

M. A. Bacon, t. 25 S. H. Bacon, t. 25 Hannah Hampshire, t. 1 00 Dorcas Hampshire, t. 6 00 Chas. Hampshire, t. 2 00 Andrew Porter, t. 25 Mariah A. Blakely, t. 2 00 Lydia Miller, t. 75 Evelyn Anderson, t. 1 00 Esther Degraw, t. 7 30 Hannah Thomas, t. 3 00 Johanna Fowler, t. 5 00 Esther Ann McFadden, o. 25 Geo. Kettlewell, t. 108 00 E. L. Kelley, Bishop. 54 03 Rebecca Peacock, t. 1 00 Elizabeth Bennett, t. 3 25 James Post, t. 50 Robert Buck, t. 1 50 W. W. Blair, returned on ex. acct. 26 00 Chas. Badder, t. 29 00 Leah Harsen, t. 10 Mary E. Edgar, t. 16 Able Cleinstiver, t. 3 65 Margaret Atkinson, t. 1 00 Chas. Buck, t. 3 50 Mary E. Brown, t. 02 Robert Brown, t. 30 00 R. H. Huston, t. 1 00 James Huston, t. 1 00 Alonzo Fowler, t. 10 00 Vesta Thompson, t. 13 00 Wm. H. Taylor, t. 5 00 Rebecca Sharrow, t. 1 00 Joseph and Maggie Dent, t. 5 00 D. W. Johnston, t. 12 00 Mary Johnston, t. 1 00 Lily Johnston, t. 1 00 Maggie Johnston, t. 50 Bertha Johnston, t. 25 James Johnston, t. 25 Eliza Cowen, t. 5 00 N. L. Blakely, t. 40 Robert Burr, t. 3 00 Robert L. Burr, t. 1 00 James Perrett, t. 10 00 Ann Porter, t. 5 00 Wm. Welsh, t. 2 00 John Taylor, t. 15 00 Chas. Taylor, t. 15 00 Geo. H. Bond, t. 25 Minnie Green, t. 1 00 F. A. Green, t. 15 \$307 90

Expenditures.

Samuel Brown, ex. \$ 44 00 Janet A. Shields. 296 00 Catherine J. Tomlinson. 208 26 Elizabeth DeLong. 165 28 J. H. Tyrrell, agent, ex. 12 89 Edward DeLong, ex. 4 00 Matilda Carlton, rent. 12 00 John H. Lake, ex. 10 00 W. W. Blair, ex. 26 00 \$778 43

To balance due church March 1, 1895. \$129 47

ONTARIO.

LONDON DISTRICT. March 1 to October 26, 1894, E. J. H. Lake, Acting Agent.

Receipts.

To balance due church March 1, 1894. \$587 38 By correction. 3 74 Sr. C. Cambridge. 3 00 Mary Jane Walker, o. 50 Lincoln T. Pew, t. 1 00 W. A. Hardy, t. 1 00 Chas. D. Perry, t. 1 00 R. B. Howlett, t. 5 00 E. L. Kelley, Bishop. 49 55 Sr. Lou Shannon, t. 2 00 J. R. Osborne, t. 10 00 Chas. Jenkins, t. 20 00 Wm. Place and wife, t. 10 00 Chas. D. Perry, t. 1 00 Phelan Shaw, (lawsuit). 50 Geo Cambridge, t. 1 00 D. McGregor, o. 5 00 Sr. W. Brothers, t. 4 00 Wm. Place and wife, t. 10 00 Jason Plato, t. 5 00 Chas. D. Perry, t. 1 00 Geo. Cambridge, t. 50 Lou C. Evans, t. 1 00 Sr. James Eastwood, t. 1 50 Sarah Snell, t. 7 00 A. W. Burton, t. 5 00 Sr. H. A. McCrea, t. 2 00 Edwin Burton, t. 2 00 Windham branch, o. 10 00 R. B. Howlett, t. 5 00 John Cornish, t. 200 00 Sr. S. Small, t. 1 00 R. C. and L. Evans, t. 5 00

Wm. Place and wife, t. 10 00 Estate Plato, t. 5 00 Lou C. Evans, t. 50 Clara Trimble, t. 10 00 E. L. Kelley, Bishop. 5 40 Mabel McKibbin, t. 1 00 Annie Grice, t. 1 00 Sr. M. A. Quick, t. 5 00 Bro. Willing, t. 5 00 L. Patton, t. 1 00 Mabel Clarke, t. 50 Alice Clarke, t. 1 05 Ada Clarke, t. 1 05 David Tarzwell, t. 2 00 M. Place and wife, t. 10 00 Jason Plato, t. 5 00 Sr. John Cornish, t. 2 00 M. R. Crake, t. 7 36 M. R. Taylor, t. 5 00 R. W. Tarzwell, t. 5 00 Estate Enoch Snell, t. 10 00 Julia F. Metcalf, t. 100 00 Robert Harrison, t. 1 00 Maggie Grimshaw, t. 2 00 E. MacGregor, t. 5 00 Thomas Hatley, t. 5 00 Ella Blair, t. 5 00 Mary Jackson, t. 7 00 Wm. Hurburt, t. 2 00 James Brown, t. 50 Egremont branch, o. 4 50 London branch, o. 7 00 Eliza J. Dezall, t. 2 00 Sr. John McMurdo, t. 3 00 Masonville branch, o. 1 36 D. D. McGilvary, t. 1 00 S. Tomlinson, t. 2 00 Sr. W. A. Taylor, t. 2 00 Mrs. Maria Arnold, t. 2 50 John McKibbin, t. 5 00 Wm. H. Grey, t. 50 John Shields, t. 2 50 Alice Clarke, t. 10 Alice Knisley, t. 1 50 Wm. Place and wife, t. 10 00 W. A. Hardy and wife, t. 3 50 Wm. Silk, t. 10 00 Sr. Jane Campbell, t. 5 00 Sr. Jane Campbell, t. 5 00 Wm. Place and wife, t. 10 00 Jason Plato, t. 5 00 R. N. Hale, t. 50 Wm. Hardy, t. 1 00 Wm. Hardy, t. 1 00 Sr. Mary's branch, o. 1 55 Emeline T. Doan, t. 1 36 Garafaxa branch, o. 2 00 Wm. Place and wife, t. 10 00 Jason Plato, t. 5 00 H. M. Kilpatrick, t. 2 00 Martha Wilson, t. 1 25 Jane Campbell, t. 4 00 Mary Goheen, t. 2 00 Lizzie and R. C. Evans, t. 10 00 Maggie Grimshaw, t. 2 00 E. L. Kelley, Bishop. 34 29 \$1,339 34

Expenditures.

R. Trousdale, loan. \$ 5 00 Bishop E. L. Kelley. 200 00 Sr. R. C. Evans. 200 00 S. A. E. Mortimer. 30 00 Sr. E. K. Evans. 78 33 Fred Gregory. 24 20 John Shields. 25 00 Sr. S. Brown. 128 33 E. K. Evans. 55 83 A. E. Mortimer. 3 50 J. H. Lake. 15 00 S. Tomlinson. 25 00 Stamps, orders, etc. 9 14 Sr. John H. Lake. 33 33 Sr. G. T. Griffiths. 30 00 Sr. Fred Gregory. 75 00 R. C. Evans. 10 00 \$942 66

Receipts brought forward. \$1,339 34 Expenditures. 942 66

Balance due church October 26, 1894. \$396 68

E. L. Kelley, Bishop, per W. W. Blair. 211 31 \$185 37

By correction. 53

Balance due church Oct. 26, 1894, turned over to new agent. \$185 90

ONTARIO.

LONDON DISTRICT. J. R. Shepherd, Agent.

October 26, 1894, to March 1, 1895.

Receipts.

To balance due church October 26, 1894. \$185 90 Wm. Place and wife, t. 50 00 J. Plato, t. 20 00

Table with columns for names and amounts, including Bro. Longhurst, Bro. Longhurst, Bro. Sherman, etc.

Table with columns for names and amounts, including J. H. Lake, F. G. Ewery, John Shields, etc.

Table with columns for names and amounts, including To balance due church, March 1, 1895.

OREGON. OREGON DISTRICT.

Table with columns for names and amounts, including Alma Morris, Agent. Receipts.

Table with columns for names and amounts, including Sr. John Davis, Hiram Holt, etc.

PENNSYLVANIA. PHILADELPHIA DISTRICT.

Table with columns for names and amounts, including Thomas Lester, Agent. Receipts.

Table with columns for names and amounts, including Expenditures.

Table with columns for names and amounts, including To balance due church, March 1, 1895.

PENNSYLVANIA AND OHIO. PITTSBURG AND KIRTLAND DISTRICT.

Table with columns for names and amounts, including Frank Criley, Agent. Receipts.

Table with columns for names and amounts, including To balance due church, March 1, 1894.

Table with columns for names and amounts, including Chas. E. and Rose Warner, Edward and Rose teinbaugh, etc.

Table with columns for names and amounts, including To balance due church, March 1, 1895.

SOUTH WALES. WESTERN DISTRICT.

Table with columns for names and amounts, including John R. Gibbs, Agent. Receipts.

Table with columns for names and amounts, including Gwelyn Davies, David Thomas, etc.

Table with columns for names and amounts, including Expenditures.

Table with columns for names and amounts, including L. W. Powell, M. H. Bond, etc.

SOUTH WALES. EASTERN DISTRICT.

Table with columns for names and amounts, including Thomas Gould, Agent. Receipts.

Table with columns for names and amounts, including By balance due church, March 1, 1894.

SOUTH WALES. WESTERN DISTRICT.

Table with columns for names and amounts, including John R. Gibbs, Agent. Receipts.

SOUTH WALES. WESTERN DISTRICT.

Table with columns for names and amounts, including Gwelyn Davies, David Thomas, etc.

Expenditures.

Table with columns for names and amounts, including Brn. Griffiths and Gillen, Bro. Gillen, etc.

By balance due agent, March 1, 1895.

SANDWICH ISLANDS MISSION.

Table with columns for names and amounts, including G. J. Waller, Agent. Receipts.

Table with columns for names and amounts, including To balance due church, March 1, 1894.

Expenditures.

Table with columns for names and amounts, including J. C. Clapp, ex, voyage to California, etc.

By balance due agent, March 1, 1895.

SOUTH SEA ISLAND MISSION.

Table with columns for names and amounts, including Metuare, Agent. Receipts.

Table with columns for names and amounts, including To balance due church, March 1, 1894.

Table with columns for names and amounts. Includes entries like 'Vaiarea, t.', 'Tetohu, o.', 'Tetuairo, o.', 'Sisters' Prayer Union, of Avatoru, o.', 'Tahua, o.', 'Teru, o.', 'Sisters' Prayer Union, of Makatea, o.', 'Tetantua, o.', 'Sisters' Prayer Union, of Tarona, o.', 'Sisters' Prayer Union, of Tiona, o.', 'Huitaohi, t.', 'Tufaanui, t.', 'Teru, t.', 'Tuteirhea, t.', 'Tiniatua, t.', 'Tuao, t.', 'Teupo, t.', 'Tepiki, t.', 'Tanetefanura, t.', 'Tanepa, t.', 'Tuane, t.', 'Tepure, t.', 'Mapuhi, t.', 'Teura, t.', 'Tamaru, t.', 'Tae, t.', 'Tohuura, t.', 'Teotahi, t.', 'Tetauhiti, t.', 'Moia, t.', 'Pupure, t.', 'Tuhiri, t.', 'Roihi, t.', 'F. Niemann, t.', 'Meari, t.', 'Mihl, t.', 'Maoae, t.', 'Hapai, t.', 'Terava, t.', 'Matiu, t.', 'Hina, t.', 'Maro, t.', 'Rua, t.', 'Teru, t.', 'Teuru, t.', 'Tetaura, o.'

Table with columns for descriptions and amounts. Includes 'Lumber for galley \$1 40, nails 30cts, broom 60cts 2 30', 'Putty for "Evanelia" 6 00', 'Mr Garber, interpreter 29 20', 'Notary of Papeete, additional 40 00', 'Cash for hire of pilot boat 8 30', 'Balance due agent, Jan. 1, 1895 \$128 07'.

TENNESSEE AND KENTUCKY.

David W. Cook, Agent.

Table with columns for descriptions and amounts. Includes 'To balance due church, March 1, 1894 \$ 4 65', 'J. M. Heathcoat 15 00', 'J. H. Adair 27 50', 'David W. Cook 50 00', 'C. L. Snow 20 00', 'M. J. Adair 2 50', 'Sydney Bland, offering 10'.

Table with columns for descriptions and amounts. Includes 'W. H. Griffin \$ 14 00', 'C. L. Snow 80 00', 'Wm. Waterman 5 00', 'T. C. Kelley 5 00', 'M. M. Turpen 8 00', 'Jno. Wicker, hall rent 3 00'.

Table with columns for descriptions and amounts. Includes 'To balance due church March 1, 1895 \$ 4 75'.

TEXAS. CENTRAL DISTRICT.

E. Bates, Agent.

Table with columns for descriptions and amounts. Includes 'To balance due church, March 1, 1894 \$ 1 60', 'Bro. C. A. Schuster 5 00', 'Sr. Sallie Hay 1 50', 'Tiny Veale 25', 'Sister B. A. Nunley 1 20', 'Bro. and Sr. Veale 25', 'Bro. B. F. Renfro 3 00', 'Sr. Mattie Renfro 3 00', 'Sr. A. L. Stephens 35', 'Bro. Carl Sherrill 1 40', 'Bro. Fillmore Sherrill 1 00', 'Bro. W. M. Sherrill 2 00', 'Bro. T. L. Veale 3 30', 'E. Bates 21 05'.

Table with columns for descriptions and amounts. Includes 'Sr B. A. Nunley \$ 36 83', 'Agent's expenses 1 00', 'Exchange 12'.

Table with columns for descriptions and amounts. Includes 'To balance due church March 1, 1895 \$ 6 9'.

TEXAS. SOUTHWESTERN DISTRICT.

O. D. Johnson, Agent.

Table with columns for descriptions and amounts. Includes 'To balance due church March 1, 1894 \$ 80', 'Sr. Lou Clark, t. 1 00', 'Bro. Wilson Clark, t. 50', 'Bro. Joseph Calaham, t. 1 00'.

Table with columns for descriptions and amounts. Includes 'O. G. Davenport, t. 25', 'W. H. Davenport, t. 10 65', 'Sr. N. A. Gifford, t. 20 00', 'E. L. Kelley, Bishop 20 00', 'Bro. A. Kuykendall, t. 10 00', 'Bro. W. J. Wallis, t. 1 00', 'Sr. T. C. Wallis, t. 25', 'Sr. M. L. Wallis, t. 25', 'Sr. Julia V. Neal, t. 35', 'Bro. French Wight Ferguson, t. 1 00', 'Sr. Maggie Sophia Ferguson, t. 50', 'Bro. Franklin Hodges, t. 1 00', 'O. D. Johnson, t. 5 10', 'Sr. M. M. Johnson, t. 35', 'Sr. M. C. Davenport, t. 40', 'Sr. Lizzie Edwards, t. 2 60'.

Table with columns for descriptions and amounts. Includes 'To balance due church March 1, 1895 \$ 77 00'.

Table with columns for descriptions and amounts. Includes 'Saints of San Antonio \$ 3 50', 'Sr. Sophia Wight 37 75', 'Bishop's agent 2 00', 'Bro. T. J. Sheppard 14 00', 'Bro. John Hawley 1 00', 'Sr. Julia Hay, p. 11 60'.

Table with columns for descriptions and amounts. Includes 'To balance due church March 1, 1895 \$ 7 15'.

UTAH. SALT LAKE DISTRICT.

R. J. Anthony, Agent.

Table with columns for descriptions and amounts. Includes 'To balance due church March 1, 1894 \$ 3 00', 'Mary H. Raymond, Montana, t. 35 00', 'Chas. D. Wardel, Utah, t. 3 00', 'Clarence Wardel, t. 2 00', 'Anna L. Wardel, t. 2 50', 'James Wardel, t. 68 00', 'A. P. Larson, t. 10 00', 'Chas. Curtis, t. 3 00', 'Melish Wasson, t. 2 00', 'W. W. Hutchins, t. 10 00', 'A. Anderson, t. 10 00', 'John Johnson, Montana, t. 7 00', 'A. J. Layland, Idaho, t. 23 00', 'S. D. Condit, t. 9 00', 'Sarah Lecor, t. 1 00', 'Aidle Condit, t. 1 00', 'John Wilson, Utah, t. 5 00', 'Sr. B. Brown, Utah, t. 50 00', 'James Thomas, Idaho, t. 10 00', 'Sr. E. Thorne, Utah, t. 5 00', 'Bro. and Sr. James Toolubs, Utah, t. 10 00'.

Table with columns for descriptions and amounts. Includes 'To balance due church March 1, 1894 \$ 3 00', 'Mary H. Raymond, Montana, t. 35 00', 'Chas. D. Wardel, Utah, t. 3 00', 'Clarence Wardel, t. 2 00', 'Anna L. Wardel, t. 2 50', 'James Wardel, t. 68 00', 'A. P. Larson, t. 10 00', 'Chas. Curtis, t. 3 00', 'Melish Wasson, t. 2 00', 'W. W. Hutchins, t. 10 00', 'A. Anderson, t. 10 00', 'John Johnson, Montana, t. 7 00', 'A. J. Layland, Idaho, t. 23 00', 'S. D. Condit, t. 9 00', 'Sarah Lecor, t. 1 00', 'Aidle Condit, t. 1 00', 'John Wilson, Utah, t. 5 00', 'Sr. B. Brown, Utah, t. 50 00', 'James Thomas, Idaho, t. 10 00', 'Sr. E. Thorne, Utah, t. 5 00', 'Bro. and Sr. James Toolubs, Utah, t. 10 00'.

Table with columns for descriptions and amounts. Includes 'Sr. Florence Wolfenden, Utah, t. 15 00', 'Sr. Sarah Smith, Utah, t. 10 00', 'Pauline Higgins, t. 3 50', 'Sisters' Aid Soc. t. 2 00', 'John F. Weston, t. 1 00', 'A Sister, t. 17 50', 'John S. Cox, t. 18 00'.

Table with columns for descriptions and amounts. Includes 'To balance due church March 1, 1895 \$ 36 35'.

Table with columns for descriptions and amounts. Includes 'Sr. R. J. Anthony \$168 70', 'E. L. Kelley, Bishop 40 00', 'H. O. Smith 26 45', 'Pocr. 7 50', 'John Ransom, p. 34 50', 'Water taxes on Ransom property 9 00', 'R. J. Anthony 3 00', 'Repairing well 5 00'.

Table with columns for descriptions and amounts. Includes 'To balance due church March 1, 1895 \$ 36 35'.

VIRGINIA. NEW HOPE DISTRICT.

Isaac Coffman, Agent.

Table with columns for descriptions and amounts. Includes 'Isaac Coffman \$ 39 00', 'Amy A. Coffman 75', 'Maggie S. Coffman 7 25', 'S. S. Herrick 2 45', 'L. M. Herrick 2 00', 'John Moneymaker 20 00', 'Benjamin Bowman and son 40 00'.

Table with columns for descriptions and amounts. Includes 'To balance due church March 1, 1895 \$ 111 45'.

Table with columns for descriptions and amounts. Includes 'James Moler, traveling expenses and clothing \$ 20 00', 'E. L. Kelley, Bishop 91 45'.

Table with columns for descriptions and amounts. Includes 'To balance due church March 1, 1895 \$ 111 45'.

WEST VIRGINIA. WEST VIRGINIA DISTRICT.

B. Beall, Agent.

Table with columns for descriptions and amounts. Includes 'E. L. Kelley, Bishop \$ 32 80', 'T. K. Ferrell 10 00', 'Lucinda Williams 5 00', 'C. G. Ruley 2 00', 'Sophia Smith 5 00', 'Paulina Osner 1 00', 'Rebecca Hawk 80', 'John Carpenter 1 00', 'Clara Williams 1 00', 'Johnathan H. Hoffman 5 00', 'John Carpenter 1 40', 'Martha Russell 2 00', 'B. Beall 2 00'.

Table with columns for descriptions and amounts. Includes 'To balance due church March 1, 1895 \$ 68 50'.

Table with columns for descriptions and amounts. Includes 'Expenditures. Balance due agent March 1, 1894 \$ 32 80', 'Elder H. E. Moler 3 00', 'G. T. Griffiths 5 00', 'G. H. Godby 3 00', 'James R. Cox and family 15 00'.

Table with columns for descriptions and amounts. Includes 'To balance due church March 1, 1895 \$ 9 70'.

WISCONSIN. WESTERN DISTRICT.

W. A. McDowell, Agent.

Table with columns for descriptions and amounts. Includes 'By balance due agent March 1, 1894 \$ 50', 'Walter L. Kimball, t. 15 00', 'Rossel Wilcox, t. 4 90', 'Henry Hancock, t. 5 00', 'Abigail C. Thompson, t. 1 00', 'Susan Thompson, t. 1 00', 'John Blackburn, t. 14 50', 'August Johnson, t. 2 50', 'Julia E. Greenleaf, o. 1 00', 'Susan and Rene Thompson, o. 1 00', 'E. L. Kelley, Bishop \$ 55 00'.

Table with columns for descriptions and amounts. Includes 'To balance due church March 1, 1895 \$ 100 90'.

Table with columns for descriptions and amounts. Includes 'W. S. Pender \$ 10 00', 'W. A. McDowell 11 00', 'J. W. Peterson 5 00', 'Sr. A. L. Whiteaker 49 00', 'Sr. W. A. McDowell 19 40', 'C. H. Burr 7 50'.

Table with columns for descriptions and amounts. Includes 'To balance due church March 1, 1895 \$ 102 40'.

Table with columns for descriptions and amounts. Includes 'Balance due agent 1 50'.

WISCONSIN. SOUTHERN DISTRICT.

C. C. Hoague, Agent.

Table with columns for descriptions and amounts. Includes 'Martha Carrington, t. \$ 30 00', 'Walter Kimball 1 66', 'Ida Sperry, t. 5 00', 'Margaret Blackmun, t. 5 00', 'Mary Hoague, o. 5 00', 'C. C. Hoague, o. 5 00', 'Bro and Sr. H. and W. E. Noble, t. 2 00', 'August Johnson, t. 2 35', 'Anthony Delap, t. 8 30', 'Bro. Henry Southwick, t. 100 00'.

Table with columns for descriptions and amounts. Includes 'To balance due church March 1, 1895 \$ 164 01'.

Table with columns for descriptions and amounts. Includes 'Sr. W. A. McDowell \$ 80 00'.

Table with columns for descriptions and amounts. Includes 'To balance due church March 1, 1895 \$ 84 01'.

ANNUAL STATEMENT OF ELDER'S INDIVIDUAL REPORTS, Not Including Receipts from Bishop or Agents.

Table with columns for Names, Receipts, Expend, Bal. Includes 'Anderson, Peter \$ 27 95 \$ 51 79 \$', 'Anthony, R. J. 228 50 238 50', 'Armstrong, J. 12 20 13 63', 'Baggerly, I. P. 12 60 62 60', 'Barmore, A. C. 27 55 27 55', 'Barr, Andrew 4 31 47 83', 'Baly, Chas 25 00 27 65', 'Bear, J. L. 16 96 135', 'Baggerly, V. D. 1 35', 'Blair, W. W. 123 75 155 28', 'Blanchard, W. W. 22 11 101 14', 'Bond, M. H. 4 25 56 65', 'Bozarth, W. T. 11 60 11 60', 'Brown, Samuel 23 50 78 04', 'Butler, Senterlow 15 75 15 30', 'Butterworth, C. A. 87 18 87 18', 'Butterworth, C. E. 77 05 94 27', 'Burton, J. F. 106 40 106 40', 'Briggs, E. C., no report', 'Caffall, James 164 33 157 86', 'Chatburn, T. W., no report', 'Chatburn, F. J. 85 50 85 50', 'Chute, G. T. 43 00 54 00', 'Crabb, J. C. 91 55 118 92', 'Curtis, H. P. 22 43 55 63', 'Curtis, Emsley 49 02 104 82', 'Cooper, F. M. 36 50 36 50', 'Case, Hubert 5 40 5 40'.

Table with columns for Names, Receipts, Expend, Bal. Includes 'Daniel, L. F. 25 06 41 50', 'Daley, Thomas 15 10 104 73', 'Davis, J. Alfred 31 95 30 50', 'Davis, John 74 50 109 03', 'Davis, J. Arthur 29 35 63 66', 'Davis, J. T. 19 55 44 55', 'Davis, Wm 39 89 54 93', 'Davis, Robert W. 17 05 67 79', 'Davison, H. J. 95 28 102 27', 'Derry, Chas 47 00 59 05', 'Devore, L. R. 279 70 279 70', 'De Long, E. 17 61 19 04', 'Duncan, C. R. 36 45 59 74', 'Edwards, A. H. D., no report', 'Elvin, R. M. 6 38 33 42', 'Erwin, J. D. 21 50 21 50', 'Etzenhoner, R. 121 88 121 67', 'Evans, John R. 25 45 33 00', 'Evans, R. C. 64 78 75 17', 'Evans, E. K. 72 52 72 52', 'Fors, John C. 96 66 211 98', 'Forscutt, M. H. 189 25 283 75', 'Gibson, Wm M. 49 20 43 58', 'Gilbert, J. W. 159 15 130 35', 'Godby, G. H. 18 15 56 75', 'Goodrich, J. L. 16 54 22 91', 'Greene, U. W. 100 51 130 91', 'Greer, A. D. 2 80 35 00', 'Grant, R. E. 28 03 35 13', 'Griffiths, G. T. 107 00 119 00', 'Gregory, Frederick 65 49 63 37', 'Go ell, M. F. 107 53 166 41', 'Griffin, W. H., no report', 'Grant, J. A. 26 63 52 20', 'Hansen, H. N. 39 85 59 90', 'Harder, H. R. 54 55 119 76'.

Table with columns for Names, Receipts, Expend, Bal. Includes 'Hend, C. E. 20 05 37 87', 'Hart, A. C., no report', 'Haws, A. 126 41 126 41', 'Holt, Hiram L. 78 50 78 50', 'Hunt, Chas. J. 44 62 67 73', 'Hensen, John F. 8 55 7 75', 'Jenkins, Geo. 2 44 5 79', 'Kaler, John 86 62 127 53', 'Keck, Adam J. 12 40 12 50', 'Kent, A. 23 00 109 80', 'Keck, F. C. 20 75 22 22', 'Kephart, W. H. 39 29 44 62', 'Kelley, T. C. 36 45 92 52', 'Kelley, Wm. H. 67 50 196 78', 'Kemp, James 43 00 44 75', 'Kemp, Henry 84 70 84 70', 'Lake, J. H. 45 34 134 29', 'Lambert, J. R. 25 96 52 92', 'Lanphear, C. G. 31 06 31 06', 'Maloney, R. M. 88 95 76 63', 'Macrae, W. S. 101 35 122 15', 'McDowell, J. F. 87 60', 'McDowell, W. A. 12 00 49 25', 'McKiernan, James 95 15 115 86', 'Mintun, J. F. 82 26 87 76', 'Moler, James 58 57 70 00', 'Moler, Hiram E. 22 85 80 61', 'Moore, A. B. 26 45 12 25', 'Moore, A. J. 30 50 94 85', 'Morris, I. A. 6 20 8 50', 'Parrish, John S. 30 87 122 21', 'Newton, Wm. 102 30 50 00', 'Powell, L. W. 52 75 53 60', 'Parsons, A. H., no report', 'Pender, W. S. 91 08 109 53', 'Peak, W. E. 60 28 60 28', 'Peterson, J. W. 65 44 183 68'.

Names.	Receipts.	Expend.	Bal.
Phelps, Levi.....	54 95.	85 34.	
Pitt, F. G.....	236 59.	215 65.	10 94
Porter, C. H.....	82 95.	94 05.	
Roberts, I. N.....	42 25.	42 25.	
Robinson, H. H.....	68 84.	148 84.	
Robley, Geo. W.....	54 68.	78 72.	13 86
Roth, J. S.....	59 48.	84 34.	
Roush, J. B.....	113 01.	142 43.	
Rudd, D. M.....	46 72.	96 57.	
Scott, C.....	62 11.	107 74.	
Scott, S. W. L.....	100 58.		
Scott, James M.....	2 85.	11 59.	
Scott, M. R., Jr.....	10 15.	49 65.	
Smith, Henry C.....	92 19.	132 81.	
Snively, J. S.....	9 35.	38 85.	
Sheehy, F. M.....	45 05.	156 45.	
Shields, John.....	68 66.	93 50.	
Short, M. T.....	64 62.	62 55.	2 07

Names.	Receipts.	Expend.	Bal.
Shute, Geo. W.....	30 55.	50 75.	
Smith, Heman C.....	144 25.	250 75.	
Slover, F. M.....	42 08.	47 50.	
Smith, A. H.....	120 25.	131 25.	
Smith, John.....	19 06.	25 15.	
Smith, David.....	34 00.	34 00.	
Smith, H. O.....	177 15.	177 15.	
Smith, W. J.....	31 89.	100 00.	
Smith, Frederick A.....	62 49.	90 65.	1 34
Smith, F. C.....	85 91.	146 96.	
Smith, Isaac M.....	58 45.	90 35.	
Sparling, Henry.....	7 69.	88 44.	
Sutton, J. R.....	10 13.	17 97.	
Swensen, Swen.....	14 81.	61 33.	
Stedman, E. A.....	6 50.	78 26.	
Thomas, O. B.....	37 62.	123 03.	
Thomas, J. H.....	6 00.	6 00.	
Thomson Wm. (Thompson.).....	25 80.	38 31.	

Names.	Receipts.	Expend.	Bal.
Tucker, D. E.....	24 85.	55 97.	
Turpen, M. M.....	65 86.	92 93.	
Waldsmith, J. W.....	44 43.	119 43.	
Ward, Joseph.....	30 27.	60 02.	
Ware, R. L.....	20 60.	45 60.	
Waterman, Wm., no report.			
Weid, F. M.....	32 65.	67 23.	
Wells, Gomer R.....	124 03.	105 62.	18 41
Wheeler, E. E.....	39 92.	39 92.	
White, I. N.....	25 15.	95 65.	
Wight, J. W.....	136 26.	118 39.	17 87
Wight, L. L.....	49 75.	97 00.	
Whitman, G. M. L.....	17 90.	37 00.	
Williams, T. W., no report.			
	\$8,010 68	\$11,415 70	\$199 52

SOCIETY ISLAND BOAT FUND ACCOUNT.

Contributions not heretofore published.

Total amount receipts published to March, 1864.....	\$1,970 47
To names and amounts published September last.....	20 25
To donations for furnishing, etc.....	14 55
W. N. Ray, Iowa.....	5 00
Per C. A. Parkin, agent, Cal.....	7 25
Alice Strickland, Neb.....	1 00
J. L. Meyers, Neb.....	1 00
Willie McCallum, Mo.....	30
Lucian B. Richmond, Kan.....	20 00
Mrs A. F. Robinson, Utah.....	50
Kate Hartshorn, Iowa.....	1 00
Arthur Mononoke, Cal.....	25
A. E. Burton, Cal.....	1 00
Jane Campbell, Ont.....	1 00
Maggie Campbell, Ont.....	1 00
Susan Tyler, Neb.....	1 00
Per J. B. Roush, Norway, Ill.:-	
R. R. Partridge.....	50
J. B. Roush.....	1 00
Annie Frost.....	25
Jennette Rathbun.....	25
Asa Manchester.....	3 00
Polly A. Morris, Oregon.....	70
A. P. Morris, Oregon.....	50
Mary Hawkins, Nevada.....	5 00
John Walker, Nevada.....	50
Per N. N. Cooke, agent, St. Louis, Mo.:-	
St. Louis branch.....	9 70
Belleville branch.....	2 50
Cheletham branch.....	7 70
Ivor Cooke.....	10
Per J. S. Walker, agent, Jonesport, Maine:-	
L. D. S. Circle.....	10 00
Indian River branch.....	5 00
Per S. J. Jeffers, agent, Arbaugh, Ohio:-	
W. W. Henry.....	2 00
Thos. Mathews.....	25
Mont Jeffers.....	75
A. T. Jeffers.....	1 00
Per E. Bates, agent, Durango, Texas:-	
E. D. Thompson.....	1 00
E. L. Thompson.....	50
N. N. Thompson.....	1 00
Lizzie Thompson.....	50
N. E. Norwood.....	25
Tennie Thompson.....	25
T. J. Norwood.....	1 00
Mrs. Mattie Wiseman.....	25
Miss on branch, per Thos. Hougas, agent, Illinois.....	9 00
Per R. K. Ross, Mound City, Mo., agent:-	
R. K. Ross.....	1 00
Jacob Nelson.....	50
C. C. Nelson.....	50
Chris Knudson.....	50
N. Byergo.....	75
Andrew Nelson.....	25
H. Froyd.....	25
Bro. and Sr. A. Leaverton.....	1 00
M. P. Madison.....	50
Joseph Curtis.....	25
Andrew Jacobson.....	1 00
Ole Madison.....	25
R. Sorenson.....	50
J. N. Byergo.....	25
William Woodhead.....	25
Sarah H. Knowles.....	50
Isaac Ross.....	50
Lucinda Smith.....	50
Sr. R. K. Ross.....	1 00
Wm. Knowles.....	50
Jerry Rowlette.....	2 00
Per Frank Criley, agent, Pittsburg, Pa.:-	
Thos. Hadfield.....	25
Mrs. E. Daw.....	25
M. A. Jolley.....	1 00
Maggie Steele.....	50

F. T. Baker.....	10
Walter Tucker.....	25
A. White.....	3 00
Per Henry A. Lords, Indiana:-	
Julia Baker.....	09
Amanda Bailey.....	25
W. W. Housman.....	5 00
Enoch Davis.....	50
Jacob Bailey.....	25
Perrilla Smith.....	25
Peter Smith.....	25
D. B. Teeters.....	25
G. A. Smith.....	75
Anna Landers.....	25
Jennie Story.....	25
O. H. Story.....	50
Ellen Bailey.....	12
Raymond McDowell.....	25
H. M. Smith.....	23
E. L. McElhenie.....	25
Per R. May, Independence, Missouri, agent:-	
Lees' Summit branch.....	1 35
Pleasant View branch.....	2 33
Kansas City, Mo., branch.....	2 75
Armstrong Kan. branch.....	5 00
Independence, Missouri, branch.....	50
Sisters' Aid Society, Armstrong branch.....	2 00
Grove Hill branch, per C. S. Shippy, Pres., Southern Cal. Dis., Chas. Baly, agent:-	
Sister James.....	5 00
Sister R. Lytle.....	50
Sister Davidson.....	50
John Scott.....	1 00
Sister Borsen.....	25
Annie Betts.....	50
Frank Burton.....	1 00
Bro. Clark.....	1 00
Bro. Fenniger.....	1 00
Per W. Vickery, Plano, Illinois:-	
Nancy Bower.....	50
A. R. Wilcox.....	1 00
Augusta Vickery.....	1 00
Zadie Z. Vickery.....	45
W. Vickery.....	50
Per R. J. Anthony, Salt Lake City, Utah:-	
Permelia Sterrett.....	50
Permelia A. Sterrett.....	50
Josephine Anderson.....	1 00
H. S. Sterrett.....	50
Nils Oleson.....	25
H. N. Hansen.....	25
L. D. Larson.....	30
F. C. Hansen.....	1 00
S. A. Wanberg.....	50
J. Hanna L. Benson.....	20
Per James Kemp, Hutchinson, Colo.:-	
Joseph Graham.....	1 00
Geo. W. Kemp.....	50
Eliza Elliot.....	50
Maggie Elliott.....	05
F. M. Kemp.....	50
Jessie Kemp.....	25
Ina Shanell.....	1 00
Maggie Kennedy.....	25
A. sister, Denver.....	25
Mary E. Jamison.....	50
Lou Schmutz.....	25
Martha Westland.....	25
Ella Brannon.....	50
Eliza Bratton.....	25
Mac Schmutz.....	25
Per Thos. Lester, agent, Brooklyn, New York:-	
Bro. Carter.....	1 00
Per J. R. Shepherd, agent, St. Thomas, Ontario:-	
R. C. Longhurst.....	1 00
Hannah Beares.....	50
Chas. Pearson.....	50
Rebecca Pearson.....	50
Geo. Herdman.....	25
Wm. Jenkins.....	50
Per S. J. Jeffers, agent, Arbaugh, Ohio:-	
John Hennings.....	50
Edith Wren.....	1 00
B. E. Jones.....	55
W. H. Countryman.....	10

Sarah M. Countryman.....	10
T. R. Wren.....	1 00
Elizabeth Wren.....	25
A. B. Kirkendall.....	1 00
G. D. Hayes, Wisconsin, Per W. G. Pert, agent, Sedgwick, Maine:-	
Little Deer Isle branch.....	4 00
Silvanos G. Cunningham.....	50
Geo. M. Cunningham.....	25
Anson Cunningham.....	25
A. K. Hooper.....	25
E. H. Pert.....	25
Lizzie M. Carter.....	1 00
Wm. G. Pert.....	50
J. R. Eaton.....	50
Martha S. Eaton.....	25
S. S. Eaton.....	25
Mary E. Eaton.....	25
Mark E. Rillings.....	25
James Robinson.....	25
Lucy Shaw.....	50
Jonathan E. Eaton.....	1 15
Sr. Blanchard.....	1 00
Sr. W. M. Andrews.....	25
Sr. C. C. Tainter.....	25
Mary Richardson.....	50
J. J. Fawcett, Jr. and wife.....	9 78
E. E. Holman and wife.....	35
Abbie Newton.....	15
C. H. Rider.....	25
Per J. E. Reese, Bozeman, Montana:-	
Robert Eger.....	50
James Smart.....	1 00
J. E. Reese.....	1 00
Gomer Reese.....	50
Thomas Reese.....	1 00
John Reese.....	50
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Nothing is more abominable in a young person than the habit of stooping, and except when caused by malformation or actual weakness, nothing is more inexcusable. A slouchy, stooping habit of carriage always suggests laziness, and often stealth and dishonesty. Carry your head erect, and expand your chest, throw back your shoulders, or you will never possess grace or a commanding presence.

The Creator "made man upright." Round shoulders and bow-shaped spines may be avoided by watchfulness during youth, and retained in maturity without any effort.

If you bend over too much in your studies get a lower seat. Saw the legs off an old chair and then sit down so low that your chin will come just above the table; make the hind legs a little shorter than the fore legs, and then read and write with your arms on the table, and it will take out some of the crook from your back.

One mother, whose daughter was getting the habit of stooping, used to have her lie flat on her back without a pillow, for an hour each day, while she read to her out of some interesting book. In a little while she was as straight as need be, and a picture of health and strength.

In some countries the women carry pails, tubs, and heavy loads on their heads. This keeps them erect. Throwing back the arms is another means of keeping straight. Remember, you may add years to your life by keeping straight; and you may not only have a longer life, but a stronger, broader, deeper, happier, and more useful life, if you go about with head erect, chest expanded, and lungs well developed, with rosy cheeks and fresh complexion, than if you go about bent over, cramped

up, stooping, flat-chested, sallow, nervous, and miserable. — *Blue and Gray.*

TO SUPERSEDE THE COMPASS.

Very wonderful things are told of the solarometer, the instrument which is intended to take the place of a compass on shipboard, and give more accurate results than can possibly be obtained from that instrument. Without attempting to describe its construction, we may say that from a single observation of a heavenly body the exact position of the ship in latitude and longitude may be determined. It has two great advantages over the compass. One lies in its furnishing the exact position of the ship, while the compass can indicate only the course, leaving the position to be worked out by dead reckoning or observation. The other is that it is not affected by the magnetism of an iron or steel vessel. The adjustment of a compass on such a ship has to be corrected frequently on account of polarization of the hull by the earth's currents. — *Hartford Courant.*

OUTPUT OF MALT LIQUORS IN EUROPE.

Germany leads the list of beer-producing countries, according to the trade report for 1893, just published, with 1,202,132,074 gallons, an increase of over 34,000,000 gallons over 1892; 33½ gallons a head was the average for the empire, the product ranging from 62 gallons in Bavaria to 12 in Elsass-Lothringen. Great Britain was a good second with 1,164,752,952 gallons of malt liquor, over 30 gallons a head. America (including South America) came next with 1,084,433,460 gallons, 16 gallons per head. Then comes Austria with 385,256,168 gallons. Belgium with 209,856,174; France with 196,630,-

500 gallons, Russia with 98,638,892 gallons; Denmark brewed 45 million gallons, Holland 33 million, Sweden 28 and a third million, Switzerland 26 and a sixth million gallons. The other countries for which statistics are given all produced less than 20 million gallons apiece. The total output of malt liquors in Europe and America was 4,500 million gallons, in making which 7,270,000 tons of malt and 82,000 tons of hops were used.

On strictly exgetical and historical grounds, baptism must be immersion. Without prejudice no other interpretation would ever have been given to Bible baptism. It is the most natural interpretation, and such we must always give. Immersion is natural and historical; sprinkling is artificial and an expedient for convenience's sake. All the symbolism of the text (Rom. 6: 3, 4), and everywhere in the Bible, demands the going under water and coming out of it to newness of life. Sprinkling has no suggestion of burial to sin and resurrection to holiness. In order to be true to its original meaning, and its vital relation to redemption through Christ Jesus, baptism must be immersion. Why do you wish to get rid of it? Eminent theologians have wasted their learning attempting to defend infant sprinkling. Imposition is not exposition. All the early defenders of Christianity taught that nothing but immersion was baptism, and all the Greek or Oriental churches continue to immerse to this day. — *Dr. Schaff.*

A German chemist is reported to have discovered a new substance, called cryostaste, which has the remarkable property of solidifying when heated and remaining liquid at temperatures below zero.

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 42.

Lamoni, Iowa, May 22, 1895.

No. 21.

O'Hayer, Jr. 1896

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SACRED FRESCOS THIRTY-SIX CENTURIES OLD.

It is almost incredible that frescos painted more than three thousand six hundred years ago are still so well preserved as to yield accurate copies, yet such is the case. These designs are being discovered in ancient Egyptian tombs, the most remarkable work of this kind having been found in the tomb of Rameses I. Egyptologists and scientific explorers are bitterly complaining about the vandalism of tourists in those now unsealed sepulchers, and they report that the paintings on the walls are smeared with grease and smoke from the candles of the guides. An indignant artist has recently taken photographs by flash-light of the wall of the tomb of Rameses I., to show how the frescoing has been defaced. *The Christian Herald* (New York) says:—

"It [this picture] is especially interesting to Bible students from the fact that Rameses I. was the grandfather of the Pharaoh who, it is now generally believed, was the oppressor of the Hebrews. This Pharaoh was Rameses II., the son of Seti, who was the son of Rameses I. The interior of his tomb is covered, like those of other Pharaohs, with frescos all richly painted in colors which are still fresh after more than thirty-six centuries. There were also a number of statues of the king found in his tomb, all singularly lifelike. It was for a long time a subject of wonder that the Egyptians should have devoted so much skill and labor to the production of works of art which they took

special pains to conceal from the sight of men. They knew, or rather hoped, that no one would ever gaze upon them, yet they lavished upon them all their best efforts. It is now suggested as a result of study of their ancient records, that they had philosophical reasons for the apparent inconsistency. They believed that every man had a principle of life, differing from his mind and soul, permeating his being, and this they called his ka. They thought that at death it was not extinguished, but merely left the body and would reanimate it after the lapse of a long period. The ka, they supposed, went to the tomb with the body and waited there with it until the soul returned from long pilgrimages, when the man would be reconstructed and live eternally. If the body were accidentally destroyed the ka would be homeless. The embalmers did their utmost to prevent the catastrophe, but if all failed, then the statue of the deceased might serve as an abode for the ka, or it might even occupy it while waiting for the soul to return. In the absence of any more reasonable explanation, this may be accepted as certainly plausible, if not absolutely true. It shows how in that remote time men were groping and searching for the truth, which the Apostle Paul records: 'We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.'—*Ec.*

MORAL USES OF SUFFERING.

DR. HILLIS on "The Moral Uses of Suffering;" text, "If we suffer we shall also reign."—2 Tim. 2:12. He said:—

"Culture and character are through suffering. Life is God's university; happiness is the graduating point, but trouble and adversity are his chosen teachers. The world is built for joy, but man comes to his full estate only through the tutelage of sorrow. Even Christ, who brings glad tidings of great joy, is exhibited as passing through the uttermost of pain on his way upward toward the

utmost of pleasure and the world's throne. Suffering is an alchemist refining out coarseness and transmuting bad into good. Sin and selfishness dig great furrows in the face, so suffering is sent in to iron the lines smooth again. From Paul to Livingstone what heroic leader hath worn soft raiment? What Luther or Lincoln was reared in king's palaces? The frontier lines of ignorance begin to recede when we consider that as men go up toward manhood they go toward the possibility of pain. Suffering is an inflection of a large, sensitive, and godlike nature. Coarseness and rudeness suffer little, but refinement much. The iron bars over jail window answer wind with no vibrating melody, but the silken threads sing for the gentlest zephyr. The historian says: 'Sorrows sweep over society like sheeted storms; blood flows like rivers; tears are too cheap to count.' But man's large endowment prophesied all this. As he journeyed away from birds and beasts he left behind their painlessness. As he goes up toward Jesus Christ he goes up toward sensitiveness. As men go up toward the throne of universal sympathy, love, and helpfulness they go up toward the possibilities of suffering and sorrow. If a man will espend and degrade himself to the beast's level he can cut most of the nerve paths for pain. But susceptibility to suffering argues man's nearness to God."

LESSONS OF TWO GREAT MEN'S LIVES.

DR. THOMAS preached on "Washington and Lincoln," at the People's Church; text: "A good name is better than precious ointment."—Ecc. 7:1. He said:—

"Washington and Lincoln were great, not alone in the history of their own times and events, but great in the history of the world; and though young as compared with the older nations of Europe to this land belongs the high honor of being the first to distinctly announce the great doctrine of innate right to freedom and to es-

establish a government upon this fundamental principle. Such a doctrine can be found by inference only in the Bible. In Greece and Rome the masses were slaves, the few free, and Roman citizenship was a conferred right rather than belonging to man as a man. The 'good name' of Washington made possible the final victory and helped in the organization of a free and united government. The 'good name' of Lincoln gave confidence and strength in the war of the rebellion that ended in making the Declaration of Independence consistent with itself, and a realized fact by conferring the rights of men upon those who had been slaves. A new era of prosperity has dawned and is now in the process of organizing our great industries and purifying our national and municipal politics and protecting our free institutions. There is needed now the noble inspiration of the patriotism of peace, the glad giving of the greatest minds and hearts of the public service of the city, the State, the country, and unless this is done in large measure there is great danger that this land may lose by neglect, by selfish devotion to personal ambitions, and by luxury, injustice, and corruption, the priceless inheritance of the past."—*Exchange.*

MOHAMMEDAN DEGRADATION OF WOMAN.

"WHEN we think of the part played by women in the religious world of Christian life; when we remember how women have come to the front in every progressive movement in Christian lands; when we think of their place in art, in literature, in the functions which give the delights of music, entertainment, and festive pleasure to society; when we note how in such nations women are honored and protected;—then we begin to realize that some immense power must have entered the society where women were once secluded, degraded, and oppressed. Exactly the opposite of all this is witnessed in the whole Mohammedan world. This alone accounts quite sufficiently for the decadent history of the faith which Mohammed planted. A religion which perpetuates the degradation of woman is doomed, and it is dying. Indeed, every country is at this moment under

a fatal blight where polygamous institutions flourish. This is the secret of the strange condition of Turkey and of Persia. Society is paralyzed by the absence of any sentiment in favor of the elevation of the female part of the community. The Koran, which contains so many noble inculcations, yet fatally brands woman with the stamp of complete inferiority. In doing this it sinks morality, purity, and society itself under a deadly weight. Some curious Englishmen and a few eccentric Americans some time ago tried to make themselves famous by importing Mohammedanism into England and the United States. The attempt at a new sensation was a complete failure. The world has no place for a new faith of that sort."—*The Christian Commonwealth, London.*

PROGRESS OF PROTESTANTISM.

THE *Deutsche Kirchenzeitung* of Berlin has computed on the basis of the latest scientific sources accessible a suggestive table of the religious distribution of the peoples of the globe. The population of the Earth is estimated at one and one half thousand million, distributed as follows:—

Europe.....	381,200,000
Africa.....	127,000,000
Asia.....	854,000,000
Australia.....	4,730,000
America.....	133,670,000
Total.....	1,500,000,000

The leading religions are represented by the following figures:—

Protestant Christians.....	200,000,000
Roman Catholic Christians..	195,600,000
Greek Catholic Christians..	105,000,000
Total Christians.....	500,600,000
Jews.....	8,000,000
Mohammedan.....	180,000,000
Heathens.....	812,000,000
Total non-Christians.....	1,000,000,000

According to these data one third of the population of the Earth is Christian. Especially notable is the fact that the Protestant church has according to the estimate outstripped the Roman Catholic by more than four millions; and yet the preponderance of Protestantism appears all the greater when viewed from other standpoints. Practically Protestantism exercises the controlling influence on the destinies of the leading nations of the Earth. England, the Netherlands, the United States, and Germany are predominantly Protestant lands. These Protestant countries together

with their colonies control nearly one half of the entire population of the globe. One third of all Mohammedans are under Protestant English government. The Hinduism of Hither India is entirely under English dominion. The English educational system and literature are slowly but surely opening up a new world of thought for these people; and even the Buddhism of Borneo, Siam, and Tibet, and other countries, the German writer thinks, will not be able to hold its own against this onward march of Christian civilization. In the so-called great Buddhistic countries, such as China and Japan, Buddhism is little more than an external decoration of public life, and not at all a spiritual power controlling and directing the hearts and minds of the people; and its cloisters and monasteries are the seats of spiritual and moral starvation. In this way the conditions for a rapid spread of Christian principles are present in innumerable unchristian lands, and this onward march is being materially aided by the railroad, telegraph, and steamer.—*Literary Digest.*

COLORADO CHEAP EXCURSION.

The National Educational Association meets at Denver, Colorado, in July. It has been arranged by the Burlington Route to sell round trip tickets from all C. B. & Q. points to Denver and return, at one fare for the round trip, plus \$2, tickets good to return up to September 1, 1895. A special train will leave Burlington at six a. m., July 5, and arrive at Denver about 10:30 a. m., July 6.

Teachers, Bankers, Merchants, Professional people and all others desirous of spending the heated term in the mountains of Colorado, can take advantage of this low rate and train, and take tourist trip.

This train will pass C. B. & Q. stations in Iowa, on or about No. 3 time. (All agents can tell you the hour.) Pack your grip and get ready for a little pleasant and healthy recreation.

For further information apply to local agent at your nearest station, or

J. M. BECHTEL, D. P. A.,
Burlington, Iowa.

DECORATION DAY.

Excursion rate: One and one third fare. Tickets sold May 29 and 30, returning good till May 31, to any station within 200 miles of selling point.

Europe can raise an army of 9,366,000 men, the daily expenses of which would be \$20,000,000.

Extravagance knows almost as little law as necessity does.

Amoy, China, is the unhealthiest city in the world.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 42.

Lamoni, Iowa, May 22, 1895.

No. 21.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, MAY 22, 1895.

THE SAINTS' HYMNAL.

PRESIDENTS of branches, choristers, singers, musicians, and all interested are asked to note the request of the committee appointed to compile words and music for the "Saints' Hymnal." See notice in this issue.

The time in which to aid in this good work is limited, hence those who can help it should act at once. It is important to all concerned that the committee be earnestly seconded in the effort to provide the words and music desired. There is no reason why the work should be delayed. The conference provided for an early issue of the book, and if all concerned will give the committee the benefit of the suggestions asked the new book will soon be in the hands of the Saints.

SPIRITUAL GIFTS.

By the term spiritual gifts we do not mean those peculiar endowments with which some seem to be blessed by nature, and by the use and enjoyment of which they are pleasant leaders and teachers of those around them; but we mean those gifts, through which it is discoverable that persons have obeyed the gospel, and received the testimony of the Spirit evidencing that the gospel is true, and Jesus is the Christ.

Paul in 1 Corinthians, 12, makes the statement that the gifts are given to the profit of those with whom and among whom they are manifest; from which we conclude that where no profit may accrue, there the display of the gifts may not occur, by the wisdom of him who giveth them. If not by the direction of such wisdom and spirit, is it improper to conclude that mischief may come where manifestations without them are had.

No disciple, Latter Day Saint or otherwise, can afford to oppose the

manifestations of the Spirit in the church; for several reasons, chief of which is the fact that God placed them in the church, as stated by Paul, for definite objects, all of which are still essential to the well-being and advancement of the Saints individually and collectively. No other reason than this need be urged, this being sufficient.

The benefit of the gifts is to accrue to the church, rather than to the unbeliever, or those outside the church. Hence, these gifts under the direction of the Spirit will be instructive, comforting, and assuring to the membership; always bringing calmness of mind, sweetness of thought in the train of their happening. It would seem fair and proper then to conclude that in case any supposed manifestations should bring doubt, or darkness, or distress upon the minds of saints, such manifestations ought not to be classed with those known to come by the Spirit, for the things which should follow, are wanting. To illustrate, several years ago, a sister in a branch was lying sick; prayers were being offered, in fasting, for her; during the season of prayer an aged, well-beloved brother and officer, rose and in the name of the God of Israel prophesied that the sister would recover. The brother spoke with great emphasis and seeming power; but another brother, likewise an elder, but not presiding in the meeting, felt the room turn dark, as if the lights had been suddenly put out, and he said, in his heart, "She will die."

Here were two conflicting manifestations; one spoken, as by the spirit of prophecy, the other by witness only. What was the duty of the two? One had exercised his privilege in open meeting, a presiding officer present and in control, and spoke as he stated in the name of the Lord; the other sitting by did not speak, nor was he commanded to speak, but he had received a testimony contrary to the one who did speak. The life of a well-beloved sister in the church was trembling in the balance; the

one witness testified she would recover, the other that she would die. There was apparently but the one thing for the brother sitting by to do, and that was to wait until time should apply the test. This he did; the sister died within a week's time. The question remained, Which witness was from the Spirit? And how was it to be tested? What is a member's duty in such a case?

This is only to suggest inquiry, not to stir argument, or strife; to set men thinking, not to dictate the course, nor to belittle the gifts, or decry the manifestation of them. The Lord can and will care for his own, if they will but let him.

BRO. WILLIAM H. KELLEY, of the Twelve, wrote from Temple, Ohio, May 8:—

I preached in Savannah, New York, Sunday evening last (the fifth). The room was warm, but those present paid respectful attention; more listening from the outside than inside the hall. Bro. Griffiths and family arrived to-day.

A new application is in for preaching to-day, one, day before yesterday. Painesville has sent to know when the writer is to occupy the stand in the Temple; they want to come. It is something not to lose prestige altogether, even at home."

Indeed, Bro. Kelley, it is a good thing to have local people make inquiry about resident speakers of the faith. What about the proverb, "A prophet is not without honor, save in his own country, and among those of his own house"? We are pleased there is an exception to the proverb.

WE notice with some pleasure a statement in the *Ensign* that the suit of John Earnshaw against the Building Committee of the Independence chapel, before a referee, has been decided again in favor of the committee; they having paid to Bro. Earnshaw over a thousand dollars more than due him on contract. The *Ensign* says: "Unless an appeal is now taken this matter is decided." It seems a pity that there are such opportunities afforded in the laws for a perpetual harassment

of men over things done by them when they are in no wise in the fault, or are acting for the best. We hope no appeal will be attempted in this case, or if taken that the court deny it.

BRO. A. J. MOORE secured insertion of a statement of the faith, in addition to the following friendly notice in the *Amarillo, Texas, News* of May 11:—

The Rev. Amos J. Moore, of the "Church of Jesus Christ" (or Latter Day Saints of the Joseph Smith branch) began a series of sermons at the Red Front on Wednesday night. Confining his remarks to the doctrine or tenets of his church, the *News* reporter up to last night, could pronounce them pretty fair orthodox Protestant gospel. He is not an eloquent or rhetorical speaker, and hardly a fluent one, but is logical, graceful, cautious, and a pointed reasoner, apt and accurate in Bible references, and does not make the common mistake of over talking himself. His earnest, humble faith, and pleasant tone, and easy manners add to render him entertaining. Fairly large and very respectful congregations greet him.

EXTRACTS FROM LETTERS.

BRO. W. H. KEPHART, from Runnells, Iowa, May 13:—

I baptized one at Runnells, Sunday, May 12, and had the pleasure of preaching in the Saints' new church there Saturday and Sunday the 11th and 12th inst. It is a neat building 40 x 50 feet, and is now ready for plastering. And though times are hard and money scarce, the little band of good Saints "have a mind to work" and are paying as they go and will not need to beg before the house can be dedicated. I go to Warren county on the 17th to hold meetings there.

Bro. R. J. Anthony, North Platte, Nebraska, May 14:—

I am still stopping here and preaching in private houses to a few souls. Bro. Gowell is here, and he and Bro. Payne are out in the country preaching. I expect them in town to-day, and I shall go to Cottonwood the last of the week to hold a series of meetings. The interest is good out there.

Bro. A. C. Hart, from Vinita, Indian Territory, May 15:—

It does me good to hear of good done by our feeble efforts. The letters from Franks, Indian Territory, are encouraging on the part of the efforts made by the young members. A young lady was baptized yesterday, and another "hopes to be ready when I go again." Two aged persons, heads of families, have also talked of and do still think of uniting. Each at the place where the much talked of debate was expected. Some say the debate is inevitable. Different buildings have been offered in which to hold it, one a large hay barn one hundred feet wide by two hundred long. Others say Mr. Jones will never meet us although he has got himself where he must deny and back out, or go ahead. Rumor and all indications now hold him in a position

of denying "his faith," "Campbellism," and ever having made a challenge. The way it seems now is that all his friends want the debate worse than Mr. Jones does, and from his last note I am led to believe that he will never meet me unless he can get the advantage in a proposition.

EDITORIAL ITEMS.

BRO. EDWARD POWELL, writing from Milton, Florida, May 7, reports the work revived in the Florida district and now in condition to move onward. Bro. Chute, of the Mobile district, and Bro. Booker, of the Alabama district, and Bro. Powell, of the Florida district, were all present at the late conference of the latter. The Lord blessed his people and they gave evidence of renewed strength and a closer walk with God. Under the administration of Bro. S. D. Allen as Bishop's agent there was increased receipts of tithes and offerings, and Saints were availing themselves of the privilege of contributing to the extension of the work. Bro. Henry C. Smith and wife had arrived in that field and were expected to begin labor the following Sunday.

Sr. Emma Payne, of Hiawatha, Nebraska, wrote, May 5. Her husband is in the field and she isolated from Saints. She is thankful that he is worthy to be a servant of God and tries to cheer him in his work, in which she rejoices in the hope of the Saints. Elders preaching near Oklahoma City or Council Groves, Oklahoma, are requested to call on the family of her brother, Charles Taylor, who will welcome them.

We are pleased to hear the good news from Runnells that the Saints there will be successful in securing their building, and are keeping out of debt in doing it. All such efforts are encouraging.

By letter from Bro. W. W. Blair, dated Blue Rapids, Kansas, May 13, we learn that they had full congregations at that place, Saturday night and Sunday, the 11th and 12th. On the 12th two ladies were baptized, one the head of a family. Bro. Blair would go to Netawaka, for a week's sojourn. Bro. J. T. Davies was with him and in excellent spirits.

Seven were baptized by Bro. F. C. Smith at Burdickville, Michigan, on the 12th. "More to follow," Bro. Smith writes. He sends names for sample copies of *HERALD*. All the

ministry are requested to do likewise, to also send subscriptions.

Sr. Pearl O. Price, of Oakland, California, who since the fall of 1894 has been secretary and bookkeeper in the Bishop's Office, left Lamoni for her home on the coast on Monday, the 20th inst. Sr. Price is a first-class stenographer, typewriter, and accountant, and during her occupancy at headquarters has rendered good service in the transaction of church business. She has made many friends during her stay in the East and returns home with the sincere good wishes of all.

Sr. Magdalene Hepburn writes from Glasgow, Scotland, where she and her brother are the only witnesses for the cause. She was baptized at Leeds, England, in 1893, since which time, as she testifies, she has been blessed with much spiritual light and comfort. She had formerly been a member of the Episcopal Church for six years, but never then experienced what she now enjoys. Brighamite elders are active in the vicinity of Glasgow to some extent and sending some of the people to Utah. She considers Scotland a good field for labor and hopes to see elders of the Reorganization at work in that country bringing the people to a knowledge of the truth, and setting forth the faith in its true light. She asks prayer that she be sustained in her efforts to do good.

Bro. David Crow, Grand Junction, Mesa county, Colorado, wishes to hear from Saints in that region.

Letters are received from Brn. W. B. Weston, Phoenix, Nebraska, and J. W. Hudgens, Meriden, Kansas. The latter has been laboring in connection with Bro. J. Arthur Davis at Meriden, a new opening, where they have been well received.

PLEASE REMIT.

SUBSCRIBERS to the *HERALD* are asked to note the printed labels giving notice of date of subscription, and make remittances. It will materially aid and increase the usefulness of the publishing department if its patrons will act promptly in balancing accounts. Those owing the office for books, the *HERALD*, *Autumn Leaves*, or *Hope*, will oblige the management by sending in amounts due.

Mothers' Home Column.

EDITED BY FRANCES.

SMILES.

"Most of the smiles you get from others
Are the reflections of your own;
You may think the world at pleasure
With you, but when wiser grown
You will find 'tis but responsive
To the giving you bestow;
So, 'tis well to give your kindness
If more kindness you would know."

DEEP BREATHING.

DR. STEELE says "Food, air, clothing, heat, sunshine, bathing, drink, and sleep are all needed for the body; but not one of these needs is so pressing as air, and we need it every moment lest we die.

"Oxygen gas is the vital element of the air and the stimulating, life-giving principle. No tonic is to be compared with it, and we cannot obtain it from doctors and drug shelves, but by *full, deep inhalations of common air.*"

To enjoy good health the air in the lungs must be frequently changed. We breathe about two thirds of a pint at each inspiration. This is about 788,400 gallons per year.

In times of old, physicians used to often recommend daily exercise of full, deep breathing as a cure for disease. When the lungs are not fully exercised and do not properly perform their functions, they, like every other part of the body, lose their elasticity and power to do so, and as a result, various diseases originate there and in other parts of the body affected by the condition of the lungs.

There must be coöperation of the abdominal with the chest motions in respiration. The abdominal walls must rise and fall just as regularly as does the chest. This must be in order that the contents of the pelvis receive the oxygen which they need in order to keep them healthy and able to perform the functions assigned to them by the Creator.

When the contents of the pelvis have a sufficient supply of oxygen it stimulates the circulation, secures a constant renewal of vital force to all of these organs, and as a consequence they do healthful work.

The introduction of more oxygen into the system gives one a good appetite with power to digest, and enriches the blood. When there is not enough oxygen taken into the body the wasting matters which have served their uses, cannot be expelled from the system as they should, because there is too little oxygen supplied to them and they are partially retained in the body. This creates disease.

"The ordinary and healthful actions of the muscles of the abdomen are a part of" right breathing. The digestive organs which give nourishment to the body, have in health a gliding motion one upon another which is necessary to a healthy condition. Their needs require that the rhythmic waves, or that gliding motion which is a part of proper breathing, should extend through the entire mass.

The wearing of tight clothes prevents this proper abdominal breathing. This can easily be demonstrated by a trial of the exercise

suggested, first in the ordinary dress worn in the day and again when ready to retire at night.

The needs of the whole body require such a supply of oxygen as can be gained by learning how to breathe properly and then doing it.

IN practicing the breathing exercise stand with shoulders well back and the weight of the body resting on the balls of the feet. Try folding your arms behind you as a help to gain the proper position, then drop them loosely at side. Close the lips, draw the air slowly through the nostrils until the lungs are full.

You may think they are full long before they are. Do not be satisfied until you cannot inhale longer. When the lungs are full, hold the breath while the teacher beats five, increasing the number of beats at each trial until you reach twenty. L. L. R.

DAUGHTERS OF ZION.

REVISED Constitution and By-laws of the Daughters of Zion. Adopted at Lamoni, Iowa, April 12, 1894. With Instruction to Local Societies:—

CONSTITUTION.

ARTICLE I.—NAME.

The name of the organization shall be Daughters of Zion.

ARTICLE II.—OBJECTS.

The objects of the organization shall be:—

First, To unite for mutual benefit and to increase love for the sanctuary of home; to study to educate our children in the principles of the gospel, to prepare them to resist the evils of the world, and to become active agents for good.

Second, To promote social purity and teach the sisters the great responsibility of motherhood, that they may be mothers indeed, guarding the interests not only of their own children, but of the children of others.

Third, To extend a helping hand to erring ones and to do all in our power to win them to paths of righteousness.

Fourth, To be ready to sustain every good work, that our influence may assist in the establishment of Zion, the pure in heart.

ARTICLE III.—OFFICERS AND ELECTION.

The officers shall consist of an advisory committee, a recording secretary, and a treasurer, to be elected at each General Conference time. The advisory committee shall consist of five members and shall choose from among themselves a chairman and a corresponding secretary.

ARTICLE IV.—DUTIES OF OFFICERS.

Advisory Committee.—In this committee is vested the executive power of the society, and they shall have general supervision of the work. The chairman shall also be chairman of the organization. She shall preside over all general meetings and shall prepare a report for each general assembly.

The advisory committee shall provide a program for each meeting of local organizations.

Corresponding Secretary.—This secretary shall furnish necessary information and advice to those desiring to form local societies

and to persons desiring to enter the general organization. She shall also seek to awaken interest in those not yet engaged in the work.

Recording Secretary.—This secretary shall keep a record of the organization by reports from the local societies and prepare a report for the general assembly. She shall also keep the minutes of the general meetings.

Treasurer.—The treasurer shall receive and account for all moneys of the society and shall report the same to the general assembly. She shall expend funds only by order of the society, or with the consent of the advisory committee.

ARTICLE V.—ELIGIBILITY.

For Office.—Latter Day Saints in good standing who are members of the society shall be eligible to office.

For Membership.—All women and girls who desire to increase in wisdom and usefulness shall be eligible to membership.

Those remote from local societies may become members by being received in the nearest local society, as per constitution.

ARTICLE VI.—LOCAL SOCIETIES.

Officers.—The officers of a local society shall consist of a chairman, a secretary, and a treasurer, who shall perform the duties belonging to the offices named.

Admission to Local Societies.—Candidates for membership shall be received upon presenting their names for membership.

Time of Meetings.—Local societies shall meet monthly, the day of meeting being determined by themselves.

Dues.—Each local society shall pay to the general treasurer an amount equal to five cents per month for each member.

Young Daughters of Zion.—The classes formed among the young sisters and known as "Young Daughters of Zion" shall be considered members of the local branches of this society and shall be so enrolled. They shall have a voice in the business meetings of the society. Their leader shall be elected from among the Daughters of Zion.

INSTRUCTION TO LOCAL SOCIETIES.

In organizing a local society, it may be desirable for the sisters to interest their branch president or other minister who may be willing to assist them. Should this be found to be impracticable they may proceed to effect organization without such aid. It is thought advisable to make public announcement of a meeting for that purpose, explaining briefly the objects and character of the society.

At the called meeting, after choosing a temporary chairman fuller explanation of the work may be made by those interested. Permanent officers may then be elected; the length of their term of office and the time and place of monthly meetings being also decided upon.

At the regular meetings the chairman presides, following the printed program as nearly as possible. She may call upon any member for prayer, reading, or comments. After the opening prayer, opportunity should be given for all to pray who may so desire, especially where the Prayer Union is combined with the Daughters of Zion. This combination is to be desired wherever a Prayer Union exists, and only necessitates occupying

a little less time for the Prayer Union one Thursday in the month, when the Daughters of Zion program is followed.

Trumbull's Hints on Child-training may be obtained from the Herald Office. Price \$1.00. The readings should not be passed over hastily, but time should be given for discussion of the thoughts presented.

The Question Box is intended to draw out discussion upon matters of interest to the society. The chairman may select from questions handed to her and call upon members for expression of views in answer to the question.

The secretary shall keep a list of members, sending the names to the recording secretary for publication. She should call the roll and mark the attendance at each meeting. She should also send an annual report to the general convention as to the numerical, financial, and general condition of the society. It is her duty also to write orders on the treasurer for any moneys to be paid out by the society.

The treasurer should collect the contributions at each meeting, have charge and keep a book account of all moneys of the society and report quarterly to the local society. The rule adopted concerning the amount to be sent to the general treasury does not make it obligatory upon each member to contribute a certain sum, but leaves it with the society to make up the amount in any way they choose. Hence, let none be debarred from becoming members, because of feeling unable to pay dues.

This money should be sent in quarterly where practicable to do so.

The church Book of Rules of Order has been adopted as authority in transacting business.

The duty of the visiting committee is to visit, with the object of arousing interest in the work of the society, and to invite attendance at its meetings.

REMARKS.

Observe that the first object of this association is "To unite for mutual benefit and to increase love for the *sanctuary of home*." The tendency of the age is to break down, ignore, and abolish this sanctuary. Let it be ours with God's help to acknowledge, defend, and build it up.

The second object presented is, "To study to educate our children in the principles of the gospel, to prepare them to resist the evils of the world, and to become active agents for good."

The gospel will prepare them to do these things if we let it have its perfect work. The gospel law, like all laws of our being, must be understood before it can be applied, and when not applied it is of no value. "Faith without works is dead, being alone."

The third object presented is "To promote social purity and teach the sisters the great responsibility of motherhood, that they may be mothers indeed, guarding the interests not only of their own children, but of the children of others."

The carrying out of this object as well as the placing of it clearly before the church and the world will involve much thought and prayer. Many leaflets will be demanded and the best talent of the church must be laid

under contribution for their preparation. Be patient, sisters, and while you wait, pray. Pray to the Lord of the harvest to send forth laborers into this department of his vineyard and to enlighten their minds by his Spirit, that this work be not hindered, and while you pray, go to with your might and labor. Send to the Home Column of the *Herald* such articles as you find in your reading having a bearing upon this matter, that the editor may have much to select from, and by this means obtain the best.

The fourth object presented is, "To extend a helping hand to erring ones and to do all in our power to win them to paths of righteousness." That this is gospel work is plainly declared by Christ when he says, "They that are whole need not a physician, but they that are sick." This department of the work will also call for talent consecrated to God, and for great wisdom in its prosecution. But as surely as we exercise faith in him the demand will be met, and the work will be done. We know of some eminently fitted for this work, and the Lord will raise up others.

The fifth object presented is, "To be ready to sustain every good work, that our influence may assist in the establishment of Zion, the pure in heart." Is not this a thought lying very near to the heart of each one who loves the Lord? Does it not seem that it is a good work to be engaged in?

"Blessed are the pure in heart for they shall see God."

PROGRAM FOR DAUGHTERS OF ZION.

OPENING hymn, 168 Saints' Harp. Prayer. Scripture reading, Romans 12: 9-21. Reading and discussion of chapter 27, Hints on Child-training. Select reading, followed by discussion. Question box. General remarks on mothers' work. Closing hymn, 225 Saints' Harp.

YOUNG DAUGHTERS OF ZION.

Use same hymns and Scripture reading as above. Essay or review of chapter 6. Reading and discussion of chapter 7, "For Girls." Select reading provided by chairman. Practice of deep breathing.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. NELLIE KENNEDY, of Logan, Iowa, requests your special prayers in behalf of a sister who is sorely afflicted in body and mind.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR MAY.

"O how foolish, and how vain, and how evil, . . . and how quick to do iniquity, and how slow to do good, are the children of men; yea, how quick to hearken unto the words of the evil one, and to set their hearts upon the vain things of the world; yea, how quick to be lifted up in pride; yea, how quick to boast, and do all manner of that which is iniquity; and how slow are they to remember the Lord their God, and to give ear unto his counsels; yea, how slow to walk in wisdom's paths."—Helaman 4: 8.

Thursday, May 23.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the

scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Daniel 12: 10.

Thursday, May 30.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Isaiah 32: 13-18.

Letter Department.

HAVEN, Iowa, May 7.

Editors Herald.—I reached this point in my field of labor the 4th inst., ready to begin the debate to be held at a point some five miles southeast of Chelsea.

I met Elder Gray yesterday at Chelsea, to conclude arrangements for the discussion. As no suitable house for holding our debate in at the place where it originated could be had, no church being in the neighborhood, we proposed getting a large hall in Chelsea, as that would about equally divide the distance between the Cole schoolhouse and the Richland Creek branch, the two neighborhoods directly interested in the matter. But Bro. Gray would not consent, claiming that such arrangement would not be doing justice to the people of the vicinity of the Cole schoolhouse. And, further, we having no tent at hand and not being able to determine *definitely* when we could get one onto the ground, and as all agreed that it would be unwise to attempt to hold the discussion in the schoolhouse, because it is too small, it was decided to defer the debate till Monday, July 22, next, to begin at two o'clock; and as three propositions are to be discussed, involving the claims of the Book of Mormon, the Book of Doctrine and Covenants, and the claims of the Christian Church, so called, and the Reorganized Church of Jesus Christ of Latter Day Saints, it will continue some seventeen or eighteen sessions. Thus the matter stands.

I trust the missionaries appointed to labor in this (Des Moines) district of the mission will notify me of their presence in the field, that we may confer concerning the work, so far as necessary. I hope the Saints, also, will cooperate with the ministry, giving us information as to new openings and the needs of labor. The brethren will please *remember* that we shall expect brief reports from each; of time occupied in the field by them, the amount of labor done, the counties, cities, in or near what cities they have labored, on or about the 1st of the months of July, October, January, and March. Be prompt, as those sharing responsibility with the missionaries in charge are requested to send to them summarized reports as early as the 10th of the months above-mentioned.

My address until further notice will be Room 513, Youngerman Block, Des Moines, Iowa, Care G. W. Johnson; or Lamoni, Iowa.

By faithful, diligent labor we hope to see the work move with even greater rapidity than hitherto. May we not forget that we live in that period of the church's history when the *character* of the "foolish virgins" is being formed. Neglect of duty to God and

man forms that character. Have we ceased to be prayerful, ceased to attend promptly the church and Sunday school services, ceased to make special effort to meet our obligations, great or small? Do we allow the mere weaknesses of brethren, when there is no intention to offend, produce coldness in us, to discourage us, it will help us form the character of the "foolish virgins." The Holy Spirit will be grieved away, and ere we are aware of it, our lamps are "gone out"!

A couple of Brighamite elders are operating in this vicinity. At their services the other evening some ten or twelve persons being present, the elder, during the talk (for it was not a preach) read from the late utterances of Wilford Woodruff, a plaintive and very pathetic appeal to the members and elders of the Utah Church not to be *too inquisitive* as to whether Adam, Jesus, or Jehovah be God! How unlike Moses, Paul, or our Savior this counsel is, "That they might know thee, the *only true God*, and Jesus Christ."—John 17:3. "That they should seek the Lord, . . . and find him."—Acts 17:27.

Is it possibly true, that some of the many misled in Utah are waking up from their long nap? Are they beginning to realize their gloomy covering? Let the good work go on. Let the inquiry extend all up and down those valleys and Rocky Mountain vales and canyons. Let the acclaim be heard echoing from all those "Mountain fastnesses," "Watchman, what of the night?" and let the watchmen of Zion, of the Reorganized Church reply all along the line, "Arise, . . . and Christ shall give thee light." When such an infinitely important question as Who is the Lord, "that we should serve him?" is propounded to President Woodruff by the people, why does he not seek to satisfy their longings for light? Why seek to add weight and gloom to their benighted condition, by saying, "Hush; it matters not?"

If Mr. Woodruff were not an official usurper, and were he in fact fulfilling the functions of the office he pretends, yet falsely, to fill, he could easily settle the matter for himself, as it is a question of eternal life or death to the people, by entering into "the communion and presence of God the Father, and Jesus the Mediator of the new covenant" (D. C. 104:9), and then by the application of the gospel provisions, the question could be unfolded to the satisfaction of all concerned. The question is not a settled one with them, for their elder would not tell me whether he referred to the God who created Adam out of dirt, or the Adam so created, as his Father in heaven. He replied by saying, "Brigham knew what he was saying, 'Adam is our God and the *only God* with whom we have to do.'" "Adam was of the earth, earthy" (1 Cor. 15:47), and frequently it is that things that are "of the earth," are sensual and devilish." And is it not the Devil who seeks to shut out the knowledge of God from man? (See D. C. 36:5; Luke 8:12.) In the churches which are built up "and *not unto* the Lord," the rulers are to say "unto the people, *Hearken unto us, and hear ye our precept.*" (2 Nephi 12:1.) This is one of the signs that was to follow those belonging to the churches of men, and

it has followed the people of the Utah Church ever since they declared as an article of their faith that the priesthood are the living oracles, and the books (of God) are not worth the ashes of a rye straw. "Hearken unto us." Strange!

The crop and fruit prospects are bright in this part of the State. Health fairly good. Brethren here alive to the interests of the work, so far as I now know. Hoping to accomplish good, I am,

In gospel bonds,

C. SCOTT.

FREESOIL, Michigan, May 13.

Editors Herald:—I am doing what I can for the spread of the gospel. On my arrival here I found brother G. D. Washburn working away in the gospel and all alive to the work. One was baptized here yesterday and one today, both intelligent and promising young men, and others are beginning to investigate our work.

I baptized three at South Boardman on the 5th, and some others are seemingly believing the gospel. At South Boardman as well as here I see the Saints have advanced spiritually, being more firm and settled in the good work. To-morrow evening I commence in Onekema, a place where I opened up last fall. I felt then that God surely had a people there, some of whom may obey at this time.

I have not heard much from others of the ministry in this district, but all I have heard of, or nearly so, has been encouraging, except the case of Bro. Musser, who "went out from us," and who is now going around lecturing against us, and who is trying to do us all the harm he can. To those who may be troubled by him I would suggest that you examine the letter which he wrote in *Herald* (I think) December 12, 1894, signed "Joseph Musser." How he can reconcile that with his present lectures I am unable to answer.

Poor man! I feel sorry for him. What a change! But, then, the Savior would not have spoken as he did about the "sin against the Holy Ghost," if no one would ever sin against it. Truly he spake some "love darkness rather than light," but there is a reason assigned, "Their deeds are evil." He has been in both. Many are the churches of other denominations whose doors are open wide to him, many are the calls he receives to "come and lecture in our church against the Saints," and the larger the lie the greater the applause. So far even the youngest and weakest Saint does not seem to be moved from the faith, but the feelings of some are hurt because of the fear entertained that some who are near the kingdom may have their minds so poisoned that they will never enter; but, dear brethren, fear not, God has established this work; he rules in it; he will turn and overturn everything for our good and his honor and glory. "No weapon formed against" Zion "shall prosper!" If some of the honest ones are moved now, they will "come to an understanding" later on. Many others will find their mistake, and may express themselves as the infidel did once to me, "Cornish, I'll cease to fight it! there's a God back of it somewhere!" Those who willfully fight against God and his work, and abuse

his people will feel the chastening hand of the Almighty upon them.

Let us defend the cause on all occasions as best we can, and leave the results with him who gave us this beautiful gospel, and who said the gospel gifts, powers, and priesthood would never be taken again from the earth until the sons of Levi would again offer up a sacrifice acceptable to God.

Let us "come up" (if need be) "out of great tribulation," and wash our robes and make them white. And the God of Abraham, Isaac, Jacob, and Joseph, and of latter-day Joseph—the God of ancient and latter-day Israel, and of all Saints, will help us to bear the cross, and cause us to wear the crown, when the wicked cease to trouble and our joy will be complete.

J. J. CORNISH.

COUNCIL BLUFFS, Iowa, May 11.

Editors Herald:—I was called to Fontanelle last week to administer to Sr. Olive Baker. Preached twice while there with good results. Bro. Butler is looking after the interests of the work there.

Have been kept busy this week visiting and administering to sick. Preached a funeral sermon at Crescent yesterday; drove above twenty-five miles and officiated at a funeral to-day. To-morrow night I leave for Blandinsville, Illinois, to engage in discussion with Rev. Samuel Magee of the Christian Church, all arrangements having been made by missionary in charge. Expect to be gone ten days. Am announced to deliver the memorial sermon at Harlan, May 26, and have promised to deliver an oration at Little Sioux on Decoration Day. Have been so busy I have made no preparation for discussion, but I go trusting in God. Pray for me and the success of truth.

T. W. WILLIAMS.

MANCHESTER, Texas, May 7.

Editors Herald:—Since leaving General Conference I came down to Seligman, Missouri, and found the Saints anxiously waiting for me. They had not heard any preaching for about seven or eight months. I held meetings one week with fair attendance, and left the Saints cheered and willing to continue.

I then came down to Standley, Indian Territory, where I formerly lived one year, and held meetings one week with a full house. I have many warm brothers and sisters at Standley, hence it was sad to part with them, not knowing when I would have the privilege of meeting them again. I arrived at Manchester, Texas, my old home, April 30, and found that the Saints had built a nice church in a beautiful grove. Indeed, this brought joy to my heart, for they have been without a house ever since their church was burned up. They built a church 24x40. It will be a good house when finished. I had the privilege of preaching the first sermons in their new house, May 4 and 5. All seem to be glad of their house to worship in. They can hold meetings in it, but owing to the busy times, have postponed completing it until summer.

The outsiders or nonmembers contributed liberally to help build it. The Manchester branch is on the rise once more. The Christian or Cambellite people divided and built two new churches in Manchester. Religion seems to be on the boom here at present. I hope all will result for truth.

I will leave for my field—Alabama and Mississippi—the 1st of June. I have received several letters from Saints in Alabama and Mississippi in the last few days, requesting me to come as soon as I can; so I will hasten away to my new field, trusting that Brn. A. J. and A. B. Moore will look after the great demands for preaching in these parts. I have two challenges for debates on hand, but will turn them over to A. J. Moore, not fearing we will lose anything by risking our cause in the hands of this wise little man. The Saints hate to give me up in this mission, but say it is probably for the best. I am satisfied with the change. In bonds,
J. D. ERWIN.

FOSTER, Mo., May 8.

Editors Herald:—Since conference I have been laboring for the bread that perisheth through the week and have been preaching every Sunday. I have opened three new places and have standing appointments at the same. Have more calls than I can fill. It is no use to try to preach during the week for people will not come out. There is quite an excitement here; the cause of it is the writer baptized one of the leading Baptist preachers of this country. Satan rages and the people imagine vain things. The brother will be an honor to the church if faithful; his voice will be heard in defense of the gospel.

The writer and Bro. Maylock will go Sunday to open another new place where the restored gospel has never been heard. Where we have been preaching there is good interest and some are investigating our claims. I preached three times Sunday with good liberty and large congregations. At two of the places there was hardly standing room. This is the ripest field I have seen for some time.

Your brother,
J. I. YOUNG.

MAYSVILLE, Ark., May 2.

Editors Herald:—When you heard from me last I was at Percilla, Texas. I left that country and went to Oscar, Indian Territory, about the last of February. I was led from Houston county to Oscar by that same Spirit by which I preach the gospel. While there is to be a good work done in that country, it was made known to me that my own part of the work was at an end, at least for the present.

When I arrived at Oscar I there learned that the power of God had been manifest to the Saints in a grand way through the gifts of the gospel. For a year the Saints have been receiving manifestations by dream, vision, etc., to the effect that they would soon leave there and go in a northeasterly course. In administering to the sick last summer it was made known to some that they would leave that country and be led to a land, and the course of travel be northeast.

About the last of February, at the Saints' prayer meeting, prophecy was given to the effect that a scourge would pass over the country. They were warned to leave the country and go at once. The Spirit of prophecy was manifest on two consecutive Sundays and came in such great power of the Spirit that all the Saints believed, and even some out of the church were so moved upon that they believed it to be of God and left the country. The Saints were promised to be led to a land prepared for them, and that an angel of God would go before them to protect, etc. The prophecy was not a call to Zion, as some might suppose, only a warning to leave the country, which every Saint made an effort to do, and as they did, had to meet considerable ridicule from the outside element.

On Saturday, the 23d of April, they all left but four or five families, and they were making arrangements to get away; about ten families left at once. Our crowd consisted of eighteen wagons, covered emigrant style, and sixty-four people. It is quite a sight indeed to see eighteen emigrant wagons leaving a country and, as we see them, contemplate the fact that they are leaving on the strength of their faith in God; and, quite curious indeed, to one who does not even believe in Jesus Christ. The distance here is about three hundred and fifty miles from Oscar, and was made without accident. The faith of the Saints was well tried. We were stopped by the same means we were started. We all landed about six miles from South West City, Missouri, and were told to settle round about. The Saints after some prayer, accepted the word to that effect, and at this date are well pleased with the move.

We find Bro. Joseph Sutherland located here. He came to this country last year from Southwestern Texas, near San Antonio. When we arrived we all stopped on the good old brother's farm till the Saints could get located. When we arrived we found the old brother nearly bedfast with pneumonia and afflicted with a distressing cough. We administered to him by request and he was restored to health. In the administration the word of the Lord was that he had come here led by the hand of God, and was laying the first stones in a great work that would be done from and in this part of the country, and more.

Prospects look grand for a great work, if the Saints and workers are faithful and industrious.

A recent letter from Oscar, from a disinterested party, shows that the prophecy is being fulfilled, that the scourge is on them. The letter said, among other things, that a three days' sandstorm had been blowing and was worse by far than any that had ever been known there. It was so terrible that most of the crops were destroyed by being blown out of the field. In some fields all the plowed ground, crop and all, was blown away; of others it was blown in piles, the space above ground was fairly filled with dirt and sand. A waterspout flooded the country and a cyclone did some mischief blowing away one house, not even leaving a stick, and the top off a dugout; but no one was hurt. The

house blown away was occupied by a sister whose husband does not belong to the church but he believed the prophecy and came with the Saints. He looked ashamed and yet glad when he was told of his house blowing away; ashamed that he was negligent about obeying the truth; glad that he had been so wonderfully protected by the hand of God.

That country or place is in great confusion. About that time a general storm and norther over the west killed thousands of cattle. The people of this world must know that God is God, and bow the knee to his perfect law, with no parts done away or ordinances changed, and thereby have their souls converted and reap eternal life with Jesus Christ.

W. C. CATHER.

MORRISTON, Wales, April 23.

Editors Herald:—It brings one much comfort to feel that our church is so thoroughly established as to be able to support these mediums by which all the Saints far and near, from the highest to the lowest, old and young, rich and poor alike, can have a glimpse of the progress and state of the church in almost every part of the world.

Since, then, these little messengers bring to us so much satisfaction and joy, we should endeavor to show our appreciation of their invaluable services by aiding and supporting their existence to the best of our ability—financially and influentially.

The Saints in Wales at present are comparatively few and far between. The branch at Morriston numbers about eighteen members, seven of whom are in regular attendance. The town boasts about seventeen thousand inhabitants. How sad to think that only seven out of this number serve the Lord according to the plan set down by him for the redemption of their souls.

Outdoor preaching, apparently, has proved a failure in this part. It may be that we have not been sufficiently diligent. Anyhow these few Saints have bethought themselves of another plan—a last resource,—they have taken unto themselves a neat little chapel—an iron building which accomodates very nearly three hundred people, from the modest pulpit of which they intend that the word of God shall go forth in its purity and wonderful simplicity, to warn all of the unchangeable commands of the Lord, and invite all the honest in heart to take up the cross which alone will gain for them eternal glory.

We need the prayers of all the Saints to support us. We are weak, being but a few; but our faith is strong, and "if God be with us, who can prevail against us?" The Lord will not forsake his people while they endeavor to live upright and just. He is mighty and all powerful, and if he designs that we shall climb huge mountains of trouble, why, let us face the task bravely, and with an assurance of victory. They are but trials of our faith; let us not be weighed in the balance and found wanting. If our path be light and even, where then is the subject of our reward?

In presenting the gospel to the world we are sure to encounter opposition, defiance,

and scorn. Looking upon these with a worldly eye and trusting in our arm of flesh, the barricades of the enemy seem impenetrable, their hills of destruction insurmountable; but if we place our trust in the Lord with an eye single to his greatness and glory, the strongholds of the foe, which are but built upon foundations of sand, will surely fall before the mighty strength of God's unchangeable word. Brother Job firmly planted his feet upon the rock of faith. He did not stir; all the wily advances of the evil one he manfully repelled and ultimately came off victorious. Let us not trust in the arm of flesh; it changeth, as all things human change. We are all human—individuals in the church, stones comprising the building. Let us therefore support one another by faith and love with Christ as our foundation, example, and leader; and while we have our faith fixed in him we cannot fall, we cannot fail. We are the light of the world; let it appear so. The magnificent brightness of its purity confounds the inhabitants of the regions of darkness. The strength of their mind's eye is weakened by reason of their having been led and governed by the darkening sun of tradition, but the light is dawning upon them gradually, the dawn of the Lord's second coming has broken in upon the darkness of the night, and when the sun of his glory has reached its summit, all will rejoice in the warmth of his love.

May God bless all engaged in his glorious work. Let love be our stimulant and perfection in Christ, our ambition in carrying on this mighty crusade against the willful perversions of men. Our probation here is but short at most; let us therefore dedicate all in our power to God's service. There are a thousand ways of doing this. It brings us joy and happiness in this world, the which will be multiplied tenfold in the great hereafter.

"Onward" let our watchword be,
Our aim to come up higher.

Yours in gospel bonds,
S. J. G.

COATS, Arkansas, May 7.

Editors Herald:—I started for my field April 22 and stopped on the way at Woodside and preached eight times, and baptized two—Bro. Simpson and wife—and left several more interested who had hitherto been some of our persecutors. Bro. Perego took me to Cain Hill, May 3, and Bro. Frisbie sent me to Coats on the 4th, accompanied by his son Elmer. Having sent my appointment ahead, I commenced meeting at Coats the night of the 4th. I met a large congregation for a country place like this. I will open up a new place commencing next Saturday night.

This field has nothing very flattering in sight as yet, but I cannot predict what the future may be. We have built no air castles, and don't expect to. We have entered the field with a determination to do all we can to build up the cause, ever praying for the assistance of Him who has all power and for the cooperation of all the Saints in the field.

I would like to hear from the missionary in charge of Arkansas, and if any of the ministry have occasion to travel over the Gulf

railroad, I would be pleased to have them stop and help us out with a meeting or two.

My field address is Coats, Sharp county, Arkansas, to July 1. My home address is Pomo, Howell county, Missouri. Mail sent to my home office will always find me.

Your brother,
JOSEPH WARD.

Original Articles.

SERMON BY ELDER G. H. HILLIARD.

At Independence, Missouri, April 8, 1895.

IN the eighth chapter of Romans, the fourteenth verse, you will find this reading:—

For as many as are led by the Spirit of God, they are the sons of God.

In the seventh verse of the twelfth chapter of 1 Corinthians, this:—

But the manifestation of the Spirit is given to every man to profit withal.

And in the First Epistle General of John, this:—

Beloved, believe not every spirit, but try the spirits whether they are of God.

I have chosen these verses to-night as a foundation of my remarks, because I expect, if I shall have the liberty of the Spirit, to try and present some thoughts concerning the Spirit of God. It will be remembered that all these passages of scripture quoted were addressed to the saints of God. They do not apply to the world, and so we have the statement by the Apostle Peter on Pentecost day, that those who would believe and be baptized for the remission of sins should receive the gift of the Holy Ghost. This is the promise of God to all his children without one exception; and this Spirit of God that is promised is given because of our necessities. In the first place, God has promised to give it unto his children as the pledge on his part of their acceptance, recognizing them as his, and to impart the strength or power they need to accomplish the work required of them in the world. We believe there are a great many in the world who do not have the proper conception of the work of the Spirit of God. Christ says, in John's first chapter of his Gospel, that he is the true light that lighteth every man that cometh into the world; and I believe it is because of the light of God's Spirit that we are enabled to comprehend the good and the evil, hence we have the light of God to a certain extent given to all, and we are placed in this world upon our agency to exercise our power

of will and as intelligent creatures to choose the course in which we will walk, with the assurance that if we will choose the right and walk in the path of duty, conforming to the law by which we should be governed, the Spirit of light and truth will be with us.

The Spirit of God, it is said, will be in the world to "reprove the world of sin, and of righteousness, and of judgment;" but because of the many promises God has made to his children, a great many persons who are out of Christ have concluded that if they would only ask God he would grant them his Spirit. While I may concede that they may receive a *portion* of the Spirit that lighteneth every man that cometh into the world, I cannot conceive that those out of Christ will receive that measure that Jesus denominated the Holy Ghost, the Comforter, that he has promised to his children only, as an abiding Comforter. I believe that Spirit will come to individuals in a sinful state—I believe it will work with them—work in their minds and hearts and lead them to God if they will yield to its leading and enticing; but not as an abiding Comforter. It is not promised to them, but it comes to them to convince them of sin as I have before stated.

What a man experiences he knows better than anything else in the world; and I am sure that the Spirit of God will come to wicked persons and make them know they are doing wrong, re-proving them for sin; and so it leads men to accept the truth, leads them to Christ; and hence the statement of Christ,

No man can come to me, except the Father which hath sent me draw him.—John 6: 44.

The Spirit of God works with the proclamation of the word, and works separate and apart from the proclamation of the word many times. When men want the truth, when they desire in their heart to know the truth, the Spirit of God comes to them, enlightening the mind, informing the judgment, and enabling them measurably to comprehend the truth; and so when the word is preached, the Spirit working with the proclamation of that word, we are led to see our condition,—that we are sinful creatures. We see that we must die; we know we must pass into another condition; we desire the best condition possible; and realizing

our own condition we feel the necessity of a change of life. Christ has died that we might have life, but we must be born again. Until we are born again we cannot see; that is, we cannot comprehend the kingdom of God. We are begotten by the word of truth. It finds a lodging place in our hearts, germinates, grows, and develops, and the Spirit works with it until it brings about repentance. It is denominated by some, "getting religion." It is called "a change of heart." It is called "conversion." I prefer this term, for "convert" means to "change."

I believe of all that come into the church or kingdom of God as they should, that they are first begotten by the word of truth, and that develops and goes on until they realize their condition, and repent of their sins, and experience a change of heart, and are converted to the truth. Many have made this sad mistake and thought that conversion brought to them all that God had promised; that they then were in possession of the Holy Spirit as an abiding Comforter. They have been contented to stop there, when in fact they have never been born again; and now we remember what Christ said when he was talking to Nicodemus,

Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.—John 3: 3, 5.

And while these words stand clear and plain, many have concluded that they are now actually born into the kingdom, when they have only experienced conversion, only been brought to that condition or preparation for the birth; for all who can comprehend the language of Christ know that there is a quickening first before there is a birth in the world naturally, and so we must receive that measure of the quickening power of God's divine Spirit, before we are born in the church and kingdom of God, otherwise we are still-born, we are dead; hence we see that God has provided that through this perfect law we shall be inducted into his kingdom and receive this new life from him. He says through the Apostle Paul, writing to the Romans, the eighth chapter and sixth verse,

To be carnally minded is death, but to be spiritually minded is life and peace.

We know that in our carnal, natural condition we are dead to God, we are

separated from him until we are born again—born of God; but when we are born of the Spirit of God we are brought into communion with him, made alive unto him, and as his children we are entitled to his Holy Spirit, the life-giving power by which we are placed in holy communion with God, and can receive from him as our needs require.

And now to such as have brought themselves in this condition this language applies:—

As many as are led by the Spirit of God, they are the sons of God.—Rom. 8: 14.

If they are not led by the Spirit of God the opposite would be true—that we would not be the sons of God; but by placing ourselves in this condition we are entitled to all that God has promised to his children. Now a thought here. If this be true, the gospel is God's power of salvation and he being no respecter of persons, whenever persons in any age of the world place themselves in the condition of the son or daughter of the Almighty, they are certainly entitled to this same Holy Spirit that Jesus promised as an abiding Comforter and that the Apostle Peter promised to the obedient on Pentecost day. If it be true that we are all entitled to this, we should not stop when we are converted, but should move right on. Being led by the Spirit of God, we should accept the doctrine of Christ, and accept God's word and be led by him in all things; and we cannot for a moment conclude that God has required at the hands of men anything except that which will be for their good. Nothing is incorporated in the law of God but what is essential; hence everything that is laid down for the children of men to obey in one age of the world is required in every other age of the world, and obedience to this law must produce the same results in every age alike. How the thought ever found place in the mind of any intelligent man or woman that the people in one age would be favored above those of another, if all obey the same law and do the Father's will, has always been a mystery to me. I find the promises of God are unlimited and that he is unchangeable and no respecter of persons, therefore whenever men and women put themselves in harmony with the law of God the same results must follow; and if we

are the children of God we are entitled to his Holy Spirit; and we are assured that that Spirit is given to every one to profit withal. Then the Spirit does not come to you or me merely with a "guess so" and "hope so" and bear you up for a time and then go away and leave no lasting benefit. The Spirit comes to enlighten the mind and develop the intellect, to enable us to comprehend the things of God, and to make us strong to resist evil and do that which is right; and if we are led by this Spirit and receive the proper operation, it will perform its work; and the only consistent view, I believe, that we can possibly have concerning the gospel as God's saving power is, that when we obey it and receive this promise from our heavenly Father, it will come to us to impart the strength we need, the power, the grace, that we may be able to make this warfare a success, that we may overcome the evils of the world, the weakness of our nature, and bring forth the fruits of the Spirit according to the pattern given. And I hold this: that if the Spirit does not perform that work for us in this life, so that we shall make progress in the divine life, overcome the carnal nature, the weakness of humanity, the evils of the world, and bring ourselves in harmony with the Christ-life,—if it does not perform that work for us measurably in this life, and if we do not constantly progress in this divine life, we have no grounds on which to base our hope that we shall have eternal life in the presence of God in the world to come.

If the gospel cannot save me now, what grounds have I for hope that it will save me in the world to come? I have my weaknesses to contend with, God knows that. I have the evils of the world to contend with. I have all those things that are not in harmony with God's will to overcome or else I prove a failure. God knows we cannot do this ourselves, and that is why he has put himself on record and pledged himself that through the medium of the Holy Spirit he will impart the strength we need to enable us to accomplish this work, to resist the evils of the world, and give unto us the wisdom we need, that we may walk in the path of duty, developing, unfolding, progressing, and going on to perfection.

And this is not obtained all at once. You might just as well talk about a person being born into this world a full grown man as to talk about a man being born of God full grown right at the start. It is not true. He is a mere babe in Christ when he first enters the kingdom, and so he begins in this divine life as a child, as a babe, and knows nothing comparatively. If you are like I am, you can just cast your mind back to the time when you first entered the church and see how ignorant you were, and how you desired to know, and you can comprehend easily that you knew but very little; and then if you have done your duty, you can see that you have made some progress in the divine life. You understand spiritual things better—the things of God more perfectly; you understand what you have to meet better; you know better how to meet it and how to overcome it; and so by this experience it is a constant growth and a constant development, and unfolding, overcoming and coming up higher and higher in this divine life. The Lord knows we have all this to do, so he promises us that he will work with us, and by this power we shall grow stronger, and be able to overcome and make this work a success; hence he says:—

The manifestation of the Spirit is given to every man to profit withal.—1 Cor. 12: 7.

Now if the Spirit of God is given to every man to profit withal, there is no necessity for God to give through the Spirit a thing that I already know. I don't need that. There is no use for God to reveal a fact that he has already revealed; but there is a necessity for him to confirm to us those truths that he has revealed to others, for if he does not confirm them to us we do not know they are truths. Some one else knowing that God had revealed the truth to them, and that the gospel was God's power of salvation, and they putting that on record and leaving their testimony with us, is only sufficient to create a faith in us, and by reading their testimony and the promises of God through them we are led to obey. For what purpose? That we might receive like testimony; and so these truths that God has revealed to others must be confirmed to you and me, and God puts himself under obligations to do this. Jesus put himself on record when he said,

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John 7: 17.

Sometimes I tell them when I read it that "know" does not mean "believe," and we are promised we shall "know."

The question might arise, How shall we know? Some tell us we don't know anything only what is written in the book, therefore we must be satisfied with that. Some say they must have the assurance of the Spirit, but all the assurance of the Spirit they get they get in conversion; and others go on and say that they must receive the Spirit and the testimony direct to themselves of the truth of the doctrine. I belong to the class that must receive the Spirit direct, and receive the evidence of the truth of the doctrine; and until we do this we can never know. John says in the third chapter and last verse, of his first epistle, that we know "by the Spirit which he hath given us." Not because somebody wrote it in the book, but by the Spirit which he has given us; hence the Spirit comes to God's children to make them know the truth, that the gospel is God's power of salvation, that they are his children, accepted of him, and then they start out in this new life.

Then there are certain outward manifestations of that Spirit, and these outward manifestations are enumerated in the epistle of Paul to the Corinthians. They are manifested in different ways. The Lord imparts faith. That is not an outward manifestation, but it is a gift from God all the same. "To some wisdom." I have thought it would be well if we could have more of that precious gift. A great many of us need that. We may have good sense, but we lack in wisdom and good judgment many times, and for that reason sometimes you see that we poor mortals when we have been blessed with the Spirit and receive the evidences from God of the truth of the gospel, lack this important factor, wisdom; and every once in awhile we are showing it to the world, in the General Assemblies of the church; we show nearly everywhere we pass along in life that we lack wisdom, and knowledge, and discretion; and it is a thing greatly to be deplored. The wise man says:—

Wisdom is the principal thing; therefore get wisdom.—Prov. 4: 6.

We need it.

To another he imparts the gift of tongues, to another interpretation, to another prophecy, and so on. These things are all desirable, they are all good in their place; but there is no use for God to keep giving to an individual that which he already knows; and so when the Lord has instructed us and we know what he wants us to do, there is no use for him to tell us over every time we meet what to do; for we know what he has told us, and unless some emergency arises there is no necessity for him to speak again on that subject.

Now here is where I think that even Latter Day Saints sometimes make mistakes. They think when they assemble together in the meetings that unless they have some outward manifestation of God's Spirit, such as tongues and interpretation, or prophecy, or something of that kind, they have not had a meeting worth a cent. They must have that or they have not had a good meeting. Now that is owing to circumstances. If we need it, it is all right for God to give it; and if we put ourselves in proper condition so that we may receive, if God sees we need any special gift he will bestow that upon us. It is all right to covet earnestly the best gifts, but we should not select something and conclude that we must have that, if we don't know whether we can use it right or not. God knows best what we can use properly, and for the benefit of the church, and we ought to leave the selection to him and ask him to give us that which he sees will be beneficial; not only to us, but to others, leaving God to make the choice, submitting ourselves to his will; then he will give us that which we shall be profited by. But if we seek something simply because we desire it, and not take God's will into consideration, and whether we are prepared to use that special gift or not, there is danger in this; for possibly you are setting up your will against God's will, and when you do that, danger comes in, and the evil one has his rights just as well as any person in the world. God has given him certain limits and bounds and permits him to act until a set time shall come. That was demonstrated by

the Savior when he was in the world. One time the evil one came to him and said:—

Art thou come to destroy us? I know thee who thou art; the Holy One of God.—Luke 4: 34.

They knew there was a set time when their work would have to cease, but until that time they had their rights, hence having their rights according to the will of God, they are here; and we remember reading in the Book of Job that when the sons of God met to worship, Satan came also. From this we learn that the Devil attends church. When the Saints of God come together to worship, the Devil is always there. And if we do not keep ourselves in harmony with this spiritual law of God, Satan takes advantage of the opportunity and because of our weakness he enters in and operates, and we are none the wiser concerning it sometimes, and therefore sometimes good meaning persons are under the influence of a false Spirit. They give false gifts, and sometimes it causes a great deal of trouble and division. Sometimes it ruins individuals, because they thought they were all right and after a series of years (perhaps it will take that long, sometimes) they find they were mistaken, and their faith is wrecked, and their confidence destroyed, and they fall victims to this delusion that they have gotten under; and for this reason Jesus Christ promised when he sent his disciples out to preach the gospel in all the world to those who believed and obeyed that gospel, "In my name they shall cast out devils."

Did you ever think why Christ promised this? Just think in a philosophical manner for a moment. If we are the church and kingdom of God, and Jesus Christ the great Head, the power of God in the church, is it reasonable to conclude that Satan can come in, enter the ranks and stay there, and there be no power in the church to cast him out? Christ and God have declared that both of them will dwell in the church by the Spirit, and then Christ promises for the protection of his people that his power shall be in his kingdom, and that by his authority, in his name, they shall have power over the enemy and have power to cast him out, unless we will to keep him there.

We read that in the Church of God in ancient times certain ones possessed of an evil spirit came to Jesus, and he cast the devil out, then they were all right again. While this power is not reposed in every one, it is resident with God, and it is exercised through Christ's authority, and through whom he will; and every soul in the Church of God that will do his duty, put himself in harmony with God's will, is entitled to protection from the powers of the evil one. And if through their weakness they are overcome by the enemy, and he gets possession of their bodies and minds, if they in their hearts want to do right and are willing to be delivered, and walk in the freedom of the gospel, the power is in God's kingdom to do this; hence this is the reason why Jesus Christ in the first promise that he told his apostles to give the disciples in obedience to his gospel, declared that in his name, by virtue of his authority, they should "cast out devils." They would not be left here at his mercy; they would be protected and through his authority have power to command the enemy and he must obey. And hence just as long as the Devil is loose, until the time comes when Satan is bound, wherever God's kingdom is, that power must be there or else it is not the kingdom of God. Jesus Christ has lost his power if that is not in his kingdom. The gospel is a failure if that power is not resident in the kingdom of God on earth. And if it cannot save me from the power of the Devil now in this world, I ask what hope we have that we will be saved from his power in the spirit world, or world to come? We have nothing on which to base our hope of salvation in the future if that salvation does not begin here. Hence this is the reason why the promise was made,

The manifestation of the Spirit is given to every man to profit withal.—1 Cor. 12: 7.

God, knowing the weakness of his children, knows he will have to teach, and instruct, and bring them up just like you would have to bring up little children, and that their minds may be developed and they enabled to comprehend his truth, he has promised them that his Spirit shall be with them as an abiding Comforter, and that by this they will be enabled to comprehend the things of God, and so

they go on developing in spiritual life. And to some he says he gives the "discerning of Spirits." Now I don't think that means that by the discerning of spirits I may know your spirit and know the difference between this man's spirit and your spirit. He is talking here about the spirits that have gone out into the world. Many false prophets are gone out into the world; and false spirits in the world; and so we are promised in the gospel that we shall have the gift and power of God to discern those spirit manifestations, those spirit powers so that we will be able to know when there is a manifestation given whether it is of God or not; that his children might be protected from evil spirits, that the evil spirit might not come to church and get up and speak through some individual and by that means deceive the brethren. That is the object of that gift from God. Let me say right here that the man who does not possess it is not qualified to preside over the assemblies of God's people, and hence this is the reason why God has said this in his word:—

And unto the Bishop of the church, and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all those gifts, lest there shall be any among you professing and yet be not of God.—D. C. 46: 7.

And unless God does this, I ask where the qualification comes in as a presiding officer? Our experience has much to do with these things in the world. I remember that once, a short time after coming into this church, they were living very faithful in the branch and one good sister through some means or other put herself in such condition that a false spirit got hold of her, and she would come in to the meeting and seemingly enjoy the Spirit very much and she would begin to tremble, and shake, and make everything shake about the house—they used to hold services in private houses then, twenty-five years ago; and then she would prophesy, and the brethren all being newborn babes in Christ, or most of them, just sat and took it down as a grand thing, a glorious meeting. I said to the presiding elder, that it was not the Spirit of God, and privately told him by himself, not in a public meeting. "O, certainly it is," said he. I said to

another elder, "That is not the true Spirit." But he thought it was. Says he, "Some things she says come to pass." "Suppose they do," I said; "the Devil can tell what he knows, and a whole lot of things that he can do too. It doesn't all come to pass, though; *there* is the trouble. It is not absolutely reliable."

When I was a boy spiritualism got very strong in our country, in the State of Ohio where I lived, and it got to be so that nearly everybody around there was trying this spiritualism; and I like other boys thought I would like to know something about it, and so I went to their sittings and saw its operations, and after awhile I got so it would work for me nicely, and I could make the table get up and rock around, and do almost anything I told it to do. One night when my parents were gone I got this spirit to work. My older sister went and got the old family Bible and laid it onto the table. "Now" said she, "it won't work with the Bible on there." I told the spirit to throw the Bible off and it threw that Bible onto the floor. "Now," says I, "you see how much power there is in the Bible—just the same as there is in any other book of the same weight, and no more." But when I proved spiritualism I found it was unreliable; that it came from beneath. It could tell a great many things that were true, and some things that would come to pass; but it would just as likely tell that that was not true, and deceive. And so it was with this false spirit that got into the church; it was the same kind. It was simply an evil spirit, and it came to church, got in, and deceived the brethren; and it went on for months. By and by it got the church divided and it would have destroyed the branch if it had not been that God directed a man to cast it out and it was done. Then it troubled us no more.

I speak this for your edification. When the Spirit of God comes upon an individual he should act in harmony with what we are told in God's word, that that which cometh from above must be spoken with care and by constraint of the Spirit; so we have to watch as well as pray and be sure that these manifestations are in harmony with God's divine will. Then again sometimes because we

are promised the Spirit of God, when persons are confirmed in the church, or when the sick are administered to, they think there must be some wonderful manifestation or there is nothing effected. When I was confirming some individuals in the church in a certain place the question was asked me, "What kind of a confirmation had they?" I said, "About an ordinary confirmation." "Well, but what were the promises made?" "Not any; no promises made;" said I. They had got the idea in their minds that a confirmation was not good if there was not a lot of promises made for the future. What is the use of those promises being made unless God especially directs it? They had better let that alone. They have all the promises that God has guaranteed to his children in his word. Unless there is some special work for them to do, unless God has some special thing to point out, why should he take the trouble to give them that which is already contained in his written word and that they know they are entitled to? And so I look upon it as just as good a confirmation if I have hands laid on me by proper authority if there isn't a word spoken over me in prophecy; I don't see a bit of difference. If God has something to point out I will be glad to receive it, but when it comes I want to receive the assurance that it is from God.

I rejoice in my soul and thank God for the gifts of the gospel, but while this is true, I have the desire that we may be instructed in spiritual things, and know the spirits, and receive that which is profitable to us. That which is not profitable we do not want, and so it is, if we will put ourselves in the proper condition we have the promise that we shall be led by the Spirit of God, and then the promises of God to his children are that those who have taken the Holy Spirit for their guide and have not been deceived,—they are the ones that are going to stand in the end. Simply because men and women may have received the gift of tongues or prophecy is no evidence they are going to be able to stand in the end and be justified in the great judgment day; for Jesus Christ himself said, when he was preaching,

Many will say to me in that day, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in

thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. —Matt. 7: 23.

You say, "That does not apply to Latter Day Saints." It does not? Who does it apply to then? "That applies to those other people." But most of them tell us that these things are done away. Many of them do not pretend to have the gifts. True, there are some professing to do these things, but this was written to the brethren, to the disciples, and it applies to them. Paul understood his business when he said,

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.—1 Cor. 13: 2.

It won't save me in the future. These things are given to profit withal and we must have the love of God in our souls and must desire these gifts not for our own exaltation, but for the good of the church that the church may receive edification and be instructed. The Lord may give them to us sometimes for our own special benefit, for our own instruction. Then if he does we do not need to run and tell it. We must wait when God gives us anything until we are moved to speak, then speak with care and by constraint of the Spirit. If we do not there is danger of speaking wrong. Then if God wants us to tell anything he will move upon us, and we will feel constrained to so speak, and God will bless us in so doing.

You will discover here that it is a peculiar place to occupy, and that while there is some danger of being deceived by false spirits, it is a fact that unless we put ourselves in position to receive the true Spirit of God, we have no claim to a place in his celestial kingdom. It is an essential thing, then, that we do receive God's Spirit, and unless we do we have no promise that we shall be his. Then the secret of success is that we live very humbly and very trustfully before God, that we pray much, fervently and secretly as well as before the public, that we may receive that abiding Comforter that it may enlighten the mind and enable us to comprehend these things. But if we find ourselves going a little down grade and we desire the gifts of God's Spirit to raise us up in the estimation of the

brethren, do you not see that is done through the wrong motive? The object is not to glorify God under those conditions, but it is to exalt ourselves; and as a rule God does not make any show of himself in public. When the Spirit of God comes it comes in meekness, in humility, in God's way; and of these marvelous things that are so wonderfully demonstrated before the eyes of the world the Lord does not do much of that. It is wonderful in the estimation of the world when a person speaks in a tongue they have not learned, and sometimes they have thought they were mad or drunk as we read; but the Spirit of God comes and operates in a gentle manner, usually. There will be some difference owing to the temperament, and organization, and disposition of the person operated upon; and while the Lord says, "He that trembleth under my power shall be made strong," it must not run on and go too far. If it does, you may watch it and watch it carefully too.

When one gets up in a meeting and waits and sees if he cannot tell something after we have made a long testimony, that is not right. If God wants us to do those things he will put his Spirit upon us and constrain us to speak. Then again, when God is speaking through an individual he never corrects himself. Watch that and if you see a man or woman prophesy and stop to correct his words, the Lord isn't doing that. God has never yet had to correct himself; he doesn't do it. So you can tell many times whether it is God doing it or somebody else, and we have to be sure that we are in harmony with his word. If we are not in harmony with the law, it is not of God. We must not be deceived. The promise of God is to them that are not deceived; they will be led by the Holy Spirit.

I have had some experience in this work, for more than a quarter of a century, and never in one instance where I have seen the declaration made by the Spirit of God has it failed at all. And yet I have seen things published, even in the papers, and they would tell what wonderful manifestations they had, and tell what was going to transpire and what the result was, and the result was not exactly what it ought to have been.

It has not deceived me because it was not in harmony with God's law. I knew it was not from God. It was from the other source; they had forgotten that the Devil had power to appear as an angel of light. God makes no mistakes, and his plans and purposes are not frustrated at all. When he speaks that word is going to be accomplished, hence we need not be deceived unless we want to. If we want to be deceived and allow ourselves to go on in this way, the Lord is not going to hinder us, for he cannot make anything out of us and take away our agency; but if we will put ourselves under his care, and trust in him, and desire the gifts of the Spirit, from pure motives and for proper purposes, for the edifying of the body of Christ and the building up and strengthening of its members, then we will not be deceived nor be led materially astray. God will never permit an honest soul that is doing the best he can, if he will put himself in harmony with his law, to be led astray. He may withdraw his Spirit and let him have trial. That is sometimes necessary. He did that with his own dear Son, and he suffered such wonderful mental agony that he sweat blood at every pore and cried out in the anguish of his soul, "My God, my God, why hast thou forsaken me?" And so we may be left, and come in contact with those evil powers. I know this myself. The Devil does not sleep; he is always on the alert. He gives false promises as well as false gifts, and he can operate on our minds at night just as well as God's Spirit, and dreams and visions are given by both spirits and powers, and unless we are able to comprehend the difference we may be deceived, and that is the reason why we are sometimes led off by these visions.

I have known men in the church who have trusted more in their visions and dreams than in the law of God. Anything you receive that is not in harmony with God's law do not accept as coming from God, and when we hear of those wonderful manifestations, (I heard of one since I have been here, it was something in the form of a woman and said, "Follow me,") I do not take that as coming from God; for no man or woman should say "follow me," only as far as they follow Christ, and when they do not point

you to the Lamb of God, do not accept it as coming from the right source. It does not point high enough; they must point beyond, as Paul did, and say, "Follow me as I follow Christ." Just so far as they follow Christ we can follow them, and no farther. And when a true manifestation comes it will come in the right way. We have to watch that we be not deceived, for many false spirits are gone out into the world and are deceiving many.

The Saints of God should not be deceived. We, as the children of light ought to walk in the light, and it is our privilege—if we will do our duty and live as we ought—to comprehend these spiritual powers, for they are not all alike. Every gift of the gospel is a different manifestation, and if we are wise in spiritual things and God gives that power needful, we may be able to discern these spiritual manifestations and know whether they are of God or not. And when God chooses men to watch over the church, to instruct the church and bring it up to perfection, he must endow those men with the needful qualifications, and while we all expect to become perfect sometime, we must not forget that it is through this means that God says he will perfect the Saints. He has set in the church apostles, prophets, evangelists, pastors, teachers, and so on; and the very first purpose enumerated in the word referring to them is that they are "for the perfecting of the Saints." How? Through these officers that God chose to teach his law by his Spirit, and instruct his children. And they will receive the same Spirit; they will feel the evidence of the truth and so they will go on together, being instructed, perfected, and taught in principle, and doctrine, and knowledge in spiritual things. This is God's means of perfection; hence it is a necessity that these men that God has called shall live so they may understand these spirit operations and be not deceived themselves.

I am satisfied and know that many times there are those occupying positions they are not qualified for; and because of their lack of qualification not only themselves but the Saints are deceived and led astray. This being the case, we want to be careful

and watchful. It isn't so very essential that we enjoy a great number of those spiritual gifts. It is right that we enjoy them and receive them whenever needful, but when it is not needful, God will not bestow them; and when the gospel comes to us salvation comes, and while we continue in harmony with the gospel economy we are safe in Christ; and while our hearts are pure and we put ourselves in harmony with the law in our work, in our desires, in all that we do, we are perfectly secure; and if we get so that we want to elevate ourselves, build ourselves up, then we are insecure and the adversary will take advantage.

And now brethren and sisters, in conclusion, I ask you to watch as well as pray, and be not deceived. Put yourselves in condition that you may be led by the Spirit of God. Live faithful to your covenant. You will have your weaknesses to overcome, but you will not do it all at once. It will be a constant work to learn to control yourself, your temper, your passions, your powers, to bring that carnal nature of yours into subjection. I believe that if I can do that, any person can; for I was dreadfully bad. Obeying the gospel did not take away my nature. I have had it to contend with all along the line of my life. I have it to war with yet, but while this is true, I do not complain of wonderful trials I have had to pass through. I knew that I had myself, the flesh, and the Devil all to contend with, and I made a resolution to that effect. I said in my soul and then to my wife, "I am going to obey the gospel and try to live right, if no other man does beneath the heavens." I didn't start out to look to some man for a pattern. I had the example of Jesus Christ, the only pattern I needed, and I was commanded to look to him. I expected imperfections in mortality; I expect it yet. I find them in myself, and while I have so many of these, I expect some in others and I make allowance for my brother.

Sometimes I say I have no confidence in a man's religion when he does not try to walk up to the law and do as he would wish to be done by. I have been misunderstood in that. I have reference to the religion of the man. A religion that does not make

a man honest, and truthful, and make him do to others as he would have them do to him, is not the religion of Christ; and I have no confidence in any religion that does not bring forth the right fruits; hence if I am in the Church of God I must put myself in harmony with God's law; and I must desire your good, I must work for your interests, and my religion must go with me in all departments of life. It must be with me in my business, in my trade. In all that I do in the world my religion must be there; and I must treat you like I would desire to be treated under like circumstances; and if I do not do it you have no grounds to have any confidence in me, and I don't ask it. And if I do not live according to my teaching, your first duty is to point that out to me, and if I do not correct my life I am not worthy of your confidence, and I don't ask it of you. I will correct my life whenever it is pointed out to me by any man or woman in the church or out of it.

I believe that with God's help I can overcome any weakness of my nature and can do God's will on the earth. I don't say that I am doing it perfectly now,—I am trying to; but I have started out to accomplish that work, and I have no more fear of a failure than I have that I will sink under this floor in a half a minute. Why? Simply because I have confidence in God's promise. Not because I am strong. No, God forbid; but I do know that God is strong, that he is able to hold me up, that his word will do to rely on; and this is why I do not say I am afraid I will fail. What am I afraid of if I am doing the best I can and God knows my heart? I don't want to answer for the sin of unbelief. I have come into this church and pledged myself to serve God. I know whether my heart is set to do God's will or not, and so do you know yours, and if you will only examine yourselves and see that you love God's truth more than you love yourself, you need not fear. If you have your heart filled with the love of God, "Perfect love casteth out fear." Let us get ourselves in that condition and try to so live that we may be secure in the protection of the Almighty, then when God sees fit to bestow upon us the gifts of the Spirit we will prepare to receive and profit

by them. And if you live just the best you know how, if you will ask God to bestow what he sees is necessary for his work, he will give you gifts you never asked for. He will tell you what to do and how to do it, and you can rely on him every time.

Let us be free in Christ Jesus, let us desire nothing only that which will be for the glory of God and the good of his work. Let us work with one heart and one mind to build up the kingdom of the Redeemer, giving to God the honor, and the glory, and the praise continually. Remember that God is strong, that he is mighty, that he is able to save us and bear us up. Let us come up and live this higher life. Then when these trials come they will amount to nothing. We have to pass through trials occasionally to be sure, and we will find joy, peace, and consolation when we have passed through and overcome; and when we have overcome we are stronger for the next trial, and when we have overcome again and again our confidence increases, and then when the dark hours come we can realize that it is the will of God, that it is laid upon us for our good, and we can say that while we cannot see the good, we are sure it must come. Just give us grace and we will pass through it manfully and never murmur nor complain. My soul is filled with the love of God and my heart is overflowing with joy. I have many trials, but suppose I have, that makes no difference. I don't care what the trial is nor when it comes, just so God will give me grace and strength to overcome. And I don't feel to murmur; and as I have said before, I never become discouraged. That may seem strange. It is all the time a trial and all the time a warfare, and we believe will finally be a victory. When you are all the time hoping for victory why need you be discouraged? We have sometimes a few days of darkness and trial, but that doesn't amount to anything; we will come out all right. If we will do our duty we will not be one day with our heads away down and the next day soar away up yonder. We will take a straightforward course, moving along in the line of duty. And, all the time see to it that you do your duty; and when you stand up in the testimony meetings and say you want to do all

you can in the service of God, don't forget *that* when you go out of the meeting, and your soul will be filled with the love of God and the peace and joy in your soul will be as a living fountain.

May God help us to be led by the Spirit and may we never be deceived, is my prayer in Jesus' name. Amen.

(Reported by Belle Robinson James.)

Conference Minutes.

SPRING RIVER.

Conference met at Webb City, Missouri, March 8, 1895, at 7:30 p. m.; Joseph Smith was appointed chairman, A. H. Herke clerk. Ministry reporting: Elders W. Pender, A. C. Hart baptized 3, R. W. Davis, R. M. Maloney baptized 2, O. P. Sutherland, T. S. Hayton, J. C. Chrestenson, G. W. Hobart, W. F. Clark, S. Maloney baptized 4, W. France, W. S. Taylor, J. M. Richards, A. H. Herke; Priests A. M. Baker, Z. Decker, W. Lees. Branches reporting membership: Webb City 199, Pleasant View 112, Angola 76, Weir City 75, Columbus 52, Keighley 20, Echo 15. Gain in district during last conference year, 48. Bishop's agent reported: On hand last report \$9.21; collected in district since last conference \$213.70; paid to Bishop's order \$208; balance due church \$14.91. Decision of arbitrators in the matter of Weir City branch, D. S. Crawley, and others, was read and ordered spread upon the minutes. Webb City branch presented the following recommendations for ordination; Z. Decker to the office of elder, Henry Richelson to office of priest, and G. Jones to office of teacher. Z. Decker's ordination was provided for by conference and the others referred back to branch. O. P. Sutherland was elected district president and district treasurer, and A. H. Herke clerk. J. M. Richards was sustained as Bishop's agent. All the general church authorities were sustained. The request to disorganize the Honey Lake branch was referred to missionary in charge, president of district, and president of Honey Lake branch. Bro. W. S. Taylor announced that he would introduce a resolution asking for the rescinding of the resolution which demands all ministerial reports to be presented in writing. Adjourned to meet Friday, June 7, with the Pleasant View branch, four miles south of Pittsburg, Kansas.

Sunday School Associations.

INDEPENDENCE.

Association convened at Independence, March 8, 1895, at 2:30 p. m., thirty members being present; Elder R. May superintendent, Abbie A. Horton secretary. Reports of the superintendent, treasurer of the association, and secretary of the literary exchange were read and adopted. Treasurer's report for six months ending March 8, 1895: On hand \$11.66; received \$3; expended \$3.25; on hand \$11.41.

Report of the secretary of the literary exchange: On hand September 7, 1894, 35c.; received \$3; expended \$3.12; on hand 23c. During the past six months 249 *Heralds*, 204 *Ensigns*, 18 *Hopes*, 132 sermons, and one pamphlet have been sent out. Reports from the following Sunday schools were read and adopted: Mt. Zion, Independence, Missouri; Armstrong, Kansas City, Pleasant View, Zion's Summit, Knobnoster, and Holden. The following were elected officers for the ensuing year: A. L. Newton superintendent, William Clow associate, A. A. Horton secretary and treasurer. The evening exercises were opened in the usual manner, and a discussion was entered into concerning the privileges of ex officio members at Sunday School conventions. After the reading of the minutes the following substitute to a resolution was moved and sustained: Resolved that this convention instruct its delegates to the General Convention to insert an article in district by-laws to make officers and teachers of local schools ex officio members of district conventions. The superintendent was authorized to appoint a committee on program for our next convention. Adjourned to meet at 2:30 p. m. on Friday previous to convening of our next district conference, and at the same place.

NOTICES.

To the Sunday Schools of Southern Indiana District.—I send you to-day a copy of the Constitution and By-laws of the General Sunday School Association, asking you to indorse the same and send your indorsement accompanied by the names of your officers and the number of pupils and classes to the district conference of June 8. Our Sunday school association will transact business then. To have it connected with the General Association is our object in making the above requests. A good delegation is desired as the removal of Bro. J. M. Baggerly to the Florida mission will necessitate the election of a secretary. A treasurer and an assistant superintendent will also be chosen. Notices were sent to the branches where there are no Sunday schools, the object being to learn their attitude toward the Sunday school cause. Let us make a diligent effort to be in harmony with the body in this department of church work. Be prompt, brethren. ALMA C. BARMORE, Supt.

CONVENTION NOTICES.

Association of the Fremont district will hold its next convention in connection with the district conference June 1 and 2 at Ham-burgh, Iowa. The committee on program has decided to hold a "model Sunday school" on Saturday evening, June 1, unless the conference should decline to give the time. The following is the program of work: Teachers in charge are, Infant class, Sr. Adda James; primary, Sr. Rachael Leeka; intermediate, —; senior, Sr. Blanche Andrews; Bible class (using *Senior Quarterlies*) Bro. Amazon Badham; superintendent, Bro. T. A. Hougas. One hour will be spent in a real Sunday school, at the close of which the superintendent will give a general blackboard review to the whole school. The lesson for April 14,

"Diana and her Temple," will be the one used. Also there will be illustrated blackboard work and a chart review of the entire book of Acts by Bro. T. A. Hougas. General criticisms and questions. Time for business will be provided later.

T. A. HOUGAS, } Com.
ETHEL SKANK, }

The Northeastern Missouri district convention of Sunday school workers will convene Friday, June 7, 1895, at two p. m. for business and at 7:30 p. m. to render the program arranged for the occasion. Election of district officers will take place. All interested in this feature of the work are kindly invited to attend and give a helping hand. Those not interested, please attend, with a view of becoming better acquainted with the work.

J. A. TANNER, Supt.

The Northeastern Illinois Sunday school association will convene at Mission, Illinois, June 7, at 2:30 p. m. A full attendance is desired.

F. G. PITT, Supt.

Miscellaneous Department.

PASTORAL.

To the Ministry and Saints in General of the Eastern Mission; Greeting.—The recent General Conference appointed the writer again in charge of the Eastern mission, with the States of Ohio, Virginia, West Virginia, and Western Pennsylvania—the territory in Bro. G. T. Griffith's charge last year, added. The missionary force in this charge will please take notice that there will be no change made in its organization for the present, the same persons continuing in charge of "fields of labor" that were appointed last year. This will save time, facilitate work, and each one will know just how to proceed without further consultation.

It is expected that the General Conference appointees will push out at once into the active service, and not procrastinate. The church desires labor done. We have consented to do it. It is a favorable time now to work, and an energetic effort should be put forth before the hot season comes on. Then it will be very human to long for a vacation and exclaim, "It is too hot, let's tarry awhile, etc. Then again there are criticisms made by parties indicating that the ministry in some parts are not as active at times as they might be, or as some would like to have them. This may or may not be made in justice; any way it will harm no one to examine himself with a view to improvement, whatever the cause may be for such examination, even if we are "fearfully and wonderfully made." It is manly to respect a proper criticism, and without such the best of consciences might grow a little easy and elastic, unobserved, leaving the American fire or pride, snap and push to die out by littles, and these are leading monitors or incentives to duty, high aims, and lofty thought—the springs upon which appeal is made for improvement and progress. There is a kind of nagging, pique, or faultfinding indulged in

by some people, however, with which no one of proper conception can have any sympathy, scarcely toleration. But we are all "laborers together with God," or have so assumed, and to each active member the right adheres of inquiry and judgment upon their public servants; so it is rather unbecoming to grow indignant or smart overmuch from wholesome strictures, but we should improve when we may and pay no attention when they are unjust.

By the way, would it not be a desirable thing for the local officers and membership to take a little of this examination business to themselves and see what radical changes for improvement may be made and new life and increased diligence infused in their lines of labor the present year, as well? Why not? Without doubt we all mean well. This is much to begin with. The Saints in general have a great deal to vex and try them; and the branch officers do not occupy enviable positions. All are entitled to sympathy, encouragement, and comfort.

The mission made a good record last year, and the opportunities seem to be improved for a better one in this. There is no time to become discouraged. Difficulties no doubt lie on the way as in the past. We should surmount them if we can. The prize lies at the end of the race, the conflict between. There is no other cause so full of merit as ours, none that proffers such rich returns for labor done. It should claim some at least of our best thought and effort. There is no place to which we may look away or back. It is darkness and gloom—a fearful looking for. To move forward is to be filled with contentment, encouragement, and hope. We are not required to run faster than we are able, and our strength lies in the justice of our cause and trust in the Lord. We cannot succeed alone. The gospel is to be preached in power. This comes by fastings, humility, and prayer, with a treasuring up of the word. The signs of the times are so full of meaning that we are constantly impressed with the importance of the gospel message, and that the great events presaged in former and latter times are at hand—slow, to us, as the world at times seems to move. There seems to be no place for our energies to cease this side of the coming of the promised king.

The late General Conference was a means of much encouragement in some directions. Important if not paramount, was the clean-cut and decided assertions and triumph of liberty and progress over sentiment, and a tendency to bondage, showing the church to be in line with her record and up with the light and progress of the age, if not in the van—leading. This puts heart and hope into the workers who have been observing with a little concern some strange tendencies in some quarters of late. The church knows no Master but Christ. She has been in conflict from her beginning. Born at a time when grievous wolves had entered in and assuming high and unwarranted prerogatives had scattered the flock, and lo, they were wrong! she took hold of the "iron rod," the word of God, and upon this has waged a successful conflict as against blindly "following the living oracles." On this basis

she has made a conflict and won. She has a high regard for her chief offices and great respect for her chief officers, but she is not ready for a sole interpreter of the law, whose utterances are to be received without question, and binding,—an infallible head. She has had none such in the past, and needs none in the future. It will be time enough for this when Jesus comes. It is late in the day to revive the old dogma of infallible utterance that has been a menace and hindrance to human liberty and progress in the past, and remains so in the present, which the whole Protestant world and civilization has been contending against since the dawn of the Reformation. The results of the conference are refreshing.

It is a little amazing that newsmen should put in circulation that there was schism and discord with a threatening of breaking of ranks manifest at the late conference. Those who thought so could not have been initiated. It was about the tamest conference that the writer has attended for years. Some expressed it that it was so tame that it did not seem like conference. Some may have attended with their heads full of measures to be received but when they did not obtain they concluded chaos was about to ensue. There was discussion, of course, sanguine and earnest. There always have been discussions in the church assemblies and always will be while men are permitted the freedom in the law. The example was set at Jerusalem. (See Acts 15th chapter.) This is one of the things the elders assemble for. A forced union is no union in this enlightened age; an intelligent conception and conviction of duty and right with "common consent" or agreement by those interested is a formidable bond of union and gospel oneness most difficult to break. Those attending General Conference expecting to meet with a body of say-nothings and think-nothings, sitting down Quaker style, without lisping a word, waiting for unity to come and business to go on of their own accord, had better remain at home until they are fully converted and then put on their thinkers and come to General Conference expecting to meet men who have seen service as soldiers in the field, in conflict with the world, and who have the courage of their convictions in any assembly. Those looking for hothouse plants that may be broken with a slight gust of wind should not go to General Conference.

Little concern need be felt in regard to the world without, who are simply servants of others whom they seek to please. Newsmen serve a constituency, as a rule one that has no interest in the success or honor of the gospel message of latter days. Those feeding themselves with the thought that there is dissension and schism at work in the church for mischief and dissolution had better attend the next session of General Conference to be surprised by seeing all of the schismatics present in a happy mood, contending for the faith in the church as well as out earnestly and faithfully. It is where the winds do not blow that the most deadly miasma accumulates.

The President of the church was well and never appeared in conference to better ad-

vantage or presided with more perfect decorum. The preaching was of a high grade and the meetings in general enjoyable. This may benefit some.

Brn. Rudolph Etzenhouser, Arthur Mills, and I. M. Smith are expected to be in the mission soon, if not in at some point already. Coöperation should be cultivated between "field laborers" and branch and district officers. Go on in the good cause. May God bless our labors for the year.

WM. H. KELLEY,

Missionary in Charge.

TEMPLE, Ohio, May 7, 1895.

APPOINTMENT OF BISHOP'S AGENT.

To the Saints in the Northern Illinois District:—You will please take notice that upon the resignation of Bro. Thomas Hougas, Bishop's agent for the Northern Illinois district, and the recommendation of the conference of the same, Bro. F. G. Pitt has been appointed Bishop's agent for said district.

We hope and trust that you will give to Bro. Pitt the hearty and earnest support in behalf of the work that Bro. Hougas has had, and that each and every one in the district may see that their names are duly placed upon the Bishop's agent's record with whatever contribution under the law it is proper to give, ere the close of the year.

The Bishopric feels greatly indebted to Bro. Hougas for his faithful and efficient services in the past and regret that circumstances and failing health have made it necessary for him to ask a release from this part of his work.

We trust that the Master will reward him and all others for every faithful duty performed.

All communications and remittances for the district should be sent to Bro. F. G. Pitt, No. 254 Garfield avenue, Chicago, Illinois.

Ever trusting in the wisdom and direction of the Lord, I remain,

Very respectfully,

E. L. KELLEY.

LAMONI, Iowa, May 17, 1895.

BISHOP'S AGENT'S NOTICE.

To the Saints in Colorado; Greeting:—Whereas the church coffers in this State are empty, I wish to remind the Saints of their present duties in regard to sending in their tithes and offerings. It is not our past righteousness that is going to save us, but a constant and continual effort, and perseverance in working the works of righteousness until the end. Whatever we may have done in the past towards contributing to the general church funds the Lord will surely bless you for, and he does not forget his promises. But the "machinery," you know, needs a continual "oiling" in order to save friction, hence, a reminder of our duties is necessary, in order to keep the "ball rolling." Our past offerings will not suffice for the present year. The families of those who have been called to the missionary fields will need aid and support. Therefore let all remember to send in their mites as the Lord may have blessed and prospered them. Let us not forget the promise of the Lord in the third chapter of Malachi, tenth and eleventh

verses: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Let all come up to the help of the Lord, then the work will go ahead, and we shall all be blessed together.

Please send all moneys by post office money order on Evergreen post office, Colorado, and address all letters to me at Conifer, Jefferson county, Colorado. You will observe that our post office has changed its name from Hutchinson to Conifer, so please take notice. Hoping to hear from some soon,

In gospel bonds,

JAMES KEMP,

Bishop's Agent for Colorado.

CONIFER, Colorado, May 10, 1895.

CONFERENCE NOTICES.

The conference of the Fremont district will convene at Hamburg, Iowa, Saturday, June 1, 1895, at ten a. m. The brethren will please remember their reports, branch reports, ministry reports, and reports of missions. Please forward reports to me at Hamburg, in care of Bro. S. P. Becksted, president of the branch there. Send them on time. A good time is expected. All come.

T. A. HOUGAS, Sec.

The Eastern Michigan district conference will convene in the city of Detroit, June 8 and 9, 1895. Besides the eldership of the district we expect Elders E. C. Briggs, and R. C. Evans, and hope Bishop Kelley will meet with us; and we invite all others who can to come. We hope there may be a good representation of the membership of the district present. Come bringing with you the Spirit of the Master, and your baskets well filled with loaves and fishes. Secretaries of branches, have your reports ready, bring or send them with some one who is going, or send to J. A. Grant, 613 Cavalry avenue, Detroit, Michigan.

J. A. GRANT, Pres.

The Northeastern Missouri district conference will convene at Higbee, Missouri, June 8, at nine a. m. All Saints are cordially invited to attend. Branch reports should be forwarded to J. A. Tanner, clerk, at least one week ahead. Please forward to Bevier, Missouri. Priesthood, please prepare written reports as per resolution of district. The election of district officers will take place at this meeting, so please come prepared to act.

T. D. WILLIAMS, Pres.

J. A. TANNER, Clerk.

The Northeastern Illinois district conference will meet with the Mission branch, June 8 and 9, at ten a. m. Branch officers will please see that their branches are properly represented as provided for in rules of representation. All branch reports should be sent to Martin Danielson, Danway, Illinois.

Those intending to come by train should notify Elder Thomas Hougas, Stavanger, Illinois, or Martin Danielson, Danway, Illinois, and they will be met by team, either at Sheridan or Seneca. Everybody cordially invited to attend.

F. G. PITT, Pres.

Kewanee district conference will convene at Peoria, Illinois, the first Saturday and Sunday in June. As this is the expiration of officers' term, a large delegation should be present that the district be fully represented.

S. ALMA WHITEHOUSE, Sec.

All those contemplating attendance at Kewanee district conference, June 1, at Peoria, will greatly oblige us and accommodate themselves by writing us immediately at what time they will come and by what road. Should we not meet you at the train, report at Bro. Ordway's, 228 Hancock St., or at my address.

ADAM J. KECK.

605 Illinois Avenue, PEORIA, Illinois.

Conference of the Northeastern district of Kansas will be held at Atchison City, in the Saints' church, June 8 and 9, commencing at ten a. m., Saturday. A good attendance is requested. All are invited to attend. Bro. Blair is expected to be there. Officers of branches please see that your branches are properly reported, and all officers please to meet with us if you can. If you cannot, please send in your reports in time. Direct to Daniel Munns, Netawaka, Kansas.

HENRY GREEN, Pres.

DANIEL MUNNS, Sec.

The Northern Michigan district conference convenes on the 15th and 16th of June, at West Bay City. Will the clerks of the different branches be prompt in reporting to me? Last fall the Iosco, South Arm, Gilmore, Fork, Hersey, and Sherman branches failed to send a report. Send reports to me not later than the 10th of June. Send all reports to me at West Bay City, Michigan.

F. H. BROOKS.

Notice is hereby given that the conference of the Eastern Maine district is to be held at Indian River on June 15 and 16. Weather permitting it is intended to make use of the new district tent. In case of unsuitable weather use of the Baptist church has been secured.

In gospel bonds,

FRANK L. KELLEY, Clerk.

The conference of Decatur district will convene at Davis City, Saturday, June 8, 1895, at ten o'clock a. m. It is desired that all branch reports be made out on the regular published blanks. Do not fail in this particular. We hope to have a full representation from all the branches.

WILLIAM ANDERSON, Pres.

EDWARD L. PAGE, Sec.

THE NEW HYMNAL.

To the Presidents of Branches:—By the late General Conference the undersigned have been named as a committee to compile a "Hymnal" from the Saints' Harmony.

By their resolution we are requested to ask you to call together your choristers and sing-

ers and make such selections of words and music from the Harmony as you may desire, not to exceed two hundred and fifty hymns, specifying the music you desire to be coupled with each hymn.

The committee will receive and insert a limited number of tunes selected from other works, provided there is a general demand for such.

All selections must be sent *within sixty days* to Ralph G. Smith, No. 6113 Howe street, E. E., Pittsburg, Pennsylvania, who will receive them for the committee.

Your earliest cooperation is desired.

RALPH G. SMITH.

MRS. L. L. RESSEGUIE.

ARTHUR H. MILLS.

BORN.

PIERSON.—James Henry, infant son of Mr. Henry and Mrs. Ellen Pierson, was blessed at Sandy, Utah, March 17, 1895, by Elder John Wood.

THOMPSON.—Samuel Martinus, infant son of Mr. Nils and Mrs. Mary Thompson, was blessed at Sandy, Utah, March 17, 1895, by Elder John Wood.

WARDLE.—Hazel Ruby Minette, infant daughter of Bro. James and Sr. Mary Wardle, was blessed at Sandy, Utah, March 17, 1895, by Elder John Wood.

DIED.

DOUGHERTY.—Near Wirt, Iowa, May 2, 1895, Bro. Hiram Dougherty, aged 80 years, 10 months, and 11 days. He was born in Virginia; lived in Ohio and Indiana in his young manhood, and in 1838 married the one who is now left a widow after nearly fifty-seven years of companionship. He was baptized in Decatur county, Iowa, March 25, 1875, by Elder C. H. Jones and confirmed by Elders Jones and Alma Kent. His body was brought to Lamoni for burial and the funeral sermon was preached by Bro. H. A. Stebbins, assisted by Bro. A. S. Cochran. A just man, a faithful Saint has gone to rest.

REEDER.—Emma J., wife of Bro. N. M. Reeder, at Kansas City, Missouri, April 24, 1895. Sr. Reeder was born December 25, 1846. Her maiden name was White. She was married to N. M. Reeder August 17, 1865. In 1875 she was baptized by Elder George H. Hilliard. The funeral service was held in the Saints' church at Independence; sermon by Elder George H. Hilliard. The remains were interred in the city cemetery there. She leaves a husband, seven children, and many friends to mourn their loss.

She died in hope; in peace she'll rest,
Unto the resurrection of the blessed.

WETHERBEE.—William Francis Wetherbee was born September 19, 1894; died April 15, 1895. A short service was held at the family residence by the Baptist minister, April 16, at eleven a. m. Interment in Clayton cemetery.

HENDERSON.—At Forbush, Iowa, April 20, 1895, Sr. Julia A. Henderson. Deceased was born March 18, 1868, at Moundsville, West Virginia; baptized October 12, 1879, at Lucas, Iowa, by John Watkins. Funeral services were held in the Brethren chapel, Forbush, April 21, conducted by John J. Watkins; sermon by Frank Izatt.

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BALFOUR'S DEFENSE OF CHRISTIAN FAITH.

ENGLISH statesmen are proverbially fond of reaping laurels in fields other than political. Burke, Macaulay, Gladstone, Disraeli, McCarthy, recur to the mind at once, but they are only a few of many who have achieved fame in literature, art, science, or philosophy, as well as in affairs of state. The young leader of the Conservatives in the House of Commons, Right Hon. Arthur James Balfour, who eleven years ago was not even considered of enough prominence to be included in the "Men of Our Time," a volume purporting to give biographical sketches of all living men of any note, especially in England, has just published a book on "Foundations of Belief" that calls forth the applause of the Christian world to an extent hardly second to that evoked by Benjamin Kidd's recent book. Mr. Balfour's work is described in a sub-title as "Notes Introductory to the Study of Theology." It is an assault upon the various forms of scientific naturalism, and upon the sufficiency of reason as the guiding star of the world. It is, in other words, a defense of Christian theism. While there is a logical arrangement of ideas, yet the discursive character of these "notes" renders an adequate summary of the book very difficult.

He opens with the consideration of moral laws as explained by science unassisted by religious faith. No moral code, he says, can be effective that does not inspire reverence; and the sentiment of reverence and the naturalistic creed, which bases morals simply on scientific law, are antagonistic. He says:—

"For not only does there seem to be no

ground, from the point of view of biology, for drawing a distinction in favor of any of the processes, physiological or psychological, by which the individual or the race is benefited; not only are we bound to consider the coarsest appetites, the most calculating selfishness, and the most devoted heroism, as all sprung from analogous causes and all evolved for similar objects, but we can hardly doubt that the august sentiments which cling to the ideas of duty and sacrifice are nothing better than a device of nature to trick us into the performance of altruistic actions."

As reverence for the moral law, and therefore the efficiency of the law, finds no root in natural science, so the destiny of the human race as interpreted by science is unable longer to satisfy "aspirations and emotions nourished upon beliefs in the everlasting and divine." Man becomes but an episode. We quote again:—

"Man, so far as natural science by itself is able to teach us, is no longer the final cause of the universe, the heaven-descended heir of all the ages. His very existence is an accident, his story a brief and transitory episode in the life of one of the meanest of the planets. Of the combination of causes which first converted a dead organic compound into the living progenitors of humanity, science, indeed, as yet knows nothing. It is enough that from such beginnings famine, disease, and mutual slaughter, fit nurses of the future lords of creation, have gradually evolved, after infinite travail, a race with conscience enough to feel that it is vile, and intelligence enough to know that it is insignificant. We survey the past, and see that its history is of blood and tears, of helpless blundering, of wild revolt, of stupid acquiescence, of empty aspirations. We sound the future, and learn that after a period, long compared with the individual life, but short indeed compared with the divisions of time open to our investigation, the energies of our system will decay, and the glory of the sun will be dimmed, and the earth, tideless and inert, will no longer tolerate the race which has for a moment disturbed its solitude. Man will go down into the pit, and all his thoughts will perish. The uneasy consciousness, which in this obscure corner has for a brief space broken the contented silence of the universe, will be at rest. Matter will know itself no longer. 'Imperishable monuments,' and 'immortal deeds,' death itself, and love stronger than death, will be as though they had never been. Nor will anything that is better or worse for all that the labor, genius, devotion, and suffering of man have striven through countless generations to effect."

If the spiritual aspirations and ethical ideals are, then, inconsistent with the naturalistic creed, they are foredoomed to suffer change if that creed is to hold the field, and how that change can fail to "eat all nobility out of our conception of conduct and all worth out of our conception of life," Mr. Balfour is unable

to understand. It is true, he admits, that many people who hold to the naturalistic creed retain the ethical emotions apparently unimpaired. This fact he explains, however, by an illustration:—

"Biologists tell us of parasites which live, and can only live, within the bodies of animals more highly organized than they. For them their luckless host has to find food, to digest it, and to convert it into nourishment, which they can consume without exertion and assimilate without difficulty. Their structure is of the simplest kind. Their host sees for them, so they need no eyes; he hears for them, so they need no ears; he works for them, so they need but feeble muscles and an undeveloped nervous system. But are we to conclude from this that for the animal kingdom eyes and ears, powerful limbs, and complex nerves are superfluities? They are superfluities for the parasite only because they have first been necessities for the host, and when the host perishes, the parasite, in their absence, is not unlikely to perish also.

"So it is with those persons who claim to show by their example that naturalism is practically consistent with the maintenance of ethical ideals with which naturalism has no natural affinity. Their spiritual life is parasitic. It is sheltered by convictions which belong, not to them, but to society of which they form a part; it is nourished by processes in which they take no share. And when those convictions decay, and those processes come to an end, the alien life which they have maintained can scarce be expected to outlast them."

The writer goes on to subject to analysis the reasons for belief in "the scientific theory of the world." The theory rests "on premises supplied by experience." "These experiences . . . are for the most part observations of material things or objects and of their behavior in the presence of or in relation to each other." But science tells us that each such experience is simply the final link in a long chain of causes whose beginning is lost in the complexities of the material world. He again illustrates his thought:—

"Take, for example, an ordinary case of vision. What are the causes which ultimately produce the apparently immediate experience of (for example) a green tree standing in the next field? There are, first (to go no further back), the vibrations among the particles of the source of light, say the sun. Consequent on them are the ethereal undulations between the sun and the object seen, namely, the green tree. Then follows the absorption of most of these undulations by the object; the reflection of the 'green' residue; the incidence of a small fraction of these on the lens of the eye; their arrangement on the retina; the stimulation of the optic nerve; and, finally, the molecular change in a certain trace of the cerebral hemispheres by which, in some way or other wholly unknown, through predispositions in part acquired by the individual, but

chiefly inherited through countless generations of ancestors, is produced the complex mental fact which we describe by saying that 'we have an immediate experience of a tree about fifty yards off.'"

Now such observations, or experiences, are not only occasionally inaccurate, but "habitually mendacious." For instance, color is not a property of the thing seen, as our vision seems to indicate, but a sensation produced in us by the thing. In other words, naturalistic science, which professes to be based upon observation or experience, itself hastens to discredit this experience as never wholly true. Experience alone furnishes us, therefore, with an insufficient basis even for the most ordinary beliefs.

Proceeding to the real causes of beliefs, the writer gives us what is, perhaps, the most striking chapter of the book, namely, that on "Authority and Reason." He undertakes to vindicate the right and even necessity of grounding the larger proportion of our convictions upon the former rather than the latter. We quote again:—

"Suppose for a moment a community of which each member should deliberately set himself to the task of throwing off so far as possible all prejudices due to education; where each should consider it his duty critically to examine the grounds whereon rest every positive enactment and every moral precept which he has been accustomed to obey; to dissect all the great loyalties which makes social life possible, and all the minor conventions which help to make it easy: and weigh out with scrupulous precision the exact degree of assent which in each particular case the results of this process might seem to justify. To say that such a community, if it acted upon the opinions thus arrived at would stand but a poor chance in the struggle for existence, is to say far too little. It could never even begin to be; and if by a miracle it was created, it would without doubt immediately resolve itself into its constituent elements."

Taking up the question of morals again, and inquiring into the causes of our belief therein, he finds that while authorities agree, for instance, that it is wrong to commit murder, the process of reasoning by which they profess to reach this conclusion is very varied. One reasons from conscience, another from expediency, another from altruism, another from the commandments of God; but all reach the same goal. Plainly the conclusion was in each case predetermined, reached by some other process than that of reason, and this process is simply called in to defend it, not to create it. The relative importance of authority and reason are thus described:—

"I have somewhere seen it stated that the steam-engine in its primitive form required a boy to work the valve by which steam was admitted to the cylinder. It was his business at the proper period of each stroke to perform this necessary operation by pulling a string; and though the same object has long since been attained by mechanical methods far simpler and more trustworthy, yet I have little doubt that until the advent of the revolutionary youth who so tied the string to

one of the moving parts of the engine that his personal supervision was no longer necessary, the boy in office generally magnified his functions, and regarded himself with pardonable pride as the most important, because the only rational, link in the chain of causes and effects by which the energy developed in the furnace was ultimately converted into the motion of the fly-wheel. So do we stand as a reasoning being in the presence of the complex process, physiological and psychical, out of which are manufactured the convictions necessary to the conduct of life. To the results attained by their coöperation reason makes its slender contribution; but in order that it may do so effectively, it is beneficently decreed that, pending the evolution of some better device, reason should appear to the reasoner the most admirable and important contrivance in the whole mechanism.

"The manner in which attention and interest are thus unduly directed toward the operations, vital and social, which are under our direct control, rather than those which we are unable to modify, or can only modify by a very indirect and circuitous procedure, may be illustrated by countless examples. Take one from physiology. Of all the complex causes which coöperate for the healthy nourishment of the body, no doubt the conscious choice of the more wholesome rather than the less wholesome forms of ordinary food is far better from being the most unimportant. Yet, as it is within our immediate competence, we attend to it, moralize about it, and generally make much of it. But no man can by taking thought directly regulate his digestive secretions. We never, therefore, think of them at all until they go wrong, and then, unfortunately, to very little purpose. So it is with the body politic. A certain proportion (probably a small one) of the changes and adaptations required by altered surroundings can only be effected through the solvent action of criticism and discussion. How such discussion shall be conducted, what are the arguments on either side, how a decision shall be arrived at, and how it shall be carried out, are matters which we seem able to regulate by conscious effort and the deliberate adaptation of means to ends. We therefore unduly magnify the part they play in the furtherance of our interests. We perceive that they supply business to the practical politician, raw material to the political theorist; and we forget amid the buzzing of doubt the multitude of incomparably more important processes, by whose undesigned coöperation alone the life and growth of the State is rendered impossible."

One more extract, in the same line of thought, is all that we can here give. It is a sort of a summary of the claims of the two causes of belief of which the author is treating. He says:—

"Looked at from the outside, as one among the complex conditions which produce belief, reason appears relatively insignificant and ineffectual; not only appears so, but *must* be so, if human society is to be possible. Looked at from the inside, it claims by an inalienable title to be supreme. Measured by its results it may be little; measured by its rights it is everything. There is no problem it may not

investigate, no belief which it may not assail, no principle which it may not test. It cannot, even by its own voluntary act, deprive itself of universal jurisdiction, as, according to a once fashionable theory, primitive man, on entering the social state, contracted himself out of his natural rights and liberties. On the contrary, though its claims may be ignored, they cannot be repudiated; and even those who shrink from the criticism of dogma as a sin would probably admit that they do so because it is an act forbidden by those they are bound to obey; do so, that is to say, nominally at least, for a reason which, at any moment, if it should think fit, reason itself might reverse.

"Why, under these circumstances, we are moved to regard ourselves as free, intelligent, forming our opinion solely in obedience to reason; why we come to regard reason itself, not only as the sole legitimate source of belief—which, perhaps, it may be—but the sole source of legitimate beliefs—which it assuredly is not, must now, I hope, be tolerably obvious, and needs not to be further emphasized."—*Literary Digest*.

COLORADO CHEAP EXCURSION.

The National Educational Association meets at Denver, Colorado, in July. It has been arranged by the Burlington Route to sell round trip tickets from all C. B. & Q. points to Denver and return, at one fare for the round trip, plus \$2, tickets good to return up to September 1, 1895. A special train will leave Burlington at six a. m., July 5, and arrive at Denver about 10:30 a. m., July 6.

Teachers, Bankers, Merchants, Professional people and all others desirous of spending the heated term in the mountains of Colorado, can take advantage of this low rate and train, and take tourist trip.

This train will pass C. B. & Q. stations in Iowa, on or about No. 3 time. (All agents can tell you the hour.) Pack your grip and get ready for a little pleasant and healthy recreation.

For further information apply to local agent at your nearest station, or

J. M. BECHTEL, D. P. A.,
Burlington, Iowa.

A German scientist has succeeded in propagating sponges artificially.

When the irrigation works now under way in Arizona are completed 1,000,000 acres of arid land will be made fertile.

The tallest man of whom there is authenticated measurements was Funnam of Scotland, who was 11 feet and 6 inches in height.

The Cumberland Mountains were thus called in honor of the Duke of Cumberland. The Indians called the North Carolina section of the mountains the Wasioto.

Protestants, Roman Catholics, Hebrews, and other men and women have banded together to face, study, and meet the needs of workingmen's families in the crowded East Side tenements, near Fourteenth street, in New York. A benevolent committee has undertaken to care for the temporal needs of every family wishing aid and a sanitary committee has been appointed to enforce sanitary laws and tenement-house reform.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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No. 22.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, MAY 29, 1895.

"SAY NOTHING BUT REPENTANCE UNTO THIS GENERATION."

THIS was the command of the Lord to Oliver Cowdery and Joseph Smith in April, 1829.

It was repeated to Hyrum Smith in May of the same year; and to Martin Harris in March, 1830. To the same man the Lord said:—

And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism and by fire; yea even the Holy Ghost.

Behold, this a great, and the last commandment which I shall give unto you concerning this matter; for this shall suffice for thy daily walk even unto the end of thy life.

We sometimes wonder if some of the present preachers of the faith would not do well to stop a little and think whether the same advice would not be profitable to the work at large, if they would but apply it to a choice of topics in preaching in the region round about.

It is better to draw men to the faith than to drive them from the preachers.

SPIRITUAL GIFTS.

ONE office work of the gifts named by Paul in 1 Corinthians 12th, is to bear witness that Jesus is the Christ; that is to say, Jesus said, "I will manifest myself," and in keeping with this statement of promise, the gift of the Holy Ghost, made manifest in any of the forms enumerated by the apostle, is a witness to the declaration, "Thou art the Christ, the Son of the living God."

Nor is one of the list of manifestations any more a testimony than is any one of the remainder—all are alike the gift of the one and selfsame Spirit, and each in itself bears witness of the giver, to the disciple.

Some have in a sense mistaken an oft quoted text, "The spirit of

prophecy is the testimony of Jesus," when it should be, "For the testimony of Jesus is the spirit of prophecy." Revelation 19: 10. This is equivalent to the statement, that whatever testifies that Jesus is the Christ is the equal to the spirit by which a man prophesies. And surely any of the gifts named in Paul's letters to the Corinthians and Ephesians, being the result of the supervising care of the great Missionary sent from the Father, and divided "to every man severally as he will," testify unmistakably that Jesus is the Christ, hence the Revelator well may say, "The testimony of Jesus is the spirit of prophecy."

He that hath the "word of wisdom," and he that hath the "word of knowledge," and he that hath "faith by the same Spirit," is equally under necessity to say, "I have the witness of the Spirit that Jesus is the Christ." So, he who may be blessed by the visitation and benefit of the "gifts of healing," through which the powers of the Spirit for the relief of pain and sicknesses of the flesh by virtue of obedience to the gospel and in verification of its promises, is the companion in truth with him who by command is permitted to work miracles, or witness their occurring in reference to himself or others around him, both in regard to persons, things material, or the transpiring of events, the sequence of which is only possible to divine direction and power. To these may be added those who, each by Christ's clemency and wisdom prophesies; has the power of "discerning of spirits," which must mean both the ability to comprehend the character, nature, and disposition of men under ordinary and extraordinary conditions, and the power to perceive the kind, or sort of spirit, unseen spirit by which men move, speak, and act in a spiritual or religious sense; a gift especially beneficial to those who may be called and chosen to be "overseers of the flock;" to speak in tongues and interpret tongues that are spoken, under-

standing them by the selfsame Spirit, by the instrumentality of which, through divine interposition and direction the various manifestations are made to "everyone severally" as Christ "will."

From the reasoning of the apostle found in the same chapter and following the enumeration of gifts, it is safe to conclude that while there may be preference in these several gifts, all of them are essential to the whole, the body of Christ, the church, yet each testifies with every other, equally, that Jesus is the Christ. Nor is it proper to say of any one of them, "We have no need of you." The preference named by Paul is that men should "covet earnestly the best gifts." If he had written what he considered to be the best gifts it might have removed some points of difference; but he did not, except as it may be inferred from his afterthought, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy."

We may believe that Paul's preference was to prophesy, without concluding that the gift of prophecy, or the ability and power, or privilege and spirit to prophesy, must necessarily be the "best gift;" for he lauds charity as the greatest and urges the coveting the "best gifts," as a duty. He also couples together as the things above all others that abide, faith, hope, and charity. Charity is the love of God, and hope is born of desire and obedience to God's commands; both are results, while faith is a gift. Reasoning from this, it is easy to conclude that the "best gifts" are "wisdom," "knowledge," and "faith," ranking in value in the order they are named.

The wise man said:—

Get wisdom, get understanding; forget it not.

Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding.—Prov. 4: 5-7.

Understanding is a well-spring of life unto him that hath it.

The heart of the wise teacheth his mouth, and addeth learning to his lips.—Prov. 16: 22, 23.

For God giveth to a man that is good in his sight, wisdom, and knowledge, and joy.—Ecc. 2: 26.

The lack of wisdom, the power to rightly use knowledge, has wrought much mischief in the world, and in the church; for which reason we join with Paul in commending that the Saints covet earnestly the best gifts; and unhesitatingly declare it to be our judgment that wisdom, knowledge, and faith, the first three gifts written of by Paul are the best, preëminently the best, though not so frequently seen, heard, or noticed in the church, as some others named by the apostle.

Wisdom will enable a man to be useful; knowledge will give him power and enhance his usefulness; faith will enable him to endure when prophecy fails, tongues cease, and the knowledge of this world vanishes away.

DISCUSSION AT BLENSVILLE, MISSOURI.

THE Joplin, Missouri, *News*, for May 15 has this passing notice of the debate between Elder T. W. Chatburn and Rev. Carlin of the Baptist Church now going on at Blensville, Missouri:—

The Baptist-Mormon debate opened Monday night with a big crowd. The grounds are illuminated with electric lights, well seated, shaded with thick trees and leaves covering the grounds so that the audience is well protected from dampness, etc. The debate will last eight nights. Come out, all.

A short synopsis of the matter offered by the disputants is given in the *News* daily. Rev. Carlin's effort is much like the old sort, reading from "books attacking the life and character of Joseph Smith."

MEANS TOWARD UNITY.

ONE of the most peculiar, and yet one of the most pleasing and convincing features of our faith is its ability to delight so many casts of mind, and improve such a variety of characters. We meet in our daily association men and women, in countless numbers, from whose sense of honor, virtue, and loyalty we differ widely. Their sincere convictions of domestic, political, social, and ecclesiastical duty, and policy, seem to us to be not only erroneous, but in some instances almost criminal. Were we to speak hastily, and in harmony with our impulses, we would give expression to the oft repeated

phrase: "I dont like him," or "I dont like her;" but experience and observation have taught us that often they love our common faith as sincerely and devoutly as do we; that they would sacrifice just as much for its interests as would we. O what a field for the exercise of the Christian graces of patience and forbearance is here presented.

Then how much nearer our opposites in nature seem to us when we realize that they can meet us on common ground, and that they love with a sincere and intense devotion that which to our hearts is dearest and most sacred. This fraternal sentiment, in turn, begets a deeper and more abiding admiration for the system of faith that makes these conditions possible, and hence leads us to more earnest efforts towards its establishment, while our whole being is filled with inexpressible gratitude to the "author and finisher of our faith." Perhaps in some of these opposite views we are wrong, in others they are right. We would not have them concede the correctness of our views until they can make them their own. Such a procedure would decrease our confidence, and we could no longer trust their honor. Our sense of honor and self-respect forbid that we should adopt their views, until our convictions change.

Considering the vast variety of minds to which this gospel is adapted, and for whom it was intended, we are not surprised when friction occurs and differences arise, but we are pained when these differences result in questioning of motives, and heartburnings. What then should we do?

Prayerfully, watchfully, trustingly, and patiently await, confident that if we preserve our integrity in humility, the Spirit will "help our infirmities" causing a healthy growth "in grace and the knowledge of the truth," until we emerge into a glorious and desired unity.

Though our view is limited, yet from our standpoint we are encouraged in this expectation.

When we stand beside the tiny rivulet and see its water drawn constantly onward, by the force of gravitation, or when we stand by the majestic river and see its broad expanse of water sweeping on impelled by the same force of nature, we are certain

that each will find a common level and lose their present peculiarities in the broader expanse of the mighty ocean. *Just so certainly*, if our different and opposite minds are drawn with admiration towards a common faith; and with reverence, devotion, adoration, and love we accept, honor, and obey our common Savior, all that is worth the preserving, in us, will find its proper place, and our present peculiarities and weakness be swallowed up in the great ocean of God's love.

Who would not gladly invest time, talent, and means in such a cause, not fearing permanent loss through the attacks of the foe or the mistakes of the devotee.

A GOOD THING.

WE have examined at some length Bro. R. Etzenhouser's new book, "From Palmyra to Independence," and cordially commend it; especially that part of it treating of the assumed evidences against the Book of Mormon, and the character of Joseph Smith, O. Cowdery, Martin Harris, and others, during the formative period of the church's history.

Bro. Etzenhouser has wisely adopted the plan which utilizes what others have done and said; in that wherein he deems that where another has made a statement of fact, or argument better than he might have stated the same thing, he has so used such statement, giving due credit for it; thus avoiding the charges of plagiarism and egotism, to which aspiring authors are sometimes liable. He has gathered from many sources, and has gathered well, and made a valuable work for reference, besides making it readable.

TO PERPETUATE THE INDIAN RELIGIONS.

THE following is forwarded us by a brother, going the round of the press:—

Wichita, Kansas, April 27.—A. J. Blackwell, the rich and erratic squaw man of David City, Indian Territory, has announced his intention of erecting at that place a magnificent temple, the cost of which is to exceed \$300,000, for the purpose of perpetuating the Indian religion. Blackwell acquired a vast estate through his Indian wife, owns immense herds of cattle, and is the founder and almost the absolute owner of the towns of Blackwell and David City. He realized large sums of money from the sale of town sites and was thrown in jail by the Indians,

who hold that such disposition of allotted lands was treason. Blackwell says that angels visited him in his prison and loosed his bonds. His religious fervor is so great that he proposes to erect a temple that shall exceed in splendor the Mormon Temple at Salt Lake City. The most expensive material is to enter into its construction, and the work is to be done by the most skilled artisans and the finest artists whose services money can secure.

Why not? But the Temple at Salt Lake City cost more than \$300,000.

MERCHANTABLE WARES.

KANSAS CITY, Missouri, April 16.—Rev. J. J. Dunning, a Catholic priest, has begun suit against Bishop Louis Fink, of the Kansas City, Kansas, diocese, for \$100 on a claim for divine services at the Catholic Hospital at Fort Scott, Kansas. His bill of particulars itemizes the services in this way:—

To performing divine services on Sundays from May 1, 1894, to August 14, 1894, ninety times at \$1 each, \$90; to offering benediction forty times at 25 cents, \$10. Total \$100.

Bishop Fink has been served with a summons to appear Thursday to make answer.

BRO. G. J. WALLER sends us the following clipping from the *Pacific Commercial Advertiser*, published at Honolulu, Hawaii, April 4, 1895:—

IMPORTANT ARCHEOLOGICAL DISCOVERY.

Mr. Walter Scott, of Ellerslie, Auckland, New Zealand (eldest son of the late Dr. William Scott, Moffat, Dumfriesshire), writing to a relative, states that a remarkable discovery has been made there. The scoriæ of the extinct volcanoes in the neighborhood of Auckland is used as metal for the roads. While the workmen were recently quarrying for the road metal in a hill forming part of an extinct volcano they found what proved to be a carved stone among the scoriæ. The stone is four inches long by two inches broad, and about one inch thick in the middle. So severely had it been burned that it was not easy to determine what it was composed of. Round the edges are carvings of human faces, exhibiting six different faces, with apparently the remains of two others. The lips are thick and the foreheads slope back, being similar to the prehistoric carvings found in Mexico. The supposition of those on the spot is that the carved stone was the work of some prehistoric New Zealander.

Bro. Waller also sends a portion of the *New Zealand Herald Monthly Summary*, of September 7, 1894, published at Auckland. It contains a lengthy obituary of the late New Zealand King, Tawhiao, from which we extract this brief statement:—

Tawhiao was of the very noblest blood of the Maori race. No chief in New Zealand could compare with Te Wherowhero, Tawhiao's father, in genealogy, and in his many relationships with the highest in rank in

many tribes. No Maori chief is great unless he can trace his descent to some one of the leaders who came in the canoes from Hawaiki. Tawhiao's ancestor was Hotonui, who came in the canoe Tainui, which made the land at Kawhia. One of the most famous men in the line of descent was Tapaue, who had a number of sons, who founded tribes. These sons were: Te Rorokitua, who was the ancestor of the Ngatipaoa; Te Putu, Tahau, Te Apa, Huiarangi, Ratua, Hikaurua. The son of Te Putu was Tawhia, whose son was Tuata, whose son was Te Rauanganga, whose son was Te Wherowhero, whose son was Tawhiao, now deceased. The name of Tawhiao's mother was Whakaawi, a woman of high birth, of the Ngatimahuta tribe.

Some of the brethren have claimed that the people of Hawaii, of New Zealand, and of the Society, and other islands of the Pacific are descendants of the people inhabiting America in Book of Mormon times. Early traditions and other features peculiar to each have been cited in evidence of the claim. Hagoth's companies, who left the main body of the Nephites and went to sea, mentioned in the last chapter of the Book of Alma, will be remembered by readers of the Book of Mormon. The reference to "Mexico" in the first clipping, and that to "the first canoes" in the second, give additional color to the theory of a Nephite origin of the inhabitants of those countries.

THE Bevier, Missouri, *Appeal* for April 26 has this notice of Bro. Gomer T. Griffiths:—

Elder Gomer T. Griffiths, wife and children of Kirtland, Ohio, came here last week to visit his mother, Mrs. Martha Griffiths, and other relatives. They came here from Independence, Missouri, where they had been attending the Annual Conference of the Latter Day Saints Church which was in session for over a week at that place. Mr. and Mrs. Griffiths suffered a great bereavement recently having lost three of their children, three boys, through the visitation of death. Elder Griffiths, who for some time past has been engaged in mission work for the church in Europe, has again been appointed to European mission. He has traveled extensively while engaged in his work all over the various countries of Europe. He is a close observer, and is well posted on the condition of the people over there especially those of the British Isles. He is a gentleman of fine presence, genial in manner, and an entertaining conversationist. As his work brings him in contact with all classes, his knowledge of the condition of people, and of social and political thought in England, is very extensive. He has spent considerable time in London, Manchester, and other large cities. American machinery, he says, is largely used in many of the factories and manufacturing

establishments over there. At Llanelly, Wales, he during his stay there refixed a very old Latter Day Saints' church located there, and made some improvements on it on the American style. Mr. Griffiths and family will leave to-night for their home in Kirtland, Ohio, and he will probably leave for his mission work in Europe in June.

THE WORK IN HAWAII.

OF the condition of and prospects for the work in Hawaii, Bro. G. J. Waller wrote May 8, from Honolulu, as follows:—

We received news of conference through the church papers and are glad to learn that a peaceful time was had, also to hear of the onward movement of the work during the past year. I am sorry Hawaii could not make a better showing, but it cannot be helped; we have done what we could. We see that no missionary is appointed to this mission and, to be sure, feel a little disappointed, but not discouraged.

We notice with pleasure the favorable reports that come from Tahiti, and hope ere long that the natives here may drink in the same Spirit that the Tahitians seem to have been blessed with. I am encouraging them all I can, showing them how the Lord is blessing their brethren in Tahiti and on the islands there, and presenting before them the promises made in the Book of Mormon to the house of Joseph.

My recent teachings on the Book of Mormon have been well received and have done much good; and the natives now, many of them, are anxious to read it and learn its teachings.

The translation of the Book of Doctrine and Covenants is finished and will soon be out of the printer's hands. I will forward a copy then.

I have baptized one since I last wrote, and there are others who have spoken about entering the fold.

EXTRACTS FROM LETTERS.

BRO. H. A. MCCOY, Haven, Iowa, May 19:—

Bro. C. Scott is with us and is preaching in the Union church at Haven, with quite a good interest. Some begin to squirm in their seats, but so far all are passive. This is a Methodist stronghold, and it is gratifying that after a lapse of ten years, since the house was refused to Bro. I. N. White, not one was now opposed to our using it. So much for the way the Saints have lived here, and thus is the promise verified. May we all live faithful.

Bro. Gomer Wells reports continuing advancement being made in Australia. He wrote from Sydney, New South Wales, April 18:—

Matters in Sydney move favorably. Six gave names for baptism last Sunday, which will be attended to to-day. Others are considering. This will make a total of twenty-three added since General Conference.

EDITORIAL ITEMS.

BRO. HEMAN C. SMITH, Corresponding Editor of the HERALD, has been receiving letters containing orders and remittances for the Herald Office. As Bro. Smith is not often at Lamoni, and will be in a distant field, engaged in the missionary service, remittances or orders sent to him will cause him unnecessary trouble and occasion delay and extra trouble at the Herald Office. All remittances should be addressed to David Dancer, Business Manager, and all communications for publication to the editors, at Lamoni, Iowa. The office patrons are requested to observe this rule. The business and editorial departments are separate branches of the office service. Matter for one should not be addressed to the other.

Bro. H. A. Stebbins left Lamoni on the 23d for Harlan, Iowa, where he will deliver the address on Decoration Day. He will go thence to Woodbine, Iowa, and be present at the conference of the Little Sioux district, June 1 and 2. From there he goes to Persia, Iowa, to deliver a series of lectures on the Book of Mormon, June 3-8.

On Sunday, May 12th, three were added to the Atchison, Kansas, branch, by baptism, and one on the Monday following.

Bro. James Houston, writing from Sparta, Illinois, recounts the mercy of the Lord to him, in sustaining in trial of faith and sickness. He bears witness to the loving kindness of the Master, and expresses confidence in the work, which he believes will move forward with added power. His hopes of life present and future are in the church, in which he expresses a desire to be true and faithful. His letter, like others, is crowded out because of demands upon our space.

Bro. Cornelius Edwards wrote, the 17th inst., from Zonker, Missouri, in good spirit. Limited space prevents insertion of his letter.

Bro. J. A. Currie, Sen., writes from Cook's Point, Texas, May 15, addressing the Saints of the Lone Star State through the HERALD. He expresses a deep interest in the welfare of his brethren and sisters among whom he has labored, wishing them to know of such interest, also that he is laboring for the advancement of the work at many places in that field, and where

he has been well received. He exhorts all to earnestness, to sacrifice, and the spirit of unity, that the blessings of God may attend them.

Bro. J. T. Johnson was at Raymore, Missouri, the 18th, from which point he orders books, pamphlets, etc. Bro. J. is a bookseller, in which occupation he presents the printed word and seeks to thus sow the seeds of gospel truth.

The *Deseret News* for April 30 has a characteristic letter from Bro. E. T. Dobson, of St. Joseph, Missouri, correcting the misapprehension of that journal concerning the Reorganized Church and a possible disruption of it. It is a good letter and is taken in good part by the *News*.

Severe earthquake shocks have occurred of late in various portions of Italy and have done much damage.

Telegrams dated Victoria, British Columbia, May 10, announce the probable loss of the gospel boat "Glad Tidings" engaged in the service of the Methodist Church. Ten persons were on board, including some prominent missionary workers.

Bro. M. McDonald, of Grindstone City, Michigan, reports that the Saints have now secured a building of their own for church and Sunday school purposes, in which lines of work they are having good success. They are striving to bring the light to others.

A card from Bro. J. A. Grant states that Brn. Briggs and Evans are expected at the Eastern Michigan district conference to be held at Detroit, June 8.

ACCORDING to the dispatch that follows, staid, conservative Catholicism seems to be adopting some of the modern methods of proselyting:—

CLEVELAND, Ohio, May 24.—Catholic missionary workers are about to start a movement of the greatest importance among the masses of population in this city. It might be called a Catholic Salvation Army movement, except that some of the old features of the Salvation Army will be omitted. The missionaries have the indorsement of Bishop Horstmann, of this diocese, to the plan of street work, and meetings will soon be begun on the street corners and curbs. An organization will be formed, and, as soon as practicable, will be made national and extended to all the great cities of the country. So enthusiastic are the local Catholic clergy that several will resign from their parishes to engage in the street work.

Mothers' Home Column.

EDITED BY FRANCES.

"Yes, I have two precious jewels,
Of such priceless worth are they,
That I'd be a wealthy lady
Had I nothing else to-day.

"They are rosy, laughing jewels,
They were God's best gift to me—
Two little blue-eyed winsome children,
That I love most tenderly."

HELPING HAND.

"I FEEL that it is my duty to elevate myself in every way possible, and know of no better way to gain strength and knowledge. . . . Although I have no children, I live in hopes that the Lord will bless me with some, and by joining your organization I will feel more capable of teaching them the ways of truth."

S. A.

"Our Saints here are alive in the work, and, I think, will strive with a will to do all they can to advance the cause."

M. H.

"We desire to do all the good we can, and in our weak way help roll on the good work; for we have long felt the need of such a work."

J. C.

"The sisters are active in the work. We have had some sickness among the little folks of the Saints but the Lord has been merciful and has spared them all. Praised be his name!"

S. D.

"We know the work we perform should be done with pure hearts and with motives for good. . . . We should try to let our light shine to the world that they may see our good works and be made to rejoice with us in our God and perhaps accept the truth."

W. G. V.

"We believe our minds are in line with the noble work of 'Zion's Daughters,' and of late we have had an opportunity of practicing our motto, 'Mankind to bless.' . . . We are called to go, to leave our dear ones at home, our household duties undone, sacrifice sleep and many other things necessary to our physical strength. We return home tired of body and wearied of mind, some looking upon us almost as being partakers of evil deeds; not realizing that we are trying to raise the fallen, to help them stand once more. . . . Then, and not fully until then, can we feel the magnitude and responsibility of our calling, the importance of our work, and how greatly we need the power of God's Holy Spirit to direct. . . . We realize how good it is to bless others, to 'lend a helping hand in time of need.' I am glad to say our society is progressing, or, in other words, its work is onward! May heaven's richest blessings attend all the sisters in their labors of love."

M. J. H.

"We, as a band of sisters, feel that we want to do all we can to help on the work that we love so well. . . . We wish to work in harmony with our sisters in other localities."

L. M. W.

"I think the mothers' work is very important and we must be diligent."

L. S.

"When wisdom opens a way we wish to be prepared to act in this matter humbly and in the fear of God, with his love burning upon the altar of our hearts. We realize that

when we are inactive in regard to these matters, the adversary is all the busier. How often have I wished that there had been such wise counsel given in our church literature, years ago, when I was a prospective mother! So, now, the Lord being my helper, I will do something while life shall last to help the young mothers in Zion—the Lord bless them! . . . I feel it is my duty to throw in my little mite in their behalf, warning them against some mistakes which I have made, and, perhaps, allowing them to profit by my example when, by the grace of God, I have been led aright in the training of my dear children. . . . The principles governing the society are good and true, and, if carried out, must be a blessing to Zion's children. I am not one of those mothers who say they have always done for the best; but we did the best we knew at the time." E. G.

"The writings of the sisters on this subject have been the most interesting to me of anything I have ever had the privilege of reading. As one sister has written, I have never understood the nature and sacred duty of the sexes; but since my first thought of assuming the responsibility of wife and mother, it seemed to me that it was greater than most of those assuming it appeared to think. My heart has been pierced by many a dart because of the sad ignorance we once groped in; and now, since the bright light of the gospel of Christ has illuminated the minds of the dear Saints, how changed we feel, how differently we think, and how much more good we are enabled to do.

"Precious gospel, truth divine!
Souls to save is thy design!

My whole sympathy and and strongest interests are with the mothers' work. I have an evidence not of human giving of the sacredness of their work, and of the unlimited good it is sure to accomplish."

C. H. D.

CLEARWATER, Nebraska.

Dear Sister Walker:—I have just been reading Bro. T. W. Williams' letter in late *Herald* for the second time, and can truly say that I am heartily glad that one father has been converted. Not but what there have been a few all the time who have come down off from their high pinnacle and made themselves one with their wives instead of the one, but their name is not legion.

I have always maintained that it took the united effort of both parents to make a success of the home problem, and then sometimes there is an apparent failure. There are so many side branches to this home question that need to be considered. It is not all in the care we bestow on the children after they are with us, or the amount of moral and religious teaching we give them that forms the character of our children, though it may do much to correct it. If influences that date back two or three generations have a telling effect, then we need to cast about us and see if the influences that surround the present mother are all that they should be, and right here many fathers are at fault. I believe that every act or word of the husband has its influence on the wife at times that will be reflected more or less on future generations. I hope the time has come when the fathers in the

church at least will wake up to the fact that they have as important a work in running this family machine as have the mothers.

It was with much pleasure that I read, "Lines from the pen of Sr. Rodger." Words from her pen come from her heart, and are loaded with that spirit of humility and love that they go right home to the readers and cause them to strive more earnestly to walk in the paths the Savior has made for us. "Dollie," too, like her mother, sends us such sweet, comforting words. Though the wound in their hearts never heals, yet their sorrow is smothered by the thought that the husband and father died like a true soldier at his post battling for the cause he loved. He had never deserted or retreated. I have in mind husbands of noble wives who were soldiers of the cross but died deserters. How bitter must be their cup.

Sister Mina Perkins' poems always breathe a tender sadness. I always feel like reaching out and taking her in my arms as I would the little child whose heart had been broken by some great grief. I love to read them. The list is too long. I couldn't name all whose letters are eagerly read. The *Herald* and *Autumn Leaves* always bring a feast.

The mission in the Society Islands has always been of interest to me, and the building and sending the *Evanelia* there has been no small undertaking. Often I have thought of that mere speck of a craft out on the ocean with only the few brave souls on it, trusting in the One who is mighty to save. That his omnipotent hand guided and brought them safely through I firmly believe. May we all put our trust in God and keep his commandments.

MRS. E. X. GAMET.

HOLDEN, Missouri.

Dear Sisters:—I wish to thank you who have written so many words of cheer from time to time. Sometimes I become very much discouraged. But I realize if we have no trials to bear or no temptations in this life, we will not be permitted to wear a crown in the life to come. I have a large family of little ones to raise but I would not exchange places with any woman who has no children. What else could I do? I have no talent to do any great work for the Lord in any other way, and what greater work can we do than raising little children, if we do it right? My experience has been that we must trust the Lord constantly and pray daily and hourly for his help and his guiding Spirit, for many times we become perplexed as the natures and dispositions of children vary so much. But the Lord has promised to give us wisdom when we lack if we ask. I ask an interest in the prayers of all that I may be guided by God's Spirit at all times.

Your sister,

C. R. W.

DAUGHTERS OF ZION.

WEIR, Kansas: Alice Davis, Hattie Crawley, Lillie Yates, Sr. Humble, Mary Severin, Nina Peterson, V. Chapman, Cora Gilbert, D. Snyder, Effie Gilbert, Lizzie Herke, Ida Gilbert, Sr. Thorp, Eda Gilbert, Ida T. Davis.

Ute, Iowa: Cora B. Cohrt.

"GOOD—LIKE YOU."

When I reproved my little girl,
Her clear, gray eyes were grieved and wet.
She owned her fault, for pardon plead,
And spoke some words I can't forget:
"If you were little, just like me,
Would ever you be naughty, too?
If I were only all grown up
I could be always good—like you."

She meant it! Her sweet innocence,
Which sent so sharp and sure a dart,
Knows nothing of the wicked moods
That sometimes sway her mother's heart.
Wrath, envy, folly, discontent,
The selfish purpose—not withstood—
These things accuse me; but my child
Believes that I am always good.

On Sabbath days, the man of God
Reproves me often unaware,
Ashamed, I hear his earnest voice
My own unworthy deeds declare.
And nobler lives rebuke my own,
But none had ever shaft so true
As she whose loving faith declared,
"I could be always good—like you."
—Mrs. George Archibald, in *Babyhood*.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR MAY.

"O how foolish, and how vain, and how evil, . . . and how quick to do iniquity, and how slow to do good, are the children of men; yea, how quick to hearken unto the words of the evil one, and to set their hearts upon the vain things of the world; yea, how quick to be lifted up in pride; yea, how quick to boast, and do all manner of that which is iniquity; and how slow are they to remember the Lord their God, and to give ear unto his counsels; yea, how slow to walk in wisdom's paths."—Heldman 4: 8.

Thursday, May 30.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.
Memory Verses.—Isaiah 32: 13-18.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

A SISTER living in Nebraska asks your faith and prayers in behalf of her husband that his hardness of heart may be removed and that God may awaken him to a sense of his duty.

Sr. Lucinda Rose, of Ball, Indiana, earnestly requests your faith and prayers in her behalf, as her health is very poor.

At Kansas City, recently, the Women's Christian Temperance Union adopted a resolution that "we will hereafter remove our hats at divine worship and all indoor speaking." What next? Let them rather concentrate their efforts as against the saloon, and they will command the fullest sympathy of all good men.—*The Christian Observer, Louisville.*

The latest census returns show that England spends every year for drink about \$720,000,000 and only \$30,000,000 for books.

A new Italian rifle will send a bullet through five inches of solid oak at a distance of 4,000 feet.

The United States has sixteen million school children.

Original Poetry.

THE LATTER DAY.

BY ELBERT A. SMITH.

As the earth goes whirling onward
Through the boundless realms of air,
Turns her face still smiling sunward,
Are her latter days still fair?
Are her limbs still full and rounded,
All untouched by care or time?
In their youthful beauty bounded
With her starry robe sublime?

Is her light still full and steady,
Shining o'er a pleasant range?
Or has age now marked her ready
For the fiery time of change?
Comes there yet the doubt and fearing
To the hearts of many men?
As the hour of fate is nearing
And the call is heard again,

"I will gather me a people,
I will make them all mine own.
Worship not with bell and steeple,
Worship with the heart alone."
Very distant seems the morning
When God sped us toward the light;
All the times are full of warning,
All the days are full of night.

Many sons of men are grasping
What would seem truth's steady hand;
Air and ashes they are clasping,
And they totter where they stand.
Is the hope of life then bounded
By the fleeting things of time?
No! but on their ruins founded
Rests the structure all sublime

Of fair faith, that rising higher
Than the earthborn want or care,
Lifts the soul from its desire
To the sunlight and the air.
And the earth must grow and cherish
Fruit that blossomed in its youth;
Sin must ripen, sin must perish;
All eternal is the truth.

As the earth goes whirling onward,
Comes the gospel's call to men;
Let each creature's face turn sunward,
Strong with youth and love again.
And once more to joy and beauty
Springs a newer world to light,
That shall find the path of duty
With the stars of blessing bright.

Letter Department.

SOUTH NORWICH, Ont., May 6.

Editors Herald:—Could you furnish me with some tracts, as I feel I could do more by visiting from house to house this busy time of the year than by preaching through the week. The work is onward. I came here January 15, to Priest Addison's. Much prejudice prevailed. We had two school-houses locked against us. I then adopted visiting from house to house and soon the doors were thrown open for us and great sleigh loads came night after night. Prejudice gave way, and soon we commenced to baptize. I was assisted by Priest R. D. Addi-

son, who rendered service in opening meetings for us. Soon afterward Elder A. E. Mortimer came to our assistance, and now we expect to organize a branch, as there are sixteen Saints here.

I was compelled to stop for a few weeks on account of sickness. I labored so hard and the winter being so rough I caught cold, but am back to resume my labors again. The weather is very hot and dry now; farmers are busy putting in crops.

Yours in bonds,

SAMUEL TOMLINSON.

WILLIAMSDALE, N. S., May 10.

Editors Herald:—I think I was at Oldham when I addressed you last. From there I came to this place and began holding meetings, which were well attended and a good interest manifest.

After some two weeks I went to Glennville, a new opening some eleven miles away. I met with sharp opposition from the clergyman in the way of going from house to house, cautioning the people from attending, consequently the attendance was not large during the week. Nevertheless some interested ones came right along. But on Sunday several teams went from this place, and the turnout there was good, so we had a fine time and left a splendid impression upon the people. How it helps out for the Saints and friends to stand by the work in that way.

I then came back here, and beside our preaching meetings we had some business meetings concerning a church building, which were so far successful that we have the land donated by Bro. Hazen Johnson. Have also between two and three hundred dollars subscribed, and some timber on the ground. The intention is to move slowly and surely.

Of course all this had a peculiar effect upon the enemies of the work, so they sent for the Rev. C. E. Vincent, of the Baptist faith, who, by the way, is an able speaker and withal a very clever man, who has been waging ecclesiastical war against the Saints in other parts, and spent eight months in preparing a lecture against the Book of Mormon, according to his own statement. He came to Collingwood, some four miles from the center of my work, and before a packed house spent over two hours in eloquence against our position, mainly upon the Book of Mormon.

The effect was to rejoice the hearts of the opposers and sway the multitude in his favor, almost dazing the minds of those who were favorable to the work; but they made a mistake when they sent for him, for of course we were on the stand to take notes, and when he was done arose and announced a reply in one week. We had a tilt there and then, in which Mr. V. came out a bad second. As usual, during the week the excitement got quite high, and on the night appointed some of the baser sort tried to see how mean they could act; but a large majority desired to hear what we had to say, and in two hours they got, not brilliant eloquence nor side-splitting anecdotes, nor ridicule, but hard facts and logic of such a character that the verdict of the large majority is that Mr. Vin-

cent's lecture is worse than a dead thing; for the book stands two to one better than it did before. Friends have been made, the wavering ones are settled in our favor, and the Saints are fairly jubilant. They are satisfied that if a man of Mr. Vincent's caliber can be so thoroughly and completely vanquished by the arguments that can be brought from the books just by an ordinary, uneducated man, they need not fear for the future of the book.

There is a distant muttering to the effect that he will come back and renew the battle. Well, let him come. The Saints have given his friends to understand that they will even pay his car fare here and back for the sake of the investigation. They seem to feel that the cause will lose nothing by being attacked, when we have a fair chance to reply. God is standing by his work and will so long as the Saints live right. I expect to leave this part of the field next week if nothing unusual turns up.

Later.—One promising young man is to be baptized to-day. All goes well.

Yours in the work,

H. J. DAVISON.

NANTYGLO, South Wales, April 30.

Editors Herald:—I write concerning the work at Bryn Mawr and Nantyglo. You will understand that there was in existence a Nantyglo branch about ten years ago, but they all died except two; but Bro. A. N. Bishop came to reside here about two years ago and revived the few that remained; and I began to be in a dilemma, which of the churches was of God. All represented themselves to be the right one, so after hearing the above brother preach the gospel of Christ I asked in the sectarian congregation where I attended, if there was a testimony of the Pentecostal power among them. They stated that it was a bygone power, and not required to-day; so I said, "I'll try the Latter Day Saints; they preach that God is unchangeable;" and I obeyed the ordinances required and received the promise of the Savior to those that believed; and I am very much pleased to state that the two daughters and two sons of Bro. A. N. Bishop, and my mother were baptized at the same time, and on the following Sabbath when confirmed it pleased the Lord to give them the witness of his Holy Spirit, and all our hearts rejoiced.

I would also like to bear testimony to the power of the Spirit in the gift of healing. I was very sick, and was administered to by Elders A. N. Bishop and J. Jones, and was instantaneously healed, for which we all gave glory to God. When Bro. Caffall visited us some time ago I was ordained by him and Bro. Bishop to the office of priest, and I hope I will have the power to fulfill the duties of it.

I see by the *Herald* that Brn Griffiths and Lewis are coming to Wales on a mission. I would like to call the attention of these brethren to the fact that there is to be held in Morryston, on June 1, 2, and 3, a reunion of all the Saints in Wales, and I am sure the whole of the Saints would be delighted if they were present.

Your brother,

THOMAS JONES.

HARLAN, Iowa, May 10.

Editors Herald:—We in this part of the Lord's vineyard have much cause to rejoice. Though we suffered some from the drouth last year, the winter was tempered to suit the condition of the people, so that stock came through with about half the usual amount of feed, and the spring is a month earlier than usual. Indeed, nature seems inclined to atone for its partial failure last year. We have had the necessary quantity of rain and everybody seems much encouraged. If the good Lord will protect us from the ravages of frost, hail, and cyclone, we hope to reap an abundant harvest. The year is in her prime and Mother Earth has donned her beautiful robe of green, and everything seems to rejoice in the goodness and glory of God. "Praise ye the Lord," all ye his Saints. How beautifully the present season of the year represents the life, wisdom, power, goodness, and grandeur of God as represented in the truth, and power, and glory of the restored gospel. O how faithful, and wise, and persevering every child of God should be! We have a right to watch as well as pray; and yet it should be done in love, and kindness, and the fear of God. We have a right to watch over the work committed to our care with a jealous eye, every man in his own office and calling, being careful to lose sight of self or selfish aspirations. It is hard indeed. I cannot believe that my fellow ministers are not as deeply interested in the advancement and safety of the work as I am. We may not be able to see eye to eye on every point of law or doctrine until he comes whose right it is to reign and we are permitted to "see him as he is."

We have a right to reason together in the fear of God that we may be enabled to work together in unison and love for the salvation of souls and the glory of God.

Jealousy, and suspicion, and malignant whispering is below the dignity of a Saint, much less a minister of Christ.

We often offend unintentionally in word and in writing, and therefore if I have hurt the feelings of any while discharging what I believe to be my duty, I humbly ask forgiveness of all.

The work in the Galland's Grove district is moving along nicely, all things considered. Our missionaries will all be in the field by the 1st of June and we hope by the help of God to be able to do a good work the present conference year. I shall be glad to hear from scattered Saints, or branch officers, or friends, as to the necessities of the work in their vicinities. Address me at Dow City, Iowa.

Local ministers are doing quite well, some of them making quite a sacrifice to preach the word. While at Deloit a short time ago I found the Saints willing to listen to the word and learned from their presiding officer that they were having good meetings and that the branch was in a fair condition. I think the same may be said of every other branch in the district.

I called at Panama and preached four discourses to fair-sized audiences, who were quite attentive, and I enjoyed the Spirit while speaking. While there I made my

home with Bro. and Sr. C. M. Wilder who did all they could to make my stay pleasant and my meetings a success. I found them devoted to the Lord and holding a family Sunday school, which I think is very commendable under the circumstances. At the Salem branch I preached five discourses and enjoyed my visit with the Saints. I came to this place on the 6th instant and have been preaching each evening and shall continue as long as it seems wise to do so. Since coming here I have visited some of the Saints and find them all kind and most of them interested and alive in the work. I found Bro. and Sr. J. W. Chatburn usually well and cheerful.

The sun shines forth so bright and clear,
And nature laughs and shouts with cheer;
The earth has donned her robe of green
And spring is now enthroned as queen.

The King is God, the great I AM,
His truth is spreading o'er the land;
His servants go from land to land,
To bear the truth from God to man.

The present year is at her prime,
And every Saint should know it's time
To rise, and work, and watch, and pray,
And teach mankind the narrow way.

The Son of God shines forth to-day
And by his Spirit and power will stay
Until the work of God is done
And his own people's victory won.

C. E. BUTTERWORTH.

TUNCURRY, N. S. W., April 5.

Editors Herald:—Your issue dated February 27, (just to hand,) contains a letter from Bro. John Kaler, wherein he refers to a matter of business dealt with at our last district conference; viz., "appointing the location of next conference." In justice to all concerned, and especially those who felt aggrieved at the strange procedure adopted and the consequent issue of the question, kindly permit me to point out that the brother has not stated the case properly and therefore (unwittingly no doubt) misrepresents the attitude of the "two branches which have a majority delegate vote in the district," on the occasion under consideration.

These "two branches"—"Nambucca and Tuncurry"—comprise a combined membership of 133 as against 83—the aggregate of the remaining three branches in the district; hence it is obvious that in the event of their voting together in the same direction the result is a foregone conclusion. In the light of this circumstance the brother's remarks convey the inference that collusion had taken place between the said two branches with a view to settling the question at conference just as they desired it, by asserting their combined and self-recognized balance of voting power, regardless of the wishes of the other branches. Such a construction is entirely at variance with the truth, for as a matter of fact the said two branches were absolutely ignorant of each other's wishes or intentions; nor were they known until the discussion of the question at conference revealed them. It then transpired that one of these "two branches" (the Nambucca) respectfully requested that the next district conference should be held in their neighborhood, whereupon the delegates of the Tuncurry branch announced that they were

instructed to support such request in the event of it being made, because it was considered that according to the usual method of rotation the Nambucca branch was entitled to first consideration in the matter. The discussion proceeded at some length when the writer, to save unnecessary talk and delay, reminded the conference that the two branches favoring the same place of appointment represented a majority, and must eventually carry the motion that way. This remark proved the signal for a torrent of remonstrance from some of those who failed to relish a foreknowledge of an inevitable defeat, and indignation was the order of the hour.

However, by way of pouring oil on the troubled waters, recourse was had to a measure calculated to counteract the preponderance of voting power possessed by the above-named branches. A resolution was passed on the show of hands, deciding to settle the much vexed question by the *individual* votes of those present, and it was accordingly disposed of. By this course the conference enacted the inconsistency of summarily depriving the delegates of the representative vote which only a few moments previously it had formally granted them, and as a result of this their branches were practically disfranchised on the question.

It will thus be readily perceived which side had occasion to feel indignant, and that the matter was far from "ending well" as the brother states in his letter. The "ending" was made more irritating because of the fact that after all had been said and done to defeat the wish of the two branches in delegate majority, the purpose was attained by only the scanty majority of two votes (one of those being that of a child).

Much might be said in adverse comment upon the apparently inconsistent and unjust procedure herein explained, and which has given rise to subsequent complaints from all directions. It may possibly (as some affirm) be justifiable under some indefinite law governing such matters, but even so, the moral injustice of it is palpable. One of the foremost brethren in the district—writing to me on the subject—characterizes the procedure complained of, an "absurdity" which makes him "feel indignant every time it occurs to his mind."

With reference to further remarks contained in Bro. K's letter, I submit that no one is justified in assuming that because a branch happens to bind its delegates to vote in a certain way they do so "regardless of the interests of the work or the guidance of the Holy Spirit." Are we to understand that the Spirit's influence is not to be expected in branch deliberations and that the Divine hand directs those of conference assemblages exclusively? This seems to be the inference. I am in a position to say that the "Tuncurry" branch in considering their motions and instructing their delegates for the conference did so in good faith and with pure motives, and we accredit other branches with similar purpose in their measure, hence we may be pardoned for feeling pained to find our action described as attempts to "settle" matters which should be left to the conference, and "regardless of the interest of the work," etc.

I might here explain that our delegates were "bound" only on two questions. No, brother; we don't "think the delegate system is faulty!" Where the fault lies is in the action of *prohibiting* the delegate system (or vote), and this just at the very time when circumstances justly demanded the vote.

In a district so extensive and scattered, and where the means of travel are so difficult and expensive as this, and as a consequence of which only a few of each branch (excepting that where the conference is held) attend the conferences, unless these branches are allowed delegate representation, they simply are a nonentity in the matter. They will have no weight of voting power, hence their wishes and interests are disregarded, and as a brother remarked, "We might just as well let the branch where the conference is held do the business of the district, as they can, and do almost invariably, have a majority of members present."

In conclusion I wish to add that I have endeavored to place the nature of the case before you in its proper light, for many who were not present have desired to learn the particulars, and thus draw their own conclusions. Apologizing for trespassing so far on your space, I remain,

Yours for truth and equity,
C. S. MCLAREN.

LONDON, Ont., May 7.

Editors Herald:—On my arrival home from the field of labor, I read in *Herald* for May 1 a letter from Bro John McKenzie, in which he seeks to correct the following statement found in my report: "During the summer I have opened the work in Quebec, baptizing the first two ever baptized into the Reorganized Church in that Province."

When I wrote the above I had no desire to rob Bro. McKenzie of the credit of baptizing three in that Province over twenty years ago; nor did I willingly, or knowingly pass by the good work performed by the other elders in those early days referred to in his letter.

When I wrote my report, I can say, like good old Jacob of Book of Mormon times, "I conclude this record, declaring that I have written according to the best of my knowledge."

I have been connected with the church nearly nineteen years, and have attended the district conferences, and till I read Bro. McKenzie's letter I have not heard of a member of the church or a branch of the church in Quebec. I have made two missionary trips to that Province, but heard nothing of branch or member, nor did I ever hear of Bro. McKenzie going to Quebec or elsewhere as a missionary up to the time I read his letter.

For seven years I was president of the district in which such branch or members should be reported, yet I never heard of a branch report from Quebec till I read his letter.

That Bro. McKenzie "met several that had heard our elders in the days of the Prophet Joseph," and that the brethren named by him did labor, as stated by him, I have no disposition to disbelieve; but that the very last labor performed by them was accom-

plished over twenty years ago, and that the little branch referred to has not reported in all those years, is a fact.

If there has been a branch or a member of the church in the Province of Quebec during the last twenty years prior to my labor there, I did not know it. Trusting the above will explain my reason for reporting as I did,

Your brother,
R. C. EVANS.

SAN BENITO, Cal., May 14.

Editors Herald:—On arriving in San Bernardino I found that the rumor of theological war which reached us while in conference at Independence had faded away, but the Saints of San Bernardino engaged the Pavilion and persuaded the renowned debater and evangelist, J. C. Clapp, to occupy the rostrum and show the citizens the truth as taught by the saints of former days, as well as by the Saints of latter days. I have not heard the particulars concerning the meetings, only that Bro. Clapp had good audiences, attention, and liberty in defending the faith.

I left Bro. Clapp with Brn. Gibson, Harris, Jones and a host of old friends and Saints to help him, and went to Santa Ana. Was met at the station by Frank and Bro. H. L. Holt and on Sunday morning had the pleasure of listening to Bro. Holt deliver one of his unique discourses, which was highly commended by the Saints. On Monday evening the chapel at Newport was crowded to hear the Evanelia story, which was rather a prosy story according to the captain's idea of it. However, some seemed to be satisfied, and he must needs be.

I had received word twice from Emma to come home as she was quite sick, so did not feel extra jubilant, and on Tuesday started homeward visiting by urgent request a few places by the way and on Saturday evening got home and found Emma sick abed with asthma and lung fever, but was getting better and was able to-day to take a short ride in the buggy. On Friday I go on to Gilroy for Sunday, as Bro. Putney has made arrangements for two services for me there.

I have been home three days and find letters here urging me to either come or send elders to various places from Washington to Arizona. The Washington Saints think they ought to have help right away without fail, and commend Bro. John Davis very highly; but the territory is too large, the calls too many for one man. Oregon *knows* they ought to have several elders right away, and from the Northern California field of labor comes a cry for more laborers; and that you may not suppose that we missionaries are idle, as a reason for so many calls, I will just say that Bro. Daley, of the Northern California field, reports fifteen baptisms since he reported to General Conference. Central California is waiting anxiously for the coming of Bro. Harris, who with his valor and push will make the valleys and mountains ring with the joyful sound of the gospel soon, while Bro. Lawn continues to smile aloud, scattering seeds of happiness and carrying glad tidings wherever he goes.

Bro. Baly, south, near Anaheim, has opened up the work in a small settlement

and the people are delighted with the story of the gospel as told by him. Brn. H. L. Holt and R. R. Dana will open up with the tent in places where they have been invited and will reach the pleasure seekers and others who may care to hear the truth. Bro. Dana was my companion on my first real missionary trip, and has from thence until now proven himself a firm, faithful man; and now, after having sought wealth in the mines for a number of years, has for the past few years returned to his former work, which he loves so much—the missionary field—and is proving himself a valiant "soldier of the cross," and no doubt Bro. Holt and he will do a grand work this coming year; while Bro. Gibson is actively laboring in and around San Bernardino and has just opened by request a new place near Cucamonga.

While the calls are thus pressing upon the missionary force the branches are also feeling the force of the progress of the work, and the Garden Grove Saints are considering the necessity of enlarging their accommodations for their increasing audiences, and are talking of building a larger chapel this fall. On the Sunday and Monday evenings that I was there the chapel was uncomfortably filled. Thus, as the Spirit that guides in the latter-day work told us—the fields are widening before us, the elders are also reporting excellent liberty, and surely the way is opening before us, the work progressing, and our prayer is, Lord, send us more laborers, that we might supply the many calls upon us for help.

We think we are entitled to the assistance of at least one of the Presidency and one of the Bishopric this summer, as this is a very important mission and so few laborers. We would all be delighted to have you come over the mountains' top and let us hear your voices again in the Pacific Slope mission. Come and help us.

In bonds of love and truth,
JOSEPH F. BURTON.

LUCAS, Iowa, May 13.

Editors Herald:—Our district president, William Anderson, and Bro. Joseph Snively were with us. On the evening of the 4th Bro. Anderson addressed the Saints and was greatly blessed in his effort in instructing and encouraging them. Bro. Snively assisted and gave some wholesome advice in addition to the noble effort already made. Bro. Anderson preached on the night of the 5th, while Bro. Snively spoke twice, ten miles out in the country, during the day. He is talking up the tent, soliciting aid from all, and I believe he will do good work under the circumstances.

I think it would be injustice to Bro. A. M. Chase if his faithful work was not mentioned. He certainly is an expert in Sunday school work. His labors while here are greatly appreciated by the school, and he will be a welcome visitor whenever he returns. He was with us from the 4th to the 8th inst. May his shadow never grow less.

I go on the 15th to the field appointed me, would have been there some time since but was detained. We are all creatures of circumstances. I have labored right along in this place and vicinity. Great good can be

done in this region of country. The people are kind and attentive; they take us to their homes and feed us, and many of them manifest a degree of faith in our mission. Bro. David Daniels is active in prosecuting the work in the surrounding country, and the other young brethren give him assistance, while others are zealously engaged in Sunday school and local work. It is to be hoped that each of us will be blessed with divine aid wherever we are stationed, that we may labor as seeing him who is invisible.

E. B. MORGAN.

AMARILLO, Texas, May 13.

Editors Herald:—I have been here preaching to the people a week, and to-day I baptized Bro. and Sr. Umphres and William Meeks the station operator. Surely these good Saints will do good here. Bro. Maitland first brought the gospel to this people, and Bro. J. E. Nicoll, believing Bro. Maitland's teaching, went to Independence and was baptized and came back here and has been advocating the gospel ever since. Bro. Nicoll being cashier and agent and a strict business man, has gained the confidence of the people, so much so that he obtained the use of the Christian church to hold meetings in. We now have seven members here, including Bro. and Sr. Tysen and Sr. Dalton. The three last named moved here last fall.

May the good Lord bless these Saints to do much more good. I believe he will. There were some baptized at Beaver last week. We hope all will be well with us in Texas.

Your brother,

AMOS J. MOORE.

Original Articles.

SERMON BY PRES. JOSEPH SMITH.

Independence, Missouri, April 14, 1895.

ONE of the moving questions of the hour, so far as religious circles are concerned, and very largely among those who are watching what is being done in the social and theological world, is this one: Is there a practicable unity to be reached between those of different faiths of a religious nature in the world? To make the question as narrow as may be practicable, having regard to the area in which the movement might begin, we may put it in this form: "Is it practicable for those of religious differences in faith in the United States to reach that degree of unity that shall result in a common faith being held by all who believe in God, and in Christ, and in the message of salvation coming to the world through Jesus the Savior?" Perhaps no one in this congregation to-night realizes the extent and the burden of this question more than does your speaker. If we

might credit our own hopes in reference to it, it is a question in which every one is more or less directly interested, for upon its settlement may finally turn the answering of the great question which has been asked by him whom we expect shall be our ultimate Redeemer, "when the Son of man cometh shall he find faith on the earth?"

As a basis for the inquiry of the evening I present you a portion of the prayer offered by Jesus, as recited in the seventeenth chapter of John's Gospel; and that we may not be mistaken in regard to the character of this gospel and what it was, we turn unto the opening chapter and read a portion of the word:—

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe.—John 1: 6, 7.

Taking up the thought as expressed by this, we may read with confidence what appears in the prayer because it was uttered by him of whom this man sent from God bore witness.

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.—John 17: 20, 21.

You will discover that by the terms of this prayer his work was not to be confined alone to the period in which that was uttered, nor to the apostolic quorum or the disciples in whose presence and for whom it was immediately uttered; but it was to reach out into the bounds of time wherever men should be called to believe in Christ through the words of these apostles. I stand to-night, possibly, to represent the new against the old; to strike with the iconoclast's hammer, in a religious sense, at some of those things which have been striving for the mastery, asserting that the object which has been had in view is the unification of the faith of man, but which has resulted in separating, not in drawing men closer together; not resulted in lifting them en masse, in thought, in principle, and in purpose and practice before God, but separating them, and raising up continually renewed barriers against the final unity of the faith. And one thing that has been consciously derived from this controversial field, in pursuing this inquiry

whether it is practicable that there can be established among men that that shall bring a unity of the faith,—our minds have been and are turned directly to the august character of the individual in whom this unification must finally center; unless there has been a mistake in his sending and in the authorizing him in making a declaration, and the belief of man that God sent him.

Now let us look, if you please, to some things which we as a people believe to be eminently practicable in religion; and while the reporter has said, touching your speaker, that he looked like a successful man of business, let me inform him that his business has been the service of God not upon the Sabbath day only, but to teach men from Monday morning to Saturday night the truths which should be told on the Sabbath day and acted during men's lives. A business; a plain matter-of-fact business; a recognition that God's business through Jesus Christ was to save the world. The best business that man ever engaged in; the one that brings into exercise all the common sense that may be in a man. And I have heard it said that common sense was a wonderfully good thing to have in the house; and if it is needed in a house where men dwell every day, there is no place where it should have its final and best application more completely than in the house of God; for by it we shall recognize that which comes to us of the divine, and comparing the spiritual with that which we comprehend of the finite, our minds may be led out through the revelation of him who comes to save us, and we finally be able to comprehend what he has declared should bring to pass the unity of the race. It has been said in these New Testament Scriptures by one of the writers, that when man failed by wisdom to find out God, "it pleased God by the foolishness of preaching to save them that believe." In order that you may understand what I mean by this plain, practical business consideration of this matter, let me explain.

Over in the New Testament Scriptures, in fact the closing book of it—that that has been given to us, and which the religious world has long considered to be a prophetic epitomizing of what should transpire in the

world after that period of time—there was a declaration made that the angel should fly through the midst of heaven having something to declare unto the race of man. It was to be preached in all the world, unto every kindred, tongue, and people under the whole heavens. The messengers that were to be sent out were to make the declaration, which was this:—

Fear God, and give glory to him; for the hour of his judgment is come.

It has sometimes been the practice to endeavor to bring men to a unity of the faith in Christ by representing to them the dire consequences that should ensue to them if they should be found unbelieving when Christ should come, if they should be found unregenerate, when he should come, "taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ."

Looking upon this declaration in a common sense way, I, as a business man, intent upon the business of making my life secure in this great Savior of mankind, make inquiry, How shall I stand when this cry shall come? How shall I comprehend what is required of me in order that I may pass judgment when that great judge shall come? How am I to understand and obey that gospel of the Son of God in order that I may not be condemned by it when the time of his coming shall be? If you tell me that it is declared in what we call the New Testament Scriptures, I answer in the language of one who was riding in his chariot in olden times and a man approached him and asked him the question, "Understandest thou what thou readest?" and he made answer to him, "How can I, except some man should guide me?"

You tell me that the knowledge of God is found in the New Testament Scriptures; and when I turn to its pages I read that no man can understand the things of God save by the Spirit of God which may be in him. Is that Spirit of God in him as a *natural* man? If so, the apostle made a mistake when he said that the carnal man is at enmity with God; and I find myself at the outset of this controversy standing face to face with difficulties in the application of this that is called the gospel of the Son of God that no man, however wise he might have been, has yet been able to

reconcile in the days that are past; and how shall I, as a plain business man seeking for a business salvation, how shall I settle and arrange the differences that I see? I am answered, as I was upon one occasion, "You must take the word of God to be the man of your counsel." I am told that this may be reiterated by every believer in the Bible, and I thank you, generous hearts, I thank you, open-minded people, that upon this broad platform we to-night may begin to agree: "Thou shalt take the Bible or the word of God as the man of thy counsel." And now let me find if I can, some counsel in that book, in that word, which will enable us to successfully answer as individuals, whether we can collectively or not, unto the wide world, we may individually as between ourselves and our God, how we shall bring about a unity of the faith:—

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.—Mark 12: 30.

And him only shalt thou serve.—Matt. 4: 10.

Now mark, the Apostle Paul says:—

If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.—Rom. 3: 19.

Here is the whole duty of man expressed in one or two pithy sentences. The august Master of life said, "Thou shalt love the Lord thy God;" and we are not left in doubt as to how we can make manifest our love to God, because if we love him we will keep his commandments. He himself has said:—

He that hath my commandments and keepeth them, he it is that loveth me. . . . He that loveth me not keepeth not my sayings.—John 14: 21, 24.

Now listen, if you please. I kneel before the altar, and looking up, say, "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come, thy will be done in earth as it is in heaven;" and when I have done that I take up this "man of counsel" and I read from its sacred pages that which fell from the lips of the sacred Teacher, and when I read it to you I read the solemn declarations of this man after he had passed into the confines of the grave, after he had paid the penalty that mortal life must pay to that which gave it being, and I see him standing pre-

pared to take his flight on high and take his place at the right hand of the Majesty who sent him, and I ask you in the solemnity that should mark us under the inspiration of such language as that, Am I at liberty to discard it or disregard it? In the sixteenth chapter of Mark I read the declaration to the apostles:—

Go ye therefore into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Is this the man of our counsel? Are we at liberty to disregard this word? Ah no, say our neighbors upon the right hand and upon the left. I answer them back, Where am I to draw the line of discrimination between these sentences penned in the sixteenth chapter of Mark uttered on the same memorable occasion by the same personage and at the same time? Where am I to draw the line of distinction between that which I must take as the counsel of God unto me uttered by this man and reject the rest?

He that believeth and is baptized shall be saved.—Mark 16: 16.

But I am answered by many, as I was to-day when I made the quotation, "He that believeth not shall be damned," as follows: "Ah, but it does not say, Elder, that if he is not believing and is not baptized." There is not a schoolmaster or a schoolma'am present,—there is not a scholar in the hearing of my voice but what in reading that sentence and putting it upon the blackboard analytically knows that the rule requires that the ellipsis must be supplied and be filled in this form: "And he that believeth *not* and is *not* baptized shall *not* be saved." That is the language of this "man of my counsel."

Reading along further in this sixteenth chapter of Mark I find this: "And these signs shall follow them that believe;" and at once my neighbors upon the right hand and upon the left,—those who are striving after the unity of the faith,—at once reject it and say, "These signs shall *not* follow them that believe." The Savior said they should; our neighbors say they shall not; and I am answered as I was to-day, "You do not do these things, you have no power to do these things." I answered, "The power rests not in man. I never have made the declaration that I had within my-

self the power spoken of there in reference to these signs, nor have these, my brethren, ever claimed it; but they have claimed that the "Man of their counsel" said it should be so, and he being the power by which the salvation of man is to finally come, I have no right to set up my mortal declaration against his, he who was and is the Divine One.

I make the approach unto this declaration of the Savior without fear, without hesitancy. I am cautioned by you to take it as the man of my counsel, and reading it I meet this declaration here coming from the lips of that sacred Man in whom we are to have life everlasting, in whom if we believe we shall not perish but shall have everlasting life. I ask you how is this everlasting life to be vouchsafed unto me? and I read again:—

In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.—Matt. 16: 17, 18.

And I make inquiry, Were those things intended to reach only those for whom this Divine One prayed as written in the seventeenth chapter of John's Gospel which I have read in your hearing and taken as my text? And I am answered,

Neither pray I for these alone, but for them also who shall believe on me through their word.

And in the word we find the apostolic words written by this historian, that these are the things which should characterize the believers in Christ.

Now as a business man making a business proposition, I have found an individual sent upon a business errand into the world, and when he comes he says, in reference to it, to them that would deter him, "Know ye not that I must be about my Father's business?" What was that Father's business? He tells us in the twelfth chapter of John.

I came not to judge the world, but to save the world.

Then let those who are seeking for the answer to this question as to what may be the means of your unification of the faith among the children of men, answer as I answer you, that you must, taking the "man of your counsel" to be he whom God sent upon this extraordinary business, accept him when he makes the declaration as

to how that business of saving the world is to be accomplished. Is there anything fanatical about that? The St. Joseph papers only a day or two ago said that there was a lot of cranks down here in convention like many other cranks. I thank the St. Joseph papers, but while doing so I remember that it is the crank motion that moves the world.

Now as a plain business proposition I want you to face it, please. I am a crank because I believe that Jesus Christ said that a man should be saved by baptism. My neighbor is a sane man who says that baptism is not essential to salvation. Is that a business proposition? Place the two side by side upon a common sense platform, make a business examination of the two, if you please, examine them by the principles upon which you would judge other things of similar character, and what is your answer? Your answer must inevitably be that if Jesus Christ was sent upon the business to save the world, and he comes, making this declaration that a man must be baptized to be saved, there is no other proposition upon which he will be received by God unto salvation. That makes it essential unto his salvation.

Now again: this same divine Teacher, as I read in the first chapter of Mark's Gospel in this book which I am to take as "the man of my counsel" gave the commandment, "Repent and believe the gospel;" and yet today I am met in San Francisco, in Kansas City, in Chicago, and I may say in a vast number of other places by the declaration that we may be saved by a belief in Jesus Christ only, without reference to such a thing as his gospel, which may be said to be his doctrine; and when I delivered a temperance lecture in Council Bluffs only a little while ago in the hall occupied by the Salvation Army, he that was the leader at the time, following me and knowing who I was and that I was preaching in the city, took the pains to tell the people assembled there that they didn't want any doctrine, they didn't want any organization. Then I ask the "man of my counsel" to tell me what it means when I am told by it in the closing of the second chapter of the Acts of the Apostles, that God added to the

church daily such as should be saved; and asking the question touching the application of this prayer of the Savior unto myself, I wonder if in the day in which I live there is a church unto which I may be added with the thought that thereby I may be saved.

Now a business question—a business application. At that time it seemed that the church was essential unto the salvation of men. Is the church essential unto the salvation of men now? God in his infinite mercy set himself to do a work by which men were added to the church and by thus being added to the church they were saved. "Ah no!" says my friend upon the right hand; "Ah no!" says my friend upon the left hand. "What that text means is this: that here is a man who has been ordained, by virtue of the divine clemency of God before his birth, that he should be born unto life and salvation, and he cannot help himself. Here is a man upon the other side that has been selected by divine command, by divine providence, and by divine instigation, and by divine foreordination to be eternally damned from his birth, and he cannot help himself. That is what that text means." Do you believe it? The "man of my counsel" says no. Why? Because the Apostle Paul writing afterwards said:—

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also you are saved, if ye keep in memory what I preached unto you.—1 Cor. 15: 1, 2.

It was the gospel that saved them, and it was the means through which God added unto the church daily such as should be saved. I make then the business answer to the business question that if we are seeking knowledge there is a way by which we can reach it, and that is by agreeing with the gospel of the Son of God as taught in the New Testament Scriptures; and that shall be the means by which we shall be brought together; and that is through the statement, I believe—not in Jesus Christ alone, but in his word, I believe that my salvation depends not only upon the mercy and clemency of God through Jesus Christ, but results to me by virtue of my obedience unto his commandments.

Now let me see a little further; I am going to try to make a business application. On Friday last individu-

als looking upon us convened together here as a convention saw dire distress and disorder staring us, as a convention, in the face, because there seemed to be an irrepressible conflict between the preachers of the faith; and the world looking on outside heralded abroad that the seeds of dissolution were in this Reorganized Church. That was the conclusion that many would reach, and yet at the close of our session yesterday evening like one solid body we rose up men and women to acknowledge and give our consent to the continuation of the organization without a break. What produced this unity? Was it the fact that we might have differed in our opinions touching some things in which the law itself was not clear? No, but it was in the fact that each one of this body had received or accepted the declaration of Jesus Christ that by baptism they were to be born into the power and see the kingdom of God, and by the baptism of water and of the Spirit had been born into such condition of things that one faith, one Lord, one baptism, one Spirit by which they had all been baptized into one hope of their calling, had prevailed among them as a people. There is unity for you in that faith. A business proposition states that here are gathered men and women from many States, from many countries, under many conditions, and from many different faiths, representing different churches,—and coming out from the midst of them all, meeting together here for the first time in the flesh, bearing witness to each other that they have received the testimony that they belonged to the family of God on earth. Now when you can get such testimony as that at work in the world, when you can get men to accept the theory, and the doctrine, and philosophy coming from this "man of their counsel" by which they can reach such a condition of things as that, if it could be made universal, you have solved the question as to how there can be produced a unity of the faith in the United States or the world.

I will illustrate this by telling you a little story. When I went into the little town of Plano, Illinois, in 1866, moving there to take charge of the Herald Office as its editor, I met good

people of other faiths that would cross the street rather than meet me face to face for fear that the contact of my garments would be sacrilegious. I passed along the street. "There goes the son of old Joe Smith," said one, and once upon a time a gentleman said to me, "Are you the son of your father?" I preached this gospel of unity. I preached this message of salvation, and after I had become thoroughly established there, and while I was pastor of the church, I met a doctor, a practicing physician of the place, one of those whose wife was a member of the most popular church in the place, and he says to me, "Elder, will you answer me a question?" I said, "Yes, Doctor, I will if I can." "Do you believe the Bible?" "Yes, sir, I do." "Do you believe that the sun stood still?" There was a poser! I had told him that I believed the Bible; he struck right at the root of my faith. In answer to the question he had a reasonable right to believe that as an honest man, as a business proposition would not turn and go back upon that which I had said to him, and I answered, "Yes, sir, I do, and I believe that other fish story, too." "And what is that?" "That the whale swallowed Jonah." He didn't ask me any further question, but I had the satisfaction of hearing that in conversation with some friends in his office he said that our people were consistent in their belief at least, for when he asked if I believed the Bible, I said, Yes; and when he asked if I believed the sun stood still, I also said, Yes.

Now, mark you, I am not drawing a line of combat against the scientists; I am not here for that purpose. I am here to discuss the business of life and salvation; that which is interesting to every man and every woman, and in regard to which we find the Bible as the great palladium of our liberties, telling us how to reach heaven, and happiness, and home; and the Lord tells us how it is done; but it is not done by human invention. I am answered, "Mr. Smith, I am surprised at your expressing such a belief, when everybody knows there is no such thing as the sun standing still." Granted, for the sake of the argument. But who put this sun and moon in motion? The Creator. Is it

a much more stupendous miracle for him to put his hand upon the mighty machinery and say, "Peace be still" than it was for him to put it in being, create its laws, and put it in motion at once? Ah no! Please do not circumscribe the power of the Almighty.

A Baptist lady once found fault with us because we limited the power of God and said that our faith was that God did not make the world out of nothing. She believed he did. I argued the question with her for something like two hours and then finally said, "Do you believe that matter is indestructible? You may divide and subdivide, you may change its form, its appearance, its qualities apparently, but still matter though subdivided and sublimated in its character can never be destroyed." She replied: "Yes, I believe that thoroughly." "You say I circumscribe God's power when I say I don't believe he made the world out of nothing. You believe that he did, and that he created this world out of nothing, and when he had made it he had a thing he could not destroy and make nothing of it again. Who is it that limits the power of God in this particular?" Take this stupendous miracle now, if you please, and you have but to think that if God put it in motion, God could stop it just as easily as he who is acquainted with the machinery which he directs may put his hand upon a throttle valve and start or stop that machinery. That is my faith in God and in his word. I bring it to that understanding for this purpose: We will suppose that many who find fault, find fault honestly with us when we place baptism as a saving ordinance in the house of God, and that man cannot be saved without it. We ask them if they have organization. They answer, "No; we have evangelists, those that are revivalists, and they are going out into the world preaching Christ unto the children of men, and they are inviting them to come forward in all sorts of ways, and they are instantly saving them, transforming them from the dark hued characters of those that were once evil, and at once transplanting them into the condition of those that are saved without the possibility of being lost. There

is a stupendous miracle, and one that is wrought without the intervention of this cleansing process by which they are to be saved, in case the language of the Savior is complete in itself and in force among us as a business proposition, "He that believeth and is baptized shall be saved; and he that believeth not shall be damned."

There is so much connected with this subject that it would be pleasurable to discuss, did time permit, but we proceed to some other. The question of doctrine has been dividing the world from the time that the first or Roman and Greek Church divided away back yonder upon the simple question as to whether the bread which was eaten in the sacrament should be leavened or unleavened; until the time that men have divided in this country upon the proposition that men had a right to hold the black man in servitude and yet remain members in the Church of God. One man believed that they could, another that they could not; that slavery was a divine institution, until only a few years ago an individual coming into this place should ask the question, "Tell me what building this is?" the reply would be something of this kind: "Yes, sir, that is the South Methodist, the other is the North Methodist church." Was there an agreement there? Ah no! The original contest was, one believed that God had permitted slavery as a divine institution, the other believed that he had not. These were strong lines, and these lines have not yet been thrown down; and slowly upon either side those holding them are encroaching on each other's territory, the one representing the South the other the North before slavery died.

We have another popular church in the State, and represented in this city, one half of which believes that they can trace their apostolic order away back yonder to Peter and the seat of the church at Rome, and the other half believing and saying, You cannot trace it back,—no possibility of it. There is no unity there. There is another popular church which not long ago turned one of the ablest ministers they had in the church out because he preached and believed in the atonement differently from what some others did, and they could not abide him and turned him out. Another popular

church turned out another minister who afterwards preached successfully to an independent congregation in Chicago, because he did not agree with some of the articles of faith, and when they arraigned him for trial for heresy, he said, "You know, brethren, that none of you teach these things." They had outgrown the creed. These creeds that bind men's consciences and that create these divisions must be done away.

Returning to the "man of our counsel" in Jesus Christ we would take him as the proper representative of a business proposition coming from God, sent upon his Father's business to save man, and himself having the right to declare the way, and believe him when he tells us how we can come to him. If we shall obey it we shall see it as one man. We may not be able to see all the details of God's economy, even though we pursue its study till we overwork the brain. We may not be able to change traditions, we may not be able to overcome convictions that have reached us by education and our environments, nor change the prejudices that have been borne in upon us by ages of hereditary influences; but we can come to a unity of the faith in this, that believing in God and in Jesus Christ we can go down into the waters of baptism, and be baptized by one method, by the authority which God has sent, and receive the birth of the Spirit by which we can be accounted as the children of God.

And I believe as an individual, looking out upon the great field of controversy as I have been striving to do for the past few years, I believe this unity of the faith among men never will be brought to pass until men having the courage of their convictions, stand together, and believe that God meant what he said through Jesus Christ when he said:—

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mark 16: 16.

Also this:—

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2: 38.

That as uttered by the Apostle Peter on the day of Pentecost.

Now listen! Only a little while ago a reverend gentleman of some note in the church in which he belongs made this remark, especially referring to

that which is said in the second chapter of the Acts of the Apostles on what is called the day of Pentecost, he said: "The man that states that the Holy Ghost is now conferred as it was upon the day of Pentecost, is either a fool or a knave." Why, are you sure of this? I believe the answer to the inquiry written here—"men and brethren, what shall we do?" if it had been the question what shall we believe, there might have been an opportunity for controversy; but it was narrowed down to the query, "What shall we do?" and an individual standing up and answering the question says,—"

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

As a business proposition, where does that promise stop? As a business proposition, are we within the confines of that promise? Are we within the reach of that divine clemency that authorized its declaration then? I answer you as a teacher, as an individual seeking for light and believing the New Testament Scriptures, It certainly must be within our reach; we must live within the province of its wonderful promise and its continuity. How are we to understand it? I will answer you. Peter thus standing up and speaking by virtue of the Spirit that was upon him said:—

The promise is unto you [that circumscribed the limit to those who heard him], and to your children [those who should come after him, and then the width and the height and the depth of the wonderful power by which he spake, gave him to comprehend], and to all that are afar off, even as many as the Lord our God shall call.—Acts 2: 39.

And whenever I hear a revival sermon, any minister behind the sacred desk making use of the language, "Come unto me;" "the Spirit and the bride say come;" "whosoever will may come," I think I hear the voice of inspiration moving upon that divine man upon the day of Pentecost and find myself breathing the prayer with confidence to God, "Give unto me that salvation which thou didst authorize to be declared upon that wondrous day of Pentecost." I hear that call, I answer from my heart; I realize how sinful I have been, how hard-hearted I may be in my unbelief. Enable me to put it away from me, to accept the man of counsel thou hast

sent that I obeying him may find life according to the promise. Guide me, and let me embrace it.

Now let me impress it upon you, as I think it should be. In this great conflict there is a means of unity, there is opportunity for men of faith in God to unite; and it is upon this broad platform laid down by the Almighty through Jesus Christ that it is written, "My grace is sufficient for thee."

(Reported by Belle Robinson James.)

Conference Minutes.

MASSACHUSETTS.

Conference convened May 11, at 2:30 p. m., 67 Warren street, Roxbury, Boston, Massachusetts; F. M. Sheehy in the chair, M. C. Fisher clerk. Reports were received from all branches except Dennisport. Elders reporting: F. M. Sheehy, R. Bullard, W. Bradbury, J. Smith, J. Gilbert, N. R. Nickerson, G. W. Robley, G. H. Gates, N. C. Eldridge, C. A. Coombs, G. S. Yerrington; Priests I. B. Ames, S. W. Ashton, T. H. Moore, A. B. Pierce; Teachers C. L. Munroe, J. F. McKenna, F. O. Coombs; Deacons, M. Gondolf, W. F. Frost. An appeal was read from Geo. Paxton and Sarah Paxton, from decision made by elders' court at Providence, and referred to elders present at conference. Recommendation came from Brockton for C. W. Phillips to office of priest and referred to committee of elders. Next conference to convene December 7, 1895, at Dennis Port Massachusetts. Bishop's agent reported collection of \$709.92 with a balance November 1, 1894, of \$76.56; expenditures \$708.84; balance on hand \$77.65. A reunion committee was appointed consisting of three, empowered to make full arrangements for reunion. The committee was, Frank O. Coombs, Arthur Phillips, and Geo. H. Gates. Balance in district treasury transferred to the tent fund. All the district officers and church authorities sustained by vote. A most favorable report came from Elder F. M. Sheehy as delegate to General Conference. One baptism attended to later in day.

FLORIDA.

The Saints met Friday, May 3, 1895, at Santa Rosa branch. Conference organization appointed at ten a. m., Saturday. Preaching by G. T. Chute, assisted by Wm. Booker, prayer meeting at nine a. m., Saturday. G. T. Chute was chosen to preside over the conference. Reports were rendered by Bro. Powell, district president, John P. Calhoun, teacher. No branches reported. Prospects good and promising. S. D. Allen reported receipt of appointment as Bishop's agent. Upon motion Bro. Powell was sustained till next conference. S. D. Allen sustained as district clerk, also as Bishop's agent. Appropriate remarks by Brn. Chute, Booker, and Powell. Upon motion, it was decided by ballot that the next conference

be held at Coldwater, on Friday before the fourth Saturday in August, 1895, at seven p. m. Preaching at two p. m. by Bro. Chute, and at 7:30 p. m. by Bro. Booker. Prayer meeting at nine a. m., Sunday morning. Preaching at eleven a. m. by G. T. Chute, and by Bro. E. Powell and two p. m. Adjourned to meet at time herein before appointed.

NORTHWESTERN KANSAS.

The Northwestern Kansas district conference convened with the Blue Rapids branch May 11 and 12, 1895, at ten a. m. Meeting called to order by the president, J. T. Davis, C. D. Carson secretary pro tem. Branch reports: Blue Rapids 61, no change. Scandia (first report), present number 16. Goshen 71, gain 6. Ministry reporting: Elders W. W. Blair, J. T. Davis, J. S. Goble, M. Smith, V. F. Rogers, A. Kent, H. Resch; Teachers W. Scott and C. D. Carson; Deacon C. Langstine. Bishop's agent's report referred back for his signature. Voted to sustain all the spiritual authorities of the church. The following officers were elected: A. Kent president, C. D. Carson secretary. A vote of thanks was extended to the retiring president and secretary. Adjourned to meet with the Blue Rapids branch, August 17, 1895.

Sunday School Associations.

CONVENTION NOTICES.

Convention of Spring River district will convene at Pleasant View, Friday, June 7, at ten a. m. for business. Entertainment Friday evening. Committee on program, Ella Barbridge, Elma Cook, and Mollie Davis. All are invited to attend the coming convention. Let us try to make the association a success in this district.

MIRTIÉ JONES, Sec.

Convention of the Decatur district will meet at Davis City, Iowa, Friday, June 7, 1895, at ten a. m. Program: Opening exercises; business session. Two p. m., opening exercises; address of fifteen minutes, district superintendent, subject, "Our duty to the Sunday school;" 2:30 to 3:30, teachers' meeting, lesson for June 9; song No. 52, "Never be discouraged;" 3:30 to four, blackboard work, A. M. Chase, associate superintendent; closing exercises. Friday evening: Seven to 7:30, song service; 7:30, short speeches interspersed with music.

This convention was appointed to be held at the same place, and the day before the district conference, that those from a distance might attend both at one trip. The good of the work demands a full representation from each school. Please therefore send the full number of delegates to which you are entitled. Will each secretary please send a report of his school to me, addressed, Box 52, Lamoni, Iowa.

F. E. COCHRAN, Supt.

The Southern Nebraska district Sunday school association will meet with the Palmyra branch Sunday school June 15. We wish a report from each school in the district.

All are invited to attend. We expect some good workers with us this year.

M. J. SCHAFER, Supt.

J. L. DIEFENDORF, Sec.

The Des Moines district Sunday school association will convene with the Head Grove Sunday school, May 31, 1895, at 10:30. We would like to see one or more delegates from each school in the district. Bring Winnowed Songs.

ANNA AMOS, Sec.

Miscellaneous Department.

PASTORAL.

To the Elders, Priests, Teachers, Deacons, and Saints in Florida:—Having been appointed by the missionary in charge of the Southeastern mission to look after the interests of our Father's kingdom in this State, I hereby call upon every one having a name on the church records to lend us a helping hand, that by our union of action we may spread the gospel news if possible throughout the entire State, and comfort each other by words of good cheer and deeds of charity becoming Saints.

We have no time to waste; let us clothe ourselves with garments fitting for the bride-chamber, and go to with both mind and means to redeem the honest in heart everywhere.

Bro. James Baggerly is associated with us, and we will with such local assistance as may be offered try to hold meetings in every town and place at our disposal.

Two days' meetings are in order. Do you want them? Obtain places for preaching; confer with us; circulate appointments.

Arise and work, though great or small,
For by our works we stand or fall.

Address me at Milton, Florida.

HENRY C. SMITH.

To the Saints and Friends of Northwestern Kansas District; Greeting:—I have been appointed to labor in Kansas this year, and by a subsequent appointment, to this district, and by the late conference held at Blue Rapids as your presiding officer. I feel the importance of the work before us, and the necessity of a general and united effort upon the part of all to insure success, and especially the local ministry, to come up to the help of the Lord, unfurl the banner of King Immanuel to the breeze, and march forward in the grand work of rescuing the perishing. We all fully realize that to the extent of our effort will be our reward. For this purpose I make this appeal to you. The Master said, "If you love me, keep my commandments." "By their fruits ye shall know them [the Saints]." Ye are a light in the world to guide the erring to the Lamb of God that taketh away the sin of the world. Dear Saints, let each be found at his post as a good soldier, guarding with care the work assigned him, each in his place, holding up the hands of those appointed to labor in doctrine; and as the Lord has blessed let each impart that portion required in the law to carry on the gospel work that the work be not hindered.

I love the people of Kansas. It is a pleasure to labor with and among such. They are so hopeful. Drought, hard times, or adversities do not discourage them nor dry up the fountain of love or their faith in God. In the language of another, they are "clinging closer" to the Lord in these adverse times. In joyful remembrance of Jesus' warning, when you see these things come to pass, stand in holy places and be not moved. Oh! may our heavenly Father give help and strength to all his Saints to live closer to him, that amid tribulation they can live rejoicing every day, continuing in prayer and supplication. In everything give thanks to God who has been so good and loving with his children. May God sanctify our trials to our good and his glory, is my prayer.

Brethren, let me hear from you and the condition of the work in your localities. This will enable me to arrange my labors and distribute my time to the best advantage and assist in building up the work throughout the district. I will make an effort and use all the means in my reach to visit all the branches as soon as it is practicable. In the meantime I trust the local ministry will render all the assistance they can and labor as circumstances may permit. There is plenty of work for all. None need be idle. Dear brethren, we are laborers together in the Lord's vineyard. Let our labors be so directed to the building up of the kingdom of Christ on earth that his will may be done in us to his glory, and our salvation. My permanent address will be Clay Center, Kansas.

Yours in bonds,

A. KENT.

To the Ministry and Saints of the Pacific Slope Mission; Greeting:—Through the blessing of our heavenly Father we are permitted to enter upon another year of happy toil and labor, and pleasurable anxiety and care, in the grandest work allotted to man, and I hope every Saint in the mission will feel the responsibility resting upon him to fulfill his duty in his lot and part in this portion of our Lord's vineyard. We should all remember that we are collaborators together in the great latter-day work, and if one, even the least one, should lag behind, the work intrusted to all is that much hindered. The ministry are honorable men, active and willing workers, and are to a man fully determined to work with all their strength this year to make their record worthy to be presented, through the church, to their Master, and while making it good as to toil and labor, to also make it clean and pure. Saints, will you help them? will you encourage them, and work with them to advance the work? We have confidence in you as in them, and do not doubt but what our record in this mission this year will surpass any year's record yet made, as it ought. To the brethren of the ministry we may say that we may still claim the blessed promise made by the Captain of our salvation in 1894, and we may expect the fields to still widen before us, and the angels of God to be with us, and that we shall find acceptance with men within and without, and God will be with us in all our labors, cares, blessings, and conquerings. A great

harvest is before us, and few, so few, laborers, so that every one must do his part to gather in the sheaves, if we would receive the commendation of our Lord.

After due consideration we have decided that the following brethren had better labor as follows: J. C. Clapp in charge of the "field of labor" in Washington and Oregon, with Brn. John Davis and B. R. Turnbow as assistants. Thos. Daley in charge of Northern California and Nevada. D. L. Harris in Central California in charge, with Brn. J. H. Lawn and F. H. Lawn as assistants. H. L. Holt in charge of Southern California and Arizona, with Brn. C. Baly, Wm. Gibson, and R. R. Dana as assistants. Bro. Wm. Newton on his return to America will labor in Northern California and Nevada under the direction of Bro. Thos. Daley.

There are so few of us missionaries that we hope the branches will not expect us to labor with them, but we expect the branches will encourage their surplus ministry to labor in the vicinity of their branches, and thus aid in spreading the work. Yet we expect the brethren of the missionary force to use wisdom and help the work where and when needed most; with an eye single to the glory of God in building up his kingdom wisely and well. The work is opening up so fast, and increasing so rapidly, that we feel burdened with the weight of the work which lies before us this year, but are not discouraged, because we know that God will aid every willing worker in this his glorious work, and he will most assuredly give strength and wisdom to his servants while they are toiling prayerfully and humbly to maintain his cause. The Lord is in the work, and well knows our cares, toils, troubles, weakness, doubts, and all difficulties, and his own Son endured more than we can, and so knows just how to help us, and he is our Master. Then let us fear not, but be valiant soldiers and labor in brotherly love, kindness, meekness, and purity. So shall the Lord bless us, and our labors be crowned with many sheaves, and much rejoicing.

If the church in this mission should need work done which cannot be conveniently attended to by the branch or district officers for any reason, they will please apply to the missionary in charge of their field of labor, who will notify me, if it is impracticable for him to attend to such request, and I will at once do all I possibly can to comply. Our enemies are on the alert up and down this coast, and our missionaries are wide awake, a noble band of valiant workers, and we expect some strong work this year, and we will need to put on the whole armor of God, our loins girt about with truth, and have on the breastplate of righteousness, and the shield of faith, and lay aside all evil speaking and jealousy, and keep the "sword of the Spirit" bright; then we will run and not be weary. My address is, 3010 Sixteenth St., San Francisco, California.

In bonds, your brother and collaborer in the Lord,

J. F. BURTON.

Gomer R. Wells, General Post Office, Sydney, N. S. W., Australia.

REUNION NOTICE.

At a meeting of the reunion committee and Liberty branch, Bro. T. J. Beatty president, J. L. Goodrich secretary, the following business was transacted: J. L. Goodrich, Emmitt Barton, David Dull, and Jeff Martin were added to the committee. By motion which prevailed our reunion is set to commence on Thursday, August 29, 1895, at Limerick, Ohio, and continue over two Sundays. A motion to secure the district tent also prevailed. Resolved that all branches or individuals who expect to attend the reunion and to provide themselves with tents, etc., report the same to the secretary, J. L. Goodrich, Byer, Ohio. Also those who expect to attend and be provided for, do not fail to report to secretary by the 1st of August, that suitable arrangements may be made, as we expect a large attendance. Brn. T. J. Beatty, James Moler, and David Dull were appointed to select a suitable site for the pitching of the tent. The following motion prevailed: That it is the desire of this district that a special effort be made to have the presence of Joseph Smith at this reunion, and that he accept this notice as a special invitation from this committee, and branch, and district, and that Bro. James Moler personally invite his attendance. A special invitation to all the ministry and membership of other districts, who can attend this reunion is hereby given. The following brethren have consented to be at the railroad stations at Byer and at Jackson, on Thursday, with teams, and all coming *must* let the secretary or some of the committee know by the 20th of August and whether they will come to Jackson or Byer, so we can divide the teams accordingly: Jefferson Martin, Jackson, Ohio, Sherman Bierly, Jackson, Ohio, Emmitt Barton, A. B. Erwin, Leach, Ohio; James Moler, Limerick, Ohio; T. J. Beatty, Limerick, Ohio; J. L. Goodrich, secretary, Byer, Ohio. Voted that this meeting recommend and request the young people and others to meet together to practice vocal and instrumental music, with a special view to the reunion, and that other branches as well as Liberty branch, are included in this request. Saturday, the 31st of August, will be used for conference purposes instead of the date selected at last conference. Adjourned to meet as a committee on August 24, 1895.

J. L. GOODRICH, Sec.

BYER, Ohio.

(Ensign please copy.)

NOTICES.

If there are Saints living near Phelps City, Missouri, or at any of the neighboring towns, I would like to hear from them, to know what the opportunity is for preaching. My home is at Brownville, Nebraska. My time is limited for church work, but will do what I can in the Nodaway district.

JONAS H. DRURY.

CONFERENCE NOTICES.

Southern Nebraska district conference will convene with the Palmyra branch, June 16 and 17. All the ministry who have labored in the district are requested to send in their reports of labor done to the district secretary or bring them with them to the conference.

We also want a report from each branch in the district. All are invited to attend, especially the ministry. Come and have a good time together.

J. W. WALDSMITH, Pres.
J. L. DIEFENDORF, Sec.

The Des Moines district conference will convene at Head Grove, Wright county, June 1, at ten a. m. All visiting brethren kindly invited to attend.

H. A. MCCOY, Sec.

Conference of the Nodaway district will convene at the Union church, June 22 and 23. Branches take notice, and have your reports on hand, not one but all. Among other business to be considered will be the advisability of the disorganization of the Stanberry branch. Those interested, take notice. Bro. Kemp will be present.

M. P. MADISON, Pres.

BORN.

TALLMADGE.—Harry Vernon and Eathal Lillian, children of George and Edwina Tallmadge, were born February 17, 1892, and October 15, 1893. Blessed at Manawa, Wisconsin, January 5, 1895, by W. S. Montgomery.

HOUGAS.—Ward Alma, son of Bro. T. A. and Sr. Emma Hougas, Henderson, Iowa, was born March 11, 1895. Blessed April 28, 1895, by Elders D. Hougas and Amazon Badham.

MARRIED.

MINIER—CAMERON.—At the residence of R. Warnock, Farmington, Iowa, May 16, 1895, Mr. Fred S. Minier, of White, South Dakota, and Sr. Ida M. Cameron, of Farmington, Iowa, R. Warnock officiating. Mr. Minier is a young man of excellent address; he gives evidence of a pure life and good character. The bride is an exceptionally good young woman; only words of commendation can be said of her. Their future home will be in South Dakota.

DIED.

DOUGHERTY.—Sr. Love Zila Dougherty, of Kansas City, Missouri, departed this life December 23, 1894. Sr. Dougherty was born August 22, 1853, at West Union, Iowa. Married Mr. Frank Dougherty September 19, 1878, who, with one son, survives her. She alone of her family accepted the latter-day work, being baptized July 11, 1894, at Independence, Missouri, by George E. Harrington. She was a great sufferer, but with firm faith in her God she continued to trust him, hoping for the blessing of health which it pleased our heavenly Father to not give. Yet he was not forgetful of her, as she often testified. She seemed happiest when the beautiful songs of Zion were sung and prayers were offered, which she often requested. May it please God to direct the loved ones left behind to the fold that she entered, that in the future home of the redeemed they together may enjoy the felicities of a blissful eternity. Funeral discourse was delivered by Elder Joseph Luff.

BAKER.—At her home in Fontanelle, Iowa, May 7, 1895, Sr. Olive Baker. She was born in Greenwood county, Kansas, April 14, 1875. Baptized November 14, 1892, by Elder S.

Butler. She was a true child of God. Patient in her afflictions, she had full faith in the ordinance, and was blessed through it many times. She was beloved by all who knew her. The funeral was on the 9th; sermon by Elder Butler. The church was filled to overflowing and many could not gain entrance. The high school paid a loving tribute to her memory, each one dropping flowers into her grave. Father, mother, and three loving sisters mourn. We sorrow not as those without hope.

OLIVE.

A tenant soul,
That one day 'scaped its earthly throngs
Far soared above May's blooms and songs,
And, spirit-guided, floated on
To paradise.

A bitter cup
Was pressed to lips that vainly prayed
That flight of soul be longer stayed.
Oh cup, that passed not One betrayed!
Gethsemane!

The same dear Hand
That gave the dregs both here and there,
Prepares such cup with tenderest care,
Knowing these draughts doth make more fair—
From bittersweet.

A loving Voice
Reverberates through being deep,
Bidding, Be strong, the germs now weak,
Pleading, the God-called child to meet.
O Voice! I list.

EMILY ALDEN.

FONTANELLE, IOWA.

KENNEDY.—Cecile Grace, daughter of Bro. W. F. and Sr. Emma B. Kennedy, of Independence, Missouri, May 9, 1895. Cecile was born June 3, 1894, at Lamoni, Iowa, and blessed October 15, by Brn. R. May and J. A. Robinson, at Independence, Missouri. Her loss is greatly felt by her parents, being the third loss to them. Funeral services in charge of Bro. Joseph Luff.

IN MEMORY OF CECILE GRACE KENNEDY.

'Twas with many a loving smile that they watched her all the while,
It was never deemed a trial her to cheer;
Naught could be like that denial of Cecile dear.
Castles built in father's mind; mother's love no chain could bind.

'Twas on these hopes they reclined without a fear—
That she for earth had been designed, sweet Cecile dear.
But for the best, God surely knows, at his command sweet Cecile goes

Where infants find their sweet repose, a heavenly sphere,
God took her from these earthly woes, sweet Cecile dear.
She'll that sweet band of angels swell, where glory that no tongue can tell,

Where Christ is King and Lord as well, no death to fear,
Where God, and Christ, and angels dwell, sweet Cecile dear.

A little harp with strings of gold, infinite joy that can't be told,

Harp strings touched by young and old, each soul to cheer;—

O that we were within the fold with Cecile dear.

DAVID J. KENNEDY.

PARRY.—At Lucas, Iowa, May 9, 1895, after many years of sore affliction and helplessness, Sr. Margaret Parry, at the home of her daughter and son-in-law, Mr. and Mrs. Lewis. She was the mother of eight children. Her husband and three of them have preceded her to the spirit land. She was 67 years of age and born near Merthyr Tidvil, South Wales. United with the church in the year 1869 at St. David's, Illinois. At the time of her death she held her membership in the branch at Keb, Iowa. She was afflicted with rheumatism for 20 years so that she was very feeble for the greater portion of that time. She was a very

noble-hearted woman. Peaceful and patient, she had an unwavering faith in the gospel the Son of God as restored in these last days. Funeral services were held at the house on the afternoon of the 10th, Elder Evan B. Morgan doing the preaching from 1 Corinthians 15. The body was taken on the cars early on the morning of 11th and interred at Flagler's, Iowa, the same day.

WILLIAMS.—At Atchison, Kansas, May 7, 1895, Addie, daughter of Bro. Will and Sr. Nellie Williams, aged 4 years, 11 months, and 7 days. The body was taken to Netawaka, Kansas, for burial, where Bro. J. T. Davis preached the funeral sermon in the Saints' church. The bereaved parents have the sympathy of Saints and friends.

"Thus the little ones are going,

When with summer, earth is dressed.

In their cold hands holding roses,

Folded to each silent breast.

Snowy brows—no care shall shade them;

Bright eyes—tears shall never dim;

Rosy lips—no time shall fade them;

Jesus calls them unto him."

THOMPSON.—At his home near Garden Grove, California, March 31, 1895, Bro. Howard L. Thompson, aged 34 years and 9 months. Bro. Thompson united with the church some twelve years ago, and by his uprightness and integrity, as well as by his kind and friendly disposition, had won the love and esteem of all who knew him, and by his Christian walk and life made many friends for the cause. He bore his illness, though suffering acutely at times, with much patience, and at last peacefully fell asleep ready to meet there the Master he had striven so peacefully to serve here. Funeral services by Elders Baly and Pickering.

GOUGH.—At North Platte, Nebraska, May 16, 1895, John W. Gough. He was born at Nebraska City, February 2, 1870. The funeral sermon was preached by Elder R. J. Anthony, assisted by Elder S. D. Payne. A large audience listened to the preacher. Deceased was a grandson of Sr. Graffit, formerly of Nebraska City. I spent the last two days of his life with him in prayer and conversing upon the life and hope beyond. Although he had not obeyed the gospel yet the Lord wondrously blessed him, giving assurance that all would be well. A short time before he passed away he called each one to him and bade them good-bye, admonishing some to be good. His face fairly beamed with light. He passed away with a smile on his face. It was the grandest sight I ever beheld. R. J. A.

MIZELL.—At Escatawpa, Mississippi, February 17, 1895, Sr. Ella Young Mizell. She was born in Jackson county, Mississippi, March 4, 1875; baptized by Elder F. P. Scarcliff August 7, 1887. "Precious in the sight of the Lord is the death of his saints." Buried near the Saints' chapel, Three Rivers. The mound that rises above her remains will oft remind the loved ones of the dear one gone on before, and silently, yet with plaintive voice, call on them to so live that they may meet again.

STUBBART.—At Octavia, Nebraska, April 24, 1895, Dollie Anna, infant child of Bro. James M. Stubbart and wife, aged 24 days. Funeral at the Baptist church, April 25, 1895, conducted by Elder James Huff.

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Below will be found the different places of worship the of church in the cities named:—

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Kansas City, Missouri, 24 and Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Denver, Colorado, corner of Twenty-fifth avenue and Ogden street; services at two and 7:30 p.m.; Sunday school at 12:45 p.m. Prayer meeting Wednesday evening. Take 25th Avenue car to Ogden street, or Welton car to 27th street.

San Francisco, California: Red Men's building, 320 Post street, Golden West hall. Preaching at 11 a.m. and 7:30 p.m. Sunday school at 12 m. Sacrament service second Sunday of each month at 12 m. Sister's Prayer Union on Thursday at 2 p.m. C. A. Parkin, President.

Manchester, Saints' Meeting Room, No. 15 Dickson street, Albert square. Sunday services: Prayer meeting 9:30 a.m.; Preaching at 10:30 a.m. and 6:30 p.m.; Sunday school 2:30 p.m.; district priesthood meeting first Sunday in each month, 12:30 p.m. Band of Hope, Temperance and Improvement Society meeting, Tuesday, 7:30 p.m. Fellowship meeting, Wednesday 8 p.m. James Baty, No. 14 Gordon St., Rusholme, Presiding Elder.

South Salford and Pendleton Mission. Saints' meeting room No. 97 Ellsmere street, Regent road. Sunday services: preaching 6:30 p.m. Sunday school 2:30 p.m. The first and third Monday in each month Band of Hope and Temperance meeting 7:45 p.m. Fellowship meeting Thursday 8 p.m. Bible Reading Friday 8 p.m. S. F. Mather, No. 7 Embden street, Hulme, Elder in charge.

Bradford and Beswick mission; Saints' meeting room, No. 20 Hawke street, Forge lane, Bradford, Manchester. Services Sunday: 6:30 p.m. preaching; Sunday school 2:30 p.m. Fellowship, Thursday 7:30 p.m. Elder Henry Greenwood, No. 9 Scropton street, Queen's road, Manchester, in charge.

Leeds, Saints' meeting room, No. 125 St. Ann's Buildings, Alblon street Services Sunday: preaching 10:30 a.m. and 6:30 p.m.; Sunday school 2:30 p.m. William Seekins, No. 14 Hugh street, Long road, Presiding Elder. Farnworth, Saints' meeting room, No. 38a Ellsmere street. Services Sunday, preaching 10:30 a.m. and 6:30 p.m.; Sunday school 2 p.m. Fellowship meeting, Wednesday 7:30 p.m. Band of Hope and Temperance meeting second and fourth Tuesday in each month. 7:30 p.m. Joseph Harper, Southern street, Little Hulton, Presiding Elder.

Wigan, Saints' meeting room, No. 1 Well St., Birkett Bank. Sunday services 2:30 and 6:30 p.m. William Spargo presiding.

Peoria, Illinois, Trades Assembly Hall, third floor, No. 123 South Adams street, Sunday school at ten a.m., preaching 11:00 a.m., prayer service at 3:30 p.m. Elder Adam J. Keck, pastor, residence 605 Illinois avenue, second floor.

Council Bluffs, Iowa: Pierce street, three doors west of Glen avenue. Preaching at 10:30 a.m. and 7:30 p.m.; Sunday school at 12 m.; Zion's Religio-Literary Society at 6 p.m. Prayer meeting every Wednesday evening. T. W. Williams, minister.

Chicago, Illinois, Franklin Hall, 70 Adams Street. Sunday school at one p.m., preaching services at 2:30 p.m. Elder F. G. Pitt pastor, No. 827 North Halsted Street

Boston, Massachusetts, No. 1821 Washington street, Laurel Hall.

Burlington, Iowa, Saints' chapel, corner of Twelfth and Locust streets, Services every Sunday at 11 a.m.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. G. W. Harlow president 2428 J street.

West Oakland, California: Montana Hall, Adeline Station, Seventh street.

Des Moines, Iowa, Saints' church, corner of Sixteenth and Des Moines streets, East Des Moines. Sunday services: Sunday school 9:45, preaching service at 11 a.m.; social service at 2, young people's meeting at 5:30, preaching at 7:30 p.m. Prayer meeting on Thursdays at 7:30 p.m.

Detroit, Michigan: Lincoln Hall, No. 265 Dix Avenue, near West Boulevard; Elder W. J. Smith, pastor. Sunday services at 7:30 p.m. Pastor's address No. 613 Cavalry Avenue.

Pittsburg, Pennsylvania, 67 Fourth avenue. Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street; preaching at 11 a.m. and 7 p.m., Sunday school at 10 a.m.

Bay City, Michigan, Mission Hall, corner of Monroe and Second streets.

At Lincoln, Nebraska, Temple Hall, corner of Eleventh and M. Streets, every Sunday at 2 p.m. Farnworth, Saints' Meeting Room, 38a Ellsmere Street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, north of Faraon, (take Jule street car.) Elder J. M. Terry in charge, preaching at eleven a.m. and 7:30 p.m.; social meeting six p.m.; Sunday school 9:30 a.m., D. J. Krahl superintendent. North mission, 11th and Douglas; Sunday school, three p.m.; preaching Tuesday nights. South Park mission; Sunday school 2:30 p.m., G. W. Best, superintendent; preaching on Friday nights. Florence Addition mission; Sunday school ten a.m., Sr. Slummer, superintendent; preaching on Thursday nights. Aspey mission, Third and Doniphan Ave.; preaching every Sunday at 2:30 p.m.

St. Louis, Missouri, No. 2518 Elliott avenue between Benton and Montgomery streets.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church, Meetings every Sunday at 11 a.m. and 7:30 p.m.

Netawaka, Kansas, Saints' Chapel, Church street. Preaching services Sundays 11 a.m. and 7:30 p.m. Social services 2 p.m. Sundays and 7 p.m. Wednesdays.

Los Angeles, California, Knights of Pythias Hall, No. 118 1/2 South Spring street.

San Bernardino, California, corner Fifth and F streets.

THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

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INFLUENCES OF CHRISTIANITY OVER HINDUISM.

THOSE who complain that there is not enough evidence of the missionaries' presence in India will find themselves sharply taken to task by the Rev. Geo. F. Pentecost. In a paper published in *The Friend of India*, Calcutta, he strongly denies that the power and progress of Christianity may be judged by the comparatively few native Christians whom one meets in India. Nor is it possible to arrive at a just comprehension of the progress of Christianity by a study of missionary reports and census returns. The evidences of Christian influence lie much deeper. Dr. Pentecost thinks there is scarcely an institution, a caste, a belief, or a social custom in India that Christianity has not affected. He says:—

"One hundred years ago Hinduism was solid; there were, practically, no schisms in its vast body. The Brahman schools were crowded, the temples flourished, the Brahmans reigned as the supreme spiritual lords of the people. Widows were burned, religious suicide encouraged and practiced, child-murder was common, and the rites of Juggernaut were in full force. Self-torture was inflicted in the name of the gods, under whose protection the thugs practiced their profession and the thieves were recognized as a caste. Prostitution was an honorable profession; a woman giving herself to that trade no more lost her

social position than a European woman who practices medicine. It may be said that these things were put down by British rule, but the British Government (in no sense a Christian one) has acted in obedience to the Christian conscience of both Europe and America."

Another evidence adduced by Dr. Pentecost is the gradual but certain waning of caste restriction. The men of the highest caste, the Brahmans, were worshipped like gods formerly. All that has changed.

"The caste restrictions of India to-day are no more what they were than the relation of the English aristocracy is the same to the commons to-day as it was in the days of Norman supremacy. Fifty years ago the gates of cities and towns were closed at five in the evening and not opened again till nine the next morning, and the low-caste people excluded, lest the shadow of some low caste man fall upon some passing Brahman, and so defile him. To-day the boys of the very lowest castes and the sons of the Brahman sit together in the same schoolroom, and separate railways carriages need no longer be provided for the different castes. Men no longer cast themselves upon the ground to worship Brahmans, a Brahman has to work for his living the same as other people, and they have to compete with boys of the lowest castes. It is true that caste is still the chief obstacle to Christianity, but it is to-day fighting for life in the very keep of its castle. I do not believe it will last another twenty-five years."

Mr. Pentecost also claims that the great mass of educated Hindus do not any longer pretend to defend idolatry, except so far as to say that women and the ignorant people must have some sensuous object of worship, because they cannot understand anything else. But the educated Hindu will not confess that he worships an idol.

"He will tell you in justification of his presence in the temple, and his participation in the idol ceremonials, that the great idols are but symbols

to help the imagination in grasping the idea of God. As for the rites, I have failed to find any intelligent explanation of them. The common answer of the priest in the temple is 'custom.' Constant preaching of the gospel and the penetration of Christian truth has made the average educated Hindu ashamed of his religion."

The writer then turns to the outward aspect of Hinduism, and points out that it is no longer solid. The Hindus are surely, though slowly, dividing into sects.

"Not to speak of the wide spread of skepticism, there are now several great and growing cleavages in the solid system of Hinduism, the result of Christian influence. I do not lament the wide spread of infidelity among them, for *no* faith is better than a *false* faith. . . . There is also the prevalence of Theism. Many declare their belief in idolatry, they lament the ignorance and superstition of the people, but for themselves they are never tired of declaring that they believe in one God who is above all. He is, in fact, none other than the God of the Christian; I may say also of the Mohammedan. That Mohammedanism introduced the truth concerning the being of the one only true God there can be no doubt; that this conception has been heightened and purified by the teaching of Christianity is more than equally true."

The writer declares that, to him, the evidences of Christian influence are so many and so indisputable that he is unable to see why Christians can feel discouraged. He concludes his remarks as follows:—

"The habit of consulting statistical tables in our missionary reports, and forgetting all else, has blinded us, narrowed us, and kept us from seeing the truth. The cry 'Show us converts' is a most misleading one, and has misled many good missionaries. It will, no doubt, be a matter of surprise to many for me to say that the burning question is not 'How shall we multiply converts,' but rather 'How shall we overtake with Christian training and

instruction those who are pouring in upon us faster than we have the teachers by whom to take care of them?" God is delivering into our hands just as many converts as we are able to take care of. In all India there are not as many missionaries as there are ministers of the gospel in New York, and yet the number of converts yearly in India will be from five to ten times as great as the number of conversions in New York. The harvest is ripening and in many places rotting on the ground for the lack of reapers and harvesters."—*Literary Digest.*

PLENTY OF SOUND SLEEP A GOOD THING.

VARIOUS remnants of the old Puritanic way of thinking and doing still survive among us, and notable among them is the heroic method of dealing with children, and of trying to make their lives conform to the standard which in its day eliminated all but the soundest and strongest from any sort of life. This is seen, as often as in any other form, in the way the mother will have all her children out of bed at a given early hour, regardless of eyes still full of sleep, of little limbs not yet quite over their weariness, of the faint answers and long lingerings after a second call, either because she likes to have her family breakfast together, or wants to make one piece of work of it, or has a notion that early rising is good for the health. Each of these reasons is a good reason. Certainly it is pleasant, conducive to good cheer and family life, to have all the household breakfast at once; and quite certainly it adds to the heaviness of the housework very materially if there are stragglers at the morning meal, and one breakfast has to be served after another, while of course early to bed and early to rise is a saying not without truth in relation to making one healthy, wealthy, and wise.

But there are always the circumstances which alter cases. The stout and hearty child who went to sleep with the birds can afford to get up with the birds; his body, his brain, his nerves, have had all the rest they need in the sweet hours of slumber, and if he does not respond to the call he is possibly a sluggard whose fault must be amended.

But the mother will do well to make

sure of the fact that he has in reality had all the sleep he needs before she wakes him with an imperative summons. If he is not a stout and healthy child it is not certain that he has slept well, for both restless nerves and indigestion have a part to play in the night, if there is no other more patent trouble. And if he is an excitable child, precocious or studious, then, the hours of sleep being the only ones in which the brain repairs its loss and hurt, it is a matter of vital moment that those hours should have their full number. An old physician of long practice and great wisdom used to say that a slight ailment often did good if it obliged the patient to go to bed a few days, as he gained thereby the rest of the bed for the whole body, which was often of essential benefit. And of quite as much benefit is this same rest—the abandon, the prostrate position, the lifting and holding of every portion of the frame by the bed—to the growing form and tired muscles of the romping child, who, with his natural impatience for daylight and its new pleasures, is really unlikely to take any too much of it.—*Harper's Bazaar.*

CHRISTIAN LITERARY FINDS IN ABYSSINIA.

ACCORDING to the *Centralblatt für Bibliographie*, early Christian literature is again to be enriched from one of the many Eastern sources which have been made accessible during recent years. The oldest Christian people in existence that have retained their national independence are the Abyssinians, and to them Christian scholarship has been indebted not only for a valuable and ancient version of the Bible, but also for such works as the Book of Enoch, the Book of Jubilees, the Ascension of Isaiah, and similar specimens of earliest Christian or Judæo-Christian literature, which had been lost to the rest of Christianity. Now new treasures are to be brought from this hermit nation of Eastern Africa. The present king, Menelik II., has recently undertaken an expedition south of Shoa to the islands of the Znai Sea, which are some of the oldest civilized spots in Abyssinia, and has brought from them a large collection of old manuscripts, which he proposes to put into the library of his new capital,

Addis Abeba. Tradition says that during the Mohammedan inroads into Abyssinia in the sixteenth century, the libraries of the Abyssinian kings were transferred to these islands, especially on the island Debra Simon, or Mount Sinai. The fact that a large collection of very old and valuable literary finds were discovered there shows that these traditions are not without foundation. As Ethiopic or Abyssinian literature is purely and entirely of a Biblical and theological character, and has been especially rich in works of a very early era, it is more than probable that valuable works will be restored to the church. A preliminary examination has also led to this belief.—*Translated and condensed for THE LITERARY DIGEST.*

AMERICAN PLACE NAMES.

Kearsarge, the name of a Maine mountain, signifies "The Pine Mountain."

The Indians called the French Broad River Tockyeste, the "Little Roarer."

Hell Gate was called by the Indians Monahntonuk, "Place of Bad Water."

The Saulte Ste. Marie was so named to distinguish it from many other saultes or leaps. The Indian name was Pawateey, "Water Falling Over Rocks."

The Brandywine took its name from a Dutch brandy distillery on its banks in the early days. The Dutch name for brandy is brand-wijn, or burn wine.

The Columbia River was named after the Boston ship, Columbia, by her captain, Robert Gray, in 1788. The Spaniards called the stream Rio de St. Roque.

The Pearl River, in Mississippi, is named from a translation of the Indian name Tal-lachatchie, meaning the "River of Pearls." It is said that pearl oysters were formerly found in its waters.

COLORADO CHEAP EXCURSION.

The National Educational Association meets at Denver, Colorado, in July. It has been arranged by the Burlington Route to sell round trip tickets from all C. B. & Q. points to Denver and return, at one fare for the round trip, plus \$2, tickets good to return up to September 1, 1895. A special train will leave Burlington at six a. m., July 5, and arrive at Denver about 10:30 a. m., July 6.

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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Lamoni, Iowa, June 5, 1895.

No. 23.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, JUNE 5, 1895.

THE SURVIVING SOLDIERS.

THE John R. Andrews Post of the G. A. R. held their memorial Sunday service in the Saints' church at Lamoni at eleven o'clock in the forenoon of May 26.

The post flag was draped against the wall at the back of the pulpit, and was supported by numbers of small flags, with a ten-foot copy of "Old Glory," laid over the railing at each side of the speaker's desk; the stand itself being decorated with flags and flowers.

At a little before the hour the post and its soldier guests, some thirty strong, marched in and were seated in the seats directly in front of the stand. The choir sang a voluntary, and then the services began with the selection, "Unknown," by Miss Gaylord, one of the soprano singers, supported by the choir in the chorus. The prayer was offered by Bishop E. L. Kelley, a feeling presentation of thanks for the blessings of freedom and its present enjoyment, and a fervent appeal for future care, direction, and divine guardianship for the people, State, and Nation. "Dropping from the ranks," was then sung. The sermon was by Pres. Joseph Smith, from the text:—

For if the trumpet give an uncertain sound, who shall prepare himself for the battle?—1 Cor. 14: 8.

The house was full to overflowing, the day being lovely, and the sermon was listened to with marked attention. After the sermon the selection, "Soldier boys in blue" was sung; the benediction spoken by Pres. Alexander H. Smith, and the great audience passed out to the consideration of how rapidly the passing of time was depleting the ranks of those surviving of the vast armies who fought the latest battles in vindication of the principles of

a "government of the people, for the people, by the people," and won a victory that will stand the test of time.

LOCAL WORKERS.

THE region round about Lamoni is being pretty thoroughly canvassed by the ministry located, or living at and near that place. Every Saturday and Sunday the brethren are off from five to twenty-five or more miles, to occupy the schoolhouses and little churches wherever an opening occurs, or can be made.

Bro. William Anderson, president of the district, leads out, and Brn. Snively (Joseph and Hugh), Robert Elvin, Thomas Bell, Marcus Shaw, John Shippy, J. A. Gunsolley, John D. Bennett, W. I. Murray, H. A. Stebbins, Frank Weld, Frank Cochran, A. M. Chase, and others are filling appointments in almost every direction.

On Sunday, May 19, Bro. Thomas Bell, filled three appointments at as many different places, finishing at Andover at night, six miles from home. He says that he really does not know where to stop within the limit of his "power to do."

In most of the places occupied by these local brethren there are good audiences, and more or less interest to hear the word preached.

A JUST TRIBUTE.

THE church was told in August, 1831, that he that kept the laws of God should keep also the laws of the land:—

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet.

Joseph Smith has been charged with gross violation of the law of the land; and we have been censured for disbelieving the charge. We give below a refutation of the charge by a man through whose instrumentality, in a sense, Joseph Smith has been evil spoken of:—

Joseph Smith was not killed because he was deserving of it, or because he was a wicked

man; but because he was a virtuous man. No law or constitutional right did he ever violate. He was innocent and virtuous. He kept the law of his country and lived above it. He was pure, just, and holy as to the keeping of the law.—Pres. Brigham Young, in *Millennial Star*, volume 14, page 675.

SPIRITUAL GIFTS.

THERE is still another phase of the spiritual gifts subject; one upon which we fancy there has been either a lack of understanding, or a misunderstanding as to its teaching, or the effect, or possibly both.

In the same chapter where the strong evidence in favor of the gifts is found, the apostle writing in the confident view of a man acquainted with the subject he was treating, states: "And God hath set some in the church, first apostles, . . . then helps, governments," and following the subject of the gifts directly, "yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."—1 Cor. 14: 19. (For speaking in a like manner some have of late been supposed to be in opposition, or unbelieving, or doubtful in regard to the manifestation of the gifts.)

It is clear to every spiritual-minded man that for some purpose known to himself, God has put certain principles at work among men; and that some of the most effective are those connected with the introduction and perpetuity of the gospel plan of redemption and salvation. And it sometimes occurs that in the word or words of God, as they are found in the three books, there are found statements from which a purpose may be discerned. Of this sort is Paul's,

But now hath God set the members every one of them in the body, as it hath pleased him.—1 Cor. 12: 18.

Just why it may have pleased God to set "helps and governments" in the church, we may not discover; but if it pleased him, that ought to be sufficient. However, reading from Ephesians 4: 12, we gather that one object to be served by the gifts made to the

church, was the "perfecting of the saints, the work of the ministry, the edifying of the body of Christ." The body of Christ is the church. In this work for the church, the gift of "helps and governments" must have its place; and it is only reasonable to believe that if the end to be reached for the church could have been attained by the other gifts alone, then there would have been no propriety in setting these in the church. What may be included in these terms, "helps, governments"?

The work of the apostles seems to be quite well understood, so with the work of prophets, pastors, evangelists, and teachers; these all being men, and the offices named indicative of calling and authority; but prophecy, tongues, discerning of spirits, interpretation, are attributes or qualifications resulting from the presence of the Spirit, and are for the benefit of those through whom the manifestations are made; but helps and governments must be of the nature of the things of which Paul seems to speak as the things about which he had an understanding. Whatever is expedient and necessary for the wellbeing of the church, or for its advancement, not clearly definable under the head of church organization proper, or derivable from the duty of apostle, prophet, pastor, teacher, etc., will come under the head of helps and governments. Of these are the various societies that are, or may be instituted in the church, for work not specifically under the tutelage or direction of the priesthood authorities. In these associations the talents of many may be utilized, and no just exception be made on account of age or sex. And, we are strong enough in faith to hold that should anything be originated by any in the church, which after trial would be found unproductive of good, the strong devotion to truth, the better sense of right among those engaged in it, would direct its abandonment, and it would be done. Sunday schools, Daughters of Zion, mite societies, Religio-Literaries, choral societies, singing classes, orchestras, mutual improvement societies, Bible, Book of Mormon, and Doctrine and Covenants classes, all pursuing the same object, "the perfecting of the saints, the edifying of the body of Christ," the church; and all trending

toward that better condition in which the membership should no longer be "tossed to and fro, and carried about with every wind of doctrine," are not only permissible but commendable under the word of God, and by virtue of his "gift" to the church.

Branch organizations, district conference, local and general meetings for prayer, for business, to teach each other the law and doctrine of the church, the books of the church, the history of the church, for financial themes connected with the church, the study of civil and ecclesiastical government, their principles and their application, are all a part and parcel of the same wondrous prescience which gave the church apostles, prophets, pastors, "helps, governments," and all others of the gifts.

This is strongly supported by the revelation of God to the church in our own time:—

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves.—D. C. 58: 6.

Let all willing hearts take courage, for none, however humble, is disregarded in the provisions of the gospel economy for those who will work.

HALF A CENTURY.

ON May 23, 1845, a beautiful day, a young man and woman made covenant in marriage; and seven years later settled in Decatur county, Iowa, where they remained, planted their hearthstone, and erected their roof-tree for life.

Fifty years from that date, their home was invaded by some of their neighbors and friends to congratulate them on their long continued companionship. A number from Lamoni, including the editor, drove to Pleasanton, where, at this half-century home they found Bro. Alfred W. and Sr. Lydia Moffet, with their children, sons and sons-in-law, and grandchildren, and some of their immediate neighbors of Pleasanton gathered as at a festal party, to give the hand of cheer and hearty good fellowship to their citizen, comrade, and companion on the completion of their half hundred years of married life.

This fifty years of Bro. Moffet's life covers one of the most eventful

periods in the history of the church, of which he and his wife have long been faithful and esteemed members. From 1845 to 1890, the grossest departure from the faith of the new covenant dispensation had sway. Bro. Moffet was in the midst of the hosts fleeing westward at the dispersion from Nauvoo, and stopping by the wayside with Brn. Robinson, Morey, Booth, Marble, Little, and many others, concluded to wait until the Lord remembered Zion; and when the Lord did so remember Zion, he with his wife became again active, faithful, devoted, and intelligent adherents and advocates of the faith once delivered to the Saints; and this too, when it required courage of no mean character to stand steadfast for that faith. But, having set his face Zionward, "Forward," was his watchword, and he could not go back; as he once remarked to the editor, "If I leave the church where shall I go? I have nothing left. The church is to me all, or nothing."

The unwavering fidelity of these aged companions, the one seventy-one, the other just near seventy, is worthy of emulation, and those who witnessed the occasion of which we write, will not fail to appreciate the lesson taught them that day; the proper application of the rule of life laid down by the Creator, at the institution of marriage; and faithfully emphasized by the Savior, "what God hath joined together let not man put asunder."

Forty-seven, of the family and their guests, graced the board and partook together of the cheer provided, and after a pleasant visit bade Bro. and Sr. Moffet a happy continuation of the life so far happily spent together, and left them with a reminder of the occasion that they will not forget.

GOSPEL TENT AND MISSION HYMNS. ELSEWHERE will be found an advertisement of "Gospel Tent and Mission Hymns"—a collection of about twenty-four hymns selected from the Saints' Harp, printed in eight page pamphlet form, with Epitome of Faith on the back.

The pamphlets are not bound, but simply folded, in order to place them in the hands of tent workers at a very low price. For further description and prices, see advertisement.

"OUR CREED—ALL TRUTH,"

THERE are truths that are wholesome and truths that are unwholesome. Do unwholesome truths form any part of our creed? If so, shall we amend the creed?

It is a truth that the "adversary of souls" seeks to destroy the faith of the Saints in Christ and in each other; and it is an unwholesome truth that such interference by the adversary in our affairs, is not often in the line of our choice of trial, or experience; and while our usefulness depends largely upon our development in spiritual things, this development is aided or restricted by the sort of experiences through which we pass, and the manner in which we bear, or are exercised by them.

It is the duty of the Saint to assimilate those truths which will enhance his usefulness, and to refuse to be affected by unwholesome truths. The province of the Spirit is to aid the Saint to a proper recognition of truths, to appreciate the wholesome, to know and to keep free from the unwholesome truths.

"DROPPING FROM THE RANKS."

THE following will serve to show the rapid rate at which the ranks of the survivors of the Union armies are being depleted. From an exchange we glean:—

But few people have a correct idea of the number of deaths and survivors of the Union army. The following figures are approximately correct: The total number of Union soldiers was 2,128,948; the number of deaths from wounds was 43,021, and from disease 224,596. This leaves only 1,748,292 mustered out at the close of service. Eighteen months ago the number of soldiers living was stated as being 1,209,968. Of these it is calculated that no more than one half are now living.

BRO. JACOB HEGER sends us this clipping from the Ukiyah, California, *Press* of March 29:—

Wednesday evening Elder Daley, a Latter Day Saint, closed a three weeks' series of meetings which he has been holding in Centerville. He is a bright man and a very interesting speaker. He closely adheres to that which he believes to be right and boldly denounces that which he believes to be wrong, regardless of public opinion. In his discourse upon spiritualism Sunday morning he declared that spiritualism is not mythical as many conclude, but has a real existence and is an evil power directly exercised by Satan and his dusky imps. He does not hesitate to utilize the whole force of his eloquence

in expressing his disapproval of Catholicism. He believes that there are different degrees of excellency in heaven and that every one is rewarded by a station there corresponding to the merits of his work in this world. His sermon last Sunday evening on the subject of "eternal judgment" set forth this doctrine. In his judgment death-bed conversions are of no avail. On Monday night the subject of his talk was "The eleventh hour." He has had two converts, Misses Lulu and Rose Sides, who will be baptized by immersion Wednesday next.

THE Blandinsville, Illinois, *Gazette*, for May 16, notices the debate between Elder McGee, and our brother, T. W. Williams, of Council Bluffs:—

The people of this vicinity are being treated to a battle of intellectual giants. The McGee-Williams debate which is now going on is a case of diamond cut diamond, Greek has met Greek. The past three nights have been spent in discussing the following proposition. Elder Samuel McGee to affirm first question as follows: Is the church of which, I, Samuel McGee, am a member of, the Church of Christ, and identical in faith, organization, teaching ordinances, worship, and practice with the Church of Christ as was left perfected by the apostles?" On this question the combatants are about equally pitted, and while Elder McGee affirms his side of the question ably, displaying ability and a brain power superior to most men of our day, yet on the other hand we find one who negates with an ability that would do credit to one much older in years. To-night Elder Williams affirms on the proposition: "Is the obedient Christian of the present time entitled to the operation of the Holy Spirit the same as in the apostolic age." And we expect to hear the speakers advance argument on each side that would do credit to a Webster, a Douglas, or a Spurgeon. Our people will, perhaps, not have their minds greatly changed by this debate; but at the same time many of them will be led to investigate the Scriptures. And in them ye have the truth, for "thy word is truth." There is one pleasing feature about this debate and that is that the contestants avoid personalities and stick to the argument of the question instead of indulging in unpleasantries.

EXTRACTS FROM LETTERS.

BRO. F. P. SCARCLIFF, writing from Scranton, Mississippi, May 19:—

Two weeks ago, during my services at Three Rivers branch, several signified their desire to unite with the church, among them my little eleven year old daughter; and to-day was appointed for the baptism; and in the waters of a bay leading into the Gulf of Mexico, in the presence of two or three hundred people, we buried our brave little darling in the likeness of the Savior's death. Some of the best families in the towns of Pascagoula and Scranton were present, and under a special blessing of the Lord, I was able to present the word to many who had

never heard it before. The publication of recent articles in the county paper provided by me, and the friendship and good will of some people of influence, though not of our faith, some of the best of them not identified with any religious organization, is having a tendency to remove a great deal of prejudice.

Bro. M. C. Fisher, Boston, Massachusetts, May 22:—

Work prospering nicely, especially among our young people. Bro. F. M. Sheehy spoke for us Sunday in our new hall.

Bro. Henry Kemp writing from Bartlett, Iowa, May 25:—

I baptized one here Wednesday last, making four here this spring in all; and one on Plum Creek. Prospects fair for the future. I have held twenty-seven meetings since returning to my field, April 25. Have been preaching nearly every night to good, attentive audiences. Have preached in Hamburg, Mill Creek, Shenandoah, Glenwood, Egypt, and Bartlett.

Bro. Hiram L. Holt from Long Beach, California, May 25:—

Came here last week and commenced preaching in our district tent. Have held eight meetings, some of which have been very well attended. Prejudice is quite strong against us and, what is worse, indifference everywhere abounds. Men care but little for God or his ways, and are willing to go with the tide; for they don't really believe there is much in the whole affair. Some take advantage of this and lead them at will. I am alone at present, and don't relish running a tent with such a very small force. Bro. Baly would have been with me but is detained by sickness in his family.

Bro. W. W. Blair was at Council Bluffs on May 27. He attended the conference of the Pottawattamie district, at Hazel Dell, the 25th and 26th, and would hold services at Crescent City the 28th and 29th, and be at either Omaha, Nebraska, or Woodbine, Iowa, June 1 and 2; and at Atchison, Kansas, to assist in dedicating a chapel there June 8 or 9. Of the work he writes:—

My reception thus far has been most cordial and encouraging by all the people, in the church and out. This is notably true of the children of old-time Saints not yet in the church.

EDITORIAL ITEMS.

BRO. R. J. ANTHONY was at North Platte, Nebraska, May 20, at the home of Bro. J. C. Richards, who was very sick, being called there because of such sickness. He had preached at Cottonwood, where a good interest seemed to prevail, and Bro. Payne was following the effort up, Bro. Anthony being called away, as stated.

Bro. E. B. Morgan, appointed to labor in the Nodaway district, wrote

from Bedison, Missouri, the 24th inst. Farmers were busy, hence the brethren would labor for the present in small towns and localities where the most good could be done.

Twenty-one baptisms at Lamoni during the month of May is fair progress.

There is a movement on foot to connect Salt Lake City, Utah, with Los Angeles, California, direct by rail. Mr. George Q. Cannon, and some others, business men of Utah, have visited St. Louis to confer with business men there, looking to the object named.

In the *Octographic Review* of May 14, published at Indianapolis, sent us by Bro. C. Scott, we find a lengthy extract from *Our Hope*, a Jewish monthly published at New York by "Christian Jews," in which one of the editors proceeds to inform modern Christians that the New Testament does not bear out the popular idea preached from so many pulpits that the world is to be converted and "brought to the Redeemer's feet" before Christ's second coming. The editor shows very clearly that the gospel was to be a *witness* to the world, not a *conqueror* of the world, in the present age. We note it as a matter of interest. Our Jewish-Christian friend has certainly read the word more understandingly than his "orthodox" Christian brethren, on the matter referred to.

Bro. R. R. Dana sends us a clipping from the Los Angeles, California, *Times* of May 20, which contains a lengthy account of a sermon preached by Bro. J. C. Clapp, in which the leading points of difference between the Reorganization and the Utah Church is set forth. Bro. Dana expects much good to result to the cause there from a proper understanding of our position. Brighamite missionaries had been working in that part of the State, hence this effort to correct misapprehension of the faith delivered to the Saints.

Bro. Peter Adamson, writing from Wilberton, Indian Territory, May 21, states that good work is being done at Standley, Indian Territory, by Bro. Ellis Short and his colaborers. Bro. A. J. Moore was present at a two days' meeting held there May 18 and 19, and which Bro. A. drove fifty miles to attend. He reports Brighamite elders at work in the Territory.

Brethren of the Reorganized Church are invited to visit him at Wilberton.

Bro. E. E. Williams extends an invitation to the ministry to visit him at Marceline, Linn county, Missouri. He is doing something for the cause and desires help.

Bro. C. M. Fulks, of Manchester, Texas, requests some of the elders in the vicinity of Clayton, Michigan, to call on Mr. Matthias L. Davis, a relative of his.

Bro. John Shippy has been doing local service in the Decatur district of late at New Buda. Interest is such that he will continue the effort.

Bro. G. T. Griffiths was to sail for Liverpool on the steamer *Campania*, on Saturday, June 1. The *HERALD* wishes him a prosperous voyage and success in his ministry.

Bro. A. H. Smith left Lamoni for Northern Minnesota May 29; Bro. C. H. Jones for St. Louis, June 1.

The dates on which subscriptions expire are given on the *HERALD* label with the name of the subscriber. Those in arrears on the subscription list or who owe on book accounts are asked to remit promptly. Address business letters to David Dancer, Lamoni, Iowa.

Elders in the mission fields, also branch and district presidents and Bishop's agents can obtain supplies of the Herald Office Descriptive Catalogue of Books, Tracts, and Sunday School Supplies, for judicious distribution. The catalogue will be found useful in getting the printed word before the people. Address the Business Manager for a supply. They can be used to advantage.

A Frenchman has invented a machine that will make forty-two cigarets a minute.

The Thames pours 40,000,000 cubic feet of water into the sea every hour.

New Hampshire cotton mills have a capital of over \$50,000,000 and pay \$15,000,000 annually in wages. Over 300,000 yards of cotton cloth are produced daily.

Capt. Pratt reports the Indian school at Carlisle, Pennsylvania, in a flourishing condition, with 818 pupils, among whom fifty-four tribes are represented.

"Helping another may be the best possible method of helping ourselves. Selfishness will often prompt us to desire help from others; but it is not selfishness that impels us to give help to others. Therefore it is that we may be losers through the gratifying of our selfish desires, when we would be gainers through the exercise of our unselfish endeavors."

Mothers' Home Column.

EDITED BY FRANCES.

Across this sea I sail, and do not know
What hap awaits me on its farther side;
In these long days what dear hope may have died;
What sweet accustomed joy I must forego;
What new acquaintance make with unguessed woe,
(I, who with sorrow have been long allied)
Or what blessed gleam of joy yet undescried
Its tender light upon my way will throw.

Thus over Death's unsounded sea we sail,
Toward a far, unmapped, unpictured shore,
Unwitting what awaits us, bliss or bale,
Like the vast multitude that went before,
Scourged on by the inexorable gale
The everlasting mystery to explore.
—Louise Chandler Moulton.

TO THE DAUGHTERS OF ZION.

Where is the diadem that ought to sparkle on thy brow
adorned with many gems?
I know thou hast believed on Me, and life through Me is
thine;
But where are those radiant stars that in thy crown should
shine?
Yonder thou seest a glorious throng, and stars on every
brow;
For every soul they led to me they wear a jewel now!
And such thy bright reward had been if such had been the
deed;
If thou had'st sought some wandering feet in paths of peace
to lead.

My Dear Sisters:—For many years my heart has been stirred with a desire that just such an organization as the "Daughters of Zion" should have its birth in the church, and I hailed its advent with thankfulness and many hopes for its future good works; and my prayers shall not cease to rise in your behalf who are permitted to be workers in the great work of leading to higher attainments those of our own faith and to seek after those less fortunate. I believe God will bless the earnest workers of the Daughters of Zion. He has called us to "come up higher," and made many glorious promises to us as a church, and if our hearts are knit together in love and united in a holy purpose for the happiness and betterment of our fellow creatures, he will surely recognize our efforts and bless us as an organization for good. So let us put our faith in God, and our "shoulder to the wheel and pull all together," and we shall yet have a strong wall of social purity, that shall surround all homes of Saints; for if God is for us, who can be against us, or who would place a limit upon the work to be done?

Every man or woman who dares to stand fearlessly, frankly, firmly for the right when evil has its legions, is the true moral victor in this world; and in the world to come there is no doubt but they will be crowned with glory and honor.

But remember, if we take Christ for our pattern and follow in his footsteps, we shall often be found in the company of "publicans and sinners," in the haunts of vice and crime for the "hastening time" (D. C. sec. 86) is upon us, the time when the Master will send his faithful servants out into the highways and byways and compel guests to come into the marriage feast of his beloved Son; and the lame, the halt, the blind are the very ones for whom the blessed Son shed his precious blood, and many of them have never heard his name, excepting in profanity!

I realize deeply, the need of a *missionary* in every local branch of our society, a tender-hearted, sympathetic woman, who could meet the fallen and the outcast, like a kind and pitiful sister; such a one, as *could point them to the cross of Christ.*

If our salvation is so precious and so important, is not the salvation of those poor brothers and sisters we see around us of *equal importance?* Their personal character may not be like ours. Yet the same immortality dwells in them, the same capacity of growing into the image of God and enjoying the glories of eternity; consequently their souls are as precious as ours, and their salvation as important. Did not Jesus die for them as well as for us? are they not just as much the purchase of his blood and capable of being redeemed by his love as we are? It is a grander, a sublimer result to save a human soul, than to gain a *whole* world of earthly possessions. No wonder that the inspired writer said, that he that saves a soul is wise. It is the greatest wisdom, because it causes the greatest joy in the highest sphere of usefulness, and is the accomplishment of the greatest good. O let us choose this the greatest of all ambitions, of effort, of aspiration, and pursue it according to the teaching of the Bible, looking to God and not man for approval and encouragement!

I believe there are enough earnest, thoughtful girls in our church to work wonders in the temperance and social purity cause, if fully aroused to the necessity. Dear girls, will you help us? In the name of Christ we ask you. First of all, will you be so true to yourself, and to God, so pure in your inner and outer life that you shall have a right to ask that the young men with whom you associate, and *especially those you marry, shall be the same?* Pure, sweet girls, kept from the touch of evil through the years of their girlhood, give themselves with all this *costly* dower of womanhood into the keeping of men who in their associations have learned to undervalue all that belongs to them. And, there is only one way out of this which I can see; that is, for you—the young women—to require in *association and marriage*, purity for purity, *honor for honor.* There is no reason why the young man should not be as virtuous and pure as the young woman; and if the loss of your society and love is the price they must pay for their vices, they *will forego* them, for the price is too costly. The awful gulf of dishonor is close at your feet, and in it are fathers, mothers, brothers, sisters, lovers, all going down the murky stream to darkness and eternal death, unless some loving hand is held out to pilot them to the true river of life. I ask you again: Girls, will you come and help us in our work, for your own sakes, for the sake of lifting up a higher standard of morality in the world where you move, for the sake of the unborn generations, for the sake of Him who suffered and died that sinners might be redeemed to God? Do not forget that we are working for a higher destiny than this earth, working for that no human eye hath seen, no mortal ear hath heard. What our mind in its noblest flights has not been able to conceive is in store for them

that *love* God and keep his commandments.

But it is so pleasant to be in the society of the good and pure that there is danger that we indulge ourselves and gratify our selfish natures, "and sit at ease in Zion," instead of being about our Father's business. But it is worth our while to strive and sacrifice in this life if thereby we may do good; for if we are so blessed as to remain faithful to our covenant with God, we shall have a whole eternity of felicity and joy in which to associate with one another. There are many things that woman has gained by contests, and it has often been only by hard battles against the prejudices and oppositions of public opinion. Many privileges have been denied us, and some have been grudgingly given as not being ours by right, we being called *woman* were not considered capable of dealing with the great and grave things of life, especially the spiritual things. There is, however, one right that *never* has been questioned, one supreme privilege that no man has ever dared to contest, her right and unrivalled capacity, that commemorates to the world the greatest honor that God ever conferred upon a human being.

I have thought much upon this subject, and I saw as if in a vision the glory that God had placed upon woman; and the great, broad, beautiful fields where she can labor if she will, and I trembled as I gazed into the future lest faithlessness to such a *great* and *holy* trust may banish her forever from the presence of him who was nourished in the arms of the gentle Mary. Just think of it, sisters, Mary's little Son—to all appearance like any other helpless little newborn baby! Yet he grew to be the light of the world, the desire of all nations, and a *joy forever to his mother.* She shared in his joys and sorrows as we do with our little ones. Isn't her example enough to sanctify motherhood to us? It seems to me that the more a woman's heart develops the more her whole being and capacity grows and expands, it is made capable of bearing in meekness great and exquisite joys with thankfulness.

I beg of you, dear sisters, consider these *truths* as *sacred* before God, who created woman for a *holy* purpose. Do not thwart your heart and nature in their growth by *false laws* of *soulless society.* If you do, a change will take place in your nature, and you will become only an *imitation* of the *high* and *divine ideal.*

The woman that *perverts her life* is the most pitiable of all creatures, for she has wrested and misplaced a precious and holy gift; she never knew, or she has grown careless to the fact that in the beginning woman was the crowning work of God's creation. So it is especially desirable that girls should be *early* instructed to understand their holy capacity, holy responsibilities, that they may have knowledge; since their future life will associate them so nearly with the physical welfare of others; for their own present and future are attended with more danger from the deplorable effects of ignorance than any other evil.

Many a woman whose childhood was bright with promise, ended an after life of misery, because through a false delicacy she remained

ignorant of her physical requirements.

Most of the suffering in the world comes directly from ignorance that is criminal because it is unnecessary.

With these lines that I learned in my girlhood I will close my letter for this time:—

"Better the house and company of pain,

Better distress;

Better the stones of strife—the bread with tears,

Humiliation, despair, and fears;

All, all, the heart suffers the soul knows,

Than with the bestial train to go

With base rejoicings, ignorant of woe."

Your sincere friend,

ELLA M. ROGERS.

HELPING HAND.

SYNOPSIS OF READING, CHAPTER TWENTY-SIX, HINTS ON CHILD-TRAINING.

INFLUENCE OF THE HOME ATMOSPHERE.

In the world of nature, the atmosphere is essential to the existence of life. On the other hand, the atmosphere brings death to every living thing when poisonous elements predominate in it. There can be no life without a life-sustaining atmosphere.

The temperature and measure of movement of the atmosphere as well as its component elements affect the life that may be preserved within its influence. Without a due measure of oxygen the atmosphere is death giving. Oxygen and warmth may be as needed to preserve life and yet the swift moving air may destroy life. The gardener, for his plants, and the physician for his patients, know the value of right atmosphere. As in the natural world, so in the moral sphere; life and death are in the atmosphere.

It is a vital question concerning every home. Is the atmosphere of this home suited to the life and development of a child's best nature? It is to be deplored that there are homes where this question cannot be answered in the affirmative; for the atmosphere of a home is more effective than to all other training agencies employed there.

The conduct and bearing of the parents and of all whom they influence make the spirit or atmosphere of the home. We cannot see the air, but we can feel it and observe its effects. So with the atmosphere in a home; and the better it is, the more quietly does its influence work.

In one home you feel the balmy air of love and sympathy. All seems harmonious between parents and children. They live for one another, and a restful peace abides there. The tendency of the moral and social atmosphere in that home is to foster the best in the child-nature. It cannot but be easier for a child to be good and do well in such a home than in many another.

In another home the household air chills you from the first. You know that child-nature needs more warmth than is to be found there. Again, an excited and ever-driving household life withers with its heat the more delicate tendrils of young hearts in training there. Again, explosive storm-bursts of passion tear through the air and place the young of a home in peril.

It is the home atmosphere that gives the tendency of the home training. Parents ought to realize that they are responsible for the atmosphere of their home. They

need to do more than to have a lofty ideal for their children and to strive to have their children come up to it. They themselves must come up to it. They must keep before the children examples which are lovely and good, and let them drink in of a pure atmosphere, full of the oxygen of love to God and love to man. The home atmosphere ought to be balmy and refreshing, gentle and peaceful, even in the ways of living, warm with expressions of family affection, but not hot with social activities.

Parents ought to guard the air of the home against unloving words or thoughts, unsympathetic manners or exciting ways, faultfindings or bursts of temper.

Parents may have gone on without a thought of their responsibility in this regard; but only as they take care to guard it, can the atmosphere in their home be such as their children need.

C. B. S.

Daughters of Zion:—Although it has not been my privilege to meet with you, I am interested in the cause. I believe the cause you advocate is a part of the plan of salvation, and without such teachings the church can never become pure. Truth has been perverted by the sins of men, and by this means the world became polluted and through the teaching of truth the world must become pure. The time will come when we shall be called to examine ourselves to see if we are in the faith.

I know whereof I speak. When I first came into the church many things were shown me concerning this. After conversing with some who did not understand it in the light the Daughters of Zion do, I was at home alone and I began to inquire of the Lord if I had taught anything wrong, and the Spirit came upon me, and I seemed to be in a large room standing before a large company of sisters; and O, if I could tell you the things that were shown me, and the language uttered. It was the end from the beginning—the work of the Daughters of Zion; not only the daughters but the sons of Zion; for as yet there were few who understood the meaning of the word *overcome*; and it was just as needful for one sex as the other to purify themselves. Many will oppose but it will triumph over all opposition. God will have a pure people, and this can never be under the present state of affairs.

Yes, God is ready to bless the Saints with health if we ever learn to keep his commands, even the Word of Wisdom. When the Saints become fully acquainted with these truths, when they are fully impressed upon their minds, there will be no disposition to disobey; for where truth is once set in the heart there is no pleasure in sin.

But this is not alone the daughters' work; the sons are needed as well, otherwise the daughter will not know how to make choice of a life-companion. This is the most important step in one's whole life. Nothing can affect your life so much, nothing so hinder your progress, nothing affect your offspring either for good or evil like this. No step that can be taken should be weighed with such deliberation. If your companion's view

differs from yours, it hampers, binds, destroys the work you might do. When the fullness of the everlasting gospel is brought to our light, when we are able to comprehend, it shows us what ignorance we have been in, and we realize that it means something to be a Latter Day Saint, and we cry out, "God forgive our ignorance, our innocence, and enlighten our minds by the standard of truth."

How thankful we feel that the young of the church may profit by the experiences of the older ones, and not grow up in obscure darkness to go as chance permits; for when all things are in order the women and children will have no small part in this work.

"There's a work for me, and a work for you,
Something for each of us now to do."

Let us work while the day lasts, whether on the mountain top or in some quiet corner.
SISTER BURLINGAME.

DAUGHTERS OF ZION.

GREGVILLE, Alabama, organized May 11, 1895: Nancy E. Scogin, Suedie J. Amerson, Mattie J. Booker, Alice R. Amerson, Jessie Wadsworth, Annie R. Barlow, Nancy Clark, Mary Wordsworth, Rebecca Deason, Sue Lynum, Matilda Amerson, Lanama Brown, Celia Davis.

West Bay City, Michigan: Srs. Margaret Redeliff, Esther White, Jennie Kier, Ida Adams, Anna Smith, Ida Maynard, E. P. Wheeler.

ERRATUM.—In the report of the Treasurer for Daughters of Zion in *Herald* of May 8, the \$1.00 credited to M. J. Head, Clarksdale, Missouri, should be credited to the Daughters of Zion of that place.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. CORA RUSSELL, of Boone, Iowa, earnestly requests your faith and prayers that God may spare her life and restore her to health that she may live to raise her family.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JUNE.

"I would that ye should remember that God is merciful to all who believe on his name."—Alma 16: 21.

Thursday, June 6.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verses.—Matthew 10: 37-39.

Thursday, June 13.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—1 John 4: 20-21.

Thursday, June 20.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—1 Timothy 2: 1-4.

Thursday, June 27.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Isaiah 35: 10.

Letter Department.

COUNCIL BLUFFS, Iowa, May 24.

Editors Herald:—The Magee-Williams debate closed the 18th, lasting six evenings; from six to eight hundred people in attendance. Brn. McKiernan and Lambert were with me, the former acting as moderator. We lost nothing and left the Saints and many new-made friends happy over results. The future will more clearly reveal success. Bro. Magee's dissatisfaction was clearly apparent. Amidst our rejoicing we render glory to God. By invitation I spoke Sunday evening in the M. E. church. Large church, crowded house, excellent attention.

Preached Monday evening at Burlington and was domiciled with Bro. and Sr. Wright till morn. Visited Ottumwa and Keb Saints Tuesday, speaking in their new church at night. Spent Wednesday with Lucas Saints, preaching in the evening. Attend Hazel Dell conference to-morrow. Will deliver memorial sermon at Harlan Sunday morning; on the program for Decoration Day speech at Little Sioux.

Bro. F. A. Smith delighted the Saints with an excellent gospel sermon on Sunday evening. Bro. D. K. Dodson creditably acquitted himself as morning speaker. Am well in mind, but worn in body.

T. W. WILLIAMS.

No. 6 Martin street,

PLYMOUTH, England, May 14.

Editors Herald:—We on this side of the Atlantic are feeling jubilant over the success of the great latter-day work in the land of Joseph, and trust it is but the dawn of a new era; and, so far as I know, we too, are striving for success under the same old gospel banner. There may be some spiritual inactivity, but the pressure of the times has a depressing effect upon many, and whatever may tend to discouragement if settling under that discouragement, our efforts are correspondingly neutralized; but I think we are doing the best we can. We are doing well. We ought to be fully persuaded we are really doing our best before saying to ourselves, Well done. For the well-being of self, self-government is highly essential, whether giving evidence of a proficiency or not. I seem to feel the necessity for it, that certainly is something toward it, for one must think before he acts.

That sermon in *Herald* for May 1, was to me at least, most effective in bringing one within the realm of selfdom; and was of greater worth than an eloquent essay on the density and distances of the stars. How saddening are the effects of lack of self-culture, or self-abnegation, which is sure to beget a misguided zeal! Nothing could be more injurious to a people claiming to be so qualified in spiritual matters as to teach others.

I, by God's grace, intend to pay heed to advice given by Bro. Clapp, in a late *Herald*, on care in ordination; and I suggest a consideration of the same to my collaborators. In being confronted with the blighting effects of hasty ordinations I have thought it is not always the one who commits the error that is confronted with the evil effects thereof. Others

who had nothing to do with the indiscreet act are often bothered and perplexed therewith, proving a hindrance to legitimate work, which otherwise might be possible and pleasant. It's a pity that such wonderful importance should have been attached to ordination as to make one think one's ultimate salvation is made to depend upon it, or that an ordination might be conferred as a compliment, or to keep some one good-natured, or because the law authorizes ordination in a case of necessity, therefore ordination may be lavished indiscriminately without regard to necessity or adaptability. Anything more erroneous could scarcely be conceived; save efforts to eliminate God-ordained distinctions to keep one from falling away in the thought of domination, officiousness, etc.

Nothing could be more effective than imparting instruction calculated to beget a proper conception of the verity and imperativeness of revealed and accepted law than a proper advocacy of that law; for that would lead to an understanding as to the importance of the same, showing the advantage and benefit of being governed by law on the one hand and the consequences to ensue on the other hand if violated. Thus we may act intelligently. If this is not the purpose of law, what purpose does it serve?

If I advocate baptism by immersion for remission of sins to those who have been taught to believe sprinkling, pouring, immersion, as you like, or neither if you don't like, I may expect to witness the curl of the lip, the snapping of the eye, with some withering-like glances, as indicative of opposition, and with loud claims of loving the blessed Jesus. Must I therefore palliate to cater to their pious claims? I grant you, I need not add sarcasm of my own, or heap ridicule upon them because of their proclivities; but though I may evince the mildness of an angel, the consistency and positiveness of a Paul, I am liable to be misrepresented by those who stick with greater tenacity to their creeds than to the simplicity and verity of God's word. So it would be with church members whose love might be divided (if that were possible); half for the law and half for some cherished theory. A becoming love and consistency for the enforcement of given and accepted law would subject me to unkind criticism and probably indirect charges of wrongdoing, if not moving for a change under the claim that the present incumbent is dominating, etc. The prostituting of power to unholy purposes, to wreak vengeance on somebody were monstrous. But I can't see that the palliation of law to please somebody were less monstrous; hence I would think it best to be right, and be free.

The teeming masses of this great nation are paying but little attention to us at present. It seems that his Satanic Majesty sees no immediate prospect of additions to our numbers and so is willing to let everybody jog along peaceably.

Though I heard some time ago as to some prospects of Bro. Joseph Dewsnap, president of the Manchester district, having a brush with a preacher of Church of God proclivities, have been waiting to hear results, but at present all is quiet. I have felt no way

apprehensive as to the wellbeing of the cause. I "sorter" feared for the preacher if he came to time.

I left Llanelly, Wales, March 24, and stopped at Lydney, England. Though few, the Saints here engaged a public hall for seven meetings, at a cost of thirty shillings beside printing; but few came out. But one, a very worthy young man, was baptized, who through the labors of the brethren was brought to investigate the work which I think he did thoroughly, so came into the church understandingly, and by God's grace he will become useful in the great cause. I came thence to Broadclist, near Exeter, Devonshire, a small village, where by priestly domination and the effects of intoxicants the people are blinded to all that would make for their peace. I held a few meetings in Bro. Tucker's private house, and came to Plymouth, a large seaport town; indeed, there are three towns in close proximity. The census of 1881 gives the three towns a population of over two hundred thousand. Churches, lecture halls, theatres, penny shows, public houses where intoxicants are dealt out, are numerous; indeed, the throngs of people of all classes perambulating the streets on each evening of the week and Sunday are truly astonishing. The improprieties of young men and women seen in groups of twos and fours, is made visible to even the casual observer, which makes one wish there was a large and influential body of the Daughters of Zion in the big town of Plymouth. The Salvation Army seems to lead all others in sensationalism and additions. They have large barracks here with a fine band, and draw large congregations. However deficient of evidence other places may be as to the fulfillment of Christ's prediction relative to the condition of the world, as the signs of his coming are made visible, there is enough here.

There are nine sisters here and two brethren. Most of the latter are on the western side of life. Sr. Downes is eighty-seven, is sick and feeble. Her husband died last fall about her age. We have occupied a fair-sized room in a densely populated neighborhood, for a month, advertised, circulated tracts, but very few have honored us with their presence. Had we two active elders that would be ready to bring their physical strength into requisition and would labor for a year in a systematic way, it could be determined by that time as to what might be done. There are hundreds of thousands of people here within a small radius.

If there are brethren within the limits of a district, by conferring with the district president they may work. If not within the limits of a district, such may confer with the missionaries in charge. My permanent address is No. 17 Dawson street, Manchester.

Bro. G. T. Griffiths has not arrived yet. I am not a strong advocate for outdoor preaching, but if nothing better can be done better do that than do nothing. But for my part, in that position, I shall do my best to avoid useless cavil. A public speaker is under no obligation to answer questions that may be foreign to the subject on which he treats. In justice to himself he should have if possi-

ble, his audience under some restraint. Fair-minded persons will generally respect one who tries to respect others and himself. We should not allow cavillers to get advantage over us if it is possible to avoid it.

It is barely possible that my esteemed brother, Henry Hoole, of Sheffield, may in his next letter, inform the *Herald* as to a five miles walk, how he got left in trying to walk the old man down, etc. I "sorter" think he forgot that little item.

I would like to hear from the brother in Iowa, who came to England last year, having a brother between Sheffield and Clay Cross. I wrote to said brother, but he did not respond. I have mislaid his address and that of his brother. In bonds,

JAMES CAFFALL.

WEBB CITY, Mo., May 28.

Editors Herald:—I inclose you a few names for sample copies of the *Herald*. I am at this place, about ready to go to Wentworth for a week or so. From there I go to Springfield to commence work with Bro. Sparling in a tent. I will work in that country through the tenting season. I did intend coming to Iowa this summer. Bro. I. N. White received a letter from Bro. W. R. Pickering offering to buy a tent if he could get an elder to help Bro. Sparling. Bro. White has seen fit to send me to assist. I appreciate this position, for I am made to believe that if we have the united prayers of the Saints and all live as becomes "Saints of God" we will do a great work. This "little stone" is a marvel indeed and must not be trifled with.

Here I met dear old Bro. George Montague on his way southward. I had a nice talk with him, about the gospel and in connection, his dear children on the far-away South Sea Islands. My acquaintance with him causes me to love him dearly. Bro. White left for Eldorado Springs to-day.

There is a debate going on near here. Our representatives, Brn. C. R. Duncan and H. H. Robinson; our opponent's name is S. W. Motley, a nonorganization man. So far it is in our favor.

Yours in the faith,

W. C. CATHER.

WEBB CITY, Mo., May 21.

Editors Herald:—The work is rolling on in Southwestern Missouri. Generally speaking the field is ripe and ready for harvesting, but the laborers are few. Most all of the conference appointees are in the field, wielding the weapon (the Bible) that is proving fatal to sectarianism.

For some time past the excitement has been running high at Blendville, but now the great battle is over, and, as the Baptist minister, Bro. Carlin, has said, "The victory is won." But the Latter Day Saints and outsiders think that Bro. Carlin's "insinuating slush" fell without effect on the intelligent minds present. The debate has resulted in good. It has been the means of opening the eyes of some to see the truth. Some are troubling the waters every few days, and last Sunday Srs. Edith King and Maud Lancaster came into the kingdom, who, if faithful, will be an honor to the cause. The time is now at

hand when the "upper tens" of society are accepting God's everlasting truth and Satan can no longer argue that the Latter Day Saints' Church is composed of drones and the weak-minded class of humanity. But as a rule we notice that it takes men and women of intelligence to comprehend the fundamental truths of the gospel and live in humble submission to the commandments of God.

Another debate commences at Prosperity next Saturday, May 25, between Bro. C. R. Duncan and a Rev. Motley, a nonorganization man. The gospel ball is rolling as it never rolled before and the prospects look bright for a large ingathering.

I am still in the faith and my greatest desire is to unfold the gospel banner to all that know not God. In bonds,

ARTHUR M. BAKER.

KEB, Iowa, May 22.

Editors Herald.—It is with a degree of pleasure I pen these few lines to the *Herald*, our weekly treasure boat that comes laden with the precious truths of God's people and of the gospel. My heart swells with joy this morning as I think of the grandeur of this latter-day work and of its progress throughout the land. I pray that God will bless his people and give them strength to overcome; for it is written, "To him that overcometh will I grant to sit with me in my throne even as I also overcame, and am set down with my Father in his throne."—Rev. 3: 21. My hope is growing larger, and my faith stronger, and my love for Christ and his gospel is on the increase. My desire is to progress and become a faithful worker. There is a branch here and there are quite a number who are striving in their weakness to be humble and faithful. May our heavenly Father help each one that we may always strive to do that which is right and pleasing in his sight. The Saints have lately erected a house of worship. The building is 38x24 and was put up at a cost of about three hundred and fifty dollars. The most of the carpenter work was done by the brethren. Others have helped us in different ways for which we feel thankful. The sisters have also helped in furnishing blinds, carpet for stand, stain and varnish, also velvet for pulpit; and are talking of doing more. We thank God that he has blessed us thus far and enabled us to erect a building that we needed so much. We have burdened ourselves with quite a big debt and I take the liberty to ask the Saints to pray for us that the way may open up for us to meet our bills as they become due. We have a noble band of sisters in this place. Though poor in this world's goods they are rich in the gospel. They have their weekly Prayer Union and their monthly Daughters of Zion meetings, and from what I hear are blessed to a great degree by the Holy Spirit. Elder John R. Evans has been here and in the vicinity for about two weeks, working for the interests of the Master: and his fatherly advice and good, sound reasoning wins him the affection of all honest-hearted people. Last night we had the pleasure of listening to a splendid sermon by Elder T. W. Williams. He called here on

his way home from Illinois where he has been engaged in a debate. Come again, Bro. Williams, and may God's blessings attend you wherever you go. Our local ministry are doing well, preaching at Keb and Ottumwa. I pray that they may be blessed in their efforts to further the gospel and be instruments in God's hands in bringing many honest hearts to a knowledge of the truth. We anticipate a good time at the district conference and at Sunday school association to be held here. All come who can. You will receive a hearty welcome.

Yours in hope,

JOHN BRENNAN.

PHILADELPHIA, Pa., May 28.

Editors Herald.—Having concluded arrangements for setting up the gospel tent in the city of brotherly love, I wish to inform the Saints where they may find us for a time; also to extend an invitation to the ministry who can, when passing this way, lend a helping hand. If possible let us know beforehand and arrangements can be made to utilize the time better than otherwise.

We shall be pleased to have the Presidency to remember us as well as the missionary in charge, and call as soon as convenient. This is the first attempt in tent work in the city. We hope to make a success of it. The tent is located on Second street above Allegheny avenue. Services at eleven a. m., 2:30 and 7:45 p. m. Young people's prayer meeting at 6:30 p. m. each Lord's day; eight p. m. week-nights.

A. H. PARSONS.

KNOX, Ind., May 28.

Editors Herald.—Please say that Elder L. F. Daniel, of Whitestown, Indiana, will attend the Gallen, Michigan, conference, June 9, and labor in the district a month or six weeks. He is a forcible speaker of fine address. Was formerly a Methodist minister for sixteen years and has been with us eight years. His two experiences form a contrast pleasingly illustrated by him, carrying conviction to his hearers of his honesty of purpose and good heart. He has led eight precious souls into the waters of baptism in the last week in this place and is to deliver a memorial address at Crown Point, Indiana, on Thursday.

Brethren, do not fail to keep him busy while in the district. All he wants is an opportunity and he will preach every evening and three times on Sunday.

Elders R. E. and J. A. Grant are scoring a victory in their field and baptizing on the 25th and 26th at Lake Port and Black Creek. Bro. William Davis is carrying on the work at Bell River. Bro. I. P. Baggerly is having interesting meetings near Plainville, Indiana.

I have been assisting Bro. Daniel in this place since the 17th. He had been holding meetings every evening a week before my arrival, and though it is such a busy season, yet our daily services were well attended. I expect to be at the Detroit and Bay City conferences June 9 and 16. Everything is encouraging so far as I hear, in all parts of the mission.

I wish the elders would report promptly to their respective field officers, and all the Saints seize the pen as often as they see an opportunity and urgent demand for preaching in their respective localities and let your presiding officers know how hungry you are and who are really starving to death to hear the word of God. And, I am desirous to hear from all parts of the mission, soon and often, and of the demand for the welfare of the cause we love so dearly; also to hear that every Saint in the mission is doing something, and all they can, to sustain the missionary force. There are eight or ten good elders and preachers in our field who would be in the ministry all the time if they were not detained at home to labor for the support of their wives and little ones. Just think, if all of the Saints would pay in twenty-five cents a month into the hands of the Bishop or his agents and solicitors of every branch, as suggested by Elder R. E. Grant in his recent pastoral letter, what an amount of money would be raised every month! Our ministerial force would be increased very much this very year, and be ready to double by next General Conference, and, you each would have the credit in the Book of Life kept in heaven, how you are indeed helpers together with God in the salvation of the world. Try it, brethren, and see if God will not pour you out a blessing "and rebuke the devourer for your sakes." (See Malachi 3: 10, 11.)

I go to Flint this week. Frost, I guess, has killed all of the fruit in this part of the land. Remember that my mission address is No. 15 Amherst street, Detroit, Michigan.

Hastily,

E. C. BRIGGS.

HILLS, Minnesota, May 27.

Editors Herald.—On my way home from conference I visited our people in Nodaway county, Missouri; preached some, and on Sunday, April 28, I baptized two, man and wife, in the Platte River, Brn. A. Jensen, M. P. and Ole Madison assisting at baptism and confirmation. Those people came from Aalborg, Denmark, last year and while there had read some of our tracts. Since coming to this country they have been further instructed in the work by the above-named brethren and others.

I arrived here on the 29th, and on the 16th of this month left for this mission, arriving at Pipestone on the 17th. There I found Brn. Roberts and Tyson comfortably located at Bro. Henderson's. Together we held a few meetings, but interest did not seem sufficient to justify our continuing further at present, so we left, Bro. Roberts going to Minneapolis, and Bro. Tyson and I coming to this place. We came here on the 21st. Next day Bro. Midgorden secured the town hall and we commenced meetings the same evening and continued till last night. This is the same hall that was closed against me last fall. Attendance was good considering that this is but a small town, and I think some are interested in our doctrine. Great credit is due Bro. Midgorden for his efforts to get the work before the people here.

Yesterday we baptized Bro. Midgorden's

wife, his oldest son, and Anton Hynden, a young man who has been working for Bro. M. for some time. A goodly portion of the Spirit attended their confirmation, testifying to the future usefulness of these young men, providing they continue faithful.

To-day we leave for Salem, South Dakota, expecting to labor in that vicinity for some time. Saints scattered in Southwestern Minnesota and South Dakota will confer a favor upon us by informing us of their whereabouts and the prospects for laboring in their respective localities. Letters in care of A. F. Henderson, Pipestone, or O. H. Midgorden, Hills, Rock county, Minnesota, will reach us any time.

Yours for the work,
PETER ANDERSON.

CANBORO, Mich., May 25.

Editors Herald:—For the last twenty days Joseph Musser, of Beaverton, Michigan, has been zealously at work in our district trying to tear down the gospel work, telling the people the Book of Mormon and Doctrine and Covenants were trash, and that Joseph Smith was an impostor, while the Reorganized Church was nothing more nor less than Utah Mormonism in disguise.

He entered our field at Bell River and in company with some Methodist preachers began his tirade of abuse, telling his hearers that Latter Day Saint preachers were afraid of him, and that he always annihilated the doctrine wherever he went. It was only a few days until I received a letter from Mr. Harrison asking me to come and defend our doctrine. I accordingly went and on my arrival found that Musser had gone to Fargo. Elder William Davis also hearing there was a wolf in the field hastened to the locality, but arrived too late to get a peep at him. We announced two lectures, then went and saw those Methodist preachers and told them what we were there for, and that we would expect them to come and defend what they had said and sanctioned a few nights before. Only one came however, and when he saw how we unraveled their twaddle he concluded the only way was for him to run a bluff by challenging me to discussion and then present such unfair propositions that I would not meet him, and thus get an opportunity to tell the people I had backed out. Unfortunately for him I saw his scheme and told him to formulate his propositions in writing, set his time, and then read it to the audience. He accordingly did so, and notwithstanding they were as one-sided as a jug handle, I told him I would meet him just the same.

Poor fellow! He had set a trap for me, and got caught himself. He wiggled and twisted and tried to hunt his way out, but the people held him to his agreement. When he saw there was no possible chance to get out fairly he dived into a hole like a prairie wolf by telling the people he would not debate at all, leaving them to conjecture for themselves, while I went to work and plugged the hole up; and if he ever gets out it will be when he has burrowed another way.

When we got through with our lectures the people thought more of the doctrine than be-

fore Musser came there. A card from J. A. Grant informed me that Musser had begun to lecture against us at Fargo, and when he arose to reply at the close of the lecture, the Methodist pastor (England by name), forbade him having a word to say, as it was in his church, thus placing Musser behind exclusive walls. Bro. Grant announced that he would reply the Thursday and Friday nights following at the Frenchtown schoolhouse, about two miles from there. Musser and the Methodist concluded that was their time to go to the Teets schoolhouse—while Elder Grant was busy filling his appointments at Frenchtown, and accordingly gave out their lectures, supposing their way was clear before them.

By this time I had got over in that vicinity, leaving Bro. Davis to continue the meetings at Bell River, and awaited Musser's arrival. The time came, and the house was packed at an early hour. Musser started off as usual with his sickening trash, misreading the books, breaking sentences in the middle, and would wind up with a challenge for anyone to correct it if they could. Of course he did not know I was there until I arose and told him I accepted his challenge, and would meet him on his own proposition. He seemed surprised to think I was there, and at the close of his lecture I arose and told the people to just keep their seats, and I would reply to what they had heard, then offered Musser the chair I had occupied during his lecture, and to my surprise and the surprise of those present, he utterly refused to meet me, either in private or public, or to even stay and hear my reply. The chairman tried to prevail on him to stay; but, no sir; he had lied, and he knew it. So seizing his hat and coat he fled amid the scoffs and jeers of the audience. I replied to his slang, and showed the people just how he had misread our books, and when they saw what he had done they seemed better satisfied with the doctrine than ever.

During all this time the Methodists had been in hot chase after us to assist Musser. I concluded to give them a problem to solve while they stopped to cool off, so I gave out that I would deliver a lecture on Methodist doctrine, and when the time came hundreds were present. I showed them from their own Discipline that they worshiped a "God" that had no "body or parts;" that they believed, "that Christ had come to earth to reconcile that kind of a thing to man;" that, "matrimony was not a sacrament of the gospel," according to their Discipline, and then opened the door of their menagerie with the key, ("Crimes of Preachers,") and placed on exhibition one hundred and sixty-eight Methodist preachers, professed scoundrels, that had either committed adultery, rape, theft, or murder, and had managed to escape with some other man's wife, or else been sent to prison—all in the short space of seven years. Disciples had also taken an active part with Musser and the Methodists and needed touching up, so they got it. They had forgotten during their unrighteous zeal that the cesspool of their iniquity was full to the very brim, and with a single touch would rush upon them like the flood at Johnstown. I lectured for two hours with splendid liberty,

but didn't hear many "amens" coming from either Methodists or Disciples.

At the close of the lecture I gave way and told the audience if there was a man there that thought he could disprove what I had set forth to come to the stand and do so and I would sit down like a gentleman and listen to him. But no one came. I told them I would give ten dollars each for every preacher in Michigan belonging to the Reorganized Church that had run away with another man's wife; but thus far have had no applications. Poor fellows! They thought I knew as little about them as they did about Joseph Smith. One old Disciple whined out that if Grant continued to proceed against other churches with the mistakes of their preachers it would completely destroy their influence. "Let them go down then!" said another. They could begin to see by this time that if human "character" had anything to do with doctrine, theirs was a failure long ago.

Of course, Mr. Editors, this was a special effort in behalf of Methodist and Disciple preachers, as they had been following us for two years, like the damsel did Paul of old, crying out, "These are the servants of Joe Smith;" polygamy;" "Mormon;" "delusion;" etc.; until I concluded to lift the curtain from off the dark vale and show them and the world that among all the downright dead beat preachers Methodists took the lead,—not a crime known among men that they were not guilty of.

Several of the Methodist people shook hands with me at the close of the lecture and said that was truth just the same. The Methodist pastor that refused Bro. J. A. Grant the privilege of replying to Musser in his church, is in quite a dilemma, and claims I have nearly broken up his class. Musser has lost his influence among thinking people (that is if he ever had any), while the good old "banner" of the "gospel" is waving triumphantly over the field; "Babylon" is crumbling, and "Israel" goes on.

Bro. Grant is to trouble the waters with candidates, while I had to come home to look after some money that was stolen from a register. I think I have the thief located.

In gospel bonds,
R. E. GRANT.

PHILADELPHIA, Pa., May 21.

Editors Herald:—When last I wrote I was about to go to Fiskville, Rhode Island. Well, I went there and held meetings throughout the week, then went to Woodville, but through some misunderstanding did not meet Bro. Toombs who was to be there. In the evening I attended the Sunday school concert in Providence which was very nice and all seemed to enjoy it. April 20 found me in Brockton, ready for anything that might turn up. I remained there over two Sundays, holding meetings during the week with no visible results; but who can tell what may happen?

Sunday, May 5, I met with the Cranston Saints and Thursday preached at Fiskville where we trust in the near future to have a church building of our own. Saturday in company with Bro. Joseph Fenner, a young

man of promise, I left home for the district conference at Boston. Quite a number of the Saints were at the depot in Providence and we were all good natured as Saints should be. The conference was a spiritual one and there were many good resolutions made which we trust may be carried out. The preachers of the conference were Bro. John Smith and the writer. Stormy weather did not prevent many from attending the services. Monday after the morning meeting I went to the medical college with Dr. John Gilbert and listened to an interesting lecture, Bro. Gilbert being the lecturer. On Tuesday evening in company with Bro. Bullard and Sr. Edna Toombs I went to Haverhill, where we were met by Mr. George York, who escorted us to his home, and from there to the Baptist church, where a new font where never yet had man been baptized was waiting for us. Bro. Bullard took charge of the services and the writer immersed Bro. Geo. York and wife and a daughter of Bro. Harvey Thayer. Every kindness was shown us by the good deacon and others. May the Lord bless them! I forgot to mention that Bro. Bullard baptized a noble sister in Boston on Monday evening. We confirmed those baptized and returned to Boston. Thursday night I boarded the train for Fall River and took passage for New York on one of the finest steamers afloat said to have cost one million and a half of dollars. From New York I went to Philadelphia and here I am. I preached to the Saints here yesterday and am now waiting for Bro. Parsons and the tent.

Yours as ever,

G. W. ROBLEY.

OLMITZ, Iowa, May 23.

Editors Herald:—It is now twenty months since I wrote you, but my harp has not hung idly upon the willow all that time; have faithfully improved each opportunity presented to advance the cause of Christ, and every effort to do so was blest of our heavenly Father. Trials and disappointments hard to endure have come to me; but so far, thank God, I have not lost confidence or faith in him or his work, and the ultimate triumph of truth over error, that the reign of peace and righteousness shall be established, that all the faithful in Christ shall receive an ample and full reward for abiding in their gospel covenant.

I wish to confess that I was greatly helped and strengthened during the past conference year by that portion of the word of the Lord which reads, "Yea, verily, thus saith the Lord, unto the elders of the church; continue in steadfastness and faith. Let nothing separate you from each other and the work whereunto you have been called; and I will be with you by my Spirit and presence of power unto the end." I bless God daily for the comfort and enlightenment I have received from the revelation of 1894, and for the witness that he gave me, and the quorum to which I belong of the truthfulness of the same, and on my knees often do ask for grace and humility to do the Father's will.

After returning from the General Conference, at the request of Bro. A. M. Chase, I went to Andover, Missouri, and heard Pro-

fessor Fertig abuse Christians in general and Saints in particular. He boasted much of his ability to *do up any elder*, and throw him over his head in two minutes and a half. I offered to stand for the church in debate, but he would not, so I spoke two evenings with good liberty to a full house in defense of our belief in God and Christ.

I next spent ten days at the Latta schoolhouse, and perhaps I never "made a spoon nor spoiled a horn." The people turned out well considering that it was the busy season of corn planting and we had four rains during the meetings. I still think some will enter the fold there.

Here I am at present writing in the northeastern corner of Lucas county. About a year ago Bro. Wiley Young wrote me to come, as he had the promise of the M. E. Zion church in which to hold meeting. Last February his brother-in-law, J. W. Morton, wrote me to come, and when I informed him of my coming he applied for the use of the M. E. Coal Glen church, the place where he worshiped but was refused it; so I spoke three times in the Zion church, and then the trustees thought it best for me to go to the schoolhouse and I went. Permit me to say: the people and the trustees seemed willing for me to occupy the churches, but Rev. Alfred L. Bates, the minister in charge, was not willing. I do not think I created any excitement, for the people were in a hubbub on my arrival, and have given me a good hearing and fair order has prevailed. The other day the following dialogue took place in a little town near here between a man of the town and a lady of this locality:—

"Have you a Mormon preacher down in your neighborhood?"

"Yes, sir."

"Is he preaching down there?"

"Yes, sir."

"Does anyone go to hear him preach?"

"The schoolhouse is full every night."

"Why don't you raise a mob and run him out?"

"Why, we took him in."

The majority of the church members of this vicinity are Methodists, and a larger part of them profess sanctification and holiness. Many of them seem to be earnest and honest in attempting to serve God. Since I came here I have been cared for wholly by those not of the faith, till Tuesday morning, when I baptized J. W. Morton, and their kindness has been all that I could ask or expect.

Let me recite the following circumstance: Oliver Fluke, evangelist, and another man went to Lucas to preach holiness. They were both members of the M. E., and yet the pastor of that church at Lucas closed his house against them. However, our people opened their house to these men. I want to thank the Saints of Lucas for that kind act, and to exhort all Saints to never miss an opportunity to be kind to the ministers of all churches, for of a truth it is bread cast upon the water. It is a strange thing to me that those professing holiness are loud in declaring, "Behold, I was shapen in iniquity; and in sin did my mother conceive me," while they claim to live without sin and at the

same time continue to comply with the word: "Be fruitful and multiply, and replenish the earth."

I have met the usual prejudice and ignorance of our work that are generally found in all new places. However, I am pleased that friends have been won to the cause and the invitations to "come again" were numerous from professor and outsider. I closed last evening and expect to go to Hiteman tomorrow. I spoke plainly and in simplicity to the people, and thank God for divine aid in the reception of the Holy Spirit.

On duty,

ROBT. M. ELVIN.

OZARK, Mo., May 24.

Editors Herald:—We now have twenty-two members at this place. Bro. Sparling has been with us for two weeks. We could not have the use of any of the churches in town, so Bro. Pickering loaned us lumber to build an arbor in a grove in town, a nice place; but the weather was so cool that we did not have a very large congregation. Bro. Sparling was called home by the sickness of his wife. He baptized three before leaving. Bro. Spurlock was also with us a few days then left for another appointment. Two years ago there was only one member of the church at this place. We hold services on Sunday and prayer meeting during the week.

Your brother,

J. R. WEDLOCK.

Original Articles.

BRANCH, DISTRICT, AND GENERAL RECORDS.

WHAT CAN BE DONE TO MAKE THEM AGREE?

KEEPING of records is one line of church work. It is one of the important things that the Lord has commanded, and it is a sacred duty. There seems to be little or no interest taken on the part of some to ascertain a system so that regularity and exactness may be the result.

In choosing a secretary for branch or district one should be made choice of that will appreciate the situation. Reports from each of the above-named secretaries are required. In the Book of Rules, page 152, you will find valuable instruction:—

It shall be the duty of the several churches composing the Church of Christ to send one or more of their teachers to attend the several conferences, held by the elders of the church, with a list of the names of the several members uniting themselves with the church since the last conference, or send by the hand of some priest, so that a regular list of all the names of the whole church may be kept in a book, by one of the elders, whoever the other elders shall appoint from time to time, and also if any have been expelled from the church, so that their names may be

blotted out of the general church record of names.—D. C. 17:25.

From this explicit order we see that it is necessary for all the branches of the church to make out and send from time to time, or from conference to conference, full and correct reports thereof. And, furthermore, that this law is made obligatory, and is of binding force upon each and every one of said branches, to the intent that a record of all of them may be kept in a regular manner by the general church recorder. For, according to the passage quoted, the object of this reporting—the whole object of it—is the placing in the possession of the church recorder (as quickly as possible) accurate and systematic reports from all parts of the church, said reports being made out for that purpose, and for that purpose alone.

The sending of them to conference is only a primary or preliminary movement for the purpose of insuring their transmission to the appointed recording officer of the church. It is distinctly written that "it shall be the duty of the several churches" to conform to this regulation. And to make certain that this important matter shall be carried out a further regulation requires the providing a sure transit of these valuable documents to their destination, and this by means of certain officers, who shall see that they are regularly conveyed to the various conferences. It is plainly a duty to get them there, and it is intended, doubtless, that if these cannot go in person they shall send the reports.

After reports are in the hands of district officers it devolves upon them to see that the reports are sent to the general church recorder. (See Book of Rules, sec. 174 (a).)

But suppose the district secretary is not present at the conference? In that case if the secretary pro tem. does not send him all the reports and minutes, how can he transfer to the district record the names and items contained on the branch reports?

I can recall instances where the secretary pro tem. failed to do his duty, and of course it made a difference in the records.

1. It is the duty of branch clerks to make a record of all the required items on the branch book and at the proper time make out a complete report for

the branch to approve, and when that is done send it to the district conference.

2. It is then the duty of the district clerk to copy on the district record all the changes that have taken place in each branch.

3. Then, as the law provides, he should send to the general recorder the original branch reports.

When the above method is properly complied with all three records will agree.

I now mention the illegal methods of removing names from branch records. Sometimes at branch meetings charges are preferred against members and they are expelled at the same meeting, without the persons concerned being present, and without any court of elders being called or labor being performed in the effort to correct evils.

The branch simply says, "We withdraw the hand of fellowship." In such instances clerks should not drop the names. I know of a branch where five or six elders hold membership and one of the number got discontented and did not desire to be retained as a member any longer, so wrote a letter to said branch assigning his reason for dissatisfaction and requesting that his name be dropped, which was done. Is that legal? No. And wherein the General Recorder gets exact items he does not drop names; so again records conflict. Each and every clerk should avail himself of the privilege of reading and ascertaining how to record and what to record, how to report and what to report, and come to the front in this line of church work.

In hope of all things being right when we stand before God's tribunal,

Your fellow laborer,

M. R. SCOTT, Jr.,

Sec. Southern Indiana district.

WIRT, Indiana, March 10, 1895.

The foregoing article was sent to me for inspection and amendment, if needed. I approve of the sentiments expressed, for there is need that branch and district clerks should pay more close attention to the matters written of by Bro. Scott.

And they often need the assistance of branch and district presidents, and of the traveling ministry, especially in their supplying the clerks with items of birth, baptism, etc.

Under the head of number two it should be added that when the district clerk sees that present branch reports do not agree in number or otherwise with the preceding reports they should inquire into the matter, either in person or by correspondence, in order obtain corrections in numbers, also in items where errors are seen to exist.

It would be well for each district secretary to keep a minute from conference to conference of how each branch stood at the last report, and then when the next report comes and a discrepancy is seen, call attention to it in the conference. If it can be explained then, that is well; if not, then the report should be returned to the branch officers for correction.

As Church Recorder I find that the majority of reports are more or less imperfect as to numbers; or in the items of when and where born; when, where, and by whom baptized; or when, where, and by whom ordained; and in this correction and in the writing back for corrections, or for the real facts, in this consists the real work in the recording department of this office; namely, in the constant repetition in sending incorrect or incomplete reports.

H. A. STEBBINS.

HIGH PRIESTS.

BY W. W. BLAIR.

THE theory is held by many religionists professing Christianity that there never was but one lawful high priest on earth at a time, that he was, prior to the advent of Christ, the type of Christ and that when Christ the anti-type came, the office of high priest ceased by limitation. This theory has been, and is to-day, advocated by a few among Latter Day Saints; and it is with the purpose of getting at the truth and the right of this matter that I now write.

PRIEST—WHO IS HE?

A proper understanding of the word "priest" will enable the reader to judge wisely as to what and who is a high priest—a chief priest. Both Buck and Webster, say that "the word priest is a contraction of the word presbyter," and is "of the same import with Elder."

Dr. William Smith says:—

The idea of a priesthood connects itself, in all its forms, pure or corrupted, with the con-

sciousness, more or less distinct, of sin. Men feel that they have broken a law. The power above them is holier than they are, and they dare not approach it. They crave for the intervention of some one of whom they can think as likely to be more acceptable than themselves. He must offer up their prayers, thanksgivings, sacrifices. He becomes their representative "in things pertaining to God." He may become also (though this does not always follow) the representative of God to man. The functions of priest and prophet may exist in the same man.—Diet. Bible, p. 763.

The foregoing is doubtless essentially correct, is sufficiently full for my present purpose, and may suffice to remove the mystery that in times past has been thrown around the idea of priesthood, priests, and high priests, showing that these are simply authorized ministers "in things pertaining to God," under whatever dispensation found.

"The Psalmist David speaks of 'Moses and Aaron among his [God's] priests.' Psalms 99: 6. Aaron was the high priest of his order, and Moses held priestly authority over him, and, being the type of Christ (Deut. 18: 18), held the same order of priesthood as did Christ, namely, the Melchisedek, and ministered before the Lord (Ex. 24: 4-8) when Aaron had not yet been invested with the office of high priest in his particular order, as see Leviticus chapters 8, 9, etc. And, added to these facts we find the further one that Jethro, "the priest [not a priest only] of Midian" and "father-in-law" of Moses (Ex. 2: 16; 1), who was also his "maternal uncle" (*Justin Martyr, Apology*, 184), "took a burnt offering and sacrifices for God; and Aaron came and all the elders of Israel, to eat bread [sacramental?] with Moses' father-in-law before God" (Ex. 18: 12); this showing that Aaron and the elders of Israel recognized and honored this "priest of Midian" in his priestly ministrations. And now I add another notable fact, namely, that "the priest of Midian" said to Moses, authoritatively:—

Hearken unto my voice; I will give thee counsel, and God shall be with thee. . . . So Moses hearkened to the voice of his father-in-law, and did all that he said.—Ex. 18: 19, 24.

Jethro was, without successful question, the high priest of Midian, as Moses was the high priest over Aaron and all Israel, and Aaron was the high priest over the Levitical-Aaronic

division of the priesthood. If this position be true, then there were at the least, three high priests living and ministering at the same time, in their respective spheres, and all recognized of God and his people as ministers called and authorized of God.

Abel, Noah, Melchisedek, Abraham, Jacob, Job, Samuel, David, Elijah, and others, officiated as priests with favor before the Lord, for the Lord answered their ministrations with marks of distinguished favor,—and these were not Aaronic priests, but doubtless they were high priests of the order of the Son of God—the order of Melchisedek.

Smith in his *Dictionary of the Bible* says that the New Testament writers "recognize in Christ, the Firstborn, the King, the Anointed, the Representative of the true primeval priesthood after the order of Melchisedek, from which that of Aaron, however necessary for the time, is now seen to have been a deflection."—*Art. Priest*.

Of this high priesthood the Apostle Peter says:—

But ye are a chosen generation, a royal priesthood.—1 Peter 2: 9.

And John the Revelator says of this high priesthood:—

Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God his Father.—Rev. 1: 5, 6.

And the redeemed say of Christ and the high priesthood in Rev. 5: 8-10:—

Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall reign on the earth.

That this high priesthood is continuous and eternal, is further shown in the following:—

Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.—Rev. 20: 6.

In view of the foregoing facts it is fair to conclude that many persons may, at the same time, on the earth, hold the priesthood after "the order of the Son of God"—the Melchisedek, or high priesthood. And in this light intelligent Saints should indorse the statement of Polycrates, bishop of the church at Ephesus, who said:—

John, that rested on the bosom of our Lord, who was a priest that bore the sacerdotal [priestly] plate.—*Eusebius' Eccl. Hist.* Book 5, ch. 24.

Bingham, in his *Antiquities Christian Church*, page 50, says:—

St. Jerome, who will be allowed to speak the sense of the ancients, . . . says that both in the *Old and New Testaments* the *high priests* are an order, the *priests* another, and the Levites another.

And on page 60 Bingham further says:—

Now this is most expressly said by Theodoret, that he [Ignatius] received the gift of the *high priesthood* from the hand of the great Peter.

I now turn to the Book of Mormon for further and conclusive testimony that high priests of the Melchisedek order—"the order of the Son of God"—were numerous in the church of God in all ages, many living and ministering at the same time. Here is what is said by Alma the prophet, seer, and the presiding high priest over the church in "the land of Zarahemla" (Alma 3: 1), set apart and consecrated thereto by his father (Mosiah 13: 6), whose competency to teach truly and wisely should not be questioned by anyone who believes the Book of Mormon to be of divine authenticity:—

And I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people; and those priests were ordained after the order of his Son, in a manner that thereby the people might know in what manner to look forward to his Son for redemption. And this is the manner after which they were ordained: being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such; and thus they have been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this, they might have had as great privilege as their brethren. Or in fine: in the first place they were on the same standing with their brethren; thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the only begotten Son, who was prepared; and thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they also might enter into his rest, this high priesthood being after the order of his Son, which order was from the foundation of the world: or in other words, being without beginning of days or end of years, being pre-

pared from eternity to all eternity, according to his foreknowledge of all things. Now they were ordained after this manner: Being called with a holy calling, and ordained with a holy ordinance, and taking upon them the high priesthood of the holy order, which calling, and ordinance, and high priesthood, is without beginning and end; thus they become high priests forever, after the order of the Son, the only begotten of the Father, who is without beginning of days or end of years, who is full of grace, equity and truth. And thus it is. Amen.

Now as I said concerning the holy order of this high priesthood: there were many who were ordained and became high priests of God; and it was on account of their exceeding faith and repentance, and their righteousness before God, they choosing to repent and work righteousness, rather than to perish; therefore they were called after this holy order, and were sanctified, and their garments were washed white, through the blood of the Lamb. Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin, save it were with abhorrence; and there were many, exceeding great many, who were made pure, and entered into the rest of the Lord their God. And now, my brethren, I would that ye should humble yourselves before God, and bring forth fruit meet for repentance, that ye may also enter into that rest; yea, humble yourselves even as the people in the days of Melchizedek, who was also a high priest after this same order which I have spoken, who also took upon him the high priesthood forever. And it was this same Melchizedek to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one tenth part of all that he possessed. Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, it being a type of his order, or it being his order; and this, that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord.

Now this Melchizedek was a king over the land of Salem; and his people had waxed strong in iniquity and abominations; yea, they had all gone astray: they were full of all manner of wickedness; but Melchizedek having exercised mighty faith, and received the office of the high priesthood, according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father. Now there were many before him, and also there were many afterwards, but none were greater; therefore of him they have more particularly made mention.—Alma 9:6; 10:1, 2.

To the foregoing I add the further fact, that while Alma was high priest over the church in the land of Zarahemla, Ammon was "high priest" in "the land of Jershon" (Alma 16:3), and Giddonah was "high priest" in

"the land of Gideon." (Alma 16:4, 5). Here were three high priests, living and ministering at the same time, in as many different localities.

I now offer more and very conclusive proof that in "the church" of God many high priests served in righteousness at the same time and were approved and blessed of God. The three sons of Alma (who was the son of Alma), who was a presiding high priest as we have seen, were all, at the same time, ministering high priests in "the church" of God, and were named, respectively, Helaman, Shiblon, and Corianton. (Alma 17:1, 5; 18:1, 2; 19:1.) And of their preaching it is said:—

And now it came to pass that the sons of Alma did go forth among the people, to declare the word unto them. And Alma also, himself, could not rest, and he also went forth. Now we shall say no more concerning their preaching, except that they preached the word, and the truth, according to the spirit of prophecy and revelation: and they preached after the holy order of God, by which they were called.—Alma 20:1.

In the above quotation we find Alma and his three sons, all high priests of "the holy order of God," ministering at the same time, and in the same region of country. And that these three sons of Alma were high priests, this text should be conclusive evidence:—

Thus they [the Nephite saints] were led away by Amalickiah to dissensions, notwithstanding the preaching of Helaman and his brethren; yea, notwithstanding their exceeding great care over the church, for they were high priests over the church.—Alma 21:6.

At a period about thirty years after the above occurrence, a great revival and reformation took place, and this is said of it:—

And it came to pass that in this same year, there was exceeding great prosperity in the church, insomuch that there were thousands who did join themselves unto the church, and were baptized unto repentance; and so great was the prosperity of the church, and so many the blessings which were poured out upon the people, that even the high priests and the teachers were themselves astonished beyond measure. And it came to pass that the work of the Lord did prosper unto the baptizing and uniting to the church of God, many souls; yea, even tens of thousands.—Helaman 2:6.

In conclusion, I quote the teachings of Oliver Cowdery relative to the "priests" mentioned in the Book of Mormon, where he says:—

Now, as it is, and very correctly too, Lehi and his sons were blessed with the high priesthood—the Melchisedek priesthood. They

never made any pretense that they were descendants of Aaron, or ever received that priesthood which was conferred upon him by the hand of Moses, at the direction of the Lord.—*Messenger and Advocate*, p. 91.

This teaching of Oliver furnishes an essential explanation of the meaning of the word "priest" found in the Book of Mormon from opening to close, and shows that those priests were called "after the holy order of the Son of God"—"the order of Melchisedek." Oliver was the authorized "spokesman" for Joseph the Seer (2 Nephi 2:3), was the second "apostle" in and to the church (D. C. 16:3), "the second elder" of the church (D. C. 17:1), and was second in authority in teaching and expounding the word of God given to the church. 2 Nephi 2:3, and D. C. 27:1, 2; 29:2. His teachings therefore should be heeded by all called to be Saints.

Joseph the Seer, having been called and appointed of God to be like unto Moses (1 Nephi 2:2, 3; D. C. 27:2; 104:42), being "inspired of the Holy Ghost to lay the foundation" of the church, "and to build it up unto the most holy faith" (D. C. 19:1), and to expound "all Scriptures unto the church;" and having the promise of God that, "it shall be given thee in the very moment what thou shalt speak or write" (D. C. 23:3); also appointed of God to "set in order all the affairs of this church and kingdom" (D. C. 87:5), it is fair to conclude he did this official work well and truly, as the Lord assures us in 2 Nephi 2:2 he would do, saying,

And I will give unto him a commandment, that he shall do none other work, save the work which I shall command him. And I will make him great in mine eyes; for he shall do my work. And he shall be great like unto Moses.

In view of all this, it is safe to say Joseph did the Lord's work when in organizing and setting in order the priesthood, he ordained high priests and taught them their duties. He claimed to organize and set in order "the authorities of the church, agreeable to their respective offices" (*Mill. Star* 15:593), and to do so "according to the order which God had shown to" him (*Mill. Star* 15:643), thus working by the divine "pattern," as did Moses when the Lord said to him, "make all things according to the pattern shewed thee in the mount."—Heb. 8:5; with Ex. 25:40, etc.

David Whitmer, William E. McLellin, and some others resisted and rejected some of the official work of Joseph the Seer (notably the calling and ordaining high priests) and undertook to correct it and set it in order according to their peculiar "opinions" and "convictions." All of these met with discomfiture and defeat in that undertaking, while the Lord vindicated and prospered Joseph the Seer in his official teachings and ministrations as he promised to do, and that, too, in a most wonderful manner, as church history fully proves.

MATTHEW 24: 14.

AND this gospel of the kingdom shall be preached in all the world for a witness to all nations; then shall the end come.—Matt. 24: 14.

It is no doubt true that the above passage of scripture has been the basis of a sermon or sermons by every elder in the Reorganized Church, and perhaps may be considered of little importance at so late a day; but I claim forbearance just this once.

What constitutes a witness? a chosen witness for Christ? Others may answer the question to suit themselves; but we propose to answer it in this paper as we pass along in a manner acceptable to God and the church to which we belong. For we have no wish to speak or write anything that will not be acceptable and at the same time instruct both the writer and the reader, as the elders are edified when speaking to their respective congregations, so is the writer when the Spirit indites the matter in hand. Now, the question is once more asked, What is a witness? We certainly witness many things every day, of one kind or another, whether of importance or not. Some things pass from the mind as soon as seen, others again are attractive and call forth more attention. Again, we may witness something that may cause us to be called up before the court, before a judge and jury, then we become witnesses of importance. How so? Because, before we are allowed to be a witness, we are sworn to tell the truth, the whole truth, and nothing but the truth; we could not testify, no matter how much we knew, unless we are sworn. So we see that even in earthly matters there must be a qualification to make the testimony

of any value. Now to the Savior's words:—

This gospel of the kingdom shall be preached in all the world for a witness unto all nations.

But when? Answer: After the apostles had received that power that would make them witnesses;

After that the Holy Ghost is come upon you: . . . ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth.

In temporal or earthly courts the oath gives the power but in Christ's kingdom the Holy Spirit is the power. It makes men ambassadors for Christ, and without the Spirit no man is qualified to preach the gospel. In the case of Peter and John and the miracle at the beautiful gate, the chief priest and the rulers brought them before them, and commanded them not to preach in the name of Jesus Christ, and even threatened them. But, Peter and John were not to be frightened. God was greater than the high priest. So they continued to preach and were finally arraigned once more, and they were asked if they were not forbidden to preach in the name of Jesus, and went so far as to counsel together to slay them.

What Gamaliel had to say in defence of the apostles might have had something to do in saving the lives of the apostles, but the apostles' reason was the grandest of all. In the fourth chapter of Acts the statement is made, and this is it:—

Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, for we cannot but speak the things which we have seen and heard.—Acts 4: 19, 20.

After the second arrest, when the question was asked if they had not been commanded not to preach in that name, Peter answered:—

We ought to obey God rather than men.

He then offers the strongest reasons he possesses why they should preach in that name. That it was:—

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and Savior, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.—Acts 5: 30-32.

Here, then, is in reality the power and authority of a minister of the true gospel, and that makes him a witness. But how ridiculous the idea of those rulers charging the apostles with bringing the blood of Christ upon

them, when they had of their own choice offered to bear the blame and suffer the consequences of the crucifixion by saying, "His blood be upon us, and upon our children." When Pilate was willing to release him, and now to state that these apostles were determined to bring his blood upon them! No wonder they were cut to the heart, and could the apostles have been intimidated by the arrest and threats of those men they would have been recreant to God and the trust committed to them. They had been told by their Master that in the world they should have tribulation, and when it came they were prepared for it, in him they should have peace.

They were not long waiting for the tribulation and persecution, and some of them even death itself. But the Comforter was more than a match for all their enemies could do; it has been the comforter of all the servants of God from the earliest history of God's people, as well as a witness, from Abel to the present day. And if this gospel is to be preached in all the world for a witness unto all people, it will be preached by a people who will be led by the Spirit of God, a people prepared to receive revelation from to day, as the necessities of the case require, and who will preach it in the wisdom of God and not of men, in demonstration of the Spirit and with power, and not according to the precepts of men, creeds, or disciplines. Every man and woman born of God has the witness in themselves, for the Spirit beareth witness with our spirit that we are the children of God, for that is the seal of our adoption, the earnest of our inheritance. And again, no man can say that Jesus is the Christ but by the Holy Ghost, a direct revelation from God, as in the case of Peter, when the answer from the Savior to him was that flesh and blood did not reveal it to him, but God had revealed it to him, as the outpouring of the Spirit was a witness to Peter and the others with him on Pentecost Day, so it enabled Peter to be a witness to the multitude gathered together to see and hear the wonderful things that were manifested there at that time, and enabled him to refer to the old prophets and to the Psalms of David, men who had been witnesses for

Christ, and in whom the Pharisees and others profess to believe, but who Stephen said had but recently been his betrayers and murderers. These holy men of old spoke as they were moved by the same Holy Spirit that rested upon the disciples on Pentecost and certainly would witness to the same truths. Neither can the gospel be preached in truth without the inspiring power of God's Holy Spirit; as the seal of this government must be stamped upon that which makes a man a true representative of this government, so must the seal of heaven be visible in Christ's ministers when they preach this gospel of the kingdom, or their preaching is vain, and they more apt to build with wood, hay, and stubble, than with anything else. Paul tells us that it never entered the heart of man to conceive the things that God hath prepared for them that love him; only as the Spirit reveals such things can we be assured. But one would think, to hear some of our neighbors express themselves, that they know all about it. From the way they describe heaven, it would seem they had been there and brought back with them a map of the whole thing; thrones, harps, and palms, and were now prepared to insure a through ticket on the terms they offer.

O, that God may help each one to strive for the Spirit, which alone can insure us a part in the first resurrection. If we secure that, all else is secure; for if the Spirit of him that raised up Jesus from the dead, dwell in you, now, here, every day, not merely on Sunday when we meet together for worship but all the time, holding the plow, at the anvil, behind the counter, or in any of the avocations in life; and if such is our happy condition when the spirit and body dissolve their connections, then we may be sure we shall be quickened by that same Spirit that raised up Christ from the dead, and each one may be sure that it is the only guarantee of life eternal. The witness of the Spirit constitutes us witnesses for Christ and by it will the gospel be preached for a witness to all nations, and the absence of that Spirit will be a bar to every attempt to preach the gospel as Christ and his apostles did either in Jerusalem, in Judea, or in Samaria,

or on this continent as described in the New Testament, or Book of Mormon.

What a joy there is in every heart that feels the Spirit of God moving us onward, upward, a Comforter truly, truly.

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.—John 16: 33.

T. F. STAFFORD.

LEWISTON, Illinois.

MAGEE AND WILLIAMS DEBATE.

THE debate lasted six nights of two hours each, the speeches being of thirty minutes duration, commencing on Monday evening, May 13. It was held in the Christian church, which, it is said, will seat about six hundred. Three nights were devoted to each proposition. Elder Samuel Magee, of the Christian Church, affirmed the following proposition:—

Is the church of which I, Samuel Magee, am a member, the Church of Christ, and identical in faith, organization, teaching, ordinances, worship, and practice, with the Church of Christ as left perfected by the apostles.

Elder T. W. Williams, of Council Bluffs, Iowa, affirmed the following:—

Is the obedient Christian of the present time entitled to the operation of the Holy Spirit the same as in the apostolic age.

The attendance was unusually large, and the attention and interest unusually good. The house was literally packed—both seating and standing room—except the first night, when, I think, the seats were about all occupied.

Elder Magee is a very ready talker, and, it is said, has received a liberal education. He has evidently been regarded by his people as a champion, also by some others. He felt the necessity of leaving the propositions and catering to the supposed prejudices and ignorance of the people, occasionally, but upon the whole, was fairer and freer from the despicable business of mud-slinging than our opponents usually are. How much credit he is entitled to for this is a question which I shall not attempt to settle, as the surroundings were somewhat peculiar.

The debate was a success. Bro. Williams acquitted himself as a servant of Christ, which he certainly is; and with the benefit which will result from added experiences and

proper reflection upon efforts made, he will become an advocate of truth and right whom no devotee of error will be safe in meeting; provided, of course, that humility of heart and trust in God shall continue.

By invitation of Rev. Ballou, of the Methodist Church, Bro. Williams addressed a well-filled house on Sunday night. It was Rev. Ballou's own appointment in his own church, but he gave way in favor of Bro. Williams. A good impression was made.

Bro. Sherman and family are the only Latter Day Saints residing in Blandinsville, Illinois, (where the debate was held,) I believe. They did their part nobly and cheerfully. Brn. Solomon, Don, and Fred Salisbury, with some others from the Pilot Grove branch, came to the rescue nobly in providing for the expenses of Bro. Williams and Bro. James McKiernan.

The beginning of what resulted in arrangements for this debate was a talk between Bro. R. Sherman and Elder Magee. The arrangements for it were made afterwards by Bro. McKiernan, so far as our side is concerned, and they were made wisely and well. The missionaries in charge were then called upon to furnish a man, etc., and they tried to do their part, and they feel well satisfied with their choice. May the good work move on.

Your brother,

J. R. LAMBERT.

BLANDINSVILLE, Illinois, May, 1895.

Sunday School Associations.

CONVENTION NOTICES.

The Southern Michigan and Northern Indiana district Sunday school association will convene at Galien, Friday, June 7, 1895. Secretaries of schools, please send your reports to E. A. Blakeslee, Galien, Michigan, also have delegates on hand Friday morning. An interesting program will be rendered in the evening. Let all strive to make it so.

STARR CORLESS, Supt.

The Northern Michigan district Sunday school association will convene at West Bay City, Friday, June 14, at 2:30. Will all the schools that have not yet reported do so to me, so that I may have time to correct them if necessary.

H. J. BADDER.

ALPENA, Michigan.

ADDRESSES.

Gomer R. Wells, General Post Office, Sydney, N. S. W., Australia.
James Kemp, Conifer, Jefferson Co., Colo.
E. L. Kelley, Bishop, Lamoni, Iowa.

Miscellaneous Department.

FIFTH QUORUM OF ELDERS.

We are now entering upon a new conference year, and with it will come new experiences and difficulties to contend with. We feel to urge you to active and persistent effort. It seems to be the intent of the quorum to have members only who can consistently declare the whole counsel of Heaven, and hence the resolution that those who use tobacco will be dropped from the quorum at the General Conference in 1896 (there are six or eight in the quorum who use tobacco); and also those who do not report labor done for two years will be dropped from quorum list unless a good reason is given for not laboring. We learn from the quorum books that during the past year nine of our number did not report at all; twenty-four did not report a sermon. This makes thirty-three who did not help the quorum report. Sixty-three elders preached 3,500 sermons and baptized 247. There were thirty-seven who paid no dues. So, brethren, you see about two thirds of our number have done the work that goes to make up our annual report. We cannot say whether this could have been otherwise or not; you must answer that for yourselves. You who have reported labor strive to do more, and you who have not preached, strive to the very best of your ability, and if an opportunity does not present itself, push out and make one. With our Father's help we can do much.

If any of you should change your permanent address notify the secretary and president at once. This quorum work is our Father's way of doing, and he always has regard for his own work.

If there should be any member who has no elder's diary, write to D. W. Wight, Ridgeway, Missouri, and he will send you one at quorum expense, as we want you to be sure to keep a record of your labors.

Presidency, { J. H. WELLS, Courts, Mont.,
T. J. BELL, Lamoni, Iowa,
F. M. WELD, Lamoni, Iowa.

D. W. WIGHT, Sec., Ridgeway, Missouri.

Attention of the Fifth Quorum of Elders is called to the following resolutions passed by the quorum at the recent session of conference:—

"Resolved, that no elder who uses tobacco in any form be eligible to membership in this quorum.

"Resolved, that the members of the quorum be notified through the *Herald* of the resolution passed at this session regarding the use of tobacco, and that all members using tobacco will be dropped from the quorum at the session of 1896."

D. W. WIGHT, Sec.

NIAGARA FALLS REUNION.

JUNE 29—TO JULY 7.

The Latter Day Saints of Canada have made arrangements to hold a reunion at this far-famed pleasure resort. Arrangements have been made with the M. C. R. R.; G. T. R. R., and C. P. R. R. for cheap rates over

said railways. There is no fixed rate for board, but all will be expected to contribute a small amount for board. We expect some of the leading American elders to be present, and a large gathering of Saints. All coming please notify William Place, Niagara Falls, Ontario.

Would you hear the gospel preached in purity, see the awe-inspiring Niagara River, gaze upon the wild, splendid leap of the tremendous Falls; listen to the deafening roar of the "Cave of the Winds;" watch the awful splendor of the dashing, foaming, magnificent rapids; look at that vortex of death,—"the Whirlpool;" visit the historic battlegrounds of "Lundy's Lane" and "Queenstown Heights"—Brock's last battle, and have a soul-reviving time, come to the Latter Day Saints' Niagara Falls' reunion, June 29 to July 8.

{ J. H. LAKE, Pres.
{ R. C. EVANS, Sec.

CONFERENCE NOTICES.

Conference will convene with the Farmington branch at the temple near Farmington, Kentucky, July 27 and 28. The reunion, beginning the 29th, will be held in connection with the conference. Come all who can.

ALBERT SNOW, Clerk.

The Northern Michigan district conference will convene at West Bay City, June 15, 1895. Inasmuch as the Saints of this branch are all poor in this world's goods, and hardly able to sustain the conference, it would be well if those attending would bring their baskets along, if situated so they can, and thus assist them what they can.

J. H. PETERS, Pres.

The conference of the Independence, Missouri, district will convene June 8 and 9 at the Kansas City, Missouri, chapel, No. 2423 Wabash avenue. Branch officers and the ministry, please take notice and have your reports all properly sent in. We hope for a good representation of the members and ministry present. The election of officers takes place at this conference.

R. MAY, Pres.

BORN.

WALDRIP.—Neata Pearl was born May 6, 1895, in St. Joseph, Missouri, to Bro. Darwin and Sr. Lillie Waldrip. This darling bud was blessed at the social meeting of the St. Joseph branch, May 26, 1895, by Elders J. M. Terry and R. A. Marchant. We truly felt in the blessing that "of such is the heavenly kingdom."

GRAY.—At Turner, Missouri, Earnest Jewell, son of Bro. and Sr. S. N. Gray, aged 8 years and 1 month.

DIED.

PENNEY.—At her home near Tabor, Iowa, Mrs. Lou Penney, aged 51 years, 6 months, and 29 days. She was born October 20, 1843, in Meigs county, Ohio. Married to Mr. John Penney March 27, 1887. She was not a member of the church but a firm believer in the gospel, but had neglected to obey. She called for the elders to administer to her, after which she rested peacefully so far as

her future condition was concerned, and bore up under her sufferings patiently. Before passing away, she had a bright vision of the future, and beheld the blessed condition of those who accept the gospel in this life, and live it faithfully, so as to obtain the paradise of God; they were happy indeed. The condition of those who had not obeyed in this life was not so glorious; but those who had done good and lived honorably and uprightly in this world, dying in the faith of the gospel, were happy in the thought that the mercy of God as revealed in the gospel, would reach them, and that his justice would bring them to praise his holy name, in the mansions prepared according to his divine purpose. She selected Matthew 24:44 as a text for her funeral sermon. She was beloved by all who knew her, ever ready to lend a helping hand to all; a dutiful daughter, a loving sister, a true and affectionate wife. Thus she passed away with a bright hope, having the assurance that her God, as a loving Father, had made rich provisions for her. Funeral sermon by Elder Henry Kemp to a very large attendance of mourners and friends. She leaves her husband, mother, sister, and a host of relatives and friends to mourn.

NOSKER.—At her residence, near Shelburn, Oregon, on Monday, April 15, 1895, Mrs. Mary E. Nosker, aged 50 years, 7 months, and 28 days. Mrs. Nosker was born in Pennsylvania, in Dauphin county, was married to Wm. Nosker, February 23, 1862. She lived a devoted Christian life for twenty years.

The *Medical Record* says that "the nervous system requires complete rest after blows caused by sorrow. Recent medical observations show that the physical results of depressing emotions are similar to those caused by bodily accidents, fatigue, chill, partial starvation, and loss of blood. Birds, moles, and dogs, which apparently died in consequence of capture, and from conditions that correspond in human beings to acute nostalgia and 'broken heart,' were examined after death as to the condition of their internal organs. Nutrition of the tissues had been interfered with and the substance proper of various vital organs had undergone the same kind of degeneration as that brought about by phosphorus or the germs of infectious disease. The poison of grief is more than a name. To urge work, study, travel, the vain search for amusements, is both useless and dangerous. For a time the whole organism is overthrown and temporary seclusion is imperative for proper adjustment."

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San Francisco, California: Red Men's building, 320 Post street, Golden West hall. Preaching at 11 a.m. and 7:30 p.m. Sunday school at 12 m. Sacrament service second Sunday of each month at 12 m. Sister's Prayer Union on Thursday at 2 p.m. C. A. Parkin, President.

Manchester, Saints' Meeting Room, No. 15 Dickirson street, Albert square. Sunday services: Prayer meeting 9:30 a.m.; Preaching at 10:30 a.m. and 6:30 p.m.; Sunday school 2:30 p.m.; district priesthood meeting first Sunday in each month, 12:30 p.m. Band of Hope, Temperance and Improvement Society meeting, Tuesday, 7:30 p.m. Fellowship meeting, Wednesday 8 p.m. James Baty, No. 14 Gordon St., Rusholme, Presiding Elder.

South Salford and Pendleton Mission. Saints' meeting room No. 97 Ellsmere street, Regent road. Sunday services: preaching 6:30 p.m. Sunday school 2:30 p.m. The first and third Monday in each month Band of Hope and Temperance meeting 7:45 p.m. Fellowship meeting Thursday 8 p.m. Bible Reading Friday 8 p.m. S. F. Mather, No. 7 Embden street, Hulme, Elder in charge.

Bradford and Beswick mission; Saints' meeting room, No. 20 Hawke street, Forge lane, Bradford, Manchester. Services Sunday: 6:30 p.m. preaching; Sunday school 2:30 p.m. Fellowship, Thursday 7:30 p.m. Elder Henry Greenwood, No. 9 Scepton street, Queen's road, Manchester, in charge.

Leeds, Saints' meeting room, No. 125 St. Ann's Buildings, Albion street Services Sunday: preaching 10:30 a.m. and 6:30 p.m.; Sunday school 2:30 p.m. William Seekins, No. 14 Hugh's reer, Long road, Presiding Elder.

Faraworth, Saints' meeting room, No. 38a Ellsmere street. Services Sunday, preaching 10:30 a.m. and 6:30 p.m.; Sunday school 2 p.m. Fellowship meeting, Wednesday 7:30 p.m. Band of Hope and Temperance meeting second and fourth Tuesday in each month, 7:30 p.m. Joseph Harper, Southern stree, Little Hulton, Presiding Elder.

Wigan, Saints' meeting room, No. 1 Well St., Birkett Bank. Sunday services 2:30 and 6:30 p.m. William Spargo presiding.

Boston, Massachusetts, No. 67 Warren street, "Roxbury Hall," Roxbury, Boston, Mass.

Peoria, Illinois, Trades Assembly Hall, third floor, No. 123 South Adams street, Sunday school at ten a.m., preaching 11:00 a.m., prayer service at 3:30 p.m. Elder Adam J. Keck, pastor, residence 605 Illinois avenue, second floor.

Council Bluffs, Iowa: Pierce street, three doors west of Glen avenue. Preaching at 10:30 a.m. and 7:30 p.m.; Sunday school at 12 m.; Zion's Religio-Literary Society at 6 p.m. Prayer meeting every Wednesday evening. T. W. Williams, minister.

Chicago, Illinois, Franklin Hall, 70 Adams Street. Sunday school at one p.m., preaching services at 2:30 p.m. Elder F. G. Pitt pastor, No 827 North Halsted Street

Burlington, Iowa, Saints' chapel, corner of Twelfth and Locust streets, Services every Sunday at 11 a.m.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. G. W. Harlow president, 2428 J street.

West Oakland, California: Montana Hall, Adeline Station, Seventh street.

Des Moines, Iowa, Saints' church, corner of Sixteenth and Des Moines streets, East Des Moines. Sunday services: Sunday school 9:45, preaching service at 11 a.m.; social service at 2, young people's meeting at 5:30, preaching at 7:30 p.m. Prayer meeting on Thursdays at 7:30 p.m.

Detroit, Michigan: Lincoln Hall, No. 265 Dix Avenue, near West Boulevard; Elder W. J. Smith, pastor. Sunday services at 7:30 p.m. Pastor's address No. 613 Cavalry Avenue.

Pittsburg, Pennsylvania, 67 Fourth avenue. Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street: preaching at 11 a.m. and 7 p.m., Sunday school at 10 a.m.

Bay City, Michigan, Mission Hall, corner of Monroe and Second streets.

At Lincoln, Nebraska, Temple Hall, corner of Eleventh and M. Streets, every Sunday at 2 p.m.

Farnworth, Saints' Meeting Room, 38a Ellsmere Street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, north of Faraon, (take Jule street car.) Elder J. M. Terry in charge, preaching at eleven a. m. and 7:30 p. m.; social meeting six p. m.; Sunday school 9:30 a. m., D. J. Krahl superintendent. North mission, 11th and Douglass; Sunday school, three p. m.; preaching Tuesday nights. South Park mission; Sunday school 2:30 p. m., G. W. Best, superintendent; preaching on Friday nights. Florence Addition mission; Sunday school ten a. m., Sr. Slummer, superintendent; preaching on Thursday nights. Aspey mission, Thirrd and Doniphan Ave.; preaching every Sunday at 2:30 p. m.

St. Louis, Missouri, No. 2518 Elliott avenue between Benton and Montgomery streets.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church, Meetings every Sunday at 11 a.m. and 7:30 p.m.

Netawaka, Kansas, Saints' Chapel, Church street. Preaching services Sundays 11 a.m. and 7:30 p.m. Social services 2 p.m. Sundays and 7 p.m. Wednesdays.

Los Angeles, California, Knights of Pythias Hall, No. 118 1/2 South Spring street.

San Bernardino, California, corner Fifth and F streets.

THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Thos France 596 NW

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JONAH IN NINEVEH.

H. CLAY TRUMBULL.

In the discussion of the question of the historicity of the book of Jonah, two seemingly grave and weighty objections have been urged, against its genuineness: 1. The seeming lack of a sufficient reason for so unique a miracle. 2. The essential improbability of the instant, reverent held of an entire people to the simple religious message of an unknown visitor from an enemy's country.

In face of these and numerous other arguments against the authenticity of the asserted miracle, it is well to ask if there is anything in the modern disclosures of Assyrian life and history that would seem to render the miraculous element in the story of Jonah more reasonable, and the marvelous effect of his preaching at Nineveh more explicable and natural.

Prominent among the divinities of ancient Assyria was Dagon, a creature, part man, part fish, and which, it is clear from the monuments, was an object of reverent worship. According to the various fragments of Berosus, preserved in later historical writers, the very beginning of civilization in Chaldea and Babylonia was under the direction of a personage, part man, part fish, who came up out of the sea.

His language was articulate and human, and he instructed them in agriculture, in science, and the arts.

Berosus also records that, from time to time ages apart, other beings of like nature with the first great teacher came up out of the sea with fresh instructions for mankind, and that each one of these orators or incarnations marked a new epoch, and the supernatural messengers bore a new name. Such beliefs being current among the Assyrians during all the period to which the Book of Jonah can be ascribed, there is an appreciable reasonableness, or logical consistency of movement, in the asserted miracle and the marvelous success of the fish-ejected Jonah in the Assyrian capital. He could have had no better heralding as a divine messenger.

It would certainly seem to be true that if God desired to impress upon all the people of Nineveh the authenticity of a message from himself, while leaving to them the responsibility of personal choice as to obeying or disregarding his message, he could not have employed a fitter method than by sending that message to them in a way calculated to meet their most reverent and profound conceptions of a divinely authorized messenger. And this divine concession—as it might be called—to the needs and aspirations of a people of limited religious training, would be in accordance with all that we know of God's way of working among men. There is another point in the record of Berosus that has a possible bearing on the story of Jonah at Nineveh. Berosus gives the name of the Assyrian fish-god as "Oannes," while he mentions the name "Odacon" as that of one of the avatars of Oannes. Now as the same Dagon appears frequently in the Assyrian records from their earlier dates, and no trace has been found in them of the name "Oannes" or anything like it, the question suggests itself, Is there in this name Oannes any reference to Jonah, as the supposed manifestation of the fish-god himself? While Oannes is not the precise equivalent of

Jonah, it is a form that might naturally have been employed by Berosus while writing in Greek, if he desired to give an equivalent for Jonah, and if it were a literal fact that a man called "Yonah" had come up out of the very mouth of a fish in the sea, claiming to be a messenger of the great God to the people of Nineveh, and had been accepted by king and people accordingly, is it not possible that Berosus, writing long after the event, would connect the name Jonah with the primal divinity of Nineveh?

A suggestion of the possible relation of Oannes and Jonah was made by Professor F. C. Baur as early as 1837, and it has been many times repeated since then; but the mistake in every case has been that of supposing, or of taking it for granted, that the name Oannes occurs in Assyrian story earlier than the date of Jonah. Hence the attempt has been made to derive Jonah from Oannes instead of Oannes from Jonah, but so far (as I am informed by Prof. Dr. Hilprecht) it has been impossible to identify Oannes with Babylon's Assyrian divinity of the cuneiform inscriptions. On the other hand, the preservation of the name, Jonah, at the ruins of Nineveh would seem to indicate, or to confirm a historic basis for this connection. When Xenophon's army passed the site of Nineveh no trace of the city remained. As soon, however, as modern discoverers unearthed the mound that had for long ages—perhaps from the days of Nineveh's destruction—been known by the name of Neby Yunas they found beneath it the ruined palaces of the kings of Nineveh.

These facts are not in themselves conclusive as to the question of the historicity of the book of Jonah, but surely they ought not to be ignored by scholars who are discussing that question.—*Journal of Biblical Literature, Andover, Vol. 11., Part 1.*

Corner lots on Fleet street, Piccadilly, and other desirable business locations in London are worth \$100,000 a front foot.

The largest bronze statue in the world is that of Peter the Great at St. Petersburg. Its weight is about 1,100 tons.

SMOKING CLERGYMEN.

ONE reason why there are so many victims of the tobacco habit is because so many ministers of religion smoke and chew. They smoke until they have bronchitis, and then the dear people must send them to Europe. [Laughter.] I can name three eminent clergymen who died of cancer in the mouth, an evil caused by tobacco. There has been many a clergyman whose tombstone was all covered up with eulogy, who ought to have had an inscription, "Killed by too much cavendish." Some smoke till the room is blue, their spirits are blue; everything is blue. The clergymen who are indulging in the habit should repent. How can a man preach repentance when he indulges in such a habit? I have known Presbyteries and General Assemblies and General Synods where there was a room set apart for ministers to smoke in. * * There are ministers of religion to-day indulging in narcotics dying by inches, and they don't know what is the matter with them. My experience was that it took ten cigars to make a good sermon. A generous tobacconist of Philadelphia offered to keep me in cigars if I would settle in Philadelphia. But I said to myself, "If I smoke more than I ought now, how much more would I smoke if I had an unlimited supply?" That was twenty years ago. I quit then, once and forever.

I shall not be offensively personal on this subject, for you nearly all use it. You say that God made it, and it is good. Yes, it is good to kill moths, to kill ticks on sheep, to strangle all kind of vermin. You say that God created it for some particular use. Yes, so he did henbane, nux vomica, and copperas, and all those poisons. You say men live to be old who use it. Yes, in the sense that the man lasted well who was pickled. Smokers are turned into smoked livers. . . .

You should advise your children to abstain from it, because the whole medical fraternity of the United States and Great Britain pronounce it the cause of the wide-spread ill health. Drs. Agnew, Hamilton, Woodward—the whole medical fraternity, allopathic, homoeopathic, hydropathic, and eclectic denounce it.

The use of tobacco tends to drunkenness. It creates unnatural thirst. The way that leads down to a

drunkard's grave and to a drunkard's hell is strewn thick with tobacco leaves.—*Talmage.*

ZION'S RELIGIO-LITERARY PROGRAM.

Senior religious department; J. F. McDowell, superintendent, Magnolia, Iowa.

June 2-8.—Music. Reading, 1 Timothy 4. Song. Roll call. (Respond by verse from 1 Timothy 1.) Music. Prayer. Reading. Song. Paper: "Hints upon marital life." Essay: "The social life." Music. Reading. Three brief prayers for grace in daily life. Song. Dismissal.

Junior religious department; David J. Krahl, superintendent, No. 216-218 North Fourth street, St. Joseph, Mo.

June 2-8.—Hymn 1068, Saints' Harp. Prayer. Hymn 1078, Saints' Harp. Fifteen minutes devotional exercises. Recitation, "I am weary," May *Autumn Leaves*. Study, "Book of Mormon Lectures," pages 25-29, in charge of a member. Reading, "My Room," March *Autumn Leaves*. Monthly paper, Brief extracts from church publications for previous month, with comments. Melchisedec priesthood, paper, "Calling and duties of the 'Twelve Traveling High Council.'" Paper, "Calling and duty of the 'Seventy' elders." Recitation. Dismissal.

Senior historical department; F. M. Sheehy, superintendent, 2948 Washington street, Boston, Massachusetts.

June 9-15.—Opening song. Prayer. Biographical sketch of Hernando Cortes. Music. (Instrumental.) Reading from Prescott, volume 3, pages 188 to 194 inclusive; subject, "Reflections." Solo, vocal. An account of the repulse of the Spaniards and their expulsion from the capital. Reading from Prescott, volume 2, pages 326 to 330. Music. Paper on the siege and capture of the Aztec capital. Report of critic. Dismissal.

Junior historical department; Etta M. Hitchcock, superintendent, 2506 Slattery St., St. Louis, Missouri.

June 9-15.—Hymn. Invocation, by a member. Scripture lesson, "Shepherd," ten minutes. Instrumental music. Recitation. Paper, Review. Roll call, "Rejoice." Song. Reading, Jeremiah 17, first seventeen verses. General discussion: "Was not Gideon more 'doubting' than Moses? Was he punished because of his unbelief?" Vocal duet. Business. Queries. Hymn. Dismissal.

Senior temperance department; G. H. Gates, superintendent, No. 9 Pierce street, Providence, Rhode Island.

June 16-22.—Hymn. Invocation. Scripture reading, Habakkuk 2: 1-14. Roll call, quotation on covetousness. Instrumental music. Paper, "The temperate use of wealth." Recitation. Vocal solo. Paper, "Effect of covetousness on character." Instrumental music. Reading. Table talk, "To what extent should the desire for riches be cultivated?" Vocal Duet. Critic's report. Business. Dismissal.

Junior temperance department; R. B. Trowbridge, superintendent, Parsons, Kansas.

June 16-22.—Hymn. Bible lesson, Proverbs sixteenth chapter. Prayer. Music. Three papers, "The first signs of moral weakness." Recitation. Instrumental music. Discussion: "How far is a person justified in risking his own moral safety in trying to reform a friend?" Roll call, name the books of the Bible in order. Short talk. (Chairman of lookout committee.) Song. Benediction.

Senior literary department; Dora Young, superintendent, Dow City, Iowa.

June 23-29.—Prayer. Song. Roll call, response from Pope. Discussion, "Benefits of literary societies." Music. Address, "The woman of the nineteenth century." Sketch, Marie Antoinette. Recitation. Music. Paper, "Roman civilization in the days of Au-

gustus Caesar." Table talk, "Education the only effective means of doing away with pauperism." Music. Dismissal.

Junior literary department; Jessie Cave, superintendent, Lamoni, Iowa.

June 23-29.—Opening song. Address. Song. Recitation. Essay, "One's place in the world." Story from the Book of Mormon. Paper, "Literature of Lehi's descendants." Duet. Roll call, quotation from Josh Billings. Songs. Dismissal.

THE ARENA FOR JUNE, 1895.

The June *Arena* comes as usual full of piquant discussion of alive and up-to-date questions of interest. John Clark Ridpath, the well-known historian, whose United States History has been such a popular success, appears as the frontispiece of the number, and he contributes an interesting article called "An Epoch and book," recalling the condition in the South and the Southwest before the war. The book which is the starting point of his summary of the epoch is Helen H. Gardener's "An Unofficial Patriot." The Editor of the magazine, B. O. Flower, describes a sojourn in Florida, a paper which is copiously illustrated. The author of the "Preston Papers" contributes an interesting article on "Boston Schools and teachers." Solomon Schindler writes about "The First Steps in Nationalism." A writer signing himself an ex-Democrat discusses "Mr. Bland and a New party." E. W. Smith considers the "Laws Governing the Age of Consent." Marcus J. Wright describes "The British House of Commons." A very forcible and striking paper, raising a somewhat peculiar question, is B. O. Flower's trenchant criticism of certain features of the marriage laws, which he claims foster prostitution within the marriage relation. J. K. Miller asks a very pertinent question in a paper called "Are the people of the West Fanatics?" which will probably elicit all sorts of replies. Emil Richter considers certain phases of the industrial problem presented in the Brooklyn trolley strike. Prof. Frank Parsons of the Boston University Law School contributes a very valuable study of the lighting of cities, called "The People's Lamps," in which he makes a strong argument for municipalization of the electric light service on the grounds of economy. An American Girl, who says she has studied art for two years in Paris, asks the question, "Shall Our Young Men Study in Paris?" and concludes that the moral atmosphere of Parisian studios is bad for them. Mrs. Margaret B. Peeke writes on "The Psychic and the Spiritual," and Grace Shaw Duff writes a suggestive bit of fiction called "Two Beasts."

VENTILATION IN THE COW STABLE.

No feature in dairying is more important than ventilation. Do not stable cows where their food is stored. The best stable floor is made of concrete and should be washed often. The stable should be light with plenty of windows, the cattle facing each other. On the roof should be a ventilator that can never be closed. Ventilation by windows should be regulated daily. On entering the stable in the morning open the doors and blow out the impure air the first thing.—*Farm and Home.*

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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No. 24.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, JUNE 12, 1895.

DEPARTMENT THE TEST OF CHARACTER.

AN earnestly devout man is never mistaken for a hypocrite. He means what he says in reference to his religion and his hope of life and salvation, and says it in such a way that he is known to be an honest man. He may mistake what he holds to, but to him it is a reality, and he impresses his sense of right and conviction of truth upon others; so that, though he may mistake in his view, others do not mistake him.

An advocate of the faith honest in himself, gives an opponent credit for honesty, also, until by experience he proves him to be otherwise; and even then, in discussion he will lean toward the side of fair dealing, rather than put his opponent to shame, if it can be avoided.

No advocate of the gospel can afford to disparage his own work and administration by a peevish, fretful, or jealous criticism of a fellow worker; nor will he suffer himself to be led into such course by the improper criticism of associate ministers by others in his presence. The spirit of true courtesy will lead a man to rebuke detraction from a brother ministers work, rather than to listen to it.

No elder in the field, or at home, for that matter, can afford to so conduct himself that the cause he represents and the church may be reproached justly; hence any sort of immorality, or its appearance, is out of harmony with his calling and incompatible with the character he is presumed to bear as a message bearer of the truth as it is in Jesus Christ.

Scandal is sometimes encouraged by ministers, priests and elders being too friendly with the wives, widows, grace

widows, sisters, and daughters among the membership in their respective fields. Conduct of this sort is reprehensible; and any elder, or priest, indulging in it, however innocently or thoughtlessly, should be remonstrated with by the more thoughtful and sober; and when so remonstrated with should at once mend his ways; and if he does not, he is in danger and liable to be silenced and relieved from his appointment.

If a minister in such case becomes angry and tells his careful brethren that it is none of their business, and he will do as he pleases, he is very near to guilt, if not worse, and evinces a spirit not creditable, to use no harsher term. The membership of the church everywhere have an interest in the well-doing of the preachers of the faith, and a right to demand that they shall be men free from just reproach for wrongdoing. In fact like Cæsar's wife, they must not only be innocent of wrongdoing, but "free from suspicion."

"Be ye clean that bear the vessels of the Lord," means much.

THRUST IN YOUR SICKLE.

TO ASSIST in any great and good work is a laudable ambition possessed by the pure, noble, and true everywhere. To assist God in the work of human redemption is the highest honor, and the most ennobling yet extended to man. In this honor all who have a *desire* may share, as we are informed from a revelation to Hyrum Smith, Doctrine and Covenants 10: 2:—

Behold the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is *called of God*, etc.

Here is no provision for a privileged class; all who *desire* can share in the labor and the consequent reward, and the same are called of God.

Happy thought! The *desire* is evidence of your calling and acceptance. We are persuaded, however, that this

has been misunderstood, and this passage has been made to do duty as evidence that men with desire for office are called to the priesthood, and should be ordained. This misunderstanding may cause men to be ordained to office who possess neither qualification nor gift requisite, and result in mortification and discouragement to the party, as well as loss and trouble to the church. That this is a strained construction is evident from the revelation referred to, for after the broad commission to all who have desire, the Lord adds:—

Behold, I *command* you, that you need not suppose that you are called to preach until you are called, etc.—Par. 8.

Then to thrust in your sickle and reap does not necessarily mean preach. All who have *desire* are called to *reap*, but are commanded by the plainest implication not to suppose that they are called to *preach* until they are called. Sickle, then, does not necessarily mean priesthood, but may mean any gift necessary to the accomplishment of a given work. Here allow us to invite attention to the revelation of 1887, Doctrine and Covenants 119: 8.

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work entrusted to all.

Then if you have desire you are called of God; so go forth joyfully, thankfully, into the harvest. Clamor not, nor idly wait for ordination, but thrust in your sickle and reap, using such gifts as you may possess, or God may graciously bestow, glad that you can be a colaborer with God, angels, and holy men; for the field is ripe already for the harvest, and there is opportunity and demand for all. God and the church need not only ministers, but also capitalists, skilled workmen, merchants, farmers, and men of the professions who *desire* to come up unto the work of the Lord; and who will diligently use their gifts to honestly accumulate, and then impart as the law directs.

Such are called of God. Let them

thrust in their sickles and reap while the day lasts, that they may treasure up for their souls everlasting salvation in the kingdom of God.

SPIRITUAL GIFTS.

AMONG other things that are safely within the province of the Spirit, by whom the gifts are bestowed upon mankind, is the giving of prophecy.

Moses was of the opinion, and ardently desired that "all the Lord's people should be prophets" and that the Lord "would put his Spirit upon them."

Aside from the consideration that by the visitation of the Spirit the fact that Jesus is testified of as "the Christ," there remains the supposed office work attaching to the calling of a prophet, that is, the foretelling of the future.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.—John 16:13, 14.

It appears that some have held the idea that to the office of a prophet attached an immediate and perpetual knowledge of whatever was transpiring; in heaven, of the counsels and designs of God touching the earth, and man as an inhabiter of it; of the things of the earth concerning men and things by whom the prophet might be surrounded, and with whom the scenes of his life and his labor should be.

Where this idea originated, is not known, for there is no warrant for it in the history of God's dealings with man, nor in the word of God.

The office work of the Holy Ghost, the Spirit of truth, as stated by the Savior, in the language quoted above, is of itself a refutation of the idea of all prescience being an attribute of the prophet, for the Spirit of truth "shall not speak of himself; but what he shall hear, that shall he speak." The prophet can do no more.

If follows then that while it is within the role of a prophet to declare the things of God, he can do so only as he may hear them first through divine messengers, or from the ministration of the Spirit; then as he shall hear, he may speak. So also in regard to future events. A

prophet does not from what is within himself, his own thoughts, or the movings of his own mind, the whims, imaginings, or dispositions of his own human will, forecast and foretell the events of the future. If he did, then would not only the "spirits of the prophets be subject to the prophets;" but all other of the powers and forces of the universe would be called into subjection to do the bidding of the prophets; and human happenings would hardly be the product of the intervention and direction of one spirit. If, however, a prophet is but to declare what he may be advised of by messenger direct from God, or through the Spirit of truth; it follows that until he is "moved upon by the Holy Ghost," or is commanded to declare, of the things of God, or what is to take place, he is justified in holding his peace, and refraining from prophesying. Whatever may be revealed unto a prophet, that he is justified in declaring as revelation, or the will of God; in other regards he is left to the exercise of the wisdom that may be given to him, and by that teach what is written and has become the accepted word of God unto himself and fellow believers. An objection has been urged against the faith of the church, to the effect that the church is under obligation to accept the words of the Palmyra Seer, or any other occupying that prophet's place, the same as and to be the same as if they were spoken by the Lord.

This objection is based upon a misconception of what was stated in a revelation given April 6, 1830.

Wherefore, meaning the church, thou shalt give heed unto all his words, and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth, in all patience and faith.—D. C. 19:2.

No objection to the latter-day work, ever rested upon a greater misconception, or misconstruction of language than the one referred to. The principle involved in the passage quoted from the revelation is identical with the one stated in John 16:13,

Whatsoever he shall hear, that shall he speak.

That no false expectation was intended to be raised is seen by what is given in the fourteenth verse,

For he shall receive of mine, and shall shew it unto you.

There is nothing on record to show that Joseph Smith himself was impressed with the idea that his word was to be considered as the word of God, unless that word was given him of God to declare unto the church. Nor do we believe that any such notion prevailed to any marked extent among the Saints of the prophet's day; certainly not among those whose speeches and writing we have access to. The idea that the words of the prophet were as the words of God, grew into being after the death of the prophet; and, it is likely that the objection referred to was based upon such afterthought, mischievous as it was. However, no matter whence the idea, it was a mistake and was not, could not have been a proper deduction from the revelation of April 6, 1830, any more than from the words of the Savior seen in John 16:13, 14.

The Lord could not be held responsible for the words of Joseph Smith, either as being their author, or if predictions, to cause them to come true, only when he by divine direction gave him the words he should speak. In such case, the words given would be the words of God, and Joseph Smith would speak them as he *received* them.

It is but a fair conclusion that Joseph Smith, the Seer, held himself in readiness at all times to hear and deliver what might be given him; and that he could only present what should thus be revealed at the will of the Lord; his time and place being at the discretion, pleasure, or will of God; his messages being in no wise dependent upon his own desires, or will. The same is true of every prophet, whatever the age, or time when he lived and served God.

In this prophetic gift, by whomsoever it may be exercised, it must be as in the gift of tongues, knowledge, faith, wisdom, interpretation, and all others, that it is exercised only as the divine wisdom and knowledge of God may decide it to be needful to his work on the earth, and the benefit of the church and the people. If this divine wisdom may not be trusted, and God be acknowledged to know when, where, what, and how he reveals, then men have little faith in him. If the Lord does not know the exigencies of his work, and how best its interests may be conserved by revealing or

withholding those things which a prophet must speak, then man can have but little hope in the Master, or in his management of those affairs appertaining especially to his domain.

WARNING!

By letter from Sr. Nane D. Cooper, Ogden, Utah, we learn that a man representing himself to be a brother of Bro. George S. Lincoln, of San Francisco, is victimizing the Saints through that region, by representing himself to be a brother in the church and securing gifts and loans of money to help him to railway fare from one point to another, where he has, either relatives or a chance to get something to do. He is somewhat crippled, having a club or turned foot. He is going from house to house seeking sympathy and aid. He has already borrowed sums which he promised to pay but has not. Look out for him and do not be imposed upon. The needy are deserving of help, but those who deliberately prey on the good will of the people come under the ban, "The idle and vicious shall not eat the bread of the industrious."

A GOOD TESTIMONIAL.

WHILE attending the Dedication at Blendsville, Missouri, and the district conference, we learned that one of the guard that had held Joseph and Hyrum Smith and their brethren in custody upon the occasion of their arrest at Far West, lived in the little town, so in company with Bro. Stephen Maloney, of Webb City, we visited him and found him a pleasant and intelligent man. Before leaving for home we suggested to Bro. T. W. Chatburn that it would be well to get a statement from Mr. Sebree, for publication in *Herald*. Acting on the suggestion, we received the following from Bro. Chatburn under date of May 21, 1895:—

Editors Herald:—I procured the within statement from Mr. Sebree while at Blendsville, Missouri, he giving it freely and on his own motion; and, as the elders are in need of just such statements in defense of the character of Joseph Smith, I herewith send it for publication.

Statement of Mr. E. S. Sebree; of Blendsville, Missouri, made May 21, 1895.

I was born in Kentucky, in 1816; and came to Missouri in 1835. I was a member of the State Militia that went from Liberty, Clay

county, Missouri, to Far West, in Capt. Moss' company; and was present at the surrender of Joseph Smith and others on the public square in the city of Far West; and was with the detail and went to Liberty with them as guard, where they were placed in jail in the month of November, 1838.

Joseph Smith was, in my opinion, a good man. I never saw or heard anything to the contrary. As for his being a thief, murderer, or a bad, vicious, man, I did not believe it then, nor do I believe it now. He was a fine appearing man, and would compare favorably with any other minister of my acquaintance. I never heard anything of the doctrine of polygamy. It was not talked of, nor heard of, to my knowledge; and the Latter Day Saints, as a class, in my opinion, was as virtuous a class of people as I ever saw; not a taint of suspicion of any kind did I ever hear against any of them, so far as prostitution was concerned.

I do not belong to any church; and have no motive in making this statement only that the truth may be known; neither am I prejudiced in favor of the Latter Day Saints; for I was a pro-slavery man, and naturally opposed to the free soil ideas of the Latter Day Saints; which in my opinion was the cause of their expulsion from the State of Missouri.

Signed, E. S. SEBREE.

Hearing the above conversation, we are witnesses.

Signed, T. W. CHATBURN.
R. M. MALONEY.
L. W. MABERRY.

THE GOSPEL VS. THEORY, SPECULATION.

THE best, most reliable antidote and remedy for Faith-Cure philosophy, Health-Science, Theosophy, and the like, is the preaching of the gospel, pure and simple. Indeed, the gospel is the moral touch-stone in the religious field, under the touch of which truths, wherever found, are crystallized and made to do duty in the Lord's service. He who in the spirit of devotion which should characterize the minister for Christ, preaches the gospel, not only protects himself from the cheap theories taught as precepts, but will greatly help others to keep out of their wildering meshes.

Dr. Elliott Coues, has said this of Theosophists and Theosophy:—

First, those who wish it can remain fools; secondly, let them get unfooled if they can; and, third, turn fakirs if they must! I have investigated the question of theosophy, both in psychological and ethical aspects, and the conclusion I have reached is, it is a vile, wicked humbug.

This is of course strong language; but as the American branch of theosophists have cut loose from their eastern, or Asiatic compeers and predecessors, under the plea that there was

need of and prospects for higher development if the American theosophists were free from the apathetic indolence of the eastern wing, it follows that the whole affair is but the human striving after the infinite in human ways only, and of course, it must fail.

The gospel has divine origin; all that is higher and nobler in development in man has in its principles ample opportunity and warrant in freedom, without the hindering causes of either eastern apathy or western iconoclasm, the truth thrives wherever the gospel principles are preached and taught; and spiritual development follows; men see human duties and human philosophies more clearly, value what is lasting and good, and cast aside the transitory and bad.

Brethren, preach the gospel; it is the Saints' bulwark of safety, the people's guarantee for life, happiness, and peace, here and hereafter.

THE TRUE WAY THE BEST.

WE have received from Bro. A. H. Parsons, a missionary in the field, the following by eard:—

PHILADELPHIA, Pa., May 27.

Editors Herald:—I was refused a clerical order over the Baltimore and Ohio Railroad this spring on account of the action of the Trunk Line Association passing a rule that Mormons would not be recognized; and they define the term "Mormon" to mean Latter Day Saints and but one class. After a continued and persistent effort, drawing the line of demarkation between us and the Utah people, I obtained an order with this understanding with Mr. Chas. Scull, the General Passenger Agent, that all applications made by our ministry would be signed "Reorganized Church of Jesus Christ of L. D. S.," otherwise they would not be recognized.

A. H. PARSONS.

This brings the question quite home; but we were not aware that any of the eldership had obtained or attempted to obtain a recognition from the railway companies on any other than the proper statement that they were members of and ministers in the Reorganized Church of Jesus Christ of Latter Day Saints. However, Mr. Charles Scull is right. We should stand before the world, railway companies included, for just what we are and in our proper name.

We hope the brethren will take notice of the item and principle involved in Bro. Parson's card.

Railway companies are made up of

men, and the officers are usually shrewd, intelligent, business men, whose duty requires them to deal with all classes of human beings; and in the course of that duty they see plenty of shams, posing as honest men, asking for favors; and it is not to be wondered at if they demand that those dealing with them as ministers of the gospel should deal squarely, and in their proper name. "Provide things honest in the sight of all men."

QUESTIONS AND ANSWERS.

QUES.—Will you please explain feet washing through the *Herald*. On whom is it binding—on all members of the church or only the Twelve and all the elders? It seems that except some class follows it they have neither part nor lot with Christ.

Ans.—It is an ordinance applicable to the priesthood, and which, when performed, indicates that those receiving it are clean from the blood of the people because of their faithful testimony and preaching of the gospel. For a fuller statement see *HERALD* 1884, page 625.

The following concerning some of the interests of Judaism we clip from a late issue of the *Chicago Tribune*:—

Rabbi Edward B. M. Browne of the Congregation Emanuel will sail for Europe June 1 on a mission of importance to students of Judaism. He has received an invitation from Hebrews in Jerusalem to become a member of a committee the work of which is to be an investigation of the archives and historic legends preserved in Jerusalem since the days of Christ. He will join a number of European Jewish scholars in an effort to stem the tide of anti-Semitism that Dr. Browne says has been spreading over Europe for some time, and for this purpose the records in the possession of Hebrews in Jerusalem will be examined. By this means alleged falsehoods now current in anti-Semitic books are to be refuted to the confusion of the enemies of Judaism. Dr. Browne will go directly to Buda Pesth, where he will join the Rev. Dr. M. Kaiserling, Chief Rabbi of Hungary, and with other members of the commission proceed to Jerusalem.

THE ARRAIGNMENT.

The Blandinsville, Illinois, *Star*, for May 23:—

The following is a summary of Elder T. W. Williams' argument in the first proposition in the late Magee-Williams discussion:—

The proposition was, "Is the church of which I, Samuel Magee, am a member, the Church of Christ, and identical in faith, organization, teaching, ordinances, worship, and practice with the Church of Christ as it was left perfected by the apostles?" Samuel

Magee affirming, T. W. Williams denying.

In his closing speech Elder Williams said: "The Christian or Disciple Church of which Samuel Magee is a member is not the Church of Christ, because

1. They assume that God gave them the name "Christian" when the Bible does not say so, but gives us to understand that Christ's followers were so called by their enemies. (Acts 11:26. See also Eusebius, chap. 3, page 41, Crusé's translation; Alexander Campbell's statement in Purcell debate, p. 77.)

2. Bro. Magee while maintaining strenuously that "Christian" was the only name given of God for the church, finally says: "We are willing to be called by any name, even Campbellites, if you have anything to give us." This position is untenable, for God's children were always called saints. (See Jude 3:1; Thess. 3:13; Eph. 4:12; 1 Cor. 1:2; Rom. 8:27.)

The church is the body of Christ. (1 Cor. 12:27), and should bear his name (Acts 4:12); hence God's children should be called Saints, and the name of the church should be "The Church of Jesus Christ."

3. It is not identical in organization.

(a) The church so long as we have any Bible record thereof had apostles in it. They have none.

(b) The apostolic office continued in the church, and as soon as one apostle passed away another was chosen in his place. See Matt. 10:6; Matthias (Acts 1:22-26); Barnabas and Saul (Acts 13:1-4; also 14:14, 15); James the Lord's brother (Gal. 1:18, 19); Silvanus and Timotheus (1 Thess. 1:1, 2; also 1 Thess. 2:5-7. See also Tertullian's apology, chapter 32; Gieseler's Eccl. Hist. vol. 1, p. 65. See Origen, chap. 2, verse 3.)

(c) The Church of Christ so long as we have any Bible record of it, had prophets in it, such as Agabus (Acts 21:10); four daughters of Philip (Acts 21:8); also John the Revelator. "The church of which I, Samuel Magee, am a member," have none except weather prophets, and as he confesses "are false ones."

(d) Every officer in the church in Christ's time was called of God (See Rom. 10:13-15; Heb. 5:4-6; John 15:16; Acts 13:1, 2; also Acts 20:28), while not an officer in the Christian or Disciple Church even pretends to be called of God.

(e) The Christian or Disciple Church has so-called elders in the church, but they do not claim to have been called of God, while elders in New Testament times were called by revelation. (See Acts 20:28.)

(f) The Christian or Disciple Church has so-called deacons who do not claim to possess or be filled with the Holy Ghost, while deacons in Christ's time were filled with the Holy Ghost. (See Acts 6:3.)

(g) They have no officers specifically known as teachers, as there were in Christ's Church. (See Eph. 4:11.)

(h) There is not an officer in the Christian Church that has the divine qualification for officiating in Christ's Church; viz, a call from God.

4. They are wrong in faith.

(a) Their faith is historical or theoretical,

and not practical. They teach that God operates by his Spirit only through the Bible, while the Bible teaches that man can pray and receive a personal acknowledgement of his prayer. (See James 1:15; John 7:17; Acts 17:26-28.)

(b) They teach the changeability of God in that he has changed his plan of operation and his manner of blessing men in that he bestowed blessings on men in New Testament times and now withholds them.

5. The Christian or Disciple Church is wrong in teaching because,

(a) They say "the Bible and Bible alone," while Jesus said, "Sanctify them through thy truth; thy word is truth" (John 17:17); hence Jesus did not confine himself to the New Testament, but his creed was, "All truth."

(b) The Bible is but the record of God's word. And God never held any man responsible, neither has he ever punished any man unless that man has first heard his word from himself direct or through a living representative. (See Mark 16:16-19.)

(c) Man cannot obey the will or law of God unless there is an administrator who is authorized to administer. See Philip, a man sent from God at Samaria (Acts 8:5-17); Paul, a man sent from God at Ephesus (Acts 19:1-6).

Cornelius had to send to Peter, a man authorized of God. (Acts 10:1-8.) Saul had to have Ananias, who was a man sent from God to induct him into the kingdom. (Acts 9:1-18.)

(c) The Christian or Disciple Church teaches that certain ordinances are done away, while Christ says, "Heaven and earth shall pass away, but my word shall not pass away."

6. The Christian or Disciple Church is wrong in ordinances.

(a) They have an historical faith and not a practical, spiritual one.

(b) They teach a repentance devoid of real operation of the Spirit, while Christ said the Spirit was "to convince the world of sin, of righteousness, and of judgment." (See John 16:7-12.)

(c) They ridicule a conversion independent of the New Testament Scriptures and through the Spirit's operation, while Paul was converted in a miraculous way without the New Testament Scriptures (Acts 9); three thousand on Pentecost (Acts 2).

(d) They teach that an unbaptized man without even a command from God, who knows not God, yea, "even a Pagan," can baptize another and the act be legitimate and recognized of God, while there is no warrant in the Bible for such a claim.

(e) They teach that a man can obtain a remission of sins through baptism, even if he is not baptized for the remission of sins. There is no warrant in the Bible for this.

(f) They teach that anyone can baptize. This is contrary to Scripture. (See John 1:6; 15:16.)

(g) They baptize men into the name of Christ, while the Bible teaches that we should be baptized in the name of Father, Son, and Holy Ghost. (Matt. 28:19, 20.)

(h) They teach that an immersion under

water alone is baptism, while the baptism taught by Christ was one administered by a legal officer.

(i) They deny the direct operation of the Holy Spirit.

They claim to be identical with the church at Jerusalem and Antioch, and yet deny the manifestations of the Holy Spirit, while they had the gifts of the Holy Spirit at Jerusalem, (Acts 2,) also at Antioch, (Acts 13). They do not have the spiritual gifts in their church the same as were in the church so long as we have any record in the New Testament or history.

7. We read that God placed in the church, first apostles; secondarily, prophets; thirdly, teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues; and as they do not have these in the Christian Church, they are not identical with Christ's Church.

Hence the Christian Church is wrong.

1. In name.
2. In organization.
3. In teaching.
4. In ordinances.
5. In worship.
6. In practice.

TO THE SAINTS.

TO WHOM this may concern, greeting: Trusting that you are interested in the Publishing Department of the Church to that degree that you will put forth an extra effort to further its interest in every reasonable way possible, we adopt this method of suggesting for your consideration various methods by which you may promote its interests and benefit yourself and those in whose welfare you are interested:—

1. If you are not a subscriber to the Church Periodicals, *HERALD*, *Hope*, and *Autumn Leaves*, we suggest that you subscribe for them, or such of them, as you think you can afford, and are best adapted to your wants, or the wants of your family.

2. If you are already a subscriber, is your subscription paid up? If not, the interests of the work would be promoted by seeing that it is paid as soon as possible.

The amount due the office from those in arrears for subscription is very large, which if paid would relieve us from paying quite a large amount of interest and furnish means for actual necessities that are constantly pressing upon this department of church work; therefore notice your colored labels carefully, and if in arrears, do something for us at once.

The colored label will show the date to which we have you credited as

having paid, and is the only account that is kept with subscribers, so that your account is always before you just as we understand it, except that two or sometimes three weeks may elapse, from the time we receive the money before change of date may appear. There are several ways in which errors may occur in these dates, but a record is kept of all moneys received, and letters are kept on file, so that if any errors are noticed, drop us a postal card that it may be corrected at once.

3. If you have not purchased the books of the Church, we would call your attention to our Catalogue of Publications, and urge you to not only purchase them yourself but get them before your neighbors and friends as much as possible. Cannot each one to whom this may come do something to aid the good cause, by getting additional subscribers for the periodicals, or circulating books and tracts? The necessities of the times and the work intrusted to us demand that we each do something to aid the cause we love. Address, David Dancer, Lamoni, Iowa.

EXTRACTS FROM LETTERS.

BRO. J. I. YOUNG, writing from Foster, Bates county, Missouri:—

Since I baptized the preacher, the Baptists have raged; at last they got a man to come and expose "Mormonism" as they term it, which will take place June 1. I cannot be here, but Bro. Rowland will be and will take notes. He is the one that I baptized and he will look after the gentleman. I will reply, June 9. I am preaching every Sunday. There are some who say that when I return they will be baptized; we are laboring through the week.

Bro. T. W. Chatburn in a brief note says of the debate at Blendsville, Missouri:—

The debate ended with all the sentiment of the people in our favor. Three baptized at the beginning of debate and two at the close.

EDITORIAL ITEMS.

FATHER T. P. GREEN, of Jeffersonville, Illinois, requests prayer by the brethren and sisters for restoration to health. Bro. Green is a veteran in the service in which he still desires to continue as health permits.

Bro. H. O. Hatch, Hartford, Michigan, has "twelve or thirteen volumes of the *HERALD*, nearly all complete" which he wishes to sell. Bro. Andrew Hall of Council Bluffs, Iowa, has complete volumes of the *HERALD*—be-

ginning with the first number we think, which he also offers for sale. Those interested should write these brethren.

Bro. L. T. Pew, Low Banks, Ontario, asks prayer for a sister of the Low Banks branch who is very sick.

Bro. Joseph Maxon, of Bannings, Fayette county, Pennsylvania, formerly connected with the William Bickerton movement, writes stating his conclusion to accept the Reorganization and ordering its publications.

The United States Government has been experimenting with the kindergarten system among the Indians with such success that the extension of the system to many reservations has been decided upon. The young Indian children had been shy and almost unapproachable in many cases until the kindergarten system of instruction was established among them, since which time they have made rapid progress.

A request comes from Sr. N. V. Pearson, of Haman Post Office, Gorzales county, Texas, for an elder to visit that point soon, the second Sunday in July preferred for special reasons. Some are interested and extend the invitation.

The minutes of the Lamoni College Board of Directors will be found elsewhere in our columns. Those interested in this educational movement will read them with pleasure.

P. P. Kelley, Esq., of Glenwood, Iowa, counsel for the church in the late Temple Lot litigation and member of the Board of Directors of Lamoni College, has been visiting Bishop E. L. Kelley while attending the sessions of the board.

Sr. Cynthia Cato, Eureka, Kansas, June 5:—

We do not expect to remain longer than September. We hope to go where crops are more certain and there is plenty of fruit. We expect to go southeast into Missouri or Arkansas. We have lived in Arkansas and like it very much. Eureka is in spiritual darkness. If any of the brethren pass through we would be glad to have them stop.

We have received from the publishers — Messrs. Funk and Wagnalls, New York, "Five Minute Object Sermons to Children," by Sylvanus Stall, D. D. It contains forty-three brief sermons to children, with an object lesson from everyday life. In each five-minute discourse the author seeks to present to the eye and ear impor-

tant truths of the gospel to the ready comprehension of young and old. The aim has been to be childlike, but not childish. The author has entered upon an important field that might well be occupied by others. The price of the book is \$1.00. Address the publishers.

Letters are received from Srs. Annie Derrickson and Lizzie Parker, of Missouri Valley, Iowa. Work in their branch continues to the good of the cause there and in the surrounding country. They find plenty to do and enjoy the blessing of God in doing it.

Sr. Mary Trengove, one of the isolated Saints, requests the remembrance of prayer in her behalf that she be sustained in faith to do the will of the Master.

Bro. Heman C. Smith departed for his field—the Rocky Mountain mission—on the 5th inst.

Bro. J. R. Lambert arrived from an extended tour into Illinois, on the 3d.

Mothers' Home Column.

EDITED BY FRANCES.

"Stand up, stand up for Jesus,
Ye soldiers of the cross;
Raise high the royal standard,
It must not suffer loss."

EARNEST WORDS OF MISS SHAW.

A HIGHLY esteemed friend has sent us San Francisco papers containing accounts of the Woman's Congress recently held in that city, and from these we have gleaned the following earnest, truthful words, and commend them to the thoughtful reading of the Daughters of Zion especially.

"Miss Shaw is a graduate of the Boston University in the regular collegiate course," said Dr. McLean in introducing her to the audience. "She has also taken a medical degree in the same university. At that time she was already an unordained preacher. She was at one time a pastor in two denominations at the same time—the Protestant Methodist and the Congregational. I take great pleasure in introducing her to you."

Then Miss Shaw began in a very soft voice, which gradually rose until it filled the great church with its rich tones. She announced that her text was that thirteenth verse in the sixteenth chapter of First Corinthians where Paul shows himself most the true reformer.

"Every reformer must be sure of his victory, as though it was not sometimes hundreds of years in the future," Miss Shaw said. "The keynote of this passage of Scripture is the key of the Christian's character. Now character is what we are. Reputation is merely what other people think of us. No man's character is greater than himself.

The character which all of us shall carry on and on is the character we begin the eternal life with.

"I want it to be understood that when I say 'man' I include both men and women. It used to be that when 'man' was used and it meant suffering and self-denial, it included men and women, but when it meant power, glory, and triumph, it only applied to the males.

"So when I say that it is the duty of all men to be strong, I mean it is the duty of all women, too. There is a great deal of sickly sentimentality about heredity. We call crime a disease, but we forget that every man is responsible for his own sin. I believe that the gospel of John the Baptist needs to be preached now more than anything else. 'Repent, for the kingdom of God is at hand.'

"I have heard more about environment in the last ten years of my life than ever I did before. A man is usually quite as responsible for his circumstances as his circumstances are for him. God only commands when he gives his human children the power to obey.

"Now, then, how shall a man be strong? The first of the three most important things is moral courage. We call on physical courage with a great cry. There was a time when the world needed it, but that time is past. A man must have the moral courage, after the truth of God has entered into his soul, to stand by that truth. It is a hard thing to turn away from social conventionalities until people draw themselves away lest touch contaminate.

"And yet there was never a time when the Lord called his people away with a plainer call than now. It is a very easy thing to spring into a pit and save a nation while the world looks on applauding. But it is a very different thing to sacrifice silently, spat upon, smitten, as Christ was. But the men and women who have uplifted the world have made these silent sacrifices.

"I know there are people who say women should not participate in government because their biceps are not strong enough to fight with. It is true that government is founded on power, but it is not physical power.

"The man of strong character must have faith in God. No man has ever lifted the race toward higher power who has not been able to place his hand in that of an infinite power. There never has been and never could be a state of atheists. There is nothing in atheism to draw men together. The men of strong character who have been the force of the world have been those who had faith in God.

"I do not know how it is in this part of the country, but with us there are very few men in the churches. The young men think that religion is something very well for old men and women, but there is something sentimental about it, and it is no thing for young and strong men. They have not yet learned that the strong man is the man of God. The strong man must be possessed of uncompromising obedience to God. The man who is fit to be a teacher and reformer is the man who can obey orders. God has given to each one of us, if not a harp of divine song, a soul so divinely attuned that if we will but listen we

can hear the voice of God himself. The child of God, strong of moral courage and obedient to commands, is able to hear the voice of God.

"I believe that God speaks to-day as plainly as he ever has in the history of the race. No true thing can come to us from any other source. In these better days we have come to see that whatever God has made is good and that no man has any more right to lay waste his body than his soul. The man of strong character is he who can, in the face of temptation, keep himself pure and unsullied.

"You say to me, 'That is a hard life.' But it is God's word and his word is always true. It is a high standard. God's standards are always high. If God's standard bearer cannot be seen above the standard bearers of the world all is not well. We are always being told to wait until the world is educated up. How can we wait? How can the world be educated up unless some one stands above it to lift it up?

"And we shall not be alone. God says, 'Lo, I am with you always.' We sometimes think, as we look in the battle-scarred face of some reformer, of the heartaches when they stand alone. But they never stand alone. The Lord never leaves his people, for the child of God is immortal until his work is done.

"Therefore it is for us to do our work whenever it can be done, morning, noon, or night. We must sow the seed broadcast, not knowing which will prosper.

"Then watch ye, stand firm in the faith, be strong."

Dr. McLean said that there was only one hymn available and fit to be sung after that sermon. Then the whole audience stood and sang, "Stand Up, Stand Up for Jesus."

HELPING HAND.

"IN answer to prayer God has given me more of a contented faith, willing to leave all in his hands, satisfied that this is God's work and that God is true. H. W."

"Our members show a goodly amount of interest and I believe we shall do much for the betterment of this branch and be able to reach some outside the church as well. We have one member who is not a member of the church. C. D. G."

"It is a grand cause and must result in good. I hope and pray for its success as a general organization. A. L. S."

"We begin to see that the time is at hand when we must be at work in earnest. There are but few of us, but we are alive and trying to do all we can. I often think that if we had as many to help along as you have, it would be easier; but then, we lay hold of the promise that where two or three are assembled in His name, he will be there to bless. . . . We have had many good meetings. The Lord has poured out his Spirit upon us; we have been melted to tears, and our prayers have been answered in regard to the sick and they have testified to the same. May God inspire each heart to press forward in the grand work of the last days so that when he comes he may find such faith on earth that we may all receive the welcome plaudit, 'You have done your work well; now receive the reward!' Ever praying for the welfare of Zion and her people, your sister, L. B."

FROM THE BRETHREN.

"I feel thankful for the noble work the sisters are doing for the Master. May God bless and prosper them in the same! I. M. S."

"I am glad to know that something is being done to encourage the weak ones and those who have had but little knowledge and experience in that which goes to build up or that which breaks down manhood or womanhood. There are many in the church who might be active workers if they had the knowledge and experience they ought to have, but their powers are latent, they have not been awakened to the duties that are already upon them to perform. My hope is that the Saints will indeed see things aright and act wisely. I have had this experience. When the evil power has the better of me I cannot and do not understand things to be as they really are; but when the good Spirit takes possession, everything seems to be light and understanding. J. W. M."

"The motto of the Daughters of Zion is a good one and should meet with the support of all Saints. C. E. B."

"... I believe it to be a noble work if its aims are carried into effect. ... May God bless you all and your work, and may you indeed be the means of raising the fallen and cheering and supporting the weak. J. M."

"... I am interested in any of the societies of the church and especially one which has the interests of the family for its object, as I believe the Daughters of Zion have. E. E."

"... I only can say, God speed you in your labor of love. C. P. F."

"... I am in full accord with the aim and object of the Daughters of Zion and verily believe the movement to be of divine origin as one of the 'helps' ordained of God to better the condition of earth's children and believe its influence has been felt for good in the prosecution of the great work we love. ... Hoping and praying for the prosperity of Zion's cause in all its departments and the benedictions of heavenly grace upon all her children, W. J. S."

"... The new education that is to raise your motto above the ordinary line of sentimentality calls for teachers and workers whose life experiences permit counsel, suggestion, or advice that is not found in the three books of the church. To promote social purity first among all the potent influences within your reach is to secure by all means possible the more widely and universally diffused idea of responsibility, to advise the coming generation of mothers of the slaughter of the innocents that has been, and now is, going on, not only in the world, but within the pale of the church of God—which ignorance of not only spiritual but mental and physical law, permits us all to see, if we only have eyes open to see. The sooner the church universally learns that the remedy for the slow and painful growth which manifests itself in so many if not all quarters, lies in a better understanding of universal law as adapted to every and all the conditions of life, the better it will be for her. A false and terribly fatal modesty has hindered necessary progress in the past. Happily

there are signs, in certain quarters, of improvement, but it is a hard matter as yet, in many rural districts especially to get the burdened and overworked mother to understand the secrets of her own being, her Christian right, or her ability in all cases to inform herself upon tabooed subjects, or questions that lie beyond the practical grasp of her mental faculties. Let us remember that we shall have to do better than our fathers have done, or, with our present opportunities and the demand of the times, we shall not even 'do as well.' M. H. B."

MOORHEAD, Iowa.

Dear Sisters:—As I do not often see any letter from here I thought I could not spend this Sabbath afternoon better than to try to write a few lines. My desire is to ever be found trying to do something to further on this good work, although I can do but little. I love the gospel of Christ and think that it is about all that is worth living for. All else is sorrow and disappointment. But having the gospel of Christ I desire to bear with patience all the trials and afflictions that it is the Lord's will for me to pass through. I suffer a great portion of the time with the rheumatism and desire the prayers of the Prayer Union in my behalf, that if it is the Lord's will I may be healed.

I will relate an experience we had in our branch the past summer. You know it was very dry here as well as elsewhere. Our crops were suffering and the prospects were that we would not raise anything. The Saints appointed a day of fasting and prayer that the Lord would send rain that we might not suffer for the lack of crops. We met, a band of truly humble, united Saints, and the Lord heard and answered our prayers, for we had a good, soaking rain before the morning of the next day.

It ran along dry again for three or more weeks and the crops were suffering again. Another day of fasting and prayer was appointed and the result was another good rain, and we raised fair crops, some of us good ones. I relate this to prove that the Lord does hear and answer prayer when we come down in the depth of humility and humbly put our trust in him. I hope this will strengthen some of the weak and disappointed ones. Your sister, S. T.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JUNE.

"I would that ye should remember that God is merciful to all who believe on his name."—Alma 16: 21.

Thursday, June 13.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—1 John 4: 20-21.

Thursday, June 20.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—1 Timothy 2: 1-4.

Thursday, June 27.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Isaiah 35: 10.

Letter Department.

RHODES, Iowa, May 28.

Editors Herald:—There is a little band of Saints here who are trying to keep the campfire blazing, and who forsake not the assembling of themselves together from time to time to worship God.

No converts are being made that we know of, and sometimes the prospect appears very gloomy; but notwithstanding this we believe the work is gaining ground here, though almost imperceptibly. The Saints are gaining favor in the eyes of the people, at least; and not by compromising truth either.

Bro. William Thompson, one of our missionaries in this district, visited us on the 10th inst. and spent six days with us, preaching seven discourses; five at the house of Bro. Nirk, and two in the M. P. church; that people kindly giving up their regular prayer meeting night that Bro. Thompson might occupy. The people seemed pleased with the preaching, one man declaring it to be the best sermon he ever heard in that church. Bro. Thompson showed the people in a mild, kindly, though forceful manner the necessity of a unity of faith among the people of God; and that his servants should all speak the same things. He showed how the heathen had become confused and disgusted with the Christian religion because the missionaries who are sent to preach, preach different gospels. His teaching to the Saints was excellent, and breathed the Spirit of the Master. How well our Savior knew the needs of his people when he said to Peter, "Feed my sheep;" for it seemed indeed like manna to the hungry soul, as this is the first time we have been favored with a visit from our missionaries since our June conference, in '94. Bro. Nirk, the president of our branch, is also the president of the district, and his duties in the district keep him away from home most of the time; so it is only on rare occasions that we have the pleasure of having him among us. Bro. Thompson met with us and took part in our little Sunday school also, and talked to us encouragingly of the work which we are endeavoring to do, which made us feel like pressing on. Notwithstanding our little school being organized under such unfavorable circumstances, having no public place to hold it, and not having the coöperation of all the Saints, it has prospered, and is growing in interest and numbers. More than half the children who attend belong to families who are not members of our church.

We are glad to see the traveling ministry taking such an interest in Sunday school work. While they have little time for personal work in the school, they have many opportunities to drop words of counsel and encouragement to the workers; who need every help possible. We are sorry that all Saints cannot see and understand the great necessity for such a work. But so it is, and we can only pray that the time will hasten when none who have become acquainted with the gospel and been made partakers of the heavenly light by the gift of the Spirit will withhold their assistance from anything that

the church indorses, which is elevating and instructive in its nature and calculated to lead us to a higher plane, and give us a clearer knowledge of God.

And I want to say to the busy workers, not only in the Sunday school but in every department of church work, persevere. Though duty may at times seem a task, and your way all hedged up, and you have scarcely light enough for one step more, the poet says:—
Each little humble step I take the gloom clears from the next.

And, so it is. We need not see any great distance ahead. 'Tis better that we should not. For if the future holds for us bright, happy days, and victories such as we have never yet been able to achieve with sunny skies and flowery plains, seeing these ahead we would not have patience for the toil, and burdens, and homely duties of to-day; while, on the other hand, if looking ahead we saw a steep, rough, thorny path over which our weary feet must pass, fraught with danger, disappointment, and bitter tears, I fear we would faint with our journey incomplete. Let us be content, then, to walk by faith rather than by sight.

"What though before me it is dark,
So dark I cannot see;
I ask but light for one step more;
'Tis quite enough for me."

Knowing our duty to-day let us faithfully perform it, trusting God to mark out the way for to-morrow.

"Let nothing be done through strife or vain-glory," but all for the glory of God and for the good of his work.

With a perfect faith in the ultimate triumph of this latter-day work, I am,
Your sister in the gospel,
MATTIE HUGHES.

RADCLIFFE, Iowa, June 4.

Editors Herald:—I left home May 1 for my present field of labor, the Des Moines district, preaching at various places till our conference convened. On June 1 I was at Head Grove, Wright county. It has been quite a pleasure to labor among former acquaintances and I believe I have enjoyed the Spirit of the Master in my work so far.

The Sunday school work is yet in its infancy in this district. Many of the Saints do not realize the good that may be done by this means, both to themselves and the world. Why a branch with sixty members cannot have a Sunday school is to me a conundrum, when Sr. Davis, of Flagler, has been conducting and maintaining a Sunday school alone, successfully, since, the scattering of the Saints and disorganization of their branch, which never was very large. She might now be called an old lady and has to labor under physical disabilities. Where there is a willingness to labor for God, opportunities are many and a continued effort in the right direction will tell for good in the end. I do not think a branch of the church is complete without a Sunday school.

It was to me a real pleasure to meet the Saints at Head Grove. They seemed to be so earnest in the work and have a good Sunday school. Bro. Lewis, superintendent, has the work at heart. Their entertainment on the evening preceding conference was well

rendered. The sisters are proving themselves to be good helpers in this work and are found in the front ranks on the Sunday school question.

I came here yesterday with Bro. Jacobs. Commence meetings in the Christian church to-night.

In bonds,

WILLIAM THOMPSON.

TRENTON, Missouri, June 4.

Editors Herald:—I left home May 7, and went out to Wakenda branch, in Ray county, and preached twice in the Saints' church. I went from there to Dawn, in Livingston county, and preached five nights in Bro. Shenogle's house. I then went to Grunday county, eight miles south of Trenton and procured the use of a Baptist church, where I preached five nights. The interest was fair. Will try to open up in Bramer if I can get any place to occupy. Bramer is in Caldwell county.

In bonds,

R. L. WARE.

HAVEN, Iowa, May 28.

Editors Herald:—The work is onward here. Bro. C. Scott has been with us and did effective work. He came to hold the discussion with Elder Gray of the Campbellites or Disciple Church, but for want of a suitable place it was deferred till July 22 then we put him to work here. Bro. McCoy got the M. E. church at Haven and Bro. Scott held forth, and if ever the people heard the gospel they did there. They were greatly interested and much good was done and prejudice removed. It is the first time they would open the house for the Saints, and now we can get it most any time they do not occupy it.

We then commenced meetings at Richland schoolhouse and had good interest. We had the pleasure of baptizing two dear souls into the kingdom; so the work is onward in these parts. May the Lord bless Bro. Scott with health so he can remain in the field. Such noble men as he is ought to be encouraged by the Saints and as the apostle says, "esteem them highly for the work's sake." May God bless all the ministry everywhere and raise up friends to them. By what I can learn the work is onward all over the district. So may it continue.

Ever praying for Zion,

GEORGE W. SHIMEL.

AMARILLO, Texas, May 22.

Editors Herald:—Bro. A. J. Moore has just left us, with the promise to return this fall. He was here six days and preached six times, doing much good and allaying prejudice to a great extent. I am satisfied his timely visit here will be felt later on, and I hope many will be led to embrace the truth and cast their lot with us. The Baptists held a protracted meeting all the time our services were going on. There was no talk of a meeting being held in the town until I had made the announcements for our services. We were not to be allowed to proceed and have the field to ourselves; but notwithstanding the opposing forces we had a good number of people attend, and I am sure we will get more the next time. Three were baptized, which were

largely the fruit of seed sown by Bro. W. T. Maitland, who worked hard to establish the work in this part of the country. He was instrumental in bringing me into the work, and would not let a chance pass to talk on the subject of the gospel to anyone; would be up early and late telling the glorious news. Bro. Maitland sacrificed his business for the work in this place, and was at one time threatened with being run out of town for proselyting among the other flocks.

Bro. Moore is the right man in the right place, and we will be glad to welcome him back to break the bread of life.

Should any elder happen to pass this way we shall be happy to welcome him.

Yours in love,

J. E. NICOLL.

BEAGLE, Kansas, June 3.

Editors Herald:—I am now striving to push gospel work in my field, and would like to hear from all scattered Saints who desire preaching in Central Kansas. My field comprises Central Kansas from east to west. Please write me at Holden, Missouri, my permanent address.

Yours,

R. W. DAVIS.

MENOKEN, Kan., June 5.

Editors Herald:—Bro. J. W. Hudgens and the writer started out for Atchison, Kansas, April 27, to commence the mission work of 1895. We had a good meeting at that place; three were baptized by us while there. On May 6 we left for Effingham to see what could be done there. We found Bro. Thatcher and family to be good Saints and well respected by the people. They obtained the use of the Presbyterian church two evenings for us.

On May 8, we went to Meriden, a distance of ninety-five miles and found kind-hearted Mr. S. G. Crawford and family, formerly of Lamoni, Iowa. By his assistance the use of the Baptist church was had and good crowds came out to hear the truth. One of the noble men of the town, whose name we haven't got at present gave us the use of a good hall which we can have one Sunday in each month. Arrangements have been made to go there the last Sunday in each month. We were told that the M. E. Church pastor of this place spoke despisively of the Latter Day Saints last Sunday. We trust he will be fair-minded enough to first come to hear us, then if fault can be found we will exonerate him from all blame. I trust and hope the good Master will bless the true and honest of the town so they may see the light. On May 13 we went home for a few days' rest, as I was not well. We found Bro. W. W. Blair on the grounds. He did all the Saints good and got the people of Netawaka to come out. I do like to see the leading men of the church come into the mission, as it gives the work a new life. On May 22 arrangements were made to hold meetings at Whiting, in the Christian church. As no interest was taken we closed on the 24th, Bro. J. T. Davis preaching the last time.

On May 27 started for Menoken. Since coming here there have come splendid rains, which were very much needed, and the peo-

ple are in much better frame of mind, to present the gospel to. We have been tendered the use of the Prairie Home Christian church. It is out in the country, and it is impossible to get the people out week nights, so we have abandoned the country church for the present. Yesterday, June 4, we went to Topeka, a distance of five miles, to see if work could be done there. There is one of our members living there by name C. E. Tillinghast, No. 1336 Western avenue, North. We found the brother and talked matters over as to the best way to commence work, found a house, had meeting last night with quite a good crowd and most excellent attention. We hope good can be done in the city and will report results further on.

The Lord is opening doors on every hand and Bro. Hudgens is getting to be a good workman, and if humble will do good in his day. Should like to hear from any of the Saints in the part of the mission that we are to labor in when you have some point you think needs work. May the Master bless the great work everywhere.

Yours truly,

J. ARTHUR DAVIS.

SCRANTON, Miss., June 3.

Editors Herald:—I baptized seven of the Sabbath school children of Three Rivers branch yesterday. Two children and a married lady baptized by Bro. Migel the Sunday before, together with one baptized by me the preceeding Sunday, make eleven baptized recently. Expect Bro. Erwin tomorrow.

In bonds,

FRANK P. SCARCLIFF.

Original Poetry.

"I AM HIDING IN THEE."

TUNE.—*Hiding in thee.*

O Savior wilt thou not come nigh with thy help,

My spirit to cheer as it droops in the fray;
And grant me the light of thine own precious self

Ere I stumble and fall 'neath my load in the way.

Thou art my stay, help me I pray;
For thine is the light that can lighten my way.

Offtimes in the gloom of my falt'ring despair
When my spirit is fretful and tuneless my lay,

There comes a sweet song as if voiced in the air,

That "I am the life, and the truth, and the way."

Thou art my stay, help me I pray;
For thine is the light that can lighten my way.

Again when regaining thy light, I can read
How thyself need'st to call for thy help from above,

I glean then that this is the way thou doest lead

To the rivers of life and the fountains of love.
Thou art my stay, help me I pray;

For thine is the light that can lighten my way.

Then let me be fixed with my purpose in life
To walk in the way as thou planned it to be;
And then when the shadows come over my light,

Let me sing the sweet song, "I am hiding in thee."

Thou art my stay, help me I pray;
For thine is the light that can lighten my way.

JOHN CHISNALL.

Original Articles.

SERMON BY ELDER HEMAN C. SMITH.

Independence, Missouri, April 7, 1895.

SUBJECT, INSPIRATION.

I INVITE your attention to a reading of a portion of the first chapter of the Second Epistle of Peter:—

Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover, I will endeavor that you may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

I do not consider it necessary to invite your attention to any particular part of this lesson as a text, but I wish to speak to-night, if I shall be permitted to do so, upon the theme of inspiration. It is a subject upon which there has been much thought and much dispute. I do not propose to-night to discuss all the issues that have been raised in regard to the subject, but simply to impress some thoughts which seem to me to be suggested by this passage in connection with other passages that treat upon the subject. If it is a fact that man can be, or ever has been inspired in the sense in which we understand inspiration, it is the grandest boon that ever God delivered to man. To my mind there is no blessing that man has ever inherited, no privilege that he has ever enjoyed that can be com-

pared with the privilege of being inspired to know the will of God. If I might be permitted to express it in that way, I will say that there are degrees of inspiration; that some men have been more fully inspired than other men. In fact I believe that man is inspired in a sense to do all the good that he ever does. He may not be especially inspired, but in a sense I believe that he receives the inspiration, the disposition, and the desire to do good from the Divine source, and this general inspiration on up to the highest degree of inspiration that man has ever enjoyed comes directly from the divine source of life—from our heavenly Father.

The apostle here speaks of having heard the voice of God, and before he makes the statement says,

We have not followed cunningly devised fables.

He gives as a reason for knowing that it was not a cunningly devised fable that he heard the voice of God when he was in the holy mount with him; and some of us may have thought that this would be the grandest privilege that man could enjoy; that if we could hear the voice of God speaking audible words in our ears, nothing could be better than that; and yet the apostle after having made the statement that they heard the voice of God says: "We have also a more sure word of prophecy"—more sure than that which he had spoken of before wherein he heard the voice of God. There is something, then, more sure, more certain than the hearing the voice of God speak in audible words in the ear of man; and he carries the idea further than that: even this more sure word of prophecy was not the greatest that man can enjoy, but he says,

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the daystar arise in your hearts.

This prophecy that he speaks of he says we would do well to take heed to, and I believe that this word of God which we call prophecy, the proclaiming of future events, is one of the best evidences of the inspiration of the Bible and the revelations of God to man that we can have. When we consider it, it is a good thing to convince us of the truth of inspiration. It is something that will lead us to

the conviction that God has indeed inspired man. When we see transpiring before our eyes the things that were foretold hundreds and perhaps thousands of years before they transpired our faith is stronger. But when we shall have been convinced that inspiration from God is a fact, and that man or woman can be enlightened by the Divine Spirit of the Almighty, this prophecy and this evidence of divine inspiration is a *secondary* matter, and the inspiration we receive within ourselves and the knowledge we receive within ourselves is *first*, and *best*,—grander than the evidence that comes to us either by the voice of God himself or by prophecy which men have written in olden times.

The reason why I believe that the voice of God is not the best thing that we can have, is because it is possible that God may speak by the audible voice to us and we not comprehend what he says. He may deliver to us the mysteries of the kingdom of God, but our minds, if they are darkened, will not be able to comprehend the meaning of his words; hence when we hear the voice of God speaking to us, it is not the best thing that we can have. The best that we can have after having been convinced that this doctrine is right is when the day dawns and we feel the quickening power of the Spirit of God; when the day-star arises in our hearts and we get the inspiration in our souls and our minds and hearts. This is better than hearing a voice that we do not comprehend. If we could have both it would be glorious, but considering them separately, the comprehension alone is better than the voice alone. I would not care to have God talk with me unless I could comprehend the meaning of his words. But if in connection with the voice of God I can have that understanding imparted to me that I can comprehend his sayings and know his will, then I have the highest degree of inspiration that is necessary for me to have in the condition that I am placed. The apostle here says,

Holy men of God spake as they were moved by the Holy Ghost.

Now the question arises, How were they moved to speak? Did God take possession of their organs of speech and use them, talk through them, and cause that they should speak his

word? or, did they retain their identity and their individuality during the time? And did God impart the light to their mind so that when they spoke they spoke intelligently to themselves instead of simply speaking words as they were moved upon by a power using them as you would use a machine? Which is the best? I believe that it is possible, and probably under some circumstances God has given the first kind of inspiration,—that God has taken and spoken through men when they did not really comprehend what they were speaking, that he has spoken through them the words that he desired should be uttered; that they were taken possession of and their individuality was swallowed up and they were *made* to say what they did *say*; but I do not believe that is the best kind of inspiration for us. It may be necessary under some circumstances that some such revelations be given. Some might think it was the best from the fact that it was absolutely correct, but it does not make any difference how correct it is, how high it may be, from what elevated standpoint it may have been spoken. If the mind is not made to comprehend it as it goes along, it is lost; that is all there is to that. We don't proceed upon that principle when trying to impart information to others. When we send our children to the public school if the teacher knows his business he does not speak words that are far beyond the comprehension of the child, but he speaks according to the ability of the child to understand, always, of course, a little in the lead;—always suggesting something in advance of what the child already knows; but he confines himself to such questions as the child can comprehend, and when he does that he leads the child onward and upward to the comprehension of higher principles, until by and by he can speak his own mind and can talk with the child upon the advanced principles of science so that he can comprehend it. So I believe it is with God. He does not speak from the highest standpoint of intelligence always, but adapts himself to our capacity when he speaks and tells us the things that we are competent to comprehend, always, of course, a little in advance and beckoning us onward,

suggesting to us something that we did not know before, but which is within reach of our capacity, until he leads us step by step to higher and grander thoughts.

The other way seems, as I stated, to be a little the safest because of the fact that if man's intelligence is not used at all and his agency is entirely swallowed up and destroyed it would be more likely to be exactly correct; but at the same time the effect would not be the best; and so it seems to me that though there is danger of being deceived by spiritual influences, when we retain our identity and our individuality, and think and comprehend as we go along, yet with that danger is coupled the fact that the results will be better if we are not deceived, and if we comprehend what we say. If we comprehend what is revealed to us as we proceed we are instructed in a far better way than we would be if God spoke to us things that are beyond our comprehension—so far beyond it that it would be impossible for us to conclude what he means. It seems to me from reading the Bible and from reading the other records that we accepted as the revelations of God that this has been God's plan of dealing with men; hence when I read the Bible I do not read it as a standard of God's intelligence always. It may be possible, as the skeptic has often affirmed, that the revelations contained in the book or some of the things revealed there claiming to be by revelation very intelligent men could comprehend without a revelation. I believe that is so; but, as I stated before, I do not read it as being the standard of God's intelligence, but it is adapted to the capacity of those that are spoken to. There may be a revelation come to me to-day that would be useful to me, and enlighten me, and yet you might comprehend more than that revelation expressed and it would be useless to you. You could not in justice weigh God by that revelation and say, "The Author doesn't know as much as man knows or as much as I know;" because he is not speaking from his standpoint or expressing all he knows. He is talking to me, and as I happen to be a little more ignorant than you are in regard to the subject, he tells me things I need to know. If we are so far ad-

vanced in this age of the world as some of us think we are, if we understand principles better than is expressed in the Bible, that is no evidence against the inspiration. Why, the fact is that the people back there, to whom God spoke didn't know as much perhaps as we know in regard to those things, and God spoke to them and he told them something they didn't know, whether you know it or not. So I say I don't read the Bible or any other revelation given by God as expressing the full capacity of God's intelligence. I do not judge it from that standpoint, but from the standpoint that it is adapted to the capacity of those spoken to, or to him through whom God speaks.

There is no better illustration of this point or any better confirmation of it than the statement made by Alma contained in the Book of Mormon. For the benefit of those who believe the Book of Mormon I quote this as authority, and to those who do not believe it to be a divine record I would recommend the thoughts expressed here for their consideration. It is said here:—

And now Alma began to expound these things unto him, saying, It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command, that they shall not impart only according to the portion of his word, which he doth grant unto the children of men.—Alma 9: 2.

Those who know the mysteries of the kingdom of God are to impart to the people that which God intends for the people; so when we read statements made by the prophet of God, (one who has communicated with God,) we should not come to the conclusion that it is the expression of all that God knows in regard to the subject. It may not be the expression of all the prophet knows in regard to it, but is simply the revealing of that which God intended for the people to whom it was given. If we look at it from this standpoint, I think we will discover by examination that every revelation given in any age of the world, as contained in these books, was adapted to the peculiar condition of the people to whom it was given; and they were only given a part sometimes because they were not qualified to comprehend the whole. Just as I stated before about the teacher that teaches the infant class, he teaches only what the class is able to compre-

hend and is under strict obligations not to impart everything to the child, because it cannot comprehend it. Continuing, Alma says:—

Nevertheless they are laid under a strict command, that they shall not impart only according to the portion of his word which he doth grant unto the children of men; according to the heed and diligence which they give unto him.—Ibid.

It is weighed by that. He is to impart unto the children according to the diligence and heed that they give unto the law, and if their diligence and heed is not what it ought to be, then they will not get so much inspiration of God, or of the revelations of God, as they would if they put themselves in better condition. Now every one of the elders who has ever been in the field preaching the gospel realizes the truth of that statement from practical experience. We go into a neighborhood to preach and if the minds of the people are open to receive the word of God,—if they have been living humble and seeking for truth, and they are just ripe to receive the word of God, we have liberty of the Spirit to tell it to them, and we rejoice in the presentation of it. We and they rejoice together; the hearer and the speaker comprehend each other, and so their ministrations are a benefit to both. But if the people there are estranged from God and do not desire the truth,—if their minds are closed up so they are not willing to hear, and investigate, and try the doctrine, then you don't feel the same liberty to impart to them; you are laid right at that time under strict obligations not to impart to the people only that portion that is necessary to them according to the heed and diligence which they give unto God. That principle, as I stated before, is demonstrated in our experience everywhere we go; and it is probably to some extent demonstrated to all others who essay to teach the gospel of Christ, whether they agree with us or not. But here is a serious thought in connection with this as we read on:—

And therefore he that will harden his heart, the same receiveth the lesser portion of the word.—Ibid.

Now when we are reading the word of God we want to take that into consideration. If the people are a hard-hearted people that have not given heed unto the commandments, we

may expect, as we read it, that it is the lesser portion of the word of God, and so don't watch it from the standpoint that it reflects all the wisdom of God. When you read a revelation to the Jews or other people, consider it from the standpoint of their needs. If they have been hard-hearted, then they receive a lesser portion; you needn't expect to find anything but the lesser portion when you read it:—

And he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God, until they know them in full.—Ibid.

Now there is a possibility that a man may arise to that degree of acceptability before God that he may know the mysteries of the kingdom of God in full. Then he may receive the fullness of the gospel and the fullness of God's will concerning him; at least he is prepared to understand more than he did before. But if God had told him this fullness before, he had a disposition to understand it, when his heart was hardened and his disposition was not to heed the word of God, it would be lost upon him. So I say the effect of his speaking thus, if he spoke in an audible voice, is not so good as the inspiration that comes to the mind and enlarges it and expands it so he can comprehend God and *know* the fullness of his truth.

We are given to understand here by the Prophet Alma, that this is a dangerous condition for a man to be in. Even though he may receive the word of God, if he only receives a part of it, he is not prepared for the greatest good, and the consequence is that as he hardens his heart he receives the lesser portion all the time until he goes into darkness. God is striving long with him, revealing to him the little portion he is able to comprehend, and if he does not prepare and develop himself to get more and more, he gets less and less until he gets down in the dark. That is what he says right here:—

And they that will harden their hearts, to them is given the lesser portion of the word, until they know nothing concerning his mysteries; and then they are taken captive by the devil, and led by his will down to destruction.—Ibid.

They get less and less all the time because they do not develop and are not prepared to comprehend the will of God. They get to doubting and harden their

hearts against it, and then they are not so well prepared as they were before. Here is the danger of depending solely on past revelations. We may feed upon the lesser portion of the word of God continually until we get so little that we are not prepared to resist the overtures of the adversary and he takes us and leads us down to destruction at his will. To my mind that seems reasonable.

It is evidently the opinion of Alma that man receives according to his capacity and willingness to understand, and that degrees are given to men according to the way they use their privileges and liberties granted unto them. And I have thought possibly that this people, that the church to-day, has not received as much revelation from God or as great a portion of the word of God as they should have done, because of the fact that they have not sufficiently developed themselves to comprehend more. This thought is suggested when I read in the revelations for years that are past so many temporary provisions. He often reveals something temporary in its character and does not reveal the permanent rule by which we are to be governed in some things, but says that until such and such thing shall occur you shall do so and so. It may be possible that we have not lived so as to be worthy to receive that which is to be of a permanent character, and we had just as well look into it a little individually and collectively, and see if we cannot make an improvement in that regard and come up a little higher, and so use our privileges by living so humbly and contritely before God that we can be prepared to receive a greater portion of his will, so that temporary provisions may not be necessary so much, and permanent regulations may be given for the carrying on of his great work. I think it possible; it is worthy of thought at least. To take this into consideration and ask ourselves the question if this is not the reason why we have not received a greater portion of his word, and the reason why we have not received permanent directions by which to establish the church more fully than it has been established is commendable.

Now the last time that the Lord spoke to us he said that certain

things were not yet expedient and that certain things should be done at a certain time, *for reasons* that shall appear in due time. It seems to me then, that we are not able to comprehend these reasons or they might appear *now*, and if we were better able to comprehend to-day these temporary provisions might not have been made; but God might have given us a greater portion of the word of God than he has. Now this may not be the correct solution of it, but I think it is worthy of thought. Should we not take that into consideration and see if we cannot discover where we can make an improvement in that regard and be better prepared to receive the word of God? The Prophet Alma affirms that if we are prepared and harden not our hearts we will receive a greater portion of the word of God. Right in harmony with this statement is the statement of the Master when he said to the people in his time that because of the hardness of their hearts Moses wrote unto them a certain precept.

And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.—Mark 10: 5.

If they had been in a condition to receive the higher law, this thing would not have been done. He said that explicitly in regard to one precept mentioned there and indirectly in regard to many others. Upon this very principle they were not able to comprehend more, hence they had the lesser portion of God's will; and it was so little, friends, that it gendered to bondage. Paul said in those olden times, that when God spoke to the people he gave them a law that gendered to bondage. Now they might have had a greater portion of the word of God according to the principles here expounded by Alma if they had been prepared for it, but because of the hardness of their hearts God did not give them the greater portion of his word. I want to see this people arise to that condition that they will be able to receive the greater portion of the word of God individually and collectively that they may advance faster and grow more than they ever have done in the past. It may be that we are getting along just as fast as God is willing to have us, but that principle is true or Alma is wrong; and it may apply to us; and it

won't hurt us any to think about it.

Looking at it from this standpoint it seems to me that the position taken by the world, especially in opposing this latter-day work, is not a tenable one; for this reason: they tell us that the days of inspiration are past and that men cannot hope to be inspired of God to-day; that God inspired men in times that are past, and they say that this Book is inspired; and every line, every chapter, and every word, some of them tell us, is inspired; and I believe every word of it to be the word of God. Well, if God inspired it, and if inspired men uttered it, do you pretend to tell me that you have sense enough in your own natural capacity without any inspiration from God to understand the sayings of an infinite mind, the revealments of God's will, and that which man in ancient times had to be inspired to know? If you do, you have a better opinion of yourself than I have of you. I believe if God inspired the words that are uttered here, it will take the same degree of inspiration that moved upon the man that spoke it to comprehend it. In fact I believe that the word is not in the strictest sense of the word inspiration. In the sense in which the word is used, I believe the Bible is inspired; but I believe, more properly speaking, that the words written there are the product of inspiration and not the inspiration itself. I believe the inspiration deals with the mind; that God enlarges the perception or understanding, and makes men to comprehend the truth, and the result of their comprehension was the words they spoke. So it is the product of inspiration rather than inspiration itself. And I don't believe that we need inspired truth so much as we need something else. In fact I don't see how you could improve upon a truth by inspiring it. If a thing is true, you will never make it any truer than it is by having it inspired. If it is false, you cannot make it truth by inspiring it. Place two truths one alongside the other and say one is an inspired truth and the other a truth not inspired. The one without the inspiration is just as true as the other. If it is true, it is true; that is all there is about it.

When men spake as they were moved by the Holy Ghost they were inspired to know the truth, their minds

having been enlarged to that extent that they could comprehend God's will. As the influence of God's mind rested upon their minds, enlarging their perceptions and giving them a better understanding of the truth, they rose higher and higher until they could comprehend God,—imperfectly at first, but comprehend him in some things, then enlarging upon their comprehension until after awhile by arising in this scale of progression they were able and worthy to dwell with God and commune with him in the highest sense and receive a fullness of his word. That is the way I look at it.

I am prepared to demonstrate I think, to every thoughtful mind, that a man cannot be saved without he is inspired. I don't care in what age he lived, whether he lived in the times of Abraham, Moses, the prophets, or the days of Jesus Christ and the apostles, or whether he lives now, I lay down as an axiom that truth is infinite; that is, it has no bounds; and I lay down as another proposition that you will all agree to, that the mind of man is finite, limited, bounded, cannot go outside of a certain circle. He may try, he may undertake to soar higher, but he cannot go any farther than certain limits. The mind of man is finite, and truth is infinite and the finite cannot comprehend the infinite. So he cannot be saved if it takes truth to save him. If it takes truth to save a man and he cannot comprehend the truth, then he is lost unless some provision is made for him, and what special provision could there be made that would save him? Why, that that mind which is infinite; that mind which is unlimited, that mind which has no bounds, that knows all things, shall impart to this finite mind the inspiration and the ability to comprehend and enable him to rise above and let his mind soar beyond natural limitations to comprehend the truth, the saving truth that will elevate him, purify him, and prepare him for salvation in the presence of God. If he can get that, he can be saved. If he cannot get that, he never can be saved, I don't care when he lived or how he lived, he cannot be saved without inspiration.

Paul says,

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.—1 Cor. 2: 9.

I suppose he meant the finite ear, eye, and heart. It had not entered into their heart to know anything about it; could not comprehend it; could not think about it. We cannot enjoy anything we never thought of. You could not enjoy a condition that you had no conception of. If you do not know anything about it can you enjoy it, can you ever enjoy the things that God hath in store? Paul says,

But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

Then Paul was prepared to enjoy heaven and the things that God had in store for them that love him. The people that he spoke of when he said, "But he hath revealed them unto us," they were prepared to be saved because God revealed unto them by his Spirit, and the Spirit searcheth all things. We must comprehend, if we would be saved for that is what it will take to save you and to save me. That is the reason why I believe that God didn't intend that we should be dictated to or directed absolutely by anyone; that we were not to be slaves, told to do this or that and required to do it without knowing the reason why; that he ordained the plan and gave the privilege of comprehension upon the part of those who were taught, that they might get the benefit of whatever was revealed to them. If we were just taught to go and do a thing and we did it, without comprehending why we did it, if God dictated to us in that way himself, or if he authorized anyone to dictate to us, whether it be the Pope of Rome or some one else, and we were required to follow his direction as infallible we would never be saved by the things that were revealed. We would simply be moving like machines, as we were moved upon. But when man is told to do anything, he should have an inspiration that would enable him to comprehend and know the reason why. Jesus stated unto his disciples, "Henceforth I call you not servants." It would be a high position for a man to occupy to be a servant of God, but he says something better than that, "for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have *made known* unto you." (John 15:15.) I have enabled you to comprehend it.

The revelations of the last days are perfectly in harmony with that statement. When the Lord says, as you will find recorded in the fiftieth section of the Book of Doctrine and Covenants,

And now come, saith the Lord by the Spirit, unto the elders of his church, and let us reason together.

I am going to reason with you. We cannot reason with him from the standpoint of his intelligence, but he will come down to our standpoint and reason with us, so we can comprehend it, just as we reason with our children, not from the height of our intelligence, but from their standpoint. So God says to the elders of the church,

Let us reason together, that ye may understand: let us reason even as a man reasoneth one with another face to face: now when a man reasoneth, he is understood of man, because he reasoneth as a man; even so will I, the Lord, reason with you that you may understand.—D. C. 50: 4.

He intended that the elders should understand. They would reason, and he would give them reasons that were adapted to their comprehension so they could understand. The Lord would meet them upon ground where they could reason, and then they would be educated by the will of God revealed to them. Now when one man reasons with another the Lord says they understand each other and "even so will I, the Lord, reason with you that you may understand." He is going to give us reasons and going to inspire us and give us comprehension so we will understand. We are not going to be made slaves; he is not going to dictate to us, nor authorize anybody else to do it, no matter who he is. We should understand and comprehend him, and know what we are doing and why we are doing it.

Wherefore I, the Lord, asketh you this question, unto what were ye ordained? To preach my gospel by the Spirit, even the Comforter which was sent forth to teach the truth; and then received ye spirits which ye could not understand, and received them to be of God, and in this are ye justified?—Ibid.

Are ye justified in receiving a spirit that you cannot understand? God does not expect you to do it, but he does expect you to so live that you may understand what he reveals, to live so humbly and have such a desire to receive knowledge from God that your mind may be prepared for it. Then you will get the inspiration that

will enable you to comprehend the truth and to know his mind and will. Until you get into that condition you will be in a dangerous condition, for you will be darkened in mind and have less and less of the Spirit of God, until the Devil gets possession and draws you down to destruction. You are not always justified in rejecting a spirit that you do not understand. We should live so we could comprehend what God gives to us. There is a promise that if are hungering and thirsting after righteousness we shall be filled; and it is true.

Behold, ye shall answer this question yourselves, nevertheless I will be merciful unto you; he that is weak among you hereafter shall be made strong. Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth, or some other way? and if it be by some other way, it be not of God.—D. C. 50: 4, 5.

Now if you preach the truth in any other way than by the Spirit of truth, it is not of God. That is what he says. The truth may be of God, but the preaching is not. If you preach it by your own intelligence, by your own natural gifts, it is not of God. God isn't in it; you are doing that upon your own responsibility. So the revelation says to us, and we want to see to it that when we preach the truth we preach it by the Spirit of God, so that we may enjoy that Spirit, and it may be within us in the interpretation of it to the people. We may be laid, as Alma says, under restriction sometimes and not be able to tell because the people are not able to comprehend; but we want to be governed by that Spirit in preaching always.

And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth, or some other way? If it be some other way, it be not of God: therefore, why is it that ye cannot understand and know that he that receiveth the word by the Spirit of truth, receiveth it as it is preached by the Spirit of truth? Wherefore, he that preacheth and he that receiveth, understandeth one another, and both are edified and rejoice together; and that which doth not edify, is not of God, and is darkness: that which is of God is light, and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter, and brighter, until the perfect day.—D. C. 50: 5, 6.

Now he that teacheth and he that heareth understand each other, so says the Master. There is no dictation, there is no tyranny, there is no

one justified in undertaking to lead people blindly to do as they are directed; but if the people are living right, and the preachers preaching right, they comprehend by the Spirit the word of truth; they understand one another, and they labor together for good. That is the way we want to receive the word of God; live so we can comprehend it and be built up by it. There is no power being exercised by the infinite one above that would force us to do anything without our comprehension. However, we may fail to comprehend sometimes because we do not live as we ought, because we are not as humble as we ought to be, or do not give heed to the word of God; and hence we get less than we otherwise would.

Sometimes when I am thinking about this subject and the condition of the people involved in the great latter-day apostasy, especially in regard to that doctrine that was the distinguishing feature for many years, I think that they were not prepared for the revelations of God to them—even from their own standpoint; for if it be true, as they affirm, that God commanded them to enter into the practice that was made so distinctly a part of their belief, they were not prepared for it; they were not able to comprehend it, nor to rejoice in it. If a man gets so far along as to receive a revelation and is able to comprehend the wisdom of it, it comes to him in light and power, and he rejoices in it. These folks tell me that when it came it brought sadness to them; they did not receive it with gladness; it did not bring joy and satisfaction to their souls, but they said, "It was a hard trial for us, and we saw many sorrowful days; and men and women have been brought unto sorrow and trouble in regard to it, but they submitted to it because it was God's will." Now if they had been prepared for that revelation, which from their standpoint appertained to a righteous principle, it would have come to them joyfully, they would have been prepared for it. Then they were not prepared for it when the Lord told them to quit it either. They had not got so far along in seeking for light that they could comprehend it and quit the practice without grief. I read in ecclesi-

astical history written by B. H. Roberts, where he gives a history of this doctrine, and he says that "the Latter Day Saints were neither responsible for its introduction nor its discontinuance." The Lord commanded it and they entered into it. And he again says,

Government was relentless. In the midst of these afflictions and threatening portents, President Wilford Woodruff besought the Lord in anguish and prayer, and the Lord inspired him to issue the manifesto which discontinued the practice of plural marriage. □

When the manifesto was presented "the people, with hearts bursting with grief submitted to the will of heaven." So says Roberts. Now if they had been prepared for it they would not have been so sad. The culmination of events may bring sadness, but principles of righteousness should beget joy. They did not receive either with joy. If they had been living as they ought to have lived in the sight of God, hungering and thirsting after righteousness, they would have been filled with gladness and peace both when it was enjoined and when it was discontinued, or at least at one time or the other. I don't care so far as the argument is concerned, whether it is true or false.

Now, is it not possible that we are not prepared to receive the will of God always? There may be some things come to us in the future that will be grievous for us, but if we are prepared and waiting, longing for the will of God to be revealed to us, and our minds are wrought upon by the inspiration of God's Spirit, if it is revealed by the Spirit of God, the spirit that is within us will comprehend the utterings of the Spirit and it will come to us with gladness and with joy. If it comes to us in pain, it is an evidence that we are not living as we ought to do. I hope we will take this matter into consideration and try to live nearer to God, so as to be worthy of a greater portion of the word of God, and that we may receive more and more, and that our hearts will never break with grief when we have to submit to the will of heaven. It is possible they may though.

This is my standard by which I judge revelations of God. When I read a revelation I don't ask, Does this represent God? Does this represent the highest wisdom of God? Does this represent all that God knows

about this subject? No. I ask the question, Is it such a lesson as was needed by the people to whom it was given? Is it adapted to the capacity of those whom God revealed it to? Will it accomplish that that God had in view in educating the people and bringing them up a little higher that they might receive a greater portion of the will of God according to the proposition laid down in the book of Alma? Is it the thing needed? not, Does it represent the highest wisdom of God? I don't suppose that any revelation he ever gave the people was all he knew. I hope we will get more by and by and go on. I look upon the revelations of God as being infallible in that sense that they are true, but not that they are perfect so far as fullness is concerned. There may be more added from time to time, and if the world is not receiving revelation from God now; if they are not being enlightened by it, then there is no advancement whatever, then the world isn't any farther along than it was eighteen hundred years ago. God would speak to them if they were prepared for a portion of his word, and if he doesn't do it, it is a positive evidence to me that the world has been standing still and your boasted enlightenment is a farce. In fact I don't believe that theory about this age being enlightened anyhow in regard to truth. They tell me that this age of the world is enlightened and that the reason that people away back there had to be inspired of God more particularly than now was because they didn't know so much. If it was a question of astronomy, I would admit we know more than they. If it was a question of geometry, chemistry, botany, or anything of that kind, I might admit it; but when we come to talk about the revelations of God, I can't admit it. I don't believe that we know more about the truth as contained in the gospel than they did. We talk about our boasted enlightenment and then say, "O, that I could have lived in the days of the apostles, and sat at their feet, and heard the inspiration that fell from their lips!" What is your object in wanting to go back there now if you know more than they did? It is not a fact that we are moving in the enlightened age of the world in regard

to God's truth. These men that God worked with had the privilege of sitting yonder at the feet of Jesus Christ and hearing that memorable sermon drop from his lips, in all its power of inspiration and light, that we only have a synopsis of; and they saw the lame leap as a hart; they saw the eyes of the blind opened, the ears of the deaf unstopped. They stood by the tomb of Lazarus and heard the command, "Lazarus, come forth," and saw the dead heed the voice of the Son of God and live. But that was not the best of it. What they saw and heard was a very small thing compared with the fact as related by Jesus Christ himself when he said in his prayer to the Father,

I have manifested thy name unto the men which thou gavest me . . . they have known that all things whatsoever thou hast given me are of thee.

That is better than seeing, and better than hearing a thousand miracles; and if you do not enjoy that inspiration to-day, don't talk to me about your enlightenment. They are ahead of you in regard to that subject, if in nothing else.

I trust that we will take this matter into consideration and carefully examine it; and if I have said anything that is not in harmony with your views and if you cannot find that my views are sustained by the word of God, I do not ask you to accept them; but my idea is that we are to receive from God the intelligence by inspiration that will enable us to comprehend his word without which the word will be of no avail to us. The word of God when given if the inspiration is not in the heart and in the mind of those who hear, that they may comprehend, is lost upon them, and it does them no good. If we can so live humbly before him as to comprehend God's will we will receive a greater and greater portion of the word of God, and upward and onward we will progress until we are prepared to dwell with God and angels and be able to comprehend the sublimity that God has prepared for us to move in in the bye and bye, when we shall enjoy that which God has in store for them that love him. May God's peace ever be with us, is my prayer.

(Reported for the Herald by Belle Robinson James.)

Green River, Kentucky, was named after Gen. Nathaniel Greene, of the Revolution.

HALT!

MAY it not be that we are going too far in the organizing societies? There seems to be almost if not quite a craze in that direction. There certainly is danger of forming too many of them. Any man, or company of men, having too much business, is likely to fail in all.

First to receive our attention should be home; next, the church. Is there not danger of neglecting both while attending these many societies?

It may be said these are mainly for the young. Anything that draws them much from home is hurtful to home interests. Enjoyment and useful information should be found at the home, not be too much sought after away from it. The home ought to furnish much of both, and will if it is a real home. But it cannot do so if its inmates are obliged to be out six or seven evenings of the week; and three or four days, attending societies. There should be great care exercised that the attention and interest of the family be not too much directed away from the home. We have just so much time, and the more devoted away from home the less can be at home, the foundation of all good, church included.

Babylon is rushing headlong in that direction, and already many are getting alarmed at the effect their many "blunders" are having on home, and are crying, "Halt!" but find it hard to enforce the command when home discipline is gone, or nearly so; and such will surely be if home interests are not carefully guarded. Home is yet the great bulwark against crime, so let us guard the foundation of our nation and the church with jealous care.

The work done in those societies may be called church work, and these societies be regarded as helps to the church, and in a sense they may be; but let us be careful that we do not get too many helps, and the church and her interests be overlooked. Her work covers about all the good of this life. Some of these societies may be necessary. The Sunday school certainly is, and the Daughters of Zion.

HIRAM HOLT.

Signora Teresina Labriola, daughter of Prof. Homonyme of Rome, has received the degree of Doctor of Laws from the University of Rome.

Conference Minutes.

LITTLE SIOUX.

Conference convened at Woodbine, June 1, at 10:30 a. m., D. Chambers and J. C. Crabb presiding; A. M. Fyrando and H. A. Stebbins clerks. Branches reporting: Magnolia, gain 6. Woodbine, gain 4. Missouri Valley 91. Persia, gain 14. Union Center, gain 6. Little Sioux, gain 8. Logan, loss 3. Ministry reporting: Elders D. Chambers, J. C. Crabb, J. F. McDowell, J. F. Mintun, H. O. Smith, G. M. Scott, A. A. Baker, D. A. Hutchings, J. A. Donaldson, W. A. Smith, O. Case, R. Farmer, W. Chambers, A. M. Fyrando, H. Garner, S. B. Kibler, B. L. Lewis, W. R. Davison, R. C. Kemmish, M. Jensen, D. W. Palmer, F. Hansen, T. Thomas, and L. Ellison; Priests F. E. Cohrt, N. Mann, S. Wood, W. D. Bullard, W. T. Fallon, and R. Chambers; Teachers W. H. Kinder, J. S. McDonald, and T. Harper. General spiritual condition of branches good. Bishop's agent reported, report audited and found correct. Spring Creek branch reported a change of name to that of Persia. Committee on tent was continued. D. Chambers was continued committee on purchase of tent. Committee on Missouri Valley branch debt was released. Preaching during session was by Elders H. A. Stebbins, J. C. Crabb, A. M. Fyrando, and H. O. Smith. Adjourned to meet at Persia, Iowa, first Saturday and Sunday following in September.

Sunday School Associations.

CONVENTION NOTICES.

As our Sunday school convention to be held in Stewartsville on July 5 is drawing near, would wish that all the superintendents send in a full report; will mail you all a blank statistical report. L. NIEDORP, Sec.

Miscellaneous Department.

GRACELAND COLLEGE DIRECTORS.

At a meeting of the Board of Directors of Graceland College, held at the Herald Office, Lamoni, Iowa, June 6, 1895, commencing at nine o'clock a. m., the following business was transacted:—

On separate motions J. H. Hansen was chosen as temporary chairman, D. F. Lambert as temporary secretary; Joseph Smith as permanent chairman, D. F. Lambert as permanent secretary.

P. P. Kelley, E. L. Kelley, and J. H. Hansen were drawn for the three year term; D. F. Lambert, A. H. Smith, and J. R. Smith for the two year term; W. W. Blair, Joseph Smith, and E. A. Blakeslee for the one year term.

The following resolutions were then adopted: Resolved, that J. H. Hansen, E. L. Kelley, and D. F. Lambert be a committee on scholarships and course of study, whose duty it shall be to investigate and report upon the prices of scholarships, and outline a course of study to be reported to the board at its next meeting.

Resolved, that the next meeting of the board be held July 10.

Resolved, that the time of opening Graceland College for the present year be September 16.

Resolved, that D. F. Lambert, P. P. Kelley, and J. H. Hansen constitute a committee on instructors and teachers for the year beginning September 16, 1895, whose duty it shall be to investigate the questions involved and report to the board.

Resolved, that Joseph Smith, J. R. Smith, and E. L. Kelley constitute a committee on advertising.

The president and secretary were authorized to procure the necessary stationery for the use of the board. Adjourned.

J. H. HANSEN, Pres., pro tem.

D. F. LAMBERT, Sec., pro tem.

NOTICES.

The following named, members of the Farmington, Kentucky, branch, are requested to report their whereabouts as also their spiritual condition to us at as early a date as possible: Lewis C. Arm, T. C. Jason, Henry Smith, Burton Ritchie, Missouri Ritchie, James C. Harris, and all others who know themselves to be members of said branch and are absent from the branch. The names of all whose whereabouts cannot be ascertained will be dropped from branch record and reported to Church Secretary as scattered members.

D. W. COOK, Pres.

Sedalia, Graves Co., Kentucky.

ROSA M. SNOW, clerk,

Pilot Oak, Kentucky.

TWO DAYS' MEETINGS.

Saints of the Galland's Grove district will please take notice that we have appointed the following two days' meetings and chosen the elders named to have charge, in harmony with resolutions of our district conference which has just closed: Auburn, Sac county, Iowa, June 29 and 30, Elders W. W. Whiting and J. T. Turner in charge; Galland's Grove, July 6 and 7, Elders W. W. Whiting and J. M. Baker in charge; Harlan, Iowa, July 13 and 14, Elders W. W. Whiting, J. M. Baker, and Priest R. Wight in charge. Brn. J. M. Baker and R. Wight will please confer with the president of Deloit branch and hold a two days' meeting there when it will suit all concerned.

C. E. BUTTERWORTH,

W. W. WHITING,

Presidents of Dist.

Dow City, Iowa, June 3.

CONFERENCE NOTICES.

British Isles mission conference will be held at Sheffield, August 3, 4, and 5, 1895. Will the presidents of districts, branches not in districts, and elders of this mission be good enough to see that their reports are sent to me not later than the *second week in July*. This will give me an opportunity of preparing my papers for conference, and as the time at my disposal is limited, compliance with this request will be much esteemed. Presidents of branches in districts will please report to their district president. Presidents of

branches not in districts will please report to me direct. Elders will please forward me their individual reports, and *not* to the missionary in charge, as the latter course is not in order, and will only result in complications and unnecessary expense. In bonds,

J. D. HOWELL, Sec.

26 Vincent Road, Noel Park, London, N.

The St. Louis district conference will convene in the Saints' meetinghouse, Belleville, St. Clair county, Illinois, on Saturday afternoon, June 22, at four o'clock, for the transaction of business; and on the following Sunday for worship.

J. G. SMITH, Clerk.

BORN.

FLINN.—Emmet H. and Everett E., twin sons of Bro. D. W. and Sr. Jennie E. Flinn, were born near Pleasant Grove, Missouri, April 10, 1895. They were blessed at the Pleasant Grove church June 2, 1895; the former by T. W. Chatburn and J. M. Terry, the latter by J. M. Terry and T. W. Chatburn.

DIED.

KLEMENSEN.—At Guilford, Missouri, May 28, 1895, Jensine Klemensen, aged 21 years, 3 months, and 26 days. Elder M. P. Madison conducted the funeral services and preached the sermon.

STONE.—Bro. Stephen Stone, of New Canaan, Connecticut, died May 24, 1895. Bro. Stone was a firm believer in the latter-day work and was always ready and willing to do what he could to help on the cause that he loved and to bear his testimony to the truth of the restored gospel. There was quite a large gathering of friends and relatives as a witness that he was well respected in the town in which he had lived for a number of years. Funeral sermon by Elder Joseph Squire.

Do not try to do some great thing or you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win his smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ.

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Kansas City, Missouri, 24 and Wabash ave. Preaching services at 11 a. m. and 7:30 p. m.; social service at 2:30 p. m., Sundays.

Denver, Colorado, corner of Twenty-fifth avenue and Ogden street; services at two and 7:30 p. m.; Sunday school at 12:45 p. m. Prayer meeting Wednesday evening. Take 25th Avenue car to Ogden street, or Welton car to 27th street.

San Francisco, California: Red Men's building, 320 Post street, Golden West hall. Preaching at 11 a. m. and 7:30 p. m. Sunday school at 12 m. Sacrament service second Sunday of each month at 12 m. Sister's Prayer Union on Thursday at 2 p. m. C. A. Parkin, President.

Manchester, Saints' Meeting Room, No. 15 Dickl: son street, Albert square. Sunday services: Prayer meeting 9:30 a. m.; Preaching at 10:30 a. m. and 6:30 p. m.; Sunday school 2:30 p. m.; district priesthood meeting first Sunday in each month, 12:30 p. m. Band of Hope, Temperance and Improvement Society meeting, Tuesday, 7:30 p. m. Fellowship meeting, Wednesday 8 p. m. James Baty, No. 14 Gordon St., Rusholme, Presiding Elder.

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Chicago, Illinois, Franklin Hall, 70 Adams Street. Sunday school at one p. m., preaching services at 2:30 p. m. Elder F. G. Pitt pastor, No. 827 North Halsted Street

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Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. G. W. Harlow president, 2428 J street.

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Des Moines, Iowa, Saints' church, corner of Sixteenth and Des Moines streets, East Des Moines. Sunday services: Sunday school 9:45, preaching service at 11 a. m.; social service at 2, young people's meeting at 5:30, preaching at 7:30 p. m. Prayer meeting on Thursdays at 7:30 p. m.

Detroit, Michigan: Lincoln Hall, No. 265 Dix Avenue, near West Boulevard; Elder W. J. Smith, pastor. Sunday services at 7:30 p. m. Pastor's address No. 613 Cavalry Avenue.

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 42.

Lamoni, Iowa, June 19, 1895.

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OPINIONS ON CHURCH UNITY.

THE Gild of St. James is an organization inside the Protestant Episcopal Church, one of the objects of which is, as stated by *The New York Herald* (May 19), to bring about a union of the three great Catholic churches—the Roman Catholic, the Greek Catholic, and the Episcopal Church—also to endeavor to promote Christian unity. *The Herald* publishes a compilation of opinions intended to give a general idea of the subject as viewed by representatives of various denominations, to whom letters were addressed asking if Christian unity is a good idea—a possible one—and would it benefit the churches and the world at large? Of the Protestant ministers the question was asked if they would favor unity with the Roman Church. Of the Roman prelates it was asked what terms of unity their church would offer. We append the gist of a number of replies, as given by *The Herald*.

Mgr. Satolli, the Apostolic Delegate: "You ask if it is possible. We believe, relying on the promises of Christ, that it is not only possible, but one day it will surely be accomplished. The benefit of such a thing to the churches and the world at large cannot be doubted, since it would mean the end of all religious strife and the living together of mankind in the harmony and peace of unquestioned truth. The Roman Catholic Church is not only willing but most anxious to effect this union, and her head, the Pope, is continually inviting separated Christians to return to that unity which existed at the beginning, when all Christians, laboring together by their concerted action, made such rapid strides in the conversion of the heathen world. As regards the conditions of unity, they would have to be settled on by long and careful deliberation.

"The Church, however, would, of course, stand firm in requiring the acceptance of the entire deposit of Christian truth as possessed by her alone."

The Right Rev. Henry C. Potter, Bishop of the Diocese of New York of the Episcopal Church: "As is the case with most Christian people, I presume I am a friend to Christian unity. The absence of it as an organic fact is an immense evil and the source of an enormous waste of men, means, and energy. But it will not come by conformity to any one communion, as several communions now exist, and to bring it to pass no communion will have to make larger sacrifices than that to which especially you refer—the Church of Rome.

"Happily, the influence of American ideas and institutions is daily producing in this direction a very interesting and hopeful revolution, which, however, is as yet far from complete."

Rev. Theodore C. Williams, of All Souls' Church (Unitarian), New York: "Your scheme for the organic union of all denominations seems to me impracticable. You ask if Unitarian churches would accept the Roman Catholic doctrine as it now is? They

could not. . . . I think that all we may now practically accomplish is not ecclesiastical union, but universal toleration and charity. If the present enlightened Pontiff fails to reunite two churches so similar as the Roman and Greek, how can the Gild of St. James look for a reunion of all?"

Rev. Dr. Thomas Gallaudet, of St. Ann's Church, New York, "The grand idea of organic church unity for Christendom has been in my thoughts and prayers for many years. The Roman Catholic Church cannot, in my judgment, unite the various bodies of Christians. It has added too much to the faith once delivered to the saints before divisions came. The system laid down in the Book of Common Prayer is in my opinion, the only one which can bring Christians together in organic unity, so desirable in preaching the full gospel with all its positive institutions and in fighting against the world, the flesh, and the Devil."

Rev. Dr. Henry Y. Satterlee, of Calvary Protestant Episcopal Church, New York. "I beg leave to state that the present movement toward church unity has my hearty cooperation, as well as deep sympathy. So full of promise are all impulses leading to it that we may deem its consummation a matter of time."

Dr. Henry Mottet, Rector of the Church of the Holy Communion, New York: "In answer to your question, 'Would I or my communion accept the Roman Catholic doctrines as they are?' I would say most emphatically no. The renaissance for which Martin Luther on the continent and the English Reformers stand has settled for all time the fact that the teaching of the Roman Catholic Church as a whole is not the teaching of Christ in the early church."

Rev. J. W. Peters, First Methodist Episcopal Church, Hamilton, Ohio. "If this spirit of unity were realized, there would be harmony in all church work in heathen lands and in denominational work in the south. That spirit would lead churches to think more of the advance of Christ's kingdom than

of their denomination, and rivalry would be a shame. . . . We should favor the hope of the coming unity of all disciples, and wait until times are ripe. We cannot go faster than Providence; we shall be happy if we keep step with him."

Rev. Morgan Dix, Rector of Trinity Church, New York. "I will simply say that I do not think there is any value in Christian union apart from Christian unity. In other words, I care nothing for an alliance or confederacy of separate sects, as I think the point to aim at is unity in belief, organization, and worship."

Rev. G. R. Robbins, Lincoln Park Baptist Church, Cincinnati, Ohio. "I am profoundly thankful for all that the Roman Catholic Church has done for art, for architecture, for music, for literature, for betterment of humanity. There is not, however, the faintest shadow of a possibility now or in the future that the Protestant Church will ever unite by accepting the doctrines of the Roman Catholic Church."

Rev. Sydney Strong, Walnut Hills Congregational Church, Cincinnati, Ohio. "You ask me a question about church unity. Organic church unity is a dream of the future. Spiritual unity is possible now, at once, and is in a measure realized. Between the best Roman Catholics, Congregationalists, and Episcopalians there is already spiritual unity. As the years go on this will increase, until there is complete spiritual unity. Would the Christian world accept the Roman Catholic idea? No."

Rev. J. E. Smith, Swedenborgian Church, Riverside, Jacksonville, Florida. "I do not believe the movement a good one. I do not believe it possible to be done. I do not believe it possible as Rome now is or ever will be. The denomination to which I belong would not unite in such a move, though all others should."

The Right Rev. Camillus P. Maes, Bishop of Covington, Kentucky. "The Roman Catholic Church would, in my opinion, and likely to the astonishment of many honest yet misinformed Protestants, put absolutely nothing in the way, and that for the very good reason that all the essential truths of Christ's teachings, which are accepted by all and by each of the Protestant denominations, are

freely accepted by the Roman Catholic. Should the various Protestant churches be as ready to accept what truths she has to offer upon the authority of the Bible and the church, and put aside the unfounded fear of any and every teaching of the Catholic Church being doubtful, because it is taught by her, the proposed union would not only be a possibility, but an actual fact. . . . I hope that in God's merciful Providence the union will some day become an accomplished fact."

Prof. Fritz Hommel, University of Munich, Munich, Germany. "As the views about church government, Christian liberty, special dogmas, etc., constantly differ, it is a question whether a union of all Christian churches (in case it were indeed possible) would be really an advantage. A certain superficialness and indecision would be the result, and we need in the conflict against the anti-Christian powers certainly, on the contrary, not laxity, but decision of purpose. One thing, however, would I consider possible, as well as full of blessing—a union of all the special churches peculiar to the various German States in the German Empire, or to use to you a more familiar comparison, of the United States of North America. Each would keep through a long historic period her individual form, ceremonial rites, customs, and teachings; but in the common belief in salvation through Jesus Christ and in his resurrection and ascension they would unite themselves in one (or several) yearly church service and in common work of love."—*Literary Digest*.

SILK MADE FROM WOOD PULP.

At Bradford, England, silk has been made from wood pulp so much like the real thing that it bids fair to occupy a place in commerce and use. It is produced by subjecting vegetable fiber to the action of various acids, the result being a product said to be identical with the filament of the worm, having its lightness, luster, and all its qualities, including that of durability. Commercially speaking, the importance of the discovery can hardly be overestimated, and it is possible that it will produce the most revolutionary consequences in the trade in that commodity everywhere. The world's

stock of silk, both woven and raw, is immense, and has always held a stable value likely to be much shaken and disturbed by the intrusion of a new supply which can be cheaply and abundantly produced. Samples of yarn, fringe, braid, gimps, sewing silks, handkerchiefs, brocades, and other fabrics, dyed in various colors, have been exhibited by the Bradford makers to the trade and pronounced all right and up to the commercial standard in all respects. With artificial silk and artificial diamonds and rubies such as are now being turned out in great abundance, modern society will doubtless take on a style of splendor hitherto unknown, outshining the courts of Solomon or the Queen of Sheba or the retinues of Mahmoud or Haroun Al Raschid.—*Philadelphia Ledger*.

AMERICAN PLACE NAMES.

Mississippi was originally Meche Sebe, "Father of Waters." It was first spelled Misisipi by Tabott, a Jesuit explorer, and one consonant after another has been since added until it is now loaded down. The Choctaws called it "the Long River"; the Illinois Indians knew it as the "Great Fish River"; on old maps it is designated as La Grande Riviere, Riviere Conception, Riviere Baude, Fleuve St. Louis, Rio del Esperitu Santo, Rio Escondido and many other names. The Indian tribes that lived on its banks named different sections to please themselves, and it is said that from its source to its mouth it was originally called by more than a hundred names. Some philologists doubt the correctness of the translations given above and commonly received, and think the original word means "all the rivers of the earth."

Cape Fear River is a corruption. The name was originally Cape Fair River.

COLORADO CHEAP EXCURSION.

The National Educational Association meets at Denver, Colorado, in July. It has been arranged by the Burlington Route to sell round trip tickets from all C. B. & Q. points to Denver and return, at one fare for the round trip, plus \$2, tickets good to return up to September 1, 1895. A special train will leave Burlington at six a. m., July 5, and arrive at Denver about 10:30 a. m., July 6.

Teachers, Bankers, Merchants, Professional people and all others desirous of spending the heated term in the mountains of Colorado, can take advantage of this low rate and train, and take tourist trip.

This train will pass C. B. & Q. stations in Iowa, on or about No. 3 time. (All agents can tell you the hour.) Pack your grip and get ready for a little pleasant and healthy recreation.

For further information apply to local agent at your nearest station, or

J. M. BECHTEL, D. P. A.,
Burlington, Iowa.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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Lamoni, Iowa, June 19, 1895.

No. 25.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, JUNE 19, 1895.

A MISTAKE.

THE following is passing the rounds of the newspaper world, and is intended to be mischievous. This same George A. Ritter, wrote the editor during the April session of conference, at Independence, that he had some reason to believe that the titles to some lands in and about Nauvoo, rightly belonged to the Mormons, and offered to aid in an attempt to secure them by remedy at law. We replied to him that we had no titles to real estate in the town that would warrant litigation, and had no desire to stir up such litigation.

We advise any and all Latter Day Saints to keep out of the trap of litigation, which it would appear Mr. George A. Ritter has set for some of the unwary, for there is reason to think that if these applications, stated by him to have been made have been so made it has been by the solicitation, and advice of Mr. Ritter himself. He does not like the town, or professes not to, and if he can stir up a foment about the land titles of the old town, it will in a way do a great injury, put the people into distress and possibly into bad temper. Such agitation now would quite mar the pleasure anticipated by many to be enjoyed at the proposed reunion at Nauvoo this summer or fall.

The Saints of the Reorganized Church are specially warned to keep out of the useless agitation and litigation in regard to titles to property in the beautiful city, which have so long since passed by limitation in both the common law and statutory enactments. The notice is a mischief breeder.

MORMONS CLAIM LOTS.

George A. Ritter sent the following item to the Fort Madison *Gem City*, dated May 20: "Now comes the news that John Jenkins, of Salt Lake City, Utah, claims to own two

city lots in Nauvoo, Illinois, one north and the other a little northeast of the Mormon Temple. John Preece of the same place, claims to own four lots just a little north of the temple. David Cluff, John Telford, Daniel Allen, and a number of other Mormons of Salt Lake City, own lots at or near the same surroundings where these lots are."
—Nauvoo, Illinois, *Independent*.

CAN IT BE TRUE?

CORRESPONDENTS to the HERALD who are elders in the field, and have from time to time met with elders from Utah, have stated that there was some reason to believe that some portion of the church membership in Utah still held and practiced the plural wife dogma; while the authorities claimed that the practice had been abandoned. It has been said that these statements from our elders were erroneous and should not be made. The following, however, if true, would seem to confirm rather than to deny what these elders have stated. It is from the daily *Signal*, Middletown, Ohio, for June 1, 1895:—

SALT LAKE CITY, June 1.—John Beck, a prominent and wealthy Mormon, was indicted by the United States grand jury for unlawful cohabitation. Mr. Beck is president of the Beck Mining Company. This is the first arrest since the manifesto against polygamy was issued by the church authorities four years ago.

DISCIPLES IN BAPTIST SUCCESSION.

IS IT generally understood that Alexander Campbell was baptized by Rev. Luce, a Baptist minister, in 1812? Can you tell whether Elder Luce came from the Baptist Church founded by Roger Williams in America in 1738, or the church founded by Menno in Holland in 1536? C. J. H.

It is understood by those familiar with our history that Mr. Campbell was baptized by Elder Luce, a minister of the Baptist church, and that Disciples are therefore in the true line of Baptist succession; but as to the ecclesiastical ancestry of Mr. Luce, we know nothing and care as much. He was a Baptist in good standing and full fellowship, and that suffices.

The above is a question propounded to the *Christian Evangelist* and the answer given by that journal in regard to the origin of the authority of Rev. Alexander Campbell. Question by Bro. C. J. Hunt.

AN EXCELLENT SHOWING FOR LAMONI HIGH SCHOOL.

THE class of graduating scholars from the Lamoni high school, at the third annual commencement, held June 7, consisted of thirteen, five young men and eight young ladies. The average of merit in the orations and essays, both in matter and manner of delivery, was so even that there was practically no best one; all were above the average of attainment in ability, and the class is an excellent example of what the school methods pursued in Lamoni schools can do.

INDEPENDENCE CHURCH BUILDING.

BRO. JOSEPH LUFF, of Independence, Missouri, informs us by letter that the suit of Bro. John Earnshaw against the Building Committee is at last ended, the committee being vindicated by the affirmation of the Referee's report, by Judge Dobson, which report, in substance, found that the committee had paid to Bro. John Earnshaw some hundreds of dollars more than was due him on the work done by him; and this in effect put the matter of costs upon him, which, owing to the long and persistent effort to mulct the committee, has been considerable. Bro. Earnshaw is a poor man and we should have been sorry if the inquiry by the court had found that the committee had in any way defrauded him; as it is it appears that the committee was not in the fault for whatever loss he may have sustained.

We hope that now the matter is settled, the branch will arise to the necessities of the case, make such repairs as damages have made necessary, rectify some mistakes in judgment that the condition of the building shows somebody to have made, and then finish it. There is no finer looking building in North Missouri, that we have seen, when it is finished according to design. It will be well worth seeing when ready for dedication. Brethren, instead of a groan, give a cheer and make another effort, all together.

It is rumored in the gossip column

of the *Tribune*, a weekly paper published at Independence, that Bro. Earnshaw, having dropped the matter in the courts now proposes to make some startling disclosures in regard to the committee and its procedures. We hope for the sake of consistency that the brother will do nothing of the sort, for he can know nothing to the discredit of the committee, or credit to himself, which can in any way help him in the eyes of the community, that he would now be justified in making public if he failed to present it to the court when the case was tried. That was the place and time to have put in all his evidence; to proceed out of court to stigmatize the committee would be, in our way of thinking, an improper method to pursue, and could only result in harm to himself with thinking people.

AT LAST, DISCUSSION.

BRO. JOSEPH DEWSNUP and Mr. A. Brown of the Church of God have had a discussion at East Ardsley, England.

Bro. Dewsnup sent us a copy of the *Free Press*, Ardsley, for May 25, and clippings from the same paper for May 11 and 18.

There were three sessions, upon three propositions:—

1. The Church of God is identical in doctrine and practice with the New Testament. Brown affirming.

2. The Church of the Latter Day Saints is identical in doctrine and practice with the New Testament. Dewsnup affirming.

3. Is the Book of Mormon a fraud. Brown affirming.

The notices given in the *Free Press* were excellent. Mr. J. T. Pinder, of the Church of England, was chairman, and the debate was orderly. Of the first session the *Free Press* had this to say:—

East Ardsley is at present in the throes of a theological discussion. For the time politics and sociology have been thrust aside, and public attention seems centered upon the relative claims of the "Church of God" and the "Reorganized Church of the Latter Day Saints." So at least we judged with regard to the interest taken in the matter when we found the new Board School well filled on Saturday evening to hear a discussion between advocates of the two bodies. Not only was there a large attendance, but the addresses of the two champions were most carefully followed, many persons having brought their Bibles in order to help them in doing so. It was a thoroughly appreciative audience, and our recognized teachers and pastors in the orthodox churches will find something very

suggestive in the fact that so many intelligent people could be drawn together on a Saturday evening to hear a decidedly religious debate. Mr. A. Brown represented the "Church of God," in connection with which there is a meeting place at Thorpe. The views of this organization, as put forward by Mr. Brown, may be described as evangelical in doctrine and democratic in church life and government. The other side was taken by Mr. J. Dewsnup, of Manchester, an elder of the "Church of Latter Day Saints." The Latter Day Saints are, of course, known the world over as Mormons, but one of the members to whom we spoke on Saturday was careful to tell us that Mr. Dewsnup and his friends formed part of the "Reorganized Church," and that they had nothing to do with polygamy. It was he, not our representative, who mentioned the ominous word, and he was evidently very anxious that it should be understood they had no sympathy with a plurality of wives.

VINDICATION.

SOME one has sent us a copy of the *Greenfield*, Illinois, *Argus*, for May 24, which contains an article four columns long, entitled "Among the Mormons," from the pen of W. L. Andrews, which is the fairest and best we have ever seen from the pen of one outside the faith. It is a capital article. We excerpt the following:—

Some years after Brigham Young became established at Salt Lake City, the remnant that refused adherence to this leader set up a church government of their own. Feeling that polygamy was wrong in its very nature and wishing to rid the church of such false doctrine, they have bitterly denounced polygamy, denying that it was ever a part of the faith as taught by the prophet, and that it is nowhere set forth in the published documents of the church during Joseph Smith's lifetime; that these obnoxious features were an aftergrowth introduced by Brigham Young, for which the original church and faith were not responsible. Thus the anti-polygamists, under the leadership of Joseph Smith, son of the martyred Joseph, are now rapidly building their craft on the fast-decaying ruins of the Brighamite Church and it is anticipating a vigorous growth in the near future, one unprecedented in the history of the church. It already has a membership of 30,000, and when its anti-polygamy proclivities become well known, its followers are probable sanguine of becoming more popular with the other religious creeds and with the people in general. Hence we see that Mormonism in a little different aspect is making a new start, notwithstanding the fact that in belief and doctrine it does not claim to vary from the original Mormon Church. This church is denominated the Reorganized Church of Latter Day Saints, and the following is an epitome of their faith as given in one of their tracts. . . .

THE Persia, Iowa, *Globe*, of the 7th has this good word to say of Bro. H. A. Stebbins' lectures on the Book of Mormon:—

BOOK OF MORMON.

Elder H. A. Stebbins, of Lamoni, Iowa, is delivering a series of lectures this week at the L. D. S. church on the Book of Mormon. The lectures commenced Monday evening, and are being continued each evening.

He is an interesting and fluent speaker, and thoroughly conversant with his theme. His object is to prove from the Scriptures, scientific investigation and research, and otherwise, that the Book of Mormon is authentic and of divine origin.

He claims the Book of Mormon to be a true record of a race of people, highly cultured and civilized, but now extinct, that formerly inhabited the western hemisphere, the ruins of whose temples, cities, etc., are in existence and in evidence.

He claims that the Bible, the prophets, scientific investigation and research, history, both sacred and profane, so called, and the Book of Mormon are all in harmony respecting this people and all concerning them. Whether his premises be true or false he is able to handle his subject logically and well, and his presentation of the subject is sufficiently interesting and instructive to well repay one for the time spent in listening to him.

BRO. TALMAGE is evidently a very hopeful man—perhaps extremely so in some respects, and possibly entitled to be classed as an optimist. He certainly is not cynical nor pessimistic. He said some good things to a newspaper man, which we give below:—

Charity was never so much needed as now. Kindness is pervading all our cities. This is a pleasant world to live in. I have always been glad I got aboard this continent. We cannot all think alike. Different men have different opinions of the same picture. I would rather live ten years now than five hundred years in the time of Methuselah. The faultfinder, like the porcupine, is all quills. If he ever gets to heaven he will quarrel with St. Peter and will not like the music. All the fine clothes a tailor's goose ever hatched out never made a gentleman. Good manners is the generous touch of a generous nature. Miserable people try to make every one else miserable. If your father was so unfortunate as to have been hung, disagreeable people talk to you about capital punishment. Society will bear anything rather than a bear. Parents should teach children the elements of good manners. Politeness is no indication of weakness. We always live better when we have company. People that have the most trouble are often the happiest. There is something wrong in the heart of a man who doesn't love a horse. The best paying investment in life is good cheer. A religion of "don't" is a poor religion. We have no reason to be concerned about the future of

our country. It does not depend upon the success of this or that party.

EXTRACTS FROM LETTERS.

By note from Bro. R. M. Elvin, we learn that the Coal Company, at Hite-man, Iowa, have secured to the brethren there a lot on which to build a meeting house, Bro. Robert writes:—

The branch will push the building to completion. It will be 22x32 feet in size.

Bro. J. J. Leabo, Salem, Oregon, June 4:—

Send me one thousand of Epitome of Faith, also some good tracts. I want them for distribution among the people. They seem to have just awakened from a sleep of negligence and are now inquiring for the way of truth. O, how badly we need an elder here. I am asked every day when an elder will come to preach. I hope and pray we will have one soon.

Bro. J. F. Mintun, writing from Bee, Nebraska, June 7. From his letter we quote:—

I find the work in this mission very needy, both to satisfy the demands from the ministerial and the Sunday school departments. Much interest is manifest, and I see no reason why a great work cannot be done by conjoint labor of the brethren appointed to labor here with the brethren and sisters now residing here, and with God. I hear pleasant mention made of those who have ministered in this mission previously, and hope to so conduct myself that no reproach will be brought upon the cause by what I may say or do. . . . After the General Conference I baptized five at Magnolia—all Sunday school children—my daughter Ruth being one of them. At Smithland I baptized six; at Oto one; and at Moorhead three; all of whom seemed to fully realize the solemn obligations of a child of God, some of whom had investigated long and deeply ere entering into covenant with God. Just began services here at Bee, last night, with the use of the Christian church, there being a fair attendance, and the interest of those present was good.

Bro. A. H. Parsons, Philadelphia, Pennsylvania, June 12:—

A large audience greeted us Sunday night and fair attendance all the week at eight p. m. It has been a long time since so many came together in this city to hear the gospel story as last Sunday night, possibly never. The prospects are fair for good results; at least we are hopeful.

Bro. John Smith, New Bedford, Massachusetts, June 6:—

The gospel horizon brightens; two were baptized last Saturday, and at the confirmation and sacrament meeting last evening there was much to comfort and encourage.

Bro. R. M. Elvin, from Hiteman, Iowa, June 6:—

I spoke ten times in the schoolhouse; the attendance was from twenty-five to seventy-five. Monday evening we fixed seats with

boxes and lumber, an old water barrel for a pulpit, in the center of town, attendance from two hundred to five hundred nightly; and nearly the whole town talking religion.

Bro. V. D. Baggerly writing from Fredonia, Indiana, June 3:—

I have been laboring this spring altogether in new places, and have met with some success. I have never seen the time in the history of the church in Southern Indiana, when the people were more anxious to hear than now, no trouble to get houses to preach in, and very good crowds. The masses do not stand with other churches and begin to see that the churches do not preach the doctrine of Christ.

Bro. J. R. Evans, Burlington, Iowa:—

The tent is to be set up to-day. Bro. Roth is here. We trust some good will come to the work by the efforts of the tentworkers.

Bro. Blair wrote from Thurman, Iowa, June 4:—

Had fine conference at Omaha. Held services here last night and continue to-night. All goes fairly.

Bro. R. Etzenhouser, from Middletown, Ohio, June 3:—

A man cannot long be boosted for more than he is worth, or, his real worth be suppressed among the people of God, so both here and hereafter we seek or find our level, as water does. I enter the year's campaign under better conditions, if possible, than ever before.

Bro. George Jenkins, Leavenworth, Indiana, June 6:—

The work is moving along nicely here. Five precious souls have united with us this week—sixteen in all; others will unite with us in the near future. I will close work here to-night to go to conference at West Fork branch. From there I will begin the work west of Leavenworth, where the people are anxious for us to come. The harvest is great but the laborers few. May the Lord work on the hearts of them that have to give that they may give into the storehouse of the Lord that more laborers may be sent into the field.

Sr. Ann Webster, New Castle, New South Wales, May 14:—

We had Bro. and Sr. Kaler with us for a month. They think we will not get on till we get a meetinghouse, so they are going to try and get one. Bro. Broadway has offered a piece of ground with a frame on it and hopes to have it ready by conference. He has married one couple and baptized three of late.

Bro. T. W. Williams, Council Bluffs, Iowa, June 11:—

We have commenced our tent meetings and had good attendance last night.

EDITORIAL ITEMS.

BRO. W. W. BLAIR returned to Lamoni, June 10. He reports excellent conferences of the Pottawattamie district, also at Omaha, Nebraska, and

Atchison, Kansas. Dedication at the latter place, to full house.

Decatur district conference at Davis City, is reported to have been a most excellent and enjoyable session. A grandson of Lyman Wight made his maiden effort in the stand before the Saints, and is spoken well of by the brethren as a coming man. There are now some three or four of the sons and as many of his grandsons in the ministry in the Reorganized Church.

Bro. H. A. Stebbins returned home from a tour in Western Iowa, on Thursday, the 13th inst.

Brn. J. S. Snively, R. M. Elvin, and J. R. Lambert went to Concord church, near Lineville, Iowa, to hold services with a number of ministers of other churches on Sunday, June 16, when a platform for a common faith was to be discussed. We await the result of the comparison of views.

Sr. Sarah Davis writes from Keb, Iowa, expressing gratitude for restoration to health in answer to prayer; also from the help she derives from the work of the Daughters of Zion.

TITHES AND OFFERINGS.

TO THE SAINTS:—It has been now more than two years since the Bishopric have made any appeal to you through the press touching the duties of all the household of faith under the law, in the matter of *tithes and offerings*. The closeness of the times in monetary affairs and the many incidental things which require a sacrifice on the part of Saints in order to properly maintain and advance the gospel work, have caused us to hesitate to urge special attention to the importance of closely observing the law of *tithes and offerings*, for, knowing the watchfulness and untiring zeal of so many of the Saints in the Master's cause, it has been our desire and prayer to unburden, rather than to call them to more special duties and service. Time, however, revolves and brings upon swift wing other cares, as the discharge of duty lays aside those we have faced to-day, and thus circling, to us is brought the charge of duty in temporal matters as revealed by the Master in his law. The inquiry arises, then, Shall we faithfully observe not only part but the whole that he has given?

Provision made for preaching of the word and building up the kingdom

included this part—a wise man will not undertake to build until he has first sat himself down and counted the cost; nor did Jesus command the sending of the gospel into all the world without making proper provision for carrying it; and so to-day we find ourselves—preacher and laymen—under the burden of this duty of bearing to the world the gospel message, and the predictions of the past, angelic sentries and the Man of Galilee unite in bearing testimony of a sympathetic interest in its faithful discharge. Will anybody hesitate or swerve from duty at this serious hour?

To-day we have a large force of missionaries in the field; their necessities and those of their families must be supplied.

The time for building and completing a Saints' Home, is upon us and cannot be justly deferred or overlooked; care must be had for the aged and the poor. Ample provision for the first will certainly aid and insure the success of the second and this will be fully attained by a compliance on the part of every member with the law of *tithes* and *offerings*.

The matter is so very important that we feel the Saints themselves would not excuse the neglect to urge the necessity of immediate, active work at such a crisis.

It is proper, then, for us to ask that all make this appeal a personal matter and with approved minds and consciences upon the scriptural order of work in our Father's house, answer to him or herself the questions, Have I done my whole duty under the law? Cannot I further aid in the moving forward of this great work?

Brethren will please remember to pay their contributions to the agents of their respective districts or send to the Bishop direct when more convenient.

With a firm and united effort to sustain the work we are certain of decided success for the cause of Zion and the approving favor of the Master. To this end may the Lord rebuke the evil one; and strengthen his children with consolation and hope in his promises.

In bonds of fellowship and progress in the truth, I am, your coworker,

E. L. KELLEY,

Presiding Bishop, Reorganized Church.
LAMONI, Iowa, June 15, 1895.

Mothers' Home Column.

EDITED BY FRANCES.

Ere yet the glowing summer says "Farewell,"
She leaves a trail of sweet and peaceful light;
In tints subdued she decks the mountain height,
And o'er the woodland weaves a glowing spell.
Oh, faint and few the choristers which tell
June's faded hours of glory and delight!
The faint, sweet airs and tones betoken flight
Of many gladsome gifts, beloved well.

Yet, can a mortal stand unmoved and feel
The laughing hours of bloom and bee go past?
Oh wondrous hour of pathos, solemn, vast!
Let this great aspiration o'er me steal:
"That as my life doth near its close, the last
Faint hours may glow with undiminished zeal!"—*Selected.*

THE PURE HEART.

"BLESSED are the pure in heart: for they shall see God." Oh! what a great and glorious thought that we mortals shall be permitted to see God! How can we be able to see him, if Moses was permitted to see only his back, as he passed by the cave in which Moses was hid? He must have been pure in heart, for meekness and purity go hand-in-hand, and he talked with God face to face, as one man talketh with another.

"How is it that?" queries the reader. When communing with him he was as conscious of his presence as a child is of his father's presence when conversing with him, and yet he saw him as through a glass darkly—was not permitted to see him in his glory. No one while dwelling in the flesh can thus behold him, and yet all who are pure in heart can realize his presence, and talk with him even as Moses did, for he is no respecter of persons: "He that feareth him and worketh righteousness is accepted with him." Anyone, everyone, who has by the help of God driven out the impurities that lurk in the heart can come forward to the throne of grace and pass in their claim for the most glorious, the most blessed of sights. The physical heart, the seat and center of physical life, may be supplied with pure blood, and consequently with good nerves and good circulation, and yet the soul that dwells within that body be very impure.

As a continued perfect circulation of the blood makes perfect the body, so a continued circulation of God's Spirit within our spirit will make us pure in heart. Not that the spirit or mind is the physical heart, but because the operation of the mind is felt, or realized in that organ, whether it be malice or love, that is indulged in—the former corrupts the blood, the latter purifies it. We have many thoughts and many words, which have no heart force in them,—not deep enough, only flit through the brain,—and yet they may bar out the good thoughts that are waiting to come in and purify us. "As a man thinketh in his heart so is he." We, our real selves, are just what our thoughts have made us, are dwarfs if our thoughts have been low, impure, or selfish, but giants if our thoughts have been pure. Thus we are made blessed, made happy, given success, joy, and favor of the Most High.

Who has the promise of all this? They who overcome their own impurities, their own evil propensities, by watchfulness, de-

cision, and constant reliance on the Divine; those who have incorporated into their being the text: "Set a watch over my mouth and keep the door of my lips," and look up for thoughts, as the flowers look up for the sun's rays and the evening dew. Thus may we see God according to the degree of our purity, even as all of his close followers have been permitted to do. See him in the clouds, in the sunshine, and in the storm; see him in the insect at our feet, in the grand and noble beasts, in the wonders of the human form, and, above all, in the mind, or by the vision of a well-trained mind. Such are the possibilities in this life, and in the beyond, the realization of his greatness and his glory.

Oh! the necessity of keeping our hearts free from our own natural impurities, and oft-times greater still, the necessity of keeping free from from the surrounding impurities! If we have by obedience to God's commands become pure, and then indulge in the repetition of other people's vulgar, obscene, or profane language, we make ourselves unclean or impure, just the same as filling a pure vessel with impurities makes it impure. "Blessed are the pure in heart for they shall see God."

Dear reader, may we be among that number.

ALMIRA M. SNOW.

IN GOD'S TIME.

My path I cannot see before me
But trusting, step by step I go,
Knowing the Father's care is o'er me
Through all my life below.

For years with longing I have waited,
The granting of my heart's desire—
So strong desire and so fervent
My spirit thrilled with holy fire.

I felt the gospel's saving power
And prayed that those I love so dear
Would see, and render full obedience
To him who made the way so clear.

I feel at last my utter weakness,
God's plan I cannot hurry on.
In his own time the full completeness
Of his most holy will be done.

ELLA J. GREEN.

HELPING HAND.

FROM THE BRETHERN.

" . . . I shall be glad to assist you in what I believe to be a well-begun work. Your letters breathe the true spirit of progress, and I hope you will meet with abundant success in your efforts to do good. C. J. H."

" . . . I am thanful to know that some of our sisters are engaged in such a grand work, and for your success I shall ever pray. . . . "E. C."

" . . . I assure you I heartily indorse the movement of the Daughters of Zion and shall do all in my power to encourage and assist the work. I shall try to inform myself so as to be useful in this branch of the great latter-day work. This mission is certainly in need of just such work. May success attend your efforts is my earnest prayer. C. R. D."

"I am in harmony with the Daughters of Zion so far as I have the ability to understand

its high and holy object. No more holy work than the 'Daughters' have taken in hand, has ever been committed to the trust of humanity; and while I feel how poor and weak my efforts may be, I feel to promise that I will, so far as I can, strive to sow this seed which may grow to be plants of renown in the garden of the Lord. From this time, I will try to become more acquainted with the work which you request me to assist in helping onward, and wherever I go I will call the sisters together, and present the claims upon them set forth by you. I feel sure if the sisters in this mission can be brought to see the work, they can and will accomplish much. I shall strive to become more acquainted with the work of the society and thus be prepared for usefulness in that direction. May the dear Lord bless all the officers of the society. R. C. E."

"... As an anxious parent of five children, I see the necessity of such work as your society is doing. God speed your cause. "W. S."

"... I heartily cooperate with every movement put forth for the establishment of truth and righteousness in the earth, and the rescue of mankind from the vices and follies to which the children of men are prone. Therefore the interests of your society have my sympathy and shall receive my support as opportunity may present. "J. S."

FROM THE SISTERS.

"I believe the work of the Daughters of Zion to be very necessary and very praiseworthy. I think, too, that the teachings contained in the leaflets are most excellent. "A SISTER."

"... We as a society feel encouraged and are going on the best we can. Some recent letters and instructions accomplished much good, starting some to work and cheering others. We expect to be more diligent in the future. F. V. B."

"Feeling the need of earnest, faithful work being done by the Daughters of Zion, and realizing that the leaflets are accomplishing great good, I send in my mite to help along the work. I realize more and more the needs of working and being one of the Daughters of Zion, not only in name but in deeds. While we are standing idle the enemy is working faithfully to accomplish his mission and I fear he is gaining to such an extent that we will need to redouble our efforts. God bless all the workers in his cause, and especially those who labor to bring mankind up to a higher standard of purity. In this way I believe they can lessen the work of those who are preaching the gospel. N. I. H."

"I write to thank you, one and all, for the many words of comfort which have so often come to me through the *Herald* and *Autumn Leaves* and the leaflets. I am not so situated that I can meet with the workers, but I am trying to let my light shine and to do all I can for the advancement of the cause we all love. I lend the leaflets and they are very acceptable to those who read them. Many are interested, and I have a hope that an elder may call this way to 'thrust in his sickle,' for the harvest is ripe. I ask an interest in your faith and prayers that I may

ever be faithful and do the little my hands find to do. I know this work is accepted of God, for he hath blessed me with innumerable blessings. I wish ever to be found at duty's post with a word or deed. Let us press on, dear Saints, for we know we shall receive eternal life if we but prove faithful. Trials we all have; but let us strengthen one another with our prayers and words of encouragement. I lack words to express my gratitude to each of you who have given so much to cheer me. L. W."

"We think the leaflets are just what is needed, and if they had been in circulation years ago what great good they might have done for many of us. We will not mourn over what might have been, however, but press on in the good cause and do the very best we can in the future. I am determined, with the help of our heavenly Father to do all that lies within my power to do. C. H."

"I think the leaflets grand and must be such a help to mothers. Surely there are great blessings for such noble workers. I often wish I could do something to help—but then I fear I do not do properly what I can. Pray for me that I may be more faithful. Oh, what comfort I get from the leaflets and Home Column. If my husband only belonged to the church it seems it would be such a help—so much easier to live right if we could have family worship at home. I hope and pray he may yet obey the gospel. Asking an interest in your prayers in behalf of my husband that he may yet accept the truth, I remain, Your sister, "M. L."

TO AN ALTAR OF PRAYER.

"Farewell, thou sacred spot of thought;
I ne'er shall see thee more.
My home's beyond that rolling sea,
On a far and distant shore.

"Think of me, dear friends, who living near,
This pile of stones shall see;
For, by its side, in solemn prayer,
Thy friend remembered thee."

August 26, 1873.

WHILE visiting at the home of Bro. George Eden, at "Mt. Eden," near Queensferry, in Victoria, the above lines were handed me to read, with the explanation that they were written by Elder Glaud Rodger, just before his departure from their home. As I read them I expressed a desire to see the altar, but was informed that it had fallen down. We then agreed to visit the spot, which was located further up the mount.

After dinner we started up, going slowly, for the ascent is quite steep. As we went Sr. Eden related that Bro. Rodger left the house about eleven o'clock each day and went up among the trees. He appeared to take this opportunity of going aside for prayer and reflection, as well as to give them a better chance to complete their morning housework. The message he brought was so full of interest to them that housework seemed to be a secondary consideration, and the whole time was absorbed in conversation while he was present. Just before his final "good-bye," he informed one of the daughters, Lillie (who has since then followed him to

the other side), that he had built an altar above the house on a certain ridge, and had deposited a few lines under one of the stones; that the first one who got it could have it. After his departure a number of them had a race to see who would get there first. Lillie seemed the fleetest and secured this memento.

Having arrived at about the place the spot was pointed out to me by Nellie, the only one of the family who remembered the location. Here we rested and conversed on the life and labors of so good a man, and of the motives and secret of his life of self-abnegation. There was no sign of an altar left, so I decided to rebuild it the following day. We then marked the place and returned to the house.

It is probable that the cattle are responsible for the "digging down" of this altar, for it is now a part of a large "paddock." While rebuilding it I was stung on the finger by a poisonous "Bull-dog ant," but received no harm. This little fellow seemed to think I had no right there, disturbing the stones around his nest. After a half hour's labor the altar was complete and I sat down beside it to rest and reflect over the history of the pioneer minister of the Australian mission, whose memory I was celebrating in the restoring of this altar. As I thought on his pure example left for the younger ones of the ministry—an example of energy, sacrifice, meekness, and prayerfulness, I felt humbled and insignificant before it. With a bosom swelling with emotion, I too, bowed in the same spot and rededicated my life to the service of the Master, and asked for help that I might do my part as nobly as Bro. Rodger did his.

GOMER WELLS.

SYDNEY, April, 1895.

HOME COLUMN MISSIONARY FUND.

Amount to date, May 10	\$5,009 84
Mary Barrett, Iowa	\$ 25
N. M. Bickford and M. E. Hall, Ill.	1 00
R. E. Farley, Neb.	75
Emma Burton, Cal.	50
Melvina Heavener, Ill.	1 00
B. Bardsley, Iowa.	1 00
A Friend, Ill.	5 00
A Sister, Iowa.	35
E. G. Hodge, Neb.	1 00
Mary Rasmussen, Dak.	25
Claude Rasmussen, Dak.	25
Florence Rasmussen, Dak.	25
Willie Rasmussen, Dak.	25
Corde Teakle, Iowa.	30
	12 15

Amount to date, June 15. \$5,021 99

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. BELLE JACKSON, of Euclid, Arkansas, requests your faith and prayers in behalf of her little son who is afflicted.

A cotton shower, looking exactly like a snowstorm, is a common sight in the cottonwood groves in Colorado.

Siberia is exceedingly rich in all sorts of precious stones.

TO-DAY.

Be swift to love your own, dears,
Your own who need you so.
Say to the speeding hour, dears,
"I will not let thee go
Except thou give a blessing."
Force it to abide and stay—
Love has no sure to-morrow;
It only has to-day.

Oh! hasten to be kind, dears,
Before the time shall come
When you are left behind, dears,
In an all-lonely home;
Before in late contrition
Vainly you weep and pray,
Love has no sure to-morrow;
It only has to-day.

Swifter than sun and shade, dears,
Move the fleet wings of Pain;
The chance we have to-day, dears,
May never come again.
Joy is a fickle rover;
He brooketh not delay.
Love has no sure to-morrow;
It only has to-day.

Too late to plead or grieve, dears,
Too late to kiss or sigh
When Death has laid his seal, dears,
On cold lip and eye.
Too late our gifts to lavish
Upon the burial clay;
Love has no sure to-morrow;
It only has to-day.

—Susan Coolidge.

Letter Department.

MT. CARMEL, Ill., June 7.

Editors Herald:—I reached my field of labor May 6, but did not begin work for some time, as I didn't have a house in which to hold services. However, we began church at Beall, Indiana, May 18, and continued until the 3d inst. We occupied the large mill of the Knox County Lumber Company at ten a. m. and two p. m., for two successive Sundays, the thirteen other sermons preached in that locality being delivered in private houses. Seed was both sown and watered.

I opened that place for gospel work in January, 1884. There are ten members, all of whom embraced the work in Daviess county. They have done well for the church, considering their depressed physical and financial condition. Religiously, the Catholics predominate, which greatly militates against our work. There are also a few Methodists whose numerical strength is productive of a kind and tolerant attitude toward us, but the majority are as yet unfettered by any creed.

I came here the 6th inst., and am now holding church in a private house on the opposite side of the Wabash River, so those in charge will see I am not out of my field.

I heard a lady remark recently that she had never been interested in religion prior to my first series of discourses at the place previously mentioned, but that since then a day had not passed in thoughtlessness upon that subject. Such consoles me with the

thought that my efforts have not been entirely without avail.

While en route from General Conference I stopped at St. Louis, Missouri, and Xenia, Illinois. The Saints there have a splendid little Sunday school in successful operation. I was pleased to hear one without the fold remark, "That Sunday school is growing." May God bless all departments of his work. I shall return to Beall July 28, and cooperate with Bro. L. F. Daniel in a further effort there.

Yours in the gospel,

ALMA C. BARMORE.

LAMONI, Iowa, June 13.

Editors Herald:—To whom it may concern; the Little Sioux district in particular: After a long and forced absence from my field of labor incident to completing our home, I had anticipated reaching the above district about the 15th instant. "Man proposes; . . . God disposes." By a fall down the cellar way on the morning of the 10th inst., Mrs. Wight had her left ankle dislocated as well as the inner bone of the same limb broken just at that joint. The doctor says it will be one year before she can walk on it. Through the skill of the physician and the blessings of heaven she is doing better than is usual under like conditions. Unless those in authority see fit to change my field of labor it is possible that I will reach there for a fall and winter campaign. A movement is already in progress looking to the supplying my place in the meantime.

Your faith and prayers are earnestly solicited in her behalf.

"Now the Lord of peace himself give you peace always by all means. The Lord be with you all."

In bonds,

J. W. WIGHT.

PEORIA, Ill., June 6.

Editors Herald:—My wife and I on arriving home from General Conference, found the family all in good health and the Saints generally well, except the late Elder E. E. Wheeler. He had failed rapidly in our brief absence and passed peacefully away and was tenderly laid to rest. On April 23 I was also called upon to aid in the funeral of Mr. Jacob Cool, the thorough-going, great-hearted husband of Sr. Hester *nee* Terry. This generous, kind, affable man was a native of York State. Having been an old resident of Aledo, the county seat, and an auctioneer, or crier of public sales, he was well known, both far and wide. He was clever to a fault; but he never espoused any particular religion. Elder Walkenshaw, a former pastor of the Presbyterian church, who was an old acquaintance and family friend, occupied the stand with me, a Mr. Morgan conducting the music, and the large M. E. church was fairly full of intelligent hearers. In my say I talked in a general way, upon the kindness and moral worth of the subject; the mercy and goodness of God; his infinite compassion and everlasting justice; the law of love, and the far-reaching power of the atonement; disciplinary chastisement and the great restitution; rewards and awards in proportion to good or evil character developed; and the superiority,

safety, and blessedness of the good old way. After this service I held forth a few times in the Congregational church, but the weather and other causes seemed to hedge against me having good houses.

I lately paid the coal mining town of Gilchrist my third visit, and lo, I found many warm friends. Bro. Samuel Adams brought me there and introduced me last winter; also aided in opening up. The Methodist directors of a union church—the only chapel in town—took it upon themselves to refuse me access at any time. The schoolhouse was available through the kindness, firmness, and nobility of Mr. Henry McIntire. The Salvation Army has had a brief run, but, behold, it is on the decline, and the M. E. Church, too, seems to be on the wane. I canvassed freely some of the most controverted subjects, such as the Book of Mormon, and, lastly, the prophetic calling of Joseph the martyred seer. I feel that I have crossed the Rubicon with that dear people; for, indeed, they stuck to me in all these vicissitudes, and purchased about ten dollars worth of church works. I held forth in the Christian and United Brethren churches several miles south of Aledo and Viola respectively. These places being in the rural districts, fall and winter will be the best times for meetings; so we hope to resume there and then.

On April 27 I invited a Japanese divine of the M. E. persuasion to dine at my pleasant village home. Elder J. T. Davis being in the place to console and look after his daughter, Sr. Wheeler, he, too, was called to the festal board on this occasion. We found the man intelligent, seemingly quite humble, and apparently willing to learn. It was his first interview with any of our faith, and his candor and fair-mindedness were pleasing to behold. I assure you that my yearning heart and longing soul went out for not only this good, sensible person, but the brown race of the Japanese Empire, that they may obey the truth.

Last Friday our nice new tent was erected, seated with two dozen folding seats; platform and stand equipped; two large gasoline lamps to suspend on each center pole; and an organ, too, as well. The whole expense, including freight, was only a hundred and fifty odd dollars, and, thank fortune, it is all paid for. Bro. D. S. Holmes, of Buffalo Prairie, was booked to christen the cotton pavilion or tabernacle, but being somewhat ailing, I was told to fill the breach for a brief while. F. G. Pitt spoke Saturday and Sunday evenings; David H. Sunday morning, and it fell to your humble servant to deliver the dedicatory discourse in the afternoon. The conference was fairly well attended and the very best of feelings obtained throughout. Bro. John Chisnall declined to serve the district any longer as its presiding genius. Elder A. J. Keck, of Peoria, was duly elected president for one year on the second ballot; whereas Alma Whitehouse, of Kewanee, was reelected as our worthy secretary. Bro. Dean Smith, of Dahinda, Illinois, was recommended to the Bishop for appointment as his agent in lieu of the retiring one. The tent is left in care of the district president, while I am associated with him in this line of work. Last

evening we had more aliens out than at any other single service. Behavior and interest appear good, hence we feel real hopeful. We are planking down some rugged truths, but, withal, in a kind and clever manner. Bro. Pitt got his great toe and both wrists sprained badly, and his knee barked in getting off a street car last Sunday afternoon. It was moving, and the paved street proved too hard even for a Chicago expert, so he has now gone home for rest and repairs.

It is alarmingly dry around here, although at my home and elsewhere we learn of copious rains, and in some places it has been actually flooded. This city has, or claims between fifty and sixty thousand inhabitants. It is evidently celebrated for its wealth and beauty, as also the number of her immense distilleries. It is too bad that the deadly nightshade grows alongside of the rose. The poison ivy will choke to death the beautiful tree that supports it as well as endanger the hand that chances to come in contact with it. Tobacco fumes inoculate and befoul God's sweet air that I have to breathe, and pollute his footstool wherein I walk; but I must take it all in as meek as Moses, lest peradventure I hurt some sensitive plant. O, that our people would live up to just half what they know to be right, then they would let anyone tell them the whole truth nor angry be at this revelation.

M. T. SHORT.

SAN FRANCISCO, Cal., May 30.

Editors Herald:—All is going well with us in this far-away city, and we are still holding the fort and keeping our cause before the people. Our meetings are well attended and much of the Good Spirit is enjoyed. We have a new set of officers in the branch, who are energetic and active, and under their watchcare the condition of the branch is much improved. The members are now receiving better care and more attention than for a long time, and general improvement is to be seen on that account. Some of our meetings are very spiritual and instructive, and we feel much blessed of our Father. I have never felt more earnest in presenting the word nor more aided by the Spirit than of late.

How beautiful and grand this latter-day work appears when one is illumined by the light of inspiration, and how happy we feel after an effort to "tell the story" when we realize that God's Holy Spirit assisted us! How I have enjoyed over and over again the thoughts and ideas presented by inspiration. O, that I could only live in that happy condition! But there come times to us when we seem left alone in our efforts, and then how disgusted we feel with ourselves; but with the return of the Spirit all is forgotten again, except this glorious work and the desire to present it aright. I have been much blessed in administering to the sick, especially of late, and the Spirit has been present in power to comfort, to cheer, and to heal. I can verify the promise of our Savior, "Lo, I am with you always."

I am happy to say that our branch is coming up to the required standard to enjoy this. Occasionally Satan shows his cloven hoof among us, but that is to be expected. Some-

times a member allows himself to be influenced by him, but that must not surprise us. We are sometimes offended by another's actions, but as the gospel net gathers all kinds, we must expect that, and I have learned that some calling themselves Latter Day Saints, are very queer creatures. But better times are at hand, and better prospects for our branch, and looking at the future we can say, "All is well." May God give renewed courage and strength to all who read this, is the prayer of

Yours in bonds,

GEORGE S. LINCOLN.

LAMONI, Iowa, June 5.

Editors Herald:—I left home on May 4 for a preaching tour in the Nauvoo district. My first stop was at Burlington, Iowa, where I spent two days, preaching twice on Sunday.

At Rock Creek (my old home) I spoke six times and spent two Sundays. Also attended the debate at Blandinsville, Illinois, which lasted six nights. Spoke twice in the Cottage schoolhouse, at the Pilot Grove branch. Spent a few days in Montrose, Iowa, where I spoke twice. From Montrose I went to Burlington, where I spoke once, and then made my way to the conference which was held at Keb, Iowa, June 1 and 2.

I returned home last Monday, after a month's absence. Was treated kindly everywhere, and feel assured that my efforts, though made in weakness, were not in vain. The Saints love the work, as a body, but some love it much more than others.

Our experiences are made up of trials and blessings. My last trip was no exception to this rule. But God is good, and the work is true; so we are satisfied, and struggle on, in faith and hope.

J. R. LAMBERT.

CENTER JUNCTION, Iowa, June 8.

Editors Herald:—It has fallen to my lot of late to be engaged in tent work. Should the future reveal as many unpleasant items as the past in this line, by the fall season I will need a very large spiritual poultice to bring life to the surface.

When I took charge of the tent I was told of this and that place that desired tent meetings, hungering, and thirsting for the bread of life. When we had done sufficient work, or nearly so, where the tent was located I thought I would investigate the requests for tent meetings, and to my utter astonishment, after searching diligently for days, I reaped from the statistics the tail end of speculation. Now, dear Saints, I would say, when you learn of a certain place desiring meetings, be sure that the people are as willing to do as to hear. The elders must have a home, or some place to stay while they are presenting the gospel.

Our tent is shipped to Anamosa, and Bro. C. E. Hand and I will begin a series of meetings, and hold forth so long as interest demands. Our meetings at Edgewood were well attended. Sectarian preachers shot at us, at long range, so we paid no attention to them.

I effected a grand opening in Greene, Butler county, baptizing one lady of that

place who will be an ornament in God's kingdom and also a good worker. Bro. Farr desires that a tent be brought to Greene, and he will furnish an organ, a place to put the tent, and a home for the elders. The work is moving nicely in this district.

In bonds,

J. R. SUTTON.

EAGLE GROVE, Iowa, June 6.

Editors Herald:—After a stay of over three weeks at Richland Creek, Tama county, I came to this place, May 28, preparatory to attending the conference here June 1 and 2.

The two Brighamite elders referred to in my last were still moving about in the vicinity of Richland Creek, but creating no great stir. While there I was signally led in a number of my sermons to show the distinction, on a number of points between the teachings of Joseph the Seer and the Reorganization and the false views set forth by the Brighamite Church. The people were enabled to see quite clearly the distinction between the two churches, and the inharmonious of the Utah Church with the books. On Sunday, May 26, after the morning services the congregation went to the Creek and witnessed the baptism of two at the hands of Bro. George Shimel. The day and the surroundings were lovely, and new joys were added to the occasion by the Holy Spirit's glow, as it rested on the hearts of the Saints, causing joyful tears to flow from the eyes of nearly all present as we prayed and sang praises there. I wish all Saints were as wide-awake to the interests of Zion's weal as the faithful ones at that baptism. Saints and friends there were very kind to me. I shall try to remember it gratefully.

Bro. C. E. Hand has left this field and gone to the assistance of those who labor in the good cause in the Eastern Iowa district. We hope good success will attend him in that field. Bro. Hand is getting past middle age, but is zealous for the faith and goes at his own charges. I wish it was so Bro. George Shimel could be continually in the ministry. He is able to maintain the gospel claims, and seems willing, but the tide of circumstances of a temporal character seems to be against him at present. Bro. George has hope, however, and we have hope for him, that he may soon be liberated to labor as he desires.

The district conference held at Head Grove, June 1 and 2, was quite well attended notwithstanding the busy season and the locality; this being the extreme northern part of the district, or nearly so. Officers and Saints from a number of the branches, also a number of the scattered members, were present, besides a number of the Saints of the Galland's Grove district, among them Elder Ford, to rejoice with us in the good work. Business was done amicably; Saints were united, and the sessions peaceful. Arrangements were made to procure a district tent at once, and it is expected that it will be in charge of Brn. D. M. Rudd and William Thompson. A number of places are awaiting its advent that labor be done in it. It is hoped that brethren of the district living in or near towns where no branches

exist will arrange to correspond with the brethren charged with tent work with a view to aid them in the work in new places. Please remember that those laborers will need aid financially, and it costs something to run a tent in the interests of the work. A united effort on the part of all the Saints and the work will surely move.

One was baptized at the conference, and others here are interested and investigating. Bro. Thompson is at Radcliff, the home of Bro. Oden Jacobs, looking after the interests of the work—Bro. Rudd is looking after an opening at Holms, eight miles north of here. Services here at Head Grove church are well attended considering the busy season. Bro. W. C. Nirk, our worthy district president, is in the field most of the time and has the confidence of all. Local brethren in various parts of our field are doing what they can to aid the work along—Brn. Morgan and Johnson, of Angus; Bro. M. H. Cook, Des Moines; George Shimel and Bro. Resch, of Cedar Rapids, and others. Let us be encouraged and labor for the right.

For the cause,

C. SCOTT.

OAKLAND CITY, Ind., June 10.

Editors Herald:—On the 20th of March Bro. James B. and I returned to Alton, but only held one meeting, the town being distracted over a Methodist revival. Only a small crowd greeted us on this occasion; still we have a few friends in Alton, and some are seriously considering our claims. We passed on to Fredonia, where we were so cordially received the month before. In the interval the United Brethren Church had held a conference and had tried to turn the people from us, but had failed; so again we were greeted with a full house. We continued our meetings here till March 28 and left some believing. This place must be looked after. It is in V. D. Baggerly's field, and he will see after our interests along this line. We had the Divine recognition at Fredonia.

The 28th found us at the Buckeye schoolhouse, in Perry county, where we labored till April 8. A number are convinced here, and I hope have united with the church ere this. We passed on from here to the Jericho schoolhouse, but discerned that they had no interest in the gospel; still we bore our testimony to them. Here my yokefellow left me and returned home. The 13th found me again at Fredonia, and the 19th at the Buckeye schoolhouse, where I labored till the 23d. Here ended our Ohio River campaign, and the 24th found me at Boston on the railroad. James M. joined me here to say good-bye. May God bless him in the land of flowers, whither he has gone to preach the gospel.

Here I took the train for Oakland City, where James and I and Alma C. Barmore had introduced the gospel one year before. Brn. Alma and L. F. Daniel had come here after the district conference in February, and held a protracted meeting in which six united with us. I labored here till the 4th of May, then proceeded to Tom's Hill, and preached till the 12th, when I went to the Plainsville branch, laboring there till the 18th, when I was prostrated by a bilious attack.

On the 24th we resumed our work. Had quite a good time here and at Washington till the 30th, when I returned to Oakland City, hired a hall, and held three meetings, and on the 2d baptized Bro. W. J. Baldwin and wife. The 3d found me ten miles from here in Pike county, near Augusta, where I preached till the 7th, on the 8th returning to this place to consider the advisability of the organization of a branch. We finally concluded that it was best to defer organization till further developments. Sometimes it is best to make haste to go slow. There are about sixteen members at this city and in the immediate country. The outlook is good. My impressions when I first came a year ago were that God had a people here. At all the places except one where I have labored, some are believing. It seems to me that I have been granted good liberty in preaching the word, for which I feel very thankful. I start in the morning for Evansville to look after a call there for preaching.

The traveling ministry of this field will remember to report to me at Lamoni, Iowa, by the 1st of July. All matter directed to me there will reach me at any time.

I. P. BAGGERLY.

OMAHA, Neb., June 7.

Editors Herald:—I arrived here Friday, May 17; found the Saints looking anxiously for the missionary appointed to Omaha, and nearly all seemed quite hopeful for the coming year. At their business meeting the following Friday night I was chosen to preside, with Bro. A. L. Lightfoot as priest, and Bro. John Agenstine as teacher, Bro. Thomas Miller acts as deacon, Bro. E. E. Barber as clerk. The two for priest and teacher are both young men and new beginners, and we ask that God may bless them with wisdom that they may labor acceptably. Our meetings are quite well attended, both preaching and social services, and a very good spirit is manifest among the Saints, some have not come as often as we would like to see them, but we hope to persuade them to take a more active part with us in due time.

On last Friday night our district conference convened with Bro. G. M. L. Whitman in the chair. After the organization Bro. W. E. Peak was asked to preach and we listened to a very nice talk. Bro. W. W. Blair being present was asked into the stand and assisted the presiding officer all the way though very effectually. The business was all done in very good feeling and passed off nicely. Bro. Blair preached us a very good discourse on Saturday night. Sunday was a busy day with us. There was prayer service at 9:30, Bro. J. W. Waldsmith in charge; preaching at 10:45 by Bro. J. F. Mintun; Sunday school at one; baptism at two; preaching at 2:30 by Bro. C. H. Porter; one child blessed by Brn. W. W. Blair and J. F. Mintun; and at 7:45 Bro. Blair was our speaker again; also one confirmed and one ordained. Two were ordained at the morning service also, the morning preaching being in charge of Bro. E. R. Alstrand, the afternoon in charge of Bro. Owens, both young men in the ministry, Bro. Richard Brown officiating at the baptism. Altogether it was a great day; and though

very hot and some rain, the house was well filled, and all seemed to enjoy themselves. The conference, as a whole, was a complete success; the district was well represented and showed considerable growth in numbers as well as in its spiritual condition. There was quite a large force of the ministry present, both local and traveling, and the Saints should feel encouraged, as the outlook for the district is very bright just now. The brethren have all scattered and gone to their respective fields of labor, and the work of the year has now fairly commenced. May God prosper it everywhere.

As we went to the train the other day to see one of the brethren off we ran across Bro. H. O. Smith bound for Utah, his mission this year. As he had to wait some time, we took him with us and had a very pleasant visit; then of course had to say good-bye and he was off to the West. He expected to meet Bro. Heman C. Smith at Oxford, Nebraska, that night. We felt lonely with the brethren all scattered out, we left here in this city with vice and sin surrounding us on every hand. Just think! There is the excursion, the lake, the baseball game, the balloon ascension, the park; and then in order to have things convenient the old Father of lies has an open ticket office to hades (the saloon) at every turn, with an obliging agent, where they will cool your tongue now and torment your soul in the flames in eternity. And now what can I do to divert the people, and call their attention to the awful wrath that awaits them if they continue in their present course? is the all-important question that we must stare in the face and seek to solve; and unless the great Father of love, the Master we serve, shall come to the rescue and give us wisdom and strength, we are as the leaf in the whirlwind; we are shaken, tossed, and lost in the great whirl with which we are surrounded, and can accomplish nothing. May God give us strength and wisdom as our needs may demand, is my prayer.

We would be pleased if the elders passing this way would give us a call, especially if they could stay over Sunday with us. The church is on North Twenty-first street, between Clark and Grace. Should any others be passing through and have occasion to stop over, we would be pleased to have them visit the church.

May the glorious work of God be rolled on to a triumphant victory, and the day when good-byes and partings will be no more speedily come, is my prayer; and I labor to be among the righteous and worthy at that time.

Yours in gospel bonds,

FREDRICK A. SMITH.

COURTLAND, Ont., June 5.

Editors Herald:—Elder Daniel McGregor and I are laboring in this part of the mission. We find much prejudice caused by those who, like them of Ephesus, find their craft in danger. We are holding bush meeting every Sunday afternoon, and so far the attendance has been good.

Priest Robert D. Addison secured use of Orange Hall in the village of Courtland, but the people will not come out as they do in other places, and I feel constrained to make

further attempts to get the message to them. It is our intention to personally visit those who have come out, also those who have not. The ministers of the various denominations, Episcopal, Methodist, and Baptist, especially the latter two, have visited their flocks and strongly advised them not to come near us, but to leave us severely alone, and that we would soon tire of preaching to empty seats. We intend, if possible, to disappoint them, believing there are honest-hearted ones in the place who, if not influenced by the preachers, will be glad to hear the truth. Our desire is to get it before them.

Bro. McGregor is young in the work. He is a young man of fine character; is very studious, and is the making of a splendid defender of the faith. He has not preached much, but his sermons are plain, simple, and show evidence of considerable study.

Bro. Addison is of very material assistance to us, as he is so well known. He can secure halls in the neighboring towns and villages. He is to try for an opening in the town of Tilsonburg, of between four and five thousand population. It is a fine place, a splendid center of business for the farming community, and is altogether a desirable place to get a foothold.

In bonds,

A. E. MORTIMER.

Original Articles.

SERMON BY ELDER F. M. SHEEHY.

Independence, Missouri, April 13, 1895.

SUBJECT: MOTIVE, MEANS, AND END.

I WILL read a few verses found in the tenth chapter of the Acts of the Apostles, commencing with the thirty-fourth verse:—

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. [I emphasize this particularly here, you notice, for a purpose.] And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and showed him openly; not to all the people, but to witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

There are a few underlying principles that govern us and they are such as it is impossible for us to detach from ourselves. Everybody as individuals, as societies, are governed by them; three of them I will mention,—

“motive,” “means,” and “end.” To dispense with either of these means incompleteness. Now, as a people, we attribute to all of our friends, and I like to impress this thought upon our friends always, that we feel towards them that they are equally as honest and as sincere in their desires as we are. We know this to be true from our own experience previous to our joining the church from the various religions that we were subject to, our motives were just as good as they are now and so our friends who may differ with us in regard to religion are in the same sense just as pure and true and their intentions as holy as ours were; we know how it was with ourselves. Now this is the way we feel towards everybody. We would not confine this concession to those who may be termed Christian, but we would broaden it to all the children of men everywhere, so then, we say, we are all equally honest, especially upon this question of religion and, as far as that is concerned, just alike. The second element that I called your attention to we will skip and take up the third, viz., the “end.”

In a general way we are all aiming for heaven. The objective point or the end we desire to reach is heaven, a place of happiness, peace, and contentment. There may be differences of opinion as to what that is or may be, different kinds of ideas, but the thought is the same. We are all aiming for the very best, aiming to go to heaven and in that we are just alike with this difference that I have already expressed, but really the objective point is the same, and in that sense we do not differ.

There is a difference however in relation to the second part. While we all agree touching the motive that moves us, and by the way that point of motive is a very important one, especially as it enters into morals, we are all alike as far, then, as the motive is concerned and alike in a general way so far as the end that we aim at is concerned, but there is a wide and varied difference when we come to the question of means to attain unto that end, and herein lies principally the difference; and much of this is the result of belief, as expressed from this stand previously, that so far as the belief is concerned

we are not responsible altogether for it, for we don't believe altogether as a result of our will, but from the force of evidence convincing us, and once convinced our belief is not dependent entirely upon our will, but very often in spite of it. We are all believing honestly and sincerely, and of course it follows that one of the most reprehensible things in this world is to blame each other for believing certain things when we cannot help believing them. I can't help believing as I do as a Latter Day Saint; the evidences are such that I am forced to believe. I ought not to be blamed then for believing as I do. There ought not to be so much trouble on this question of religion when we come to consider it in this sense, we all are so nearly alike in so many essential points and features.

Now the doctrine of motive, that I refer to as entering into morals is a very important one and many of the purported acts of benevolence and generosity are, nearly always, if not altogether, determined by the motive. You know there is the exercise of a great deal of what we would call generosity and benevolence, much of them are manifested in the world and a great deal of credit attributed to certain ones when really so far as the genuine effects in the moral world are concerned there are none. It is true that a man may give his means, his money, his time, his talents and, at the same time, be doing what is really immoral, hurtful to himself and others; for everthing that we do that is hurtful to ourselves has its psychological effect upon those that surround us—we are so wonderfully blended together in this world, and not only in this world, but also in a sort of harmony or touch with the world beyond.

In regard to music, it is said that a musical instrument tuned up to a certain key here, for instance, to G, and another one there tuned up to G, if you touch it here, that in chord with it there responds; the test is very delicate, but sufficient to demonstrate it and that this continues in its harmony throughout the vast universe. Whether or not that is the way by which the heavens and earth are connected I do not know, but the thought is a beautiful one, that every good thing on this earth affects the heavens,

somehow they are affected by such things, for we read that when a man repents of his sins and turns unto God upon the earth, that the angels in heaven are made to rejoice. So it seems to me a beautiful thing that every good thought or act on our part meets with a response in heaven.

Now I ought to define "good." I don't mean that it is relatively so because it is a little better than something else, but in the absolute. Good I understand to be that that is in harmony with God. The terms themselves, I believe, are somewhat synonymous, "good," "God;" so whatever is really *good* must be that that is in harmony with the standard of God, and that is why I emphasize the word "good" in reading this, that it is something that God is doing in a distinctive sense, not in an indirect manner, as we may say, that God is carrying on his wonderful purposes all through nature and even through human society, for God works in an indirect as well as in a direct manner. We might illustrate it, for instance, in the case of Nebuchadnezzar, or Cyrus the prince of Persia, but when we come to his dealings with Daniel, there he works in a direct sense,—with the others indirectly. But now we are speaking in a direct sense when we say that God works in harmony with himself. Whatever, or wherever, or whenever he works directly he is working out according to this principle of good and it is good when it is in harmony with him, that the turning from the evil, the repentance from sin is in harmony with God, a step in that direction, hence it is good, being defined from that standard.

Now in regard to this question of motive. It is just among the possibilities that ourselves as the people of God, presuming that we are so, may be moved to do certain things and they may be of a kind of a religious character; but unless the motive is right the act is fruitless. We will say, for instance, the giving of money. If the giving of money or paying of tithing, even the principle or the practice of consecration, the free-will offerings, to illustrate it in a way that we may understand it ourselves, if the motive is not the right one there is no reciprocity, no benefit to come. Now it is a true principle, if in many

instances it may be perverted. The proper motive is essentially necessary, we will take myself to-night, as a preacher I really believe that my effort can be made a fruitless one if the motive actuating me is wrong. If I am here for the purpose of self-aggrandisement, for the purpose of self-praise, or any other sordid motive, my effort will be fruitless, will not benefit me and the chances are very much against its benefiting you; the motive must be right.

I think the key to it is given largely in the statement of Peter where he says that "Christ . . . suffered for sins, the just for the unjust, that he might bring us to God." If our motive is to bring men to God and tends in that direction, that is the kind of faith necessary; and you see in the gospel the principle of selfishness is put at such a wonderful discount that we are, as has been preached here so beautifully, we are individuals working out our own individual salvation and that this individual salvation determines largely the work of the church as a body, so that every one in his individual acts must have pure and right motives. We are therefore taught by the Spirit of truth—this is evidently clear to many of you—we are taught distinctly by the Spirit of truth that the thought must be pure, and how strictly we are enjoined that if we allow the thought to dwell upon anything that is wrong, so that the thought is contaminated, the effects to follow are just the same as would follow the overt act, that is in the spiritual world, as it certainly means spiritual disease or death whichever case it may be.

Then we are to think right, our motive and the very depths of the soul must be right in order to have the desired effect upon ourselves and upon others. There is no salvation then, unless we recognize this principle; for in every act, even in the giving of tithes and offerings, there must be a proper motive, and that motive, while it might not always be the one that naturally actuates man, must be pure. I don't believe that men can naturally of themselves work out their own salvation. It is the result of coöperation, and as that coöperation comes largely through regeneration, then it is God that works in us to will and to do of his good pleasure, while

at the same time we coöperate and work out our own salvation with fear and trembling. We work with him and he works with us. So much for motive.

We will now take up the second part—"means." A man then, you will observe, may be honest and sincere as far as the motive is concerned, and he may in regard to the end or his objective point be all right, but if he doesn't use the proper means to bring about the end, he loses. Now, for instance, the Pharisees in the days of Christ were exceedingly religious and they had a great deal of ceremony that with them was sacred, they looked upon it as sacred, revered it as such, but Jesus said of them, "In vain they do worship me." That is a very hard statement, but remember my text here; "God is no respecter of persons, but in every age he that feareth him and worketh righteousness is accepted with him." These people, while they were very religious and their zeal as spoken of by Paul was wonderful, it was without knowledge, and they would compass land and sea to make a proselyte and when they made him a convert to that system, he was really worse than he was before, for the perversion of a thing is a great deal worse than for one to be without the thing itself.

When any good comes to us and its use is perverted, it is more disastrous to us than if we had not had it, so in that sense a bad religion is worse than no religion. The Pharisees' religion made the people twofold more the children of hell than they were before they were converted to it, Jesus arraigned them and told them it was in vain. For people to spend their entire lives and be very zealous religiously and when they are through their life work find that it is all in vain, amounts to really nothing, worse than nothing, for it is vanity.

In vain they do worship me, teaching for doctrines the commandments of men.

I want to illustrate this thought by a very common illustration, but I think a very forceful one, the credit of which I will give to President Fairchild, of Oberlin College. He uses this illustration: You may take a doctor who goes to attend a patient. It is presumed that any physician will do his best, it is said

that a doctor prolongs a case sometimes—I am rather inclined to think that it is the exception. He approaches the bedside and with the very best of intentions and we have his objective point or his end brought to view, and his motive also. Now if with this intention of curing the sick one, and also this end, he gives the wrong medicine, there is not one in this audience but recognizes the fact that the good intentions of the doctor will not alter the facts, the effects of the poison. There will be the result of error. Take that illustration as an analogy in the sphere of morals. It is so in everything in life; causes and means are followed by their legitimate results no matter what the intentions may be.

We want to be very careful in using the proper means to bring about the desired end, starting properly with the motive. The motive is right when it is begotten in us by the gospel, and so we read that attending the word there must be the Holy Spirit. God's Spirit must attend the preaching of the gospel to get the right start in this moral and spiritual thing, and it must not only work through and with the preacher, but upon those who hear. The responsibility for not receiving this degree of spiritual enlightenment I presume they are largely accountable for themselves, not being receptive for it, but where there is an honest heart desiring to do that which is right and being in what we term a receptive condition, it is always ready, and that I presume means that the Holy Spirit will touch them in response to the preaching, and convince them of judgment, of righteousness, of sin, and of all those things; but the question follows right there as to their acting upon their impressions and convictions. Many people are convinced of sin from preaching who do not act upon their convictions, but allow them to remain dormant and as a result of that the convictions die out.

Two laws are operating always in every principle in life, one is the law of growth and development by use, the other is the law of extirpation by not using, so if we neglect to use ourselves properly we grow less and less powerful to do the good. If we make the effort in the direction of right, we

grow stronger and stronger in our power to do right, so that when we hear the gospel preached and the conviction of mind comes, we want to cherish, and cultivate, and care for these convictions. This pricking of the conscience, as we read of in the New Testament, "They were pricked in their heart and said unto Peter and to the rest of the apostles, Men and brethren what shall we do?" and after Peter told them what they should do, supposing then they did not do it, would not the pricking process that is referred to here cease? It certainly would, for God will not always strive with man. Man is largely responsible then as an individual and will doubtless be held so in the day of judgment.

In regard then to the means that are intended,—by whom? Why, by God; the whole thing relating to religion is divine. Man cannot invent a true religion—religion has always been in the past the result of revelation and only by divine revelation is there any true religion. The history of the world is replete with the fact; there never has been a true religion distinct from revelation from God.

Now I have another text I want to bring up here supportive of the one I already used. You notice the breadth of statement expressed there:—

Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness is accepted with him.

That was quoted at this broad gathering of the religious world at Chicago and I remember myself years ago thinking that it meant whenever a man was honest and sincere and doing the best that he knew how, he must necessarily be accepted of God because of his honesty and sincerity; but we must interpret that passage of Scripture by other passages, we want to use no isolated passage, for we read in the Bible that "no prophecy of the Scripture is of any private interpretation." Paul says in the first of Romans:—

I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed.

Now you catch the thought. The righteousness of God is revealed in the gospel to every one, not to people

back there in the days of the apostles exclusively or to those in ages preceding them, or to some that may come in the future, for remember the application of the thought in the text here, "God is no respecter of persons."

What do you mean by the righteousness of God? We receive it in the gospel. There is such a thing as men establishing their own righteousness: righteousness means there, doubtless, their conception of right and wrong and men have certain conceptions of right and wrong, they have certain ideals that are moving them on and they are doing the very best they can under these circumstances and conditions, but are they right? Not necessarily so for this reason: it isn't a question as to what we may conceive is right and wrong from our standpoint, it is a question of right and wrong revealed from God, a distinctly divine something that comes to us, God's righteousness or right way that he would have us to do, comes then by revelation, in the gospel of Jesus Christ, then, he that fears him and works righteousness, the righteousness defined here by Paul in this first chapter of Romans that is revealed in the gospel, is accepted with God. Now the point: could God be just,—and the attribute of justice we dare not for a moment think of depriving him of,—could he be just to require in the days of the apostles that kind of a means to bring about the desired end or religion for humanity, and then allow some one else, you, or our neighbors, our our friends, to attain to the same end by other means? You can see at once that it would be illogical, that it would be unscriptural. The same end can never be attained, as a rule, except by the same means; there may be exceptions, but as a rule the same end is never attained by different means, strictly speaking.

Now we hear this very fanciful statement that we are all going to heaven only we are all going in a little different way. There is just one way to go towards heaven and that is to point in the direction of heaven. The same end as a rule cannot be attained without the proper means and there is usually a means found proper and adequate for every end. In regard to religion now, men are accepted of God if they work the righteousness

that is revealed from him. Paul comes here to our assistance:—

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

Not our will and our judgment. I am not afraid to confess that my judgment and my will, all honest and sincere as I was before I joined this church, would not have led me to the proper goal; my will was in another direction, my reason appealed to me in another direction and there were many things that I could do as far as my reason was concerned without any compunction of conscience and I had a tolerable conscience too, still I had one like Paul that would allow me to do a great many things contrary to the will of Jesus of Nazareth.

We are transformed by the renewing of our mind, not an instantaneous process, but growing and learning all the time, proving what things are acceptable unto God. Then his righteousness is revealed to us in the gospel and the gospel then becomes the means by which we attain to the end desired, namely, heaven. Now to illustrate that as far as we are concerned as a people, it is our basis in argument that the carrying on or the working out of the ministerial work with us must be in harmony with the Bible, we must have apostles, prophets, evangelists, pastors, and teachers. That being laid down here as the divine method, the revealed method, the gospel method that God has ordained, if there is anything that we can prove from the Bible standpoint, if that is evidence sufficient in any case, it certainly is in this case: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments," "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith."—1 Cor. 12: 28; Eph. 4: 12, 13. Now we have it fairly stated, that God set these in operation and they come under the heading here of "means." We say distinctly that it must be the means for it so states there. The objective point is what? That we may "all come in the unity of the faith," "unto the measure of the stature of the fullness of Christ." These

means are ordained of God. Would you wish to say, my friend, or to take the ground that you can attain to the same end without it, after what we have produced here by way of illustrations if they are forceful, and I am inclined to think they are? They can be supported by many more, if necessary, but it seems to me that we have made the point clear and distinct that motive, ends, and means are indispensable.

Now whose and what means shall we use to attain to heaven? We go back to the institution revealed here of God called the gospel and we have apostles, prophets, evangelists, pastors, and teachers. Now, my good friend, that may belong to some other church here, I have attributed to you all the honesty that I ask for myself, that is as far as you could require of me, and I am willing to say that your desire for heaven is just as great as mine can be; but there is a difference between us, and right here is where it hinges. You doubtless think that you can attain that end in a different way from what I think. I simply support my thinking by these Bible evidences and call your attention to what you are willing to admit as competent because I am presuming you believe the Bible to contain the word of God. Now the indispensable part of it is, that the perfecting of the saints must be done by apostles, prophets, evangelists, pastors, and teachers. Now if you don't believe in prophets, if you denounce apostles in the scriptural sense, if you discard these means, do you not see where the trouble is? Can you, when the time comes for the making up the rewards, can you find fault with God? Why, no. You will be aware of this fact that God is no respecter of persons and if he has ordained a way and means for us to attain unto this high place called heaven, that he must, if he is in harmony with himself, be just, and if just he could not allow me to reach that end in any other way than that which he has demanded and required of other men. What did he require back there? What we have already quoted; he required apostles, prophets, evangelists, pastors, and teachers. He enjoined that, and set them there for that purpose and they were wonderful means, for you see the end is the

fullness of character like Christ; this was intended for that purpose.

There is where we rest our argument, here is where we largely rest our case as a church and as a people, and our work in the world is not an antagonistic one against our friends, but a requirement that they shall notice what God has said, and we do not make any claims of greatness in the discovery of this proper means, we fall back upon the humble position that we are not responsible for it—it is divine, God has ordained it, God has revealed it, and you will have to admit also in harmony with this, though I have already expressed to you this point, that if it was the revelation to every one then, it must be the revelation to every one now. It is simply out of the question for this man or that lady to have the revelation to them that answers for me. That is entirely out of harmony with human experience. The only benefit that comes to you and me is that which becomes ours by virtue of our possession and assimilation with it, so that if you possess anything and it benefits you, that is yours, and in order for me to have the benefit I must also possess.

Then you cannot detach the doctrine of immediate revelation, taught by this church, and the one that causes a difference largely with our friends, for we think it absolutely necessary, we put that word absolutely there, and I make it just as strong as the word will allow, *absolutely* necessary that there shall be the operation of what we term revelation to every one; to the Jew first and then to the Greek, especially to all that believe. Now that is the rule. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Now "every one" of course means us and that is the limitation of this, as was argued here the other morning, if you remember the argument, the limitation was to all that God would call, "Even as many as the Lord, our God, shall call," and of course it extends to us.

We don't wish to spend our lives here in things that are vain and ask that God will accept of it when he has told us distinctly that he will not. If you will read the Bible you will discover these thoughts I have expressed

to you. "In every nation he that feareth him, and worketh righteousness, is accepted with him." There is no exclusiveness with regard to nationality now; there may have been in the days of Israel, now nationality has nothing to do with it, but in every nation he that feareth him and worketh righteousness is accepted with him. But that righteousness is not man's own conception of what may be right or wrong, but God's revelation of it, and he has revealed it in the gospel, hence we must, in order to be accepted with him, work out the righteousness that is in his gospel, using the means; apostles, prophets, evangelists, pastors, and teachers, which is a part of it. We cannot, of course, dispense with faith, repentance, baptism, laying on of hands, in fact any part of the gospel paraphernalia. God being no respecter of persons, he cannot break laws for our benefit and be just. It is said by some that God can do such things but really he has to recognize these principles of justice, mercy, and love and in order to be just he must maintain equality, must deal with every man alike. He requires of you repentance as well as he does of me. He requires of you baptism as well: and if he required it then in the days of the Savior he requires it now and he will reveal now if he revealed then. You see there is nothing very staggering about this, it is easy of comprehension, a child may comprehend it.

I will simply summarize a moment, and leave the matter with you. Go back with me to the thought expressed that our motives must be right, that we must be honest and good for the truth's sake. Now men must not be moved by the motive that they are going to heaven simply to get rid of hell—that is not the thought intended to be in the soul of man by the power of God. While there is a respect for God's law and a certain amount of regard for penalty, yet the motive is to do right because it is right, and God's goodness leads us to repentance rather than the pseudo emotional feelings that we see so much of. We don't wish to be moved only by the highest and best consideration, then we want to serve God because he wants us to and it is his desire that we should, and to acknowledge his

law and his commandments is the whole duty of man, the highest and best exercise of our being. We are grander men and women, we are employing the highest functions of our body and soul when we serve God and keep his commandments. It is the height of the rational to bow the knee in submission to superiority, it is right that we should reverence that which is worthy of it, and when we present the Christ, the grandest character of all time and all ages, and I suppose I may properly say, all worlds, I can conceive with you tonight that God can have nowhere in any planet within his realm anything grander than the revelation of himself to us in Jesus Christ, for he is God manifest in the flesh; the reverence and the respect then that belongs to Jesus Christ, that is due him from you and me is that that appeals to our reason and we consider then we are higher and grander as men and women when we bow reasonably and reverently to the principles of life that are revealed in Christ, and submit our conception and our ideals to his conception and his ideal, and work the righteousness of God that is revealed in him.

(Reported for the Herald by Belle Robinson James.)

PASTORAL WORK.

DURING my recent tour attending conferences in Kansas, Iowa, and Nebraska, I have seen what has been confirmed to me repeatedly since 1858, that the minister who wisely, prayerfully, and faithfully does pastoral work succeeds much the best. The minister needs to come into close contact with the people, thereby giving them opportunities to present questions touching the divine message he bears and enabling him to learn and resolve their doubts and fears by furnishing proper information. Patient, prudent labor in this direction works well in winning converts to Christ, also in teaching, encouraging, and confirming the hearts of the Saints. Church building after this manner gives strength and firmness, and cultivates godly zeal and resolution. It also reacts upon the minister, blessing him with larger, clearer views of human wants and needs and teaching him as to proper methods and means, ordained of God, to supply

them. Ministerial visitation ought not to be limited to Christ's flock within the fold, but should be extended to the "lost sheep" outside that they may be gathered in and saved. Many of "the good Shepherd's" sheep are to be found outside the fold, wandering "upon the mountains" without good pasturage and safety, even as many "good fish" are outside the gospel "net," dispersed far and near in the great ocean of humanity. All these should be hunted and gathered in every available way, and this can be done only by the ministry seeking them faithfully wherever they may be found, bestowing upon them needed attention and labor to ensure their safety and godly edification.

The Lord requires in this latter-day dispensation, that his ministers shall teach to individuals, and to households, as well as to villages and cities, the "good news" of salvation in Christ restored by the hands of the angel promised in Revelation 14: 6, 7, as see the following:—

Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple: by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet, even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And into whatsoever village or city ye enter, do likewise. Nevertheless, search diligently and spare not; and wo unto that house, or that village, or city, that rejecteth you, or your words, or testimony concerning me. Wo, I say again, unto that house, or that village, or city, that rejecteth you, or your words, or your testimony of me; for I, the Almighty, have laid my hands upon the nations to scourge them for their wickedness; and plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness; until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying.—D. C. 83: 16.

Active, patient effort, in visiting from house to house doing ministerial work, teaching and explaining, "communicating in all good things," has won for some of the ministry in Western Iowa, also in Nebraska and Kansas, the profound regard and

highly commendatory words of Saints, investigators, and of many other influential citizens, and also resulted in gathering some into the fold who have needed such ministrations to help them to learn "more perfectly the way of the Lord."

The Lord says to his ministry:—

Behold I sent you out to *testify* and *warn* the people; and it becometh every man who hath been warned, to warn his neighbor; therefore they are left without excuse, and their sins are upon their own heads.—D. C. 85: 22.

From the above it is seen that a wide field is open to all who have received the latter-day gospel message. All who have "been warned" should "warn his neighbor." This means diligence and urgent work toward the individual. Heaven hates idleness. Loving, faithful ministers will carefully seek opportunities to warn, and teach, and testify, in all wisdom and prudence, and so will the laity. "Let all things be done unto edifying." Those who observe to do this work will be richly blessed of the Lord; the Saints and many non-members will honor and sustain them, and the work of the Lord will prosper and prevail gloriously wherever worthy Saints are found.

W. W. BLAIR.

INTERROGATION POINT NEEDED.

IN a work published by Robert Morris I find the following criticism on Exodus 6: 3:—

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known unto them." And yet, in Jacob's vision of the ladder, God revealed to him his name, as he had before done to his forefathers, Abraham and Isaac: I am Jehovah, the God of Abraham, thy father, and the God of Isaac. And we have the most satisfactory evidence to prove that this was the same name which God revealed to Adam, and afterwards to Enoch.

Shuckford says, with his usual penetration,

Our English translation, of the latter part of the third verse of the sixth chapter of Exodus, "but by my name JEHOVAH was I not known to them," is undoubtedly a faulty translation; not rightly expressing what Moses intended in this place.

The best and most accurate writers have remarked, that the latter part of the verse should be read interrogatively; thus: "By my name Jehovah was I not known unto them?"

If we take the sentence interrogatively, every one will see that it plainly intimated that the Lord had revealed himself to them by this name, which is agreeable to Moses' ac-

count of Abraham, Isaac, and Jacob's knowledge and worship of Deity; but to take the words without the interrogation, and suppose them to intend that the Lord who appeared to Abraham was not known to him, to Isaac, and to Jacob, by this name Jehovah, cannot be reconciled to some very express passages in the Book of Genesis.

After reading the above I turned to the Inspired Translation for further light, and found the following:—

And I appeared unto Abraham, unto Isaac, and unto Jacob. I am the Lord God Almighty; the Lord JEHOVAH. And was not my name known unto them?

This is interrogatively spoken as these learned critics suggest. I hardly need to say that after reading this latter rendering I felt an additional interest in our Inspired Translation.

JOHN CHISNALL.

KEWANEE, ILL., May 30, 1895.

[THE supposed quotation of Morris from Jacob's vision is incorrect. The passage reads as follows, in King James' version: "I am the Lord God of Abraham thy father, and the God of Isaac," etc. (Gen. 28: 13.) The name "Jehovah" does not occur, at least in the common version. We publish the article, as the point is made in favor of the Inspired Translation.—ED.]

THE PASSAGE OF THE RED SEA.

THE following occurs in Mr. Stead's *Review of Reviews* for May 15, 1895:—

In the *United Service Magazine* for May Major John has an interesting article "The passage of the Red Sea by the Israelites," which was suggested to him by an experience of his own when in Egypt.

One day, when employed between Port Said and Kantara, a gale of wind from the eastward set in and became so strong that I had to cease work. Next morning on going out I found that Lake Menzaleh, which is situated on the west side of the canal, had totally disappeared, the effect of the high wind on the shallow water having actually driven it away beyond the horizon, and the natives were walking on the mud where the day before the fishing boats, now aground, had been floating.

This set him to thinking, and before long he came to the conclusion that he had witnessed precisely the same phenomena which three thousand years before had overwhelmed Pharaoh and his armies. In this article he gives the result of his investigation.

JOHN SMITH.

MILNROW, England, May 21.

All the glaciers in the Alps would not equal in size one of the largest in the Territory of Alaska.

It is incorrect to say that one is tired of life. People expressing themselves that way mean they are tired of themselves.

Conference Minutes.

NORTHERN MINNESOTA.

Conference convened at Audubon, Saturday, June 1; T. J. Martin president, G. L. Jones secretary. Branch reports: Oak Lake 73; 1 removed, 1 expelled. Audubon 23. Union 81; 3 baptized, 6 received, 3 removed, 1 died. Central 15; 1 died. Minneapolis 46; 14 baptized, 2 received, 1 died. Ministry reporting: Elders A. H. Smith, I. N. Roberts, W. Sparling, H. Way, T. J. Martin, H. B. Fay, C. I. Shallbetter, P. W. Premo, W. Barnhard, E. A. Stedman, and A. Tabbut; Priests W. W. McLeod, F. Y. Barnes, T. Leitch, J. F. Hilton; Teachers M. Erickson and J. C. McClelland; Deacon M. L. Hawley. Henry Way was elected district president, and G. L. Jones was sustained secretary. It was voted that our next conference be held as near the center of the district as possible, in October, at such time as would give us the benefit of moonlight. The following resolutions were unanimously adopted: Whereas, it has pleased our heavenly Father to remove our beloved brother and coworker, Elder George Gould, a man who has for many years been noted as a kind and affectionate brother, a sincere and consistent Christian, and an earnest and faithful worker in the Lord's vineyard, therefore, be it resolved that while our hearts are deeply pained by this sad bereavement and the loss which the church, and especially this district, has thereby sustained, we bow in humble submission to the divine will, feeling assured that our loss is his eternal gain, and we, as a conference offer this tribute of love and respect to the memory of our departed brother and friend. Resolved also that the heartfelt sympathies of this conference be extended to his bereaved companion and the other members of his family in this deep affliction. Resolved that a copy of these resolutions be placed upon the district records. A vote of thanks was given to the branch and people of Audubon for the kindness, hospitality, and many courtesies extended during conference. Preaching by Elders Wm. Sparling, A. H. Smith, and I. N. Roberts. Adjourned.

NORTHEASTERN MISSOURI.

Conference met with the Higbee branch June 8 and 9; T. D. Williams in chair, J. A. Tanner clerk. Branch reports: Higbee 78. Carrollton 10; 1 died. Huntsville 5. Bevier 150; 1 received. Hannibal and Missouri River no report. Elders reporting: D. E. Tucker, T. D. Williams, R. R. Jones, J. A. Tanner, J. T. Williams, W. H. Vincent, C. Perry, W. Vaughan; Priests J. Waltenbaugh, W. Chapman, D. Edmonds; Teacher A. Rice; Deacon T. Lilly. Branch and ministry reports adopted. Bishop's agent's report: On hand last report \$17.23; received since \$30; expenditures \$31.80; on hand \$15.43. Election of officers: J. A. Tanner president, M. A. Trotter vice president, Sr. Louise Palfrey clerk. Adjourned to meet at Bevier, Missouri, October 5 and 6, 1895. Preaching by M. M. Turgen and J. A. Tanner. A spiritual time enjoyed by all.

INDEPENDENCE.

Conference convened June 8, in the Saints' church at 2324 Wabash avenue, Kansas City, Missouri; R. May in the chair, J. Cole Moxon secretary. The good Spirit was present, and most especially at the 2:30 p. m. prayer and testimony meeting on Sunday. All the branches of the district reported, showing a marked increase in membership, with bright prospects in the future for more. One important move of the conference was in passing a resolution that the tent committee purchase the tent that had been contemplated for the past six months, and put it in operation as soon as possible, money having been pledged and paid in to the amount of \$130.07. An enthusiastic spirit manifested a desire to see the gospel work brought before the world in such a way as to reach the greatest number of people in the most speedy manner. The following officers were reelected for a term of six months: R. May district president, J. W. Brackenbury vice president, J. Cole Moxon district secretary and treasurer, Sr. J. Cole Moxon assistant. The Bishop's agent, R. May, reported as follows: Amount on hand last report \$228.45; amount received \$586.86; paid out \$762.72; balance on hand \$52.59. District treasurer, J. Cole Moxon, reported: On hand last report \$3.37; amount paid out 94 cents; on hand \$2.43. At the close of the Sunday evening services, conference adjourned to meet, as was previously arranged for, at Armstrong, Kansas, September 7.

NORTHERN NEBRASKA.

Conference met at Omaha, Nebraska, May 31, at 7:30 p. m.; G. M. L. Whitman president, James Huff secretary. District president reported the district in fair condition. Elders reported: W. W. Blair, G. M. L. Whitman baptized 13, C. H. Porter baptized 3, J. F. Mintun, W. E. Peak, J. W. Waldsmith, N. Brown, J. P. Ogarđ, N. Rumel, Sr., J. Anderson, J. Avondet, Robert Farley, James Huff, and Fred A. Smith baptized 2; Priest D. Carter; Teachers W. C. Fetter and J. E. Butts reported. Branch reports: Blair 28; 5 received, 1 removed. Lake Shore 71; 10 received, 1 removed. Omaha 166; 13 received, 1 removed, 1 died. Platte Valley 51, 2 received, 11 removed. Union 65; 1 received, 5 removed. Bishop's agent reported: On hand last report \$40.67; received \$69.88; paid out \$112.50; amount overdrawn \$1.95. Report on tent: Amount of cost \$158.76; amount paid \$144.55; amount unpaid \$14.21. Committee on case of C. H. Porter, G. M. L. Whitman, and O. H. Brown reported and report received but not adopted. The missionary in charge and district president were instructed to furnish a written statement of reasons for silencing Priest O. H. Brown to district secretary, the secretary to furnish a copy of such to Bro. O. H. Brown, and the conference appointed as a court of elders on said case Brn. Fred A. Smith, Warren E. Peak, and J. F. Mintun. The secretary was instructed to notify the several branches in the district that they are expected to pay their proportionate part of the debt on the tent. Present district officers sustained. Tent meetings, grove meetings, etc., left at dis-

cretion of district president and missionary in charge. The district secretary was instructed to notify the branch authorities to invite the respective Sunday schools in the district to select delegates to meet the last Friday in September at the place of holding the next conference at 2:30 p. m. for the purpose of organizing a district Sunday school association. The next conference to meet with the Lake Shore branch the last Friday in September, 1895, at 7:30 p. m. Ordination of Markus M. Bilyne referred to district president, to act as wisdom directs. A. Lightfoot and E. R. Ahlstrand ordained priests, and John Agenstine ordained teacher. Conference ordered that when no person was specially elected to report the spiritual condition of the branch that the officers of the branch highest in authority present be requested to report the spiritual condition of the branch. Ira J. Adams baptized and confirmed. Preaching by Brn. W. W. Blair, C. H. Porter, Warren E. Peak, and J. F. Mintun. Collections to pay expenses of Brn. Blair, Waldsmith, and Peak, \$7.66. Adjourned.

GALLAND'S GROVE.

Conference convened at Deloit, Iowa, May 31, at 10:30 a. m.; C. E. Butterworth and W. W. Whiting presidents, Nellie Rudd secretary. Branches reporting: Union 39, Pilot Rock 17, Camp Creek 41, Mason's Grove 144. North Coon 49, 1 died. Dow City 105, 3 expelled. Harlan 70. Coalville 39. Galland's Grove 280, 9 removed. Salem returned for correction. Elders reporting: C. E. Butterworth, W. W. Whiting, J. Pett, J. T. Turner, J. Young, A. Jackson, C. J. Hunt, J. M. Baker, B. Salisbury, W. A. Carroll, S. Jordon, H. M. Daniel, B. F. Wicks, and J. N. Simmons; Priests R. Wight and J. Carlson; Teachers C. M. Wilder and J. Cross. Bishop's agent's report: On hand and received since last report \$172.66; paid out \$150; balance on hand \$22.66. A petition from the Panama Saints asking for a branch organization at that place was referred to the missionary in charge. A resolution requesting the Sunday school association to set their time for convening independent of the district conference was postponed until the first day of the next quarterly conference. Preaching by C. Derry and J. F. McDowell. Adjourned to meet at Galland's Grove at call of president.

Sunday School Associations.

MANCHESTER AND SHEFFIELD.

A short convention of the Manchester and Sheffield district association was held on Easter Sunday, April 14, 1895, at Leeds. The proceedings opened at 8:30 a. m., with hymn 99 (Sankey's), and prayer by Bro. Mair. Elder Henry Greenwood read an excellent paper on "The Duties of Superintendents," pointing out, 1. The necessity of the superintendent being a man of sound judgment and Christ-like character; 2. Those portions of school work requiring particular attention from the superintendent. Elder S. F. Mather followed the paper with a model lesson on "The first Missionary Journey of St. Paul." Two special

points of note in the lesson were the use of a splendid map, executed by Elder W. R. Armstrong, and the skillful handling of the blackboard by the teacher. "The Relation of the Sunday School to the Church" was the next item on the program, a paper by Elder Joseph Dewsnup, Sen., ably emphasizing the great importance of the Sunday school work and pointing out the necessity of the Sunday school working on parallel lines with the church. Hymn 7 (Sankey's) was sung, and the district superintendent (Elder S. F. Mather) delivered a ten-minute address, dealing with the work of the Sunday school, more particularly in its district capacity. Bro. B. Green now read a paper on "Music in the Sunday School." The writer gave a brief sketch of the history of music from the Biblical point of view, and then passed on to consider the benefits of music, concluding with some practical hints as to the way in which Sunday schools may attain excellence in that sublime art. The paper was preëminently successful in its exposition of the subject. "Question time" followed; the questions asked, and answered, bore mainly on the local government of branch Sunday schools. Elder E. R. Dewsnup utilized a few minutes with a chalk talk on "The Efficient Teacher," diagnosing him under the heads of discipline, instruction, and sympathy. After a few encouraging remarks from the president of the district, a most successful convention came to a conclusion. All in attendance were pleased and satisfied, and the Sunday school work in this vicinity has received a further impetus.

E. R. DEWSNUP, Sec.

Miscellaneous Department.

SOUTHERN CALIFORNIA REUNION.

To the Saints of Southern California.—According to your decision the committee on arrangements for reunion is limited to the month of July. We have decided on the 12th of July, which will be on Friday. This is about the time it has been the past two reunions. It will be held in the grove close to the depot as usual at Downey, commencing at half past ten o'clock. All arrangements will be carried out according to instructions as near as possible, such as having good water, fuel, hay, and all needful things to make it a pleasant and profitable time for the Saints. Those desiring hotel accommodations would do well to notify the committee, one or both, as they choose, who will secure such accommodations as reasonable as can be had. All desiring tents furnished also notify committee when and how long you wish them. The reunion will last ten days. There will be the old district tent put up the same as last year, which can be partitioned off the same as last year for sleeping apartments, but Saints, remember to bring your blankets or bedding, as this is a camp meeting.

Now, brethren and sisters, let us come together bringing the Spirit of the Master, Jesus Christ, with us, and we shall have a time of rejoicing. Let us make all the effort possible to gather together at this time as it is

only once a year and we need the rest and spiritual food it is ours to enjoy if we so desire. Hoping to see a larger gathering than we have ever seen, we your committee will labor and pray.

ALBERT CARMICHAEL,
Los Neitos, Cal.
NELSON VAN FLEET,
Downey, Cal.

RESOLUTIONS OF RESPECT.

Resolutions passed at a conference of the Kewanee district, held at Peoria, Illinois, June 2, 1895:—

Whereas, it has pleased almighty God to remove from our ranks our beloved and much esteemed brother, Elder E. E. Wheeler, and transported him to a higher and nobler sphere of life and action, Be it resolved by the Kewanee district conference now assembled in Peoria, Illinois, that we acknowledge the hand of God in this dispensation of his providence and fully recognize and appreciate the most efficient labors of our beloved Bro. Wheeler as a faithful minister of Jesus Christ during the six years he labored among us as a missionary. Be it further resolved that the Saints of Kewanee district extend their heartfelt sympathy and condolence to the grief-stricken family of our deceased brother in this their hour of great bereavement, and commend our sister, the companion of our deceased brother, into the care and keeping of the allwise Father who doeth all things well, and provides for the widow and fatherless in their afflictions; that in her grief and loneliness she put her trust and confidence in him who instructs us that not a sparrow falls to the ground without the notice of our heavenly Father. Be it further resolved that these resolutions be spread upon the records of the Kewanee district, and that a copy of the same be furnished the *Saints' Herald* and *Zion's Ensign* for publication, and that a copy be sent to the family of our deceased brother.

TAKE NOTICE.

That on the 23d day of June, 1895, the Latter Day Saints will dedicate their new church, three miles east of Maysville, also a new tent or tabernacle which will be pitched upon the church grounds, in which overflow meetings will be held. It is expected that Joseph Smith, Joseph Luff, E. L. Kelley, S. W. L. Scott, and other prominent men of the church will be present. Dedicatory sermon at eleven a. m., preaching at three and eight p. m. A collection will be taken up to lift the remaining debt that the church may be free and free indeed for all denominations. Come fully prepared to assist, also with well-filled baskets, and stay all day and enjoy yourselves.

T. W. CHATBURN, in Charge.

CONFERENCE NOTICES.

The Far West district conference will convene with the Stewartville branch on Saturday, July 6, at 10.30 A. M. Let the branches instruct their delegates in regard to changing the time of holding our conference from quarterly to semi-annual as per

resolution passed at our last conference. Let all come that can and bring the Spirit of the Master with you so that we may have an enjoyable time.

T. T. HINDERKS, Pres.
CHARLES P. PAUL, Sec.

NOTICES.

Bro. Robert M. Elvin is hereby authorized to solicit, receive, and receipt for tithes and offerings for the Decatur district; also to act as agent for the church papers and books.

DAVID DANCER.
E. L. KELLEY.

To the Eastern Iowa District:—The gospel tent of this district has been placed in my charge. I therefore solicit the coöperation of the Saints, that they will inform me of places in the district desiring the gospel tent and the ministers. Address, Grove Hill, Iowa.

J. R. SUTTON.

BORN.

HARVEY.—At Davis City, Iowa, May 22, 1895, to Mr. Refine and Sr. Eugenia Harvey, a daughter. Blessed June 9, 1895, by Elders R. M. Elvin and J. S. Snively, and named Ruby Irena.

JACKSON.—To Bro. L. B. and Sr. Elizabeth P. Jackson, Euclid, Arkansas, January 6, 1895, a son, and named Lewis MacRea. Blessed by Elder J. W. Jackson, January 13.

JACKSON.—To Bro. J. W. and Sr. Belle Jackson, Euclid, Arkansas, May 7, 1895, a daughter, named Evanelia Maybelle. Blessed by Elder J. W. Jackson, May 18.

DIED.

WHITE.—At Clinton, Missouri, June 7, Sr. Viola V. White, daughter of Bro. and Sr. Alfred White, aged 21 years. She was baptized by Elder J. C. Foss, at Independence, in 1883. Her illness continued long and was very distressing; but relief came temporarily at times under the gospel administration. Her remains were taken to Independence, Missouri, for burial. The services were held in the stone church, at 11:30 a. m. on the 8th, Elder Joseph Luff preaching the sermon. Many Saints were in attendance to pay the last tribute of affection to one who had lived and was universally loved among them. May the good Master comfort the stricken family.

BRAMBURGAR.—Sr. Lydia E., wife of James Bramburgar, departed this life May 4, 1895, at Manville, Indiana, aged 44 years and 26 days. She was baptized ten days prior to her death. She leaves a husband, five children (two having preceded her), and a father, aged eighty-five years. Funeral sermon preached by Elder W. C. Marshall to a large congregation. Text, 1 John 5: 4.

BROWN.—At Utah, Illinois, May 22, 1895, Bro. Warren Brown, aged 30 years, 6 months, and 26 days. He was born in Henderson, Illinois, and lived in Knox and Warren counties in his young manhood, except a few years spent in Iowa. He was married to Charlotta M. Watson, February 12, 1889, who now mourns the loss of a kind and loving companion. He took charge of his father's farm near New Virginia, Iowa, but in 1894 became helpless from the trouble that finally

ended his earthly life. So his father brought him home in October, 1894. On his return he told his parents he wished to unite with the church as soon as his strength would return to him. So on May 4 he was baptized by Elder D. S. Holmes. The funeral was from his father's home, and was the largest gathering in the east end of Warren county. The funeral was in charge of Elder J. W. Terry; sermon by Elder D. S. Holmes.

NORRIS.—Wm. Carlos Norris died May 30, 1895, aged 19 years, 3 months, and 11 days. This young man met with an accident at eight years of age that injured his spine and made him a cripple for life. He had been a great sufferer for over eleven years, growing worse during the last year. He became acquainted with the gospel as taught by the Latter Day Saints during the last few months of his suffering, having the beauties of the resurrection explained to his understanding by Sr. E. J. Moore, H. F. Durfey, and others. He expressed a desire to regain his health sufficient to obey but was not permitted do so but passed away relying on the mercy of a just God. Funeral at the family residence, Tabor, Iowa, by H. F. Durfey, from Job 14: 14. Prayer by S. J. Roberts. Interment in the Tabor cemetery. Father, mother, one brother, and one sister mourn their loss, but what we believe is his gain.

COUSINS.—Sr. Abbie G. Cousins, of Brooksville, Maine, departed this life May 15, 1895. She was born January 8, 1815, and was baptized by Elder T. W. Smith, April 29, 1868. She lived and died a true Saint of God. She leaves two sons, Mace and Willie, to mourn.

OLNEY.—Near Juliaetta, Idaho, March 22, 1895, Sister Olney. Deceased was born July 5, 1842, in Hopkins county, Kentucky. Her maiden name was Mary Ann Ray. She was married to William Henry Clark August 2, 1864. About this time she united with the Baptist Church. Moved to Missouri, where her first husband died. She was afterwards married to Benjamin Olney. Moved to Oregon, where she heard the restored gospel, and she and her husband were baptized into the Church of Jesus Christ, April, 1877, by J. C. Clapp. She lived a faithful member to her death, and in her last hours rejoiced in hope of a glorious resurrection. Sister Olney was the mother of seven children, five boys and two girls, all of whom are living to mourn their loss. Funeral sermon was preached by B. R. Turnbow May 19, 1895, at the Union schoolhouse, near Juliaetta, a large concourse of people being present.

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Bradford and Beswick mission; Saints' meeting room, No. 20 Hawke street, Forge lane, Bradford, Manchester. Services Sunday: 6:30 p.m. preaching; Sunday school 2:30 p.m. Fellowship, Thursday 7:30 p.m. Elder Henry Greenwood, No. 9 Scropton street, Queen's road, Manchester, in charge.

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Wigan, Saints' meeting room, No. 1 Well St., Birkett Bank. Sunday services 2:30 and 6:30 p.m. William Spargo presiding.

Boston, Massachusetts, No. 67 Warren street, "Roxbury Hall," Roxbury, Boston, Mass.

Peoria, Illinois, Trades Assembly Hall, third floor, No. 123 South Adams street, Sunday school at ten a.m., preaching 11:00 a.m., prayer service at 3:30 p.m. Elder Adam J. Keck, pastor, residence 605 Illinois avenue, second floor.

Council Bluffs, Iowa: Pierce street, three doors west of Glen avenue. Preaching at 10:30 a.m. and 7:30 p.m.; Sunday school at 12 m.; Zion's Religio-Literary Society at 6 p.m. Prayer meeting every Wednesday evening. T. W. Williams, minister.

Chicago, Illinois, Franklin Hall, 70 Adams Street. Sunday school at one p.m., preaching services at 2:30 p.m. Elder F. G. Pitt pastor, No. 827 North Halsted Street

Burlington, Iowa, Saints' chapel, corner of Twelfth and Locust streets, Services every Sunday at 11 a.m.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. G. W. Harlow president, 2428 J street.

West Oakland, California: Montana Hall, Adeline Station, Seventh street.

Des Moines, Iowa, Saints' church, corner of Sixteenth and Des Moines streets, East Des Moines. Sunday services: Sunday school 9:45, preaching service at 11 a.m.; social service at 2, young people's meeting at 5:30, preaching at 7:30 p.m. Prayer meeting on Thursdays at 7:30 p.m.

Detroit, Michigan: Lincoln Hall, No. 265 Dix Avenue, near West Boulevard; Elder W. J. Smith, pastor. Sunday services at 7:30 p.m. Pastor's address No. 613 Cavalry Avenue.

Pittsburg, Pennsylvania, 67 Fourth avenue. Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street: preaching at 11 a.m. and 7 p.m., Sunday school at 10 a.m.

Bay City, Michigan, Mission Hall, corner of Monroe and Second streets.

At Lincoln, Nebraska, Temple Hall, corner of Eleventh and M. Streets, every Sunday at 2 p.m.

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St. Louis, Missouri, No. 2518 Elliott avenue between Benton and Montgomery streets.

Omaha, Nebraska, Saints' Cnapel, No. 1418 North Twenty-first street.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church, Meetings every Sunday at 11 a.m. and 7:30 p.m.

Netawaka, Kansas, Saints' Chapel, Church street. Preaching services Sundays 11 a.m. and 7:30 p.m. Social services 2 p.m. Sundays and 7 p.m. Wednesdays.

Los Angeles, California, Knights of Pythias Hall, No. 118 1/2 South Spring street.

San Bernardino, California, corner Fifth and F streets.

THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 42.

Lamoni, Iowa, June 26, 1895.

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ARCHÆOLOGICAL DISCOVERIES.

OF great interest to archaeologists are the recent discoveries of De Morgan in Egypt. A year ago this judicious explorer of the burial places of the ancient Pharaohs found in the galleries of one of the smaller pyramids, southwest of Cairo, the tomb and burial treasures of Amenemhat III. of the twelfth dynasty of Egypt, together with the tombs of several royal princesses and also the resting places of two other Egyptian kings; Convinced that Amenemhat would not be sleeping in death without having near him the remains of those dear to him, De Morgan surmised that the pyramid would probably be surrounded by tombs covered by the desert sand. Acting on this supposition he set to work to discover, if possible, the entrance to these chambers. Sounding after sounding was made without success until last February, when a huge rock was struck. After this had been removed, a gallery was disclosed and what is

believed to be Amenemhat III.'s royal house of death was opened after being closed for thousands of years. In it was seen the mummified bodies of Princess Ita and Queen Khnoumit, loaded with jewels and surrounded by scent boxes and all kinds of dainty ornaments such as must have been dear to female hearts at a time anterior to that of reliable secular history.

The mummified remains of the princess were covered with ornaments and her golden death mask shone in the dim light of the pit. A jewelled dagger with a blade of bronze rested on her breast and among the various decorations were gold leaves so thin and fragile that they moved with the slightest breeze. The queen was also buried with a wealth of precious ornaments. There were numerous bracelets, strings of pearl and costly stones, and also crowns, scepters, and adornments for the hair and bits of rich stuffs and fine linen, giving a slight hint of the magnificence of the period in which they were worn.

As the most valuable find, is mentioned a crown formed of interlacing threads of gold and enriched with precious stones, gems by the score, each of which is worth almost a king's ransom. Exquisite and beautiful in the extreme is the design of this crown. Its threads of gold are worked into the shape of a great circle of myotis, the delicately formed blossom of each having in its center a jewel. Six crosses, resembling greatly that design known as the Greek cross, occur at regular intervals, the center of each being a huge blazing gem, and the cross itself being four golden lotus flowers joined at their stems and incrustated with vari-colored jewels of wonderful lights and sheen.

Amenemhat III., the fifth king of the twelfth dynasty, during the reign of which some suppose the immigration of Jacob and his sons took place, stands out from the dark background of the past ages as a famous engineer, ruling the country during a time of perhaps unparalleled prosperity. He regulated the inundations of the Nile

and constructed the immense reservoir known as Lake Mo, where water for irrigation purposes was stored up. Near the lake he built the famous labyrinth consisting of 6,000 rooms, the remains of which were found by Dr. Lepsius.

Undoubtedly, the discoveries now made by De Morgan will lead to further researches in places where hitherto nothing but the burning desert sand has met the eye of the traveler. It is not impossible that many of the puzzling questions of ancient chronology, and with them the history of the early civilization of the human race, may yet be answered through further discoveries in the city of the dead, of inscriptions or records now hidden, but destined to come to light in due time.—*Sel.*

THE EVIL EFFECTS OF FOUL AIR

PERHAPS the most thorough investigation of the bad effects of the foul air of ill-ventilated rooms is that just completed by Drs. Bergey, Weir Mitchell, and Billings. Its results, described in a paper read before the National Academy of Sciences on April 16 and just published in *Science* (May 3), are very interesting and may overthrow some accepted ideas on the subject of ventilation. It appears that air expired by healthy animals contains no special organic poison, and that the injurious effects of such air are due entirely to decrease of oxygen and increase of carbonic acid. Says the report:—

“[It is] very improbable that the minute quantity of organic matter contained in the air expired from human lungs has any deleterious influence upon men who inhale it in crowded rooms, and hence it is probably unnecessary to take this factor into account in providing for the ventilation of such rooms.

“In ordinary quiet respiration no bacteria, epithelial scales, or particles of dead tissue are contained in the expired air. In the act of coughing or sneezing such organisms or particles may probably be thrown out.”

In rooms in which diseased persons

are present, of course the conditions are different. To quote further:—

“The air in an inhabited room, such as the hospital ward in which experiments were made, is contaminated from many sources besides the expired air of the occupants, and the most important of the contaminations are in the form of minute particles or dusts. The experiments on the air of the hospital ward, and with the moisture condensed therefrom, show that the greater part of the ammonia in the air was connected with dust particles which could be removed by a filter. They also showed that in this dust there were micro-organisms, including some of the bacteria which produce inflammation and suppuration, and it is probable that these were the only really dangerous elements in this air.”

The liability to disease of persons inhabiting crowded, ill-ventilated rooms is due, then, simply to the greater probability that the air of such rooms will contain the germs of disease—not to any poisonous qualities of the foul air itself, though possibly “impure atmospheres may affect the vitality and bactericidal powers of the cells and fluids of the upper air passages . . . and thus predispose to infection.” On this point “there is yet no scientific evidence,” but it would seem from the experiments on sewer gas (recently quoted) that it is extremely probable. It is certain, however, that, no matter what it may be about foul air that makes us ill, it is another and a comparatively harmless property of it that makes us uncomfortable, just as it is not the ill-smelling sulfurous gases from coal that* are deadly, but the non-odorous carbon monoxid. In the words of the report:—

“The discomfort produced by crowded, ill-ventilated rooms in persons not accustomed to them is not due to the excess of carbonic acid, nor to bacteria, nor, in most cases, to dusts of any kind. The two great causes of such discomfort, tho not the only ones, are excessive temperature and unpleasant odors. Such rooms as those referred to are generally overheated; the bodies of the occupants, and, at night, the usual means of illumination, contributing to this result.

“The results of this investigation, taken in connection with the results of other recent researches summarized

in this report, indicate that some of the theories upon which modern systems of ventilation are based are either without foundation or doubtful, and that the problem of securing comfort and health in inhabited rooms requires the consideration of the best methods of preventing or disposing of dusts of various kinds, of properly regulating temperature and moisture, and of preventing the entrance of poisonous gases like carbonic oxid, derived from heating and lighting apparatus, rather than upon simply diluting the air to a certain standard of proportion of carbonic acid present. It would be very unwise to conclude, from the facts given in this report, that the standards of air supply for the ventilation of inhabited rooms . . . are much too large under any circumstances, or that the differences in health and vigor between those who spend the greater part of their lives in the open air of the country hills and those who live in the city slums do not depend in any way upon the differences between the atmospheres of the two localities except as regards the number and character of micro-organisms.

“The cause of the unpleasant, musty odor which is perceptible to most persons on passing from the outer air into a crowded, unventilated room is unknown. It may in part be due to volatile products of decomposition contained in the expired air of persons having decayed teeth, foul mouths, or certain disorders of the digestive apparatus, and it is due in part to volatile fatty acids produced from the excretions of the skin and from clothing soiled with such excretions. It may produce nausea and other disagreeable sensations in specially susceptible persons, but most men soon become accustomed to it and cease to notice it, as they will do with regard to the odor of a smoking-car or a soap-factory after they have been for some time in the place. The direct and indirect effects of odors of various kinds upon the comfort, and perhaps, also, upon the health of men are more considerable than would be indicated by any tests now known for determining the nature and quantity of the matters which give rise to them. . . .

“Cases of fainting in crowded rooms usually occur in women, and are connected with defective respiratory,

action due to tight lacing or other causes.

“Other causes of discomfort in rooms heated by furnaces or by steam are excessive dryness of the air and the presence of small quantities of carbonic oxid, of illuminating gas, and, possibly, of arsenic, derived from the coal used for heating.”—*Sci.*

ADDRESSES.

Mark H. Forscutt, No. 603 Central avenue, Nebraska City, Neb.

W. J. Smith, No. 15 Amherst street, Detroit, Michigan.

Frederick A. Smith, No. 2013 Cass street, Omaha, Nebraska.

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 42.

Lamoni, Iowa, June 26, 1895.

No. 26.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, JUNE 26, 1895.

THAT COLLEGE.

FROM what will be found in other places, this issue, it will be seen that college matters are progressing. The committee, being desirous of urgently pushing the enterprise, have decided to secure by loan a sum sufficient to go right along with the building. It occurs to us that now is a good time for some of those who have been waiting for some time to do something a little more than ordinary for the work, to do it. A few hundreds or thousands donated to this college work, either as a subscription gift to its funds, or as a loan is an investment that no man who makes it will ever have need to be ashamed of. Let the committee hear from you at once.

THE ADVENT MOVEMENT, ETC.

IN the Original Articles department will be found some letters on the Advent movement inaugurated by William Miller, of which Bro. C. J. Hunt writes in the letter published herewith. It would be well if others of the ministry who secure valuable items of general information would likewise give fellow-ministers the benefit of what they become possessed of, for the benefit of the work and the mutual aid of colaborers.

AUBURN, Iowa, May 2.

Editors Herald:—Inclosed please find letters that it may be well to publish, as they will probably give some an idea how the great Adventist Church began, etc. Please take especial care of those letters from Uriah Smith and W. N. Glenn and return to me at Deloit. If my comments are not correct, please correct them, if thought best to publish.

I feel quite sure that Bro. Jared Carter did missionary work in the Eastern States in 1832-34.

I had a pleasant chat with an Adventist minister not many weeks ago, and gave him a little history of the Millerite and Advent Churches, and he acknowledged most of it, with apparently some pain.

I have secured some good admissions from our Christian (Campbellite) friends; from Elders J. H. Garrison, Hopkins, Pinkerton, Tyler, of New York, and Dr. D. R. Dungan. Bro. J. F. McDowell is writing a tract on their faith, etc., and will make use of the letters. Hope to be able to send to Board of Publication for inspection soon. Hastily,

C. J. HUNT.

STRIKES, WITH VIOLENCE, UNLAWFUL.

IT was thought by some last summer that the HERALD Editor was not justified in taking the view of the then pending strike that he did; and he was quite severely censured by some of the HERALD readers for having anything to say about the strike, and was told to confine his literary efforts to preaching the gospel. A year has now passed, Mr. Debs the labor leader, agitator, and strike inaugurator of last year has been arrested, tried on appeal to the Supreme Court, and sentenced to a term of imprisonment, for the part he took in the strike riots of the summer. The following editorial from the *Chicago Tribune* for May 29, 1895, will give a fair presentation of the case as it stands now.

The President of the American Railway Union talks very gloomily about the decision of the Supreme Court in his case and seems to think that the republic has gone to smash because he is going to jail. It is natural that he should take a pessimistic view of things, because his occupation and that of other men of the same class is gone. They have lost their bread and butter. They can no longer stir up dupes to insurrection and be paid by those dupes for leading them astray and getting them into trouble. It has been decided that the judge is mightier than the anarchistic walking delegate. Naturally this is not pleasant news for the latter.

But when the revolutionists of last July say that the effect of this decision is to put a quietus on strikes, meaning thereby that they have been declared unlawful, they say what is not true. When they defined a strike last year they said it was a concerted, peaceful cessation of labor to make an employer grant better wages or better conditions of labor. Such a strike was not unlawful then, nor is it now. There is nothing in this latest decision which makes it impossible for a railroad man to quit work when dissatisfied with the terms of employment. If he has made a contract to work for a certain length of time and breaks it he can be

sued for damages, and if he has any property may be made to pay damages. But he cannot be prosecuted criminally, nor can he be made to work against his will.

If, however, Debs and Howard mean by a "peaceful strike" one where men who do not wish to work take up stones, coupling-pins, and other weapons and drive from their engines men who do wish to work, then the Supreme Court has said such a strike is unlawful. It never was otherwise, but the Debsites did not appreciate that fact a year ago as they do now. Last year's strike was a sympathetic, causeless, and violent one, which extended from here to San Francisco, and was marked by lawless features from one end of the route to the other. The Supreme Court has said that kind of a strike must not be tolerated. That is no new deliverance. That has been the law always. Unfortunately the law has not always been as well enforced as it was last summer.

Debs says "State rights are practically eliminated." Not at all. They are the same they were last July, but national rights have been upheld. "Every Federal Judge" has not been made "a Czar," but the power of a Federal Judge to punish for contempt law-breakers who will not heed his warnings and drop their weapons has been vindicated. Men who obey injunctions will not suffer. The right of a citizen to a trial by his peers is not broken down, and the "death knell of the wage system" has not been rung. Everything will go on just as before, with the slight difference that Debs, Howard, etc. will be in jail for a few months.

That may seem an important matter to them, and possibly is the reason why they think republican institutions have been upset, and a tyranny substituted for them. When they are released from imprisonment they will find the country free and happy, getting along very well without its Debs, its Howards, and other anarchistically inclined individuals who have been earning a living by stirring up strife and dissension.

The right to labor is a birthright to all men, the right to better one's condition by proper means attaches to the right to labor as a consequence, and there can be no legitimate interference with either right. But, the concession of such rights by society to the individual by no means concedes the right to individuals to seek to advance their interests and better their condition, by the use of such measures as disregard the general good of society, do violence to others, destroy property, and put society to distress and expense to maintain order and protect citizens from injury.

The country suffered greatly last year by reason of the strike inaugurated by Mr. Debs and his associates; and it is to punish the wrong done to society at large, and to other workers besides themselves, and to vindicate the principles upon which the compact of the State is based, that the supreme court has condemned Messrs. Debs and Howard to imprisonment. We hope that the lesson taught by the strike and its results will be salutary and final.

A RIGHTEOUS DECISION.

In the fight against the evils of intemperance in Indiana the following occurrence took place:—

Mary E. Haggart and Sarah C. Rathwell owned property on College Avenue, in the Second Ward of the city of Indianapolis, for a number of years, occupying the property as a dwelling place. The locality was settled and occupied by people noted for morality, sobriety, and the better qualities of good citizenship, and who were opposed to saloons. There had not been up to a certain time a saloon in the ward or the locality. Residence property had been sought for both to buy and to rent by a similar class of people, and had an enhanced value because of the conditions named above. One George Heidt owned a piece of land with a building on it adjoining the lot of these women and fronting on the same street. On the 16th day of June, 1890, this man, George Heidt, rented his place to John H. Stehlin for the purpose of his keeping a saloon in which he proceeded to do, putting out signs, and inviting people in to drink. His business flourished and soon persons, male and female, black and white, were seen passing in and out, and often under the influence of liquor, both by day and night.

Mesdames Haggart and Rathwell sued the two men, Heidt and Stehlin; alleging that the business carried on by them was offensive to those living in the neighborhood, and to those who by reason of the good reputation which the place had before the saloon was opened, desired and sought to reside there; and that they had suffered injury in a financial way, because the saloon lessened the value of their property from \$5,500 to \$3,000, and its rental from \$35 to \$20 per month;

they therefore asked judgment for \$2,000 damages, and that Heidt and Stehlin be enjoined from the continuance of the acts complained of.

Heidt, the owner of the property on which the saloon was kept, answered to the complaint that he not keeping the saloon no case was made against him; this defense the lower court allowed. Stehlin answered that he held a license to keep the saloon, which he held to be a good defense. This the court also allowed.

The women demurred to this defense claiming that a license was not a protection for the saloon in the locality. The court overruled this demurrer, and Mesdames Haggart and Rathwell appealed to the Supreme Court. The suit was brought on the 23d of February, 1891. On January 26, 1892, the Supreme Court decided against the women plaintiffs. But on a proper petition a rehearing was granted, the case thoroughly argued, and the court set aside its former decision; and on the 14th day of December, 1893, the court rendered a second decision in the favor of the women plaintiffs and against both the saloon keeper and the owner of the real estate who had leased it for saloon purposes.

The decision, in substance, was:—

First, the act of 1875, requiring license to be taken out by a person selling intoxicating liquors to be drunk on the premises is constitutional.

Second, a nuisance may be both public and private, and where the damage to the individual is more than to the public, or where he sustains a special damage not common to all, he may maintain a private action for the nuisance.

Third, where one locates and maintains a saloon near to a dwelling house in a quiet neighborhood devoted mainly to residence purposes and made up of quiet and orderly people, and thereby reduces the rental or selling value or enjoyment of owners of such dwelling, they may maintain action for damages and to enjoin the nuisance, against the saloon keeper and his landlord.

Fourth, the fact that the saloon was licensed according to law is no defense to such an action.

The account of this case is made a leaflet for use in the prohibition cause in Indiana, by the Anti-Liquor League. Copies of it may be procured by applying to E. M. Goodwin, secretary, 70 East Market street, Indianapolis, Indiana.

A copy of this leaflet was placed in our hands by that friend of the right

and indefatigable worker, Sr. Frances; hence this notice.

This decision is of wide import in the great contest of sobriety against the liquor traffic, and the principles on which the court finally decided it are righteously and morally sound. In effect they are that given a locality where morality, sobriety, and quietude from the disturbance of the liquor traffic and its consequent scenes of drunkenness, are existent, there is no right, justice, nor statute enactment that can make lawful the invasion of that locality by those who openly disregard the conditions, and who choose to carry on a business destructive of the peace and good pleasure of the dwellers there. Those living in other places where similar occurrences may happen, will do well to remember this decision of the Indiana Supreme Court, and be encouraged to resist in the proper and legal way, as did these women, Haggart and Rathwell, the invasion of their rights.

THE SAINTS' HYMNAL.

In response to the demand for a hymn and tune book smaller than the Saints' Harmony, the General Conference appointed a committee to compile words and music from the Harmony for the smaller book—"The Saints' Hymnal."

In order to insure satisfaction to the church in general the committee on compilation was instructed to request presidents of branches to call together their choristers and singers to make selection of words and music and send report of their work to the committee, which was to take up the work of revision and select the most popular hymns and tunes to the number of not more than two hundred, with words and music combined, and fifty additional hymns to be grouped in the back of the work with a bar of music above the words of said hymns, making a book about the size and according to the general arrangement of Winnowed Songs, the Sunday school book now in general use—which measures about five and a half by seven inches, and is about half an inch thick. The committee was authorized to receive a limited number of tunes from other hymnals, if there was sufficient demand made for such by local singers.

We understand that such hymns as

"Let us shake off the coals from our garments" and other specifically Latter Day Saint compositions are to be published with their original tunes; also that the pages of the Harp and Harmony from which words and music are taken are to be placed above such words and music in the Hymnal that either book may be used.

The General Conference requested the Board of Publication to proceed with the Hymnal just as soon as the sale of one thousand copies was insured. The Herald Office management wish to be ready to issue the work promptly on receipt of manuscript from the committee appointed to compile words and music; for that reason the attention of the Saints is called to the new Hymnal. The price, as stated, will be fifty cents per copy. If higher priced binding is desired, such will be furnished, in flexible or any style, on receipt of order. The regular edition will be tastefully bound in cloth, with leather backs, and be made substantial and durable.

We request that orders for the new Hymnal be sent in at once that the list of one thousand may be completed at an early day. It is required by the management that remittances accompany all orders, in advance. The low price of the work and the special arrangements necessary for its publication make payment in advance necessary.

"The Saints' Hymnal," words and music, in convenient size, attractively bound and conveniently arranged; price 50 cents per copy.

Address orders to David Dancer, Herald Office, Lamoni, Iowa.

QUESTIONS AND ANSWERS.

QUES.—"Therefore as the church is subject to Christ, so let the wives be subject to their own husbands in everything."—Ephesians 5: 24.

Are we to understand by this that wives are to obey their husbands in that which is wrong as well as that which is right?

Ans.—The completeness of the quotation turns on the word "as." "As the church is subject unto Christ," "so," in like manner, "let the wives be subject to their own husbands."

If it is reasonable to suppose that the church is subject to Christ to the doing of evil and wrong, then it is reasonable to understand the foregoing passage to mean that wives are to be subject to their husbands, in that

which is wrong as well as in what is right, and not otherwise.

No such meaning was intended by the apostle. Nor are we to understand the passage as in any way sanctioning the doing of what is wrong by the wife, at the command of her husband; though it may sometimes occur that things may be required of the wife, which to her may seem wrong, but which the husband may believe to be right; but which of themselves are either right or wrong by reason of conditions obtaining at the time; in such case the rule is with the husband to decide. Husbands are not justified in requiring wives to be subject unto the doing of wrong; it is inconsistent with true manhood, Christian obligation, and the peace which should reign in every household.

Q.—When did this following language of Jesus have its literal fulfillment? "There shall not be left here one stone upon another, that shall not be thrown down."—Matt. 24: 2.

I have heard that it did not have its fulfillment until the nineteenth century; and if that be a fact, and positive proof can be had, it will be another strong proof in support of our claim, and we can use it in discussion.

Yours in bonds,

JOSEPH WARD.

A.—Whatever may be said about the fulfillment of the words of Jesus above referred to, not having occurred until the nineteenth century, the fact remains that the temple, the object concerning which the prophecy was delivered was utterly destroyed by the armies under Vespasian, Titus, and others of the Romans; aided and doubtless urged forward by the dissensions among the Jews themselves, under the Maccabees, and John, and Simon. The final destruction coming, as is generally believed, about August in the year 70, A. D., when the temple and city were razed to the ground.

WE received through some one's kindness a copy of the evening *Democrat*, Richmond, Missouri, for June 14, containing the sad and startling news that David J. Whitmer, son of David Whitmer, had been caught in a cave in of a sand bank some two miles from Richmond, and smothered to death. He was born in Clay county, Missouri, November 27, 1833, and at his death was sixty-two years of age. From the *Democrat* we quote:—

David J. Whitmer was married November

6, 1861, to Miss Stockwell of this county. The parents of the bride objected to the marriage and induced Mrs. Whitmer to come home after having lived with her husband two weeks. She did not return and in a few years obtained a divorce and married a man named Fowler, and they lived in Kansas. Several years ago she was divorced from Fowler and she and David Whitmer were again brought together, and in August, 1892, were again united in marriage. During all the years Mr. Whitmer was true to his wife and believing in the eye of the Almighty she was still his wife.

Mr. Whitmer was the keeper of the original transcript of the Mormon Bible and many other valuable papers.

AN ASTONISHING CASE OF SUFFERING.

SEVEN MILE, Ohio, June 14, 1895.

EDITORS HERALD:—Inclosed find clipping from Cincinnati *Enquirer* of this date. Is this not a literal fulfillment of prophecy in Doctrine and Covenants 28: 5? Surely the last days are upon us. Yours in bonds,

A. L. YINGLING.

PORTLAND, IND., June 10.—John Evert, a farmer, living in Blackford county, is in a fearful condition, and is afflicted as no man ever was since the days of Job. Writhing, crawling, and struggling in his flesh are thousands of worms; ugly, red creatures, about the length and thickness of a common pin.

They are not trichinae, nor hog parasites, nor anything like them. One of the worms which came from the unfortunate man's body lately was as large as a person's finger. Neither are they worms which infest the alimentary canal, but they live in the flesh and emerge from all parts of Evert's body.

He suffers excruciating agony, and has not been free from pain for a second in the last two years. His skin drops off in large scales, his whole body is raw, and the palms of his hands are cracked until the bones are plainly to be seen.

Evert is past fifty years, and was a soldier in the civil war. He is married and has a large family.

The best physicians from Hartford City have been baffled by the case, and eminent medical men from Cincinnati, New York, and Chicago have been powerless to diagnose the case, much less to cure the unfortunate sufferer.

"CONFESSIONS of an American Opium Eater," a two hundred and fifty page book, neatly printed on good white paper, has been placed on our table to be read and criticised.

The story is by Bro. H. G. Cole, of No. 93 Walnut street, Brookline, Boston, a printer, who wrote and put the work in type himself, and is an account of his own subjection to the evil allurements of the opium, or morphine habit. The story is told in an easy, readable way, and is very inter-

esting. It is a 12 mo. volume, bound in cloth, and sold for \$1, post paid.

EXTRACTS FROM LETTERS.

BRO. A. H. PARSONS, Philadelphia, June 17:—

Tent work is moving along nicely; audience last night the largest ever had in the city by our ministry; good order and the best attention prevailed during the day. The attendance is not so large during the week, yet growing with an increasing interest. Bro. Robley ministered the word to the people at Baldwin, Maryland, on Sunday to a fair audience. We are doing what we can to let the people know we are in the city, having had fifteen thousand hand bills printed, and spend our spare time scattering them.

Bro. Alexander H. Smith, from Detroit, Minnesota, June 11:—

The conference on the 1st and 2d inst. was not numerously attended, but we had a fair representation. Bro. I. N. Roberts was in attendance, en route for Dakota; Bro. William Sparling from Dakota was also with us. The meetings were interesting and all seemed to enjoy them. T. J. Martin and Uncle Billie McLeod and wife, Bro. William Nunn and family, Henry Way and family, with others unknown and known to you, were interested participants, among them Sr. Grace Sherman. Bro. I. N. goes to-day into Dakota on his mission work. I shall remain in this neighborhood a couple of weeks and then move into Wisconsin. Speak in Cormorant next Sunday. Address Detroit, Minnesota, Box 80. All join in loving kindness.

Bro. R. M. Maloney, Norman, Oklahoma, June 5:—

Please say to Saints and friends that I would be glad to receive their old *Heralds* and *Ensigns*, as they can be used to good advantage in this field. Send to my address, Box 98, Norman, Oklahoma. I arrived here yesterday; found many inquiring and anxiously waiting for preaching. Prospects are good here for our work. I hope much good will be done.

Bro. and Sr. Alfred White have been called to pass through severe ordeals caused by deaths in their family, of which Bro. I. N. White wrote in a late letter to Bishop E. L. Kelley from which we make the extract given below. We sincerely sympathize with the bereaved.

Bro. Alfred has lost two of his girls. Sr. Mary Cummings now lies in my front room a corpse, having died only one week after the death of her sister, Viola. Sad indeed. This is three of his girls in two years, and all he has. She died triumphant in the faith. A grand and bright evidence she left.

Bro. D. M. Rudd, Dow City, Iowa, June 20:—

Please say to the Saints in the Des Moines district who want tent labor done in their vicinity, to write to me soon, stating when they would prefer and we will then make ar-

rangements to reach all points that seem of greatest importance. Bro. Scott has placed the tent work in the hands of Bro. Thompson and myself. We expect our new tent in ten days or two weeks at most.

Bro. John Shields, Toronto, Ontario, June 17:—

I have been holding meetings here steadily for over two weeks. The Saints are alive to the work and its interests. They hold regular branch services of prayer meeting Sunday morning, preaching in the evening, and Sunday school in the afternoon, Brethren's Prayer Union on Monday, regular prayer meeting on Wednesday, and Sisters' Prayer Union on Friday of each week. Elder Hattey is still pushing nobly and well as branch president and is loved by all. Since my coming we have had several open air meetings on the street corners and thus far we have had large crowds of attentive listeners. Some seem to be getting interested and as a result several strangers attended our meeting in the hall last evening.

In a postscript to a letter from Bro. F. G. Pitt, Chicago, June 20:—

Our conference at Mission was a success, fifteen were baptized; splendid interest, large attendance, and good meetings. Conference convened in our district tent, in order to accommodate the large attendance. Brn. Roush and McKiernan continued meetings a week after adjournment of conference. They begin tent meetings this week at Custar Park. Prospects in the district excellent for a good work this summer. We are getting along nicely in the city. The local brethren have started a mission at No. 2933 State street. They have rented a store, furnished it neatly, and we are conducting preaching meetings every night with good interest. This will afford the local brethren an opportunity to develop their talents, besides spreading the work.

EDITORIAL ITEMS.

BRO. E. C. BRIGGS wrote the 11th inst., from Detroit, Michigan, that tent services would be held at the corner of Scotten avenue and Baker street every evening while the interest continued. Bro. W. J. Smith was in charge of the city work, Brn. R. E. and J. A. Grant and William Davis had been assisting. Bro. R. C. Evans was helping during the week ending on the 15th. Bro. Briggs was to attend district conference at Bay City June 15 and 16.

Sr. Walker requests those who owe on past subscriptions to *Autumn Leaves* to remit the amount due at an early date. See her card in the miscellany.

Bro. Richard Farmer, of Magnolia, Iowa, is now on a prolonged visit to Utah, and has been visiting relatives and friends at Herriman and Salt Lake City. Intends visiting other points in

Utah and Idaho, preaching to, or reasoning with the people as opportunity offers. Sr. Douglas, of California, and Bro. and Sr. J. M. Stubbart, of Nebraska, are also in Utah visiting among relations and friends and speaking a word in regard to the faith whenever and wherever wisdom dictates. That is right; insert the leaven and wait patiently. There is a very large lump to leaven in those valleys and it may require some time.

We cannot publish unsigned communications. Brethren who write up matter for the *HERALD* should sign their names, giving date and address.

The mission address of Heman C. and Hyrum O. Smith is Box 1182 Salt Lake City, Utah.

Mothers' Home Column.

EDITED BY FRANCES.

FAILURE.

"To one who learns, there comes no greater strength
Than that which comes through failure. This I know—
That while success forever proves our loss,
Failure has pointed with unerring hand
To some still grander failure. Thus my soul
Has had no chance to fold its weary wings
And rest in apathetic victory.

"And still the purpose of an earnest mind
Does reach fruition every day and hour.
Rather, it makes fruition as it goes.
It fails, but counts its failures as success,
And in a world on fire, on fire itself,
Still feels the breathing of a deep content."

DUTIES OF PARENTS TO CHILDREN.

THAT mother is fortunate who is enabled by quick intuition to read aright the disposition of her children and guide them with never-failing tact from the shoals in their path. Such a mother holds the respect as well as the love of her children her lifetime. Though they have risen to high places and she pursues what are lowly ways in the world's esteem, they still go back to her with the same delight with which in childhood they came home from school. She is the one mentor who has touched the secret springs of their nature, and with whom there is rest from all the conflict, turmoil, and jealousy of the world. It is this type of mother, ever ready to sacrifice herself to the interest of her child, yet ever commanding its reverence and respect, which represents the ideal motherhood which is revered by all.

No woman who has children to rear can afford to become a drudge, merely to care for their food and clothing, and take no thought for the better part of life. She must share in the intellectual and spiritual growth of her children in order to keep pace with them. It is just as much the parents' duty to live in such a way that their children will honor them as it is the duty of the child to obey the commandment to honor his parents. There are a great many parents, worthy people, oftentimes filling worthy places in the world's

esteem, who seem to look upon their children as mere adjuncts to themselves. They appear to think that the fulfillment of their responsibilities according to the letter of the law entitles them to endless honor and gratitude. Such parents are likely to be disappointed. They have done no more than the brute mother, who provides for her offspring until it is able to take care of itself and asks no reward but the gratification of maternal instinct. The human parent for what is practically the same thing demands the slavish devotion of a life. Only so far as mothers and fathers become noble exemplars, parents in a higher sense than that of earthly parentage, can they expect the honor of their children. Little is said of the duties of parents, while much is written and preached of the duties of children. The mother who makes her daughter a sort of menial to wait upon her whims, equally with the mother who becomes a drudge to gratify the selfish impulses of her child, is to be condemned. Such mothers imagine their daughters are ungrateful if they fail to honor and respect them. Natural love is all that can be given to such a mother, and sometimes pity. To the mother who is her daughter's noblest friend and dearest confidant is given that honor that neither slave nor taskmaster can command. It seems inexplicable that a mother should consent to become either the one or the other.—*New York Tribune.*

UTE, Iowa.

Dear Sisters:—Often while engaged in reading the Home Column I have felt impressed to write something for its pages, but again would put the thought from me thinking I had nothing to write about, and therefore had best keep still, and have acted accordingly. Last evening, however, while doing the evening's work and thinking of an aged sister from whom I had lately received a letter, a part of that letter passed through my mind. She had been wishing me all happiness from my recent marriage, and then wrote as follows: "I know you will be happy if you live for each other. . . . Never speak cross to each other." I think Sister See will pardon my using this part of her letter; but the first words were written with so much assurance, "I know," etc.

How much more encouraging to a young wife are such words as these than to have a woman of experience speak of marriage as a bondage and something into which they wish they had never entered. Yet how many mothers will speak thus to their daughters and others both before and after marriage. Thus it is that many a young wife starts out wrong in married life, and perhaps has as much or more trouble as was pictured out to her by her mother or older friends, and in turn feel it her duty to warn all her young friends to beware of the snare into which she was lead. Sisters (I am speaking to the older sisters now), we should always be willing to accept advice from you. But as you value a young wife's happiness, do not speak words which may have a wrong tendency. Some, of course, from what their lives have been could not perhaps speak with as much assurance as did Sr. See in the letter quoted

in the beginning of my letter. But if you cannot speak words that will be encouraging in their effect then it is far better to keep still and leave the young wives, as the saying goes, to paddle their own canoes. Hoping I have not intruded on space that might have been put to better use I will close.

As ever, your sister in Christ,
CORA B. COHRT.

[SR. CORA, we think the space well occupied, and we trust that God will increase your faith in the sacredness of the relations into which you have entered and strengthen you that you may faithfully and prayerfully discharge its duties.—Ed.]

LAMONI, Iowa.

Dear Sisters:—How wonderful are the works of God. His way is not our way. Sometimes we have our mind set upon doing something which God is not pleased with and he tells us in some mysterious way that it is not right, and is not his will. Then if we do not heed his warning voice he leaves us to battle alone for awhile. I want to say as one who has had a trial of it, that it is not very pleasant, but is a trial I hope none of us will have often. One can hardly explain her feelings when left to herself. Everything seems dark; our best friends seem to us our worst enemies; the trees, grass, and beautiful flowers have all lost their charm, and we can see nothing beautiful in all the workmanship of our heavenly Father. But when we feel that comforting Spirit guiding us, every leaf, tree, and flower has a grand and beautiful lesson in it and we love to ramble through the woods or across the country and study nature.

I have often seen my boy when discovering an insect creeping on the ground, get down on his knees to see what it looked like, and before he left it he could tell whether it had wings, legs, or eyes. He could tell just how it looked, and if I was near and knew what kind of an insect it was he always knew before he left it. He was not told that it was a plague sent upon the earth, but one of the beautiful things of God. We can learn lessons even from the insects. There is nothing created that is more persevering than the ant. I once heard a brother say that while sitting down to rest by a steep hill his attention was drawn to a little ant trying to climb the hill with some dirt, and he counted ninety-eight times the ant climbed almost to the top of the hill and fell back to the bottom. Without any encouraging word from a friend (as we often have when we make a little fall of not half so far) the little ant would start back up the hill with its load, and the ninety-ninth time it climbed the hill and gained the victory.

How many of us would ever reach the top if we fell to the bottom half as many times? I am afraid the most of us would say about the third or fourth time we tried, "I will not try another time; it is impossible, and I cannot reach the top;" and we would call it a failure.

We as mothers sometimes think we cannot teach our children to do as we would like to have them, and we give up the second or

third time we tell them how we would like to have them do, and instead of putting ourselves on a level with our children until we have them taught that which we would like to have them learn, we become discouraged and say *we cannot* do it. Let us, like the ant, keep trying in every good work until we climb to the top.

Your sister in Christ,
NELLIE M. PINKERTON.

DAUGHTERS OF ZION.

PROGRAM for Daughters of Zion, for July 12. Opening hymn, 78, Saints' Harp. Prayer. Scripture reading, Psalms 33: 12-22. Reading and discussion of chapter 28, "Hints on Child-training." Reading of Leaflet No. 11. Question box. General remarks on mothers' work. Closing hymn, 238, Saints' Harp.

YOUNG DAUGHTERS OF ZION.

Use same hymns and Scripture reading as above. Review of chapter 7. Reading and discussion of the first half of chapter 8, "For Girls." Select reading from Phrenological Journal in *Herald* of June. Practice of deep breathing and exercises suggested by the reading.

Letter Department.

FAIRLAND, I. T., June 13.

Editors Herald:—I left home May 20 and came direct to Webb City, Missouri, where I met Brn. H. H. Robinson, I. N. White, and others of the ministry, with whom we enjoyed a very pleasant visit. On the 28th in company with Bro. O. P. Sutherland I started for Maysville, Arkansas. Here we met Brn. Sheppard and Simmons, together with the Saints who had recently arrived from Oscar, Indian Territory. After prayerful consideration and consultation we organized a branch to be known as the Maysville, Arkansas, branch; ordained one elder, one priest, and one teacher. We were made glad on this trip, feeling that the Master had accepted and was pleased with the work done. Prospects are very bright for the work in this part of the field. Calls for preaching are urgent and frequent, and the brethren appointed to this part of the mission are capable and active and we confidently look for grand results from their labors the coming year.

Again in company with the efficient president of the Spring River district we made the trip from Maysville, Arkansas, to Webb City, Missouri, and at night through the courtesy of kind friends were permitted to attend the commencement exercises of the Webb City high school. The next morning found us again on the road to attend the conference at Pleasant View, Kansas, where we met with the Saints and ministry of the Spring River district. The crowds attending that were not able to get into the house clearly demonstrate the necessity of a church house in which to hold conference, as well as the increasing demand for labor to be done to keep pace with interest manifest in our work.

From the conference I came here to find

the M. E. people occupying the ground nightly, holding forth in a large tabernacle. How long they will continue is not known. I shall likely remain here or in this vicinity until Bro. A. C. Hart arrives and then move forward as best we can. Saints who desire labor done in their localities can address me here in care of J. D. Kelley, and we will do the best we can to respond. Ever praying for Zion and her children, I remain,

Your brother in hope,

GEORGE MONTAGUE.

DETROIT, Michigan, June 11.

Editors Herald:—Our conference was a blessing to the Saints who attended. At the evening sessions the tent, 30 x 60, would not hold half the audience, who stood all around with profound attention. Elders R. C. Evans, of London, A. Barr, and the Grants were our orators and pleasing preachers. A good Spirit prevailed throughout the session, and a real determination to do all they could to prosecute the blessed cause to their utmost ability was seen on their countenances with a contentment that showed they were right without a doubt.

The report of the Bishop's good faithful agent was the only sad feature of the conference. Out of twelve hundred members of the church he had only two hundred and sixty names on his book who had paid tithing; but they had paid the nice little sum of about five hundred dollars. Just think if the nine hundred and forty had done as well what an amount of money would be raised! I hope, and by this request, all the branches to appoint financial solicitors, who will take pains to get the names of all members on their books and bring to their notice each month that the wise are showing by their works they are in the faith.

I have had twenty letters in the last week asking for elders to come and preach. That's right, brethren and sisters, let us hear from you and of the demand for preaching in all your cities and neighborhoods; also please give me numbers of members of our church in your respective places, if you can. All the elders are alive to the work and doing all they can now, and just as soon as possible they will come to your assistance; although I am fearful that some will be obliged to leave the ministry for awhile to replenish their home necessities—if the five wise do not forward their little free will offerings soon again. Remember that every month requires rents in many places where the elders live; and those who have families to support, just think of the little ones whose fathers are in the ministry and by your voice in conference are sent, and how they need just as much to eat and wear as your children do; and that you by solemn agreement by vote promise to sustain them and the Bishop in their respective missions by your faith, prayers, and means. Have you sent your regular dues to the treasury of the Lord to pay the expenses of the kingdom? If not, what reason have you to think you should be blessed every season of the year with plenty?

The hastening time to gather in the harvest of souls is surely here. Now my brethren and sisters, please take it to heart, every

one of you, and see how much you can spare every first day of the week to pay on your tithing and freewill offering, so none of the elders will be hindered in their missions, and that others may also be called to take the ministerial field all the time to answer the hundreds and thousands of calls in our own missions to hear the gospel where our elders as yet in many places have never been.

I have heard in the last week from most of the ministers in our mission and they are all alive, but can't fill one tenth of the calls that are daily pressing upon them. The people are really famishing far and near to hear the word of life; and as you each value your own soul's salvation won't you lend a helping hand to feed the families of those brave men who will face the cold, frowning world with the restored gospel of Christ? I can hardly sleep nights when I think of how much we need help to prosecute our great mission to a perishing world and know that the night soon cometh when no man can work, and that the foolish virgins will stand out and say, "Give us of your oil; for our lamps are gone out." Remember that the constant laborer's who patiently toil, sacrifice, and help to carry on the work until victory is gained are the only ones who are the "wise virgins" to enter into the marriage supper of the Lord; and that while the others go to purchase oil, the door is shut and they must wait until the lesser glory is offered them with the rich man in a place of torment. In this connection just stop and think how many of you want to lose the celestial glory and all because you have failed to do your whole duty in this life. Many lose it because they cannot spare that that will perish when they get through with it; for one cannot carry a cent of it with him any more than the rich man who died and in torment immediately began to beg for even the smallest favor, which was then denied him; and then in all his agony of soul he plead for a missionary to be sent to his five brothers "lest they also come into this place of torment;" and even that request was denied him with the rebuke, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." You see, dear Saints, this life is the time to work with our heavenly Master; and just think if Jesus was here in person and should ask you to labor with him how gladly you would forsake all and serve with him in the glorious kingdom. I am all anxious to see you every one do something to help on the work that you may have a reward, and that souls, precious souls, shall be saved through your efforts.

The good men, all good agents of your several districts, are your servants to wait on you, to give receipts for all you do in this blessed cause; and what is recorded on their books will certainly be found in the book of life in heaven, and you retain your name honorably there by having it renewed just as often as you show by works that you are worthy.

For your convenience I will give you the addresses of your agents in each district: Elder Andrew Barr, Forester, Sanilac county, Michigan; J. H. Peters, Coleman, Midland county, Michigan; William Lockerby, Cold-

water, Branch county, Michigan; J. M. Scott, of Southern Indiana district, Borden, Indiana.

Please see that these brethren get your regular offerings every month or week. Those not located in branches, do not forget. You are requested to not forget your obligations to contribute something every month so the work will not be hindered for the lack of means; and do not let little things get you out of patience so you stop work. You must remember that Christ is your Master, and that we must all account to him; and if his servants try your patience sometimes, that does not release you from your obligations to the law of life that makes you free indeed.

And, we must all try and be patient, though we see so many trying things in our warfare. The gospel is true and the Christ will soon come to claim his own and be admired in those who are saints; and those who profess and are not will be left out with the tares.

Your colaborer,

E. C. BRIGGS.

No. 15 Amherst Street, DETROIT, Michigan.

BURLINGTON, Iowa, June 15.

Editors Herald:—Our conference at Keb was an enjoyable affair. The Sunday school association was good; the program was well gotten up and excellently rendered to a large and appreciative audience. The scholars and teachers acquitted themselves nobly. The singing would be hard to beat anywhere.

I came here on the 3d, held meetings in the church till the 10th, then Bro. J. R. Evans and I set up the new tent which this district had made here. It is 35 by 55 feet, with two center poles, with a rope around the lower edge and a rope up every main seam, ten ounce top; all for eighty-five dollars. It is well made. We dedicated it on the evening of the 10th, but so far our crowd has been rather small. Some of the Saints are alive to the work here, and at their post every night, but if the Savior should come to the tent some of these evenings to gather his jewels some Saints would be left sure, for they have not been there a night yet.

O, ye Saints,

"Arouse, arouse, why idly stand,
Why sit at ease with folded hands;
There is a work for you to do,
No other one can do for you;
Arise and work, though great or small,
For by our works we stand or fall."

"Arouse thyself to diligence,
With others' works take no offense."

—Saints' Harp No. 1068.

This hymn is worth reading.

O, when will the Saints all wake up to see the needs of setting an example worthy of emulation by our neighbors! May we all strive to be of the wise virgins with oil in our vessels and waiting for the Bridegroom to come, awake and at our post, or rather go to meet him.

We expect to remain here till the 1st of July, then move to Blandinsville, Illinois, for a time. I am trying (and hope to succeed) to have Bro. J. R. Lambert with us at our conference at Fairbanks in the Grove Hill branch, September 1. I left the tent of Eastern Iowa in charge of Brn. J. R. Sutton and C. E. Hand, but have not heard from them since. I baptized a good old deacon

and his wife at Edgewood, Iowa, and I believe if he will put himself into the Potter's hands that the Lord will make him a mighty instrument to wield the gospel sword in subduing sin and bringing souls to Christ. May God bless him and all who love and obey the truth.

In bonds,

J. S. ROTH.

NEW PITTSBURG, Ohio, June 13.

Editors Herald:—By request of Bro. John Davis I began meetings here on the 6th in the large schoolhouse, and have preached every night since and twice on Sunday. Have had large congregations most of the time, with profound attention. Satan is stirred up, and has agents busy at work, and some of them are doing considerable lying; but his efforts are not as effective as at some other points, for quite a number are believing and some good men of the world are daily disputing with these false accusers, telling them of their falsehoods.

I have baptized four since coming here; others are almost persuaded and may obey yet before I leave. I expect to continue here over Sunday and longer if needed. The Saints of Sand Run and Coal Gate contribute nobly with their presence and their prayers and singing. I go from here to Coal Gate to hold a few meetings, then on to Hemlock to confirm some who have been baptized by Priest John Nevills. I have been blessed with good liberty to present the word. I believe all the missionaries in the district are pushing ahead with their might. I feel restless and great concern for my own and my fellow man's welfare, as I believe that wonderful things will transpire in the near future. May we all as Saints of God abide the coming of the Lord.

Hopefully and actively in the conflict,

JAMES MOLER.

DANWAY, Ill., June 13.

Editors Herald:—The triennial conference of the Northeastern Illinois district was held at the Mission church, the first chapel built by the Reorganization, June 8 and 9; Sunday school convention on the 7th. A good attendance was had at all the meetings; in fact not near all could be seated in the large tent that was placed near the church. The Sunday school entertainment on Friday night was a success in every particular and though but a short time was given the schools to prepare for their various parts on the program, they showed a thoroughness and zeal that is commendable and speaks well for their teachers and superintendents.

The business sessions of the conference were harmonious and were ably presided over by Bro. F. G. Pitt, who preached an able and practical sermon on Saturday night. A spiritual testimony meeting was held on Sunday morning followed at 9:30 o'clock by Sunday school. At 10:45 Bro. Carter was to preach, but not being present the writer was substituted. At 2:30 Bro. J. B. Roush preached an excellent sermon, after which the congregation in wagons, buggies, etc. went to Fox River and Bro. Roush baptized fifteen. In the evening those baptized were confirmed by Brn. Pitt, Hougas, Roush, and McKiernan. Then the order of the

meeting was changed and the writer occupied the time, speaking on the operation of the Spirit. The meetings were continued, Bro. Pitt speaking on Monday night. A good interest is indicated by the good order and the number attending. From here the tent goes to Custer Park where Bro. J. B. Roush and I will occupy.

Yours respectfully,

JAMES MCKIERNAN.

MARATHON, Iowa, June 14.

Editors Herald:—The writer, in company with congenial C. J. Hunt, made advent to this place on the 7th inst. The tabernacle was erected on the 8th and services opened the same evening. Copious rains have militated a little against a full attendance; last evening witnessed a good audience. The Holy Spirit is attending our efforts and we rejoice in the same. It is a very excellent blessing to enjoy, so kind in our Father to bestow the favor, and we seek to be worthy of it. Last conference year God gave me some special blessings. I presume I stood in need of their strength-giving power. We know they filled our heart with much gratitude; and this year since rallying from recent illness God has conferred added light upon his word. New ideas, brighter, clearer conceptions of his truth, and power in declaring that truth, have been given and happily received. Many times this spring has the Spirit filled our being with his genial influence and audiences "have felt the thrilling touch;" words have failed us in expressing the joy experienced. All this is very gratifying and confirming, and we praise God for it. The firmness of the foundation upon which we as a people stand becomes more and more apparent. No doubt it is of eternal duration. The author and builder is, we are assured. No weapon formed against it can prosper, so we need entertain no fear as to its stability; puny man cannot overturn what God upholds. Christ was and is right in all he taught, and everybody who desires to be right should fall into line and walk where he trod. There is no discount to be placed upon his word, no apologies to be offered for anything he said or commanded. We keep no theological lunch counter, but furnish a full gospel meal of rich viands, and very palatable desserts. So we can invite a hungry world to sit at the Lord's table and partake of the divine spreading; there is nothing about it to create spiritual dyspepsia, but a good, health-giving, toning invigorant.

It is amusing to learn of what some reverends have to say. Bro. C. J. Hunt has been corresponding with one C. E. Hunt, of Eldon, Iowa, and in a letter of very recent date he comments on Bro. S. W. L. Scott's articles on debate which were sent him and says: "I think that a man could not tell a bigger falsehood in fewer words than to say that the Church of Christ is a Campbellite church." We think so too, and it would be equally bad to reverse the saying. That "restoration of primitive, original, apostolic Christianity" by Messrs. Campbell *et al.* was a poor job. If God had only helped them it might have been better. What say ye? The whole Protestant world has been weighed in the

gospel balance and found wanting. The world is in a pitiable condition, and how gladly we would show them "the way," but tradition and private interpretation have done a sorrowful work, and carry with them a terrible influence; darkening, blinding, perverting. But the fermenting quality of the gospel is quite perceptible and we thank God for it. The "little stone" is rolling on, bless His name, and soon shall fill the whole world, for

"The morning breaks, the shadows flee,
Lo, Zion's standard is unfurled;
The dawning of a brighter day
Majestic rises o'er the world!"

We pray this conference year may abound with blessed results from the labors of a gallant ministry, armed with the panoply of God. We may, each one, have trials hard to bear, and the way at times may seem rough; but our Captain leads on to certain victory if we but follow his commands and pursue a faithful course. There is much to encourage, for the promises are exceeding great and very precious, and he is true who has promised. His word *never* faileth, we should, therefore, stand firm;

"'Tis a war that calls for valor,
'Tis a conflict with the world;
There can be no furlough granted—
Never must the flag be furled."

It is good to know of so many young men being called to the work, qualified by divine wisdom at the presence of which the wisdom of the world perisheth and the understanding of the prudent is brought to naught. How marvelous it all is in our eyes, yet how beautiful and inspiring to the soul of a believer! In gospel bonds,

J. F. McDOWELL.

SYDNEY, New South Wales, May 18.

Editors Herald:—Since my last I have returned to New South Wales where the demand is greater than in Victoria. Since arriving in Sydney seven have been added to the branch, which, with those baptized by Brn. Butterworth and Kaler, make twenty-four in about four months, and a few others are believing. Thirty-six have been added to the mission within six months. The late death of Elder E. G. Jones, of Hastings branch, Victoria, was a matter of deep regret to me. "He was a good man," one of the reliable ones. Within the last ten months have said "good-bye" to six, which was really "farewell." The number is much greater since leaving native land and friends at home.

The "reunion of Christendom" has been a topic of newspaper correspondence and pulpit discourse lately. A cable came out from London announcing that the Pope was anxious for a union between the Roman and Anglican bodies; and that opened the subject on these shores. No basis of union could be found outside of a complete surrender to Rome. It is *restoration* not *reformation* that the world needs. But will they see it? Even were it possible to unite the heterogeneous elements of modern Christianity, it is a question as to how long it would enjoy union. The facts are these: Division is unscriptural; on the other hand union is sure to involve a compromise and sacrifice of

truth; and that, too, is unscriptural. A united Christianity would possess less truth than a divided one. The world is in a dilemma. It needs the "new evangel"—new only because of an apostasy from apostolic standards. It furnishes the only remedy: "Come out of her, my people."

In the discussion alluded to both Romanists and Anglicans referred to the Catholic church as "the mother church." Thus they innocently furnish an interpretation to Revelation 17: 5.

God speed the new evangel—the glad tidings, restoration! It is a pleasure to preach the gospel of these latter days, when helped, as we have been lately.

GOMER WELLS.

MILTON, Florida, June 14.

Editors Herald:—The work is onward here, having received renewed impetus through the energies of our newly arrived missionaries, Brn. Henry C. Smith and James M. Baggerly. Bro. Baggerly is leading off as a valiant laborer. He preached last Sunday in the courthouse at Milton, filling Bro. Henry C. Smith's appointment. Yesterday, the 13th, he lectured before the grammar class at the Teacher's Institute, in Milton, by invitation of Prof. C. P. Walker, of the State Normal School. He did well and is making friends for the cause by his everyday deportment. Bro. Smith will address the Saints at Coldwater, next Sunday.

The Saints and people generally are falling in love with Bro. and Sr. Smith by reason of their kindly manners and saintly behavior. Bro. Smith has thus far divided his time between the Coldwater and Milton branches, ill health having prevented his branching out into the larger fields as yet. The Saints are preparing to build a churchhouse at Milton. They have a lot engaged and are to organize a building committee at once. Our quarterly conferences are an assured fact, and the Saints are commencing to pay their tithes. There has never been a Bishop's agent's report from Florida, but there will be from this time on.

As we have ever been backward in the discharge of our duty, remember us in your prayers, that we may continue to "come up higher," until we learn to live by every word that proceedeth from the mouth of God.

Yours in the faith,

S. D. ALLEN.

PAPEETE, Tahiti, May 11.

Editors Herald:—Since last writing I have passed through an experience new as well as instructive and trying. We, myself and wife, have been hindered to some extent by the French authorities from doing the good we might have accomplished. I made my first attempt at preaching in the native language, March 24, as soon as the restriction placed upon me by the authorities was removed. I preached once since and baptized two, one of whom was the little girl Bro. and Sr. Smith kept while here. I think I will be able to get along without an interpreter without much trouble, for which I am thankful. My wife has suffered quite severely from seasickness and the change of climate,

but trust that her health will soon improve. We intend to remain at Papeete for some time on account of her health and the assistance I may render in making some necessary changes on the ship. In the meantime shall be busily engaged at this branch and the one at Teona (or Zion) only two miles distant.

Our conference was quite well attended, there being about five hundred natives present. All the white brethren and sisters were present except Brn. Janssen and Hawkins. Business passed off quite smoothly. Brn. Devore, Gilbert, and a native brother by the name of William, presiding. The Spirit of the Master was present to assist, cheer, and comfort, especially in the organization of the priesthood into quorums and the ordination of the officers. When the aforesaid William was ordained president of the elders' quorum we were all moved by the Spirit and wept for joy. He is a noble defender of the work, having successfully defeated two of the Mormon missionaries (white men), at the close of which contest he baptized ten of their members and seventeen others. So you see that the natives are coming to the front to assist in the work of the Lord.

While the landing of the Evanelia caused Satan's host to foam in battle array, we are planted firmly in front and expect to keep pounding away until we have gained the victory. We were informed yesterday by the American Consul that our trouble was not at an end but we need not fear as to the outcome. He has laid the case before the authorities at Washington. We framed a petition at our conference to send to the President of France with several hundred names of the natives attached, asking for recognition and redress.

The Mormons were treated far worse than we have yet been, the conference having been broken up, their assembly dispersed, and they called thieves and robbers, besides being threatened with imprisonment and banishment by the Governor. The Advents also are in trouble.

There were seven baptized at the conference and Bro. Gilbert has baptized fourteen since, on the island of Makatea, where my wife and I stayed about six weeks previous to conference. We feel sorry to see him go away now as he is such a help to the mission. He goes to-day on the packet "Tropic Bird," for America. Hope he may return before Bro. and Sr. Devore take their departure. They now intend to go home next year. Bro. Newton expects to return to America in July next. We met him at the conference for the first time. It seems now as though our force would be small. Bro. and Sr. Devore expect to go away to the east where the isles have not been visited much and the work is not very well established, to spend the coming year. They have endured much and accomplished much for the good of the cause. We enjoyed their company very much while permitted to occupy the same house; the one formerly occupied by Bro. and Sr. Smith, on the island of Rairoa. Remained there six weeks thence to Tikehau, where we parted with them and came on our way to Papete. Nine days seems like a long time to be on a journey of only two hundred

miles; four days of which we were becalmed.

Bro. and Sr. Devore speak the native tongue quite readily, and Bro. Devore's sermons are clear, simple, and forcible. All who write us place on the envelope "via San Francisco."

Your brother and coworker,

HUBERT CASE.

PLYMOUTH, England, June 6.

Editors Herald:—All things being considered, the reunion of the Eastern and Western districts of South Wales was fairly attended. The few Saints at Morrision have rented a very convenient chapel which will accommodate over two hundred and are industriously working to establish a Sabbath school. Though not present, I learn there was a very interesting entertainment on Saturday evening, June 1; some friends assisting Sr. E. Gibbs, who is an accomplished pianist, in the musical department. All in attendance enjoyed it very much.

To reach Morrision from "Ilfracomb," Devonshire, I was necessitated to cross the Bristol Channel, about two hours sail, in the steamer "Brighton," which proved like a cork on the water and whose motion was to my mind most ridiculous; and though I lost nothing, the sea squamishness was of sufficiently large proportions and the heavings sufficiently effective to have entirely dislodged the whole contents from my capacious stomach. The battle was short, but fierce, and long enough for me. And I thought I could sympathize with Sr. Devore.

There were two social and two preaching meetings on Sunday, one priesthood, one preaching session, and one for five-minute speeches on Monday. Interest, peace, and good will, by the Saints, was plainly manifest. We hope for good results from the reunion of 1895 in the Eastern and Western districts, in a general way; but time must determine. The entire eradication of noxious weeds is difficult indeed.

The prejudice caused by polygamy, etc. and bad conduct of some members of the Reorganized Church is deep rooted, and the result of uprightness that all members of the church should evince is by the few in South Wales an absolute necessity to live down this prejudice. Will they do it?

I have no wish to unduly applaud the Saints in America, but in the long ago President Joseph Smith said, "We want to live to make the name Latter Day Saint honorable;" and more recently he said, "We want to convince the people that the Reorganized Church has come to stay." I think many in America are untiring in their efforts to cooperate with the President in this godly work, which is but their reasonable service. Shall we in South Wales and elsewhere be behind in the good work? I hope not.

It is bad enough to get offended, but to let our anger burn to such an extent as to evince a determination to rule or ruin were infinitely worse. How effective the trouble caused by a failure to discriminate between liberty and license? Why should any informed Latter Day Saint give evidence of such a deplorable deficiency? How can we be effective

teachers of others if failing to govern ourselves? Who will answer? How essential the work, consisting of a practical procedure, to prevent trouble? Shall we not more assiduously labor to become practitioners? Why not?

The reunion was well advertised by the Morriston Saints, but few were attracted thereby. One is at times disposed to evince a righteous indignation at the perfect indifference evinced by the masses, however attractive the publicity or invitation; and if there had been a general concert of action in this particular the indifference or silent contempt could hardly have been more visible in England or Wales. But this gives no license for inactivity on the part of the Saints. No, we should rather be stimulated as was the gallant little company with Captain Burton at the helm, who, in the thickest of the storm, bent to their oars more vigorously, thus reaching the objective point. The church and God will expect this at the hands of the Saints in Wales and elsewhere. God help us to be noble and valiant. The visiting Saints were well provided with lodging and food, the burden of which was cheerfully borne by Bro. Gibbs, Mrs. Gibbs, and family. In bonds,

JAMES CAFFALL.

COATS, Ark., June 15.

Editors Herald:—Bro. H. H. Robinson and I are engaged in a series of meetings here. At present the interest and attendance is very light. We will close Sunday night and Bro. R. will leave on Monday for Standley, Indian Territory, and I for Wheeling, Arkansas, as Bro. J. W. Jackson and I are both missionaries in the great State of Arkansas. I desire to know his post office address as I wish to write him. I also call the attention of the scattered Saints and friends in the northern half of Arkansas to my permanent address, Pomona, Howell county, Missouri. Those who desire the work opened up in their neighborhoods will please write me at my permanent address and in writing please give name of county where you live as well as post office. I have opened up in two new places, one of which is near Ravenden Spring. I had about twice as many out to hear me as could get in the house at the close and many invitations to come again, and while I was preaching at this place Mr. T. W. Wells, a prominent citizen and member of the general Baptist Church, accompanied me to the scenery. Wonderful! There I saw a cave and a spring in it and a natural knoll in front with trees and grass and other vegetation growing upon it, while the creek divided and ran on either side. Next was a hole about midway in the bluff which is two hundred feet high or more, where the ravens used to live. We then came to the Lone Rock, which is about fifty feet in diameter at its base, one hundred and twenty-five feet high, and about twenty feet across at the top, and there is a beautiful cedar growing on top of it besides other vegetation. Opposite this rock is what they call the Needle's Eye where we started in the bluff and had just room to squeeze through, and after winding through

the rocks for considerable distance we came out on the top of the ridge about half a mile below the spring and while I was viewing this wonderful scenery in this remote place in the forest my mind went back to the account given by the Nephites (Book of Mormon) of what took place here on this continent at the crucifixion of Christ.

Bro. D. R. Baldwin, an elder from Lincoln, Nebraska, is located near this spring and rendered valuable service in the meeting. We organized a Sunday school and promised the good people that we would return in the near future, if it was the Master's will. Bro. Baldwin is preaching in some of the school-houses every Sunday. He is determined that the people in his community shall know what he believes and why he believes it.

In bonds,

JOSEPH WARD.

ZONKER, Mo., June 14.

Editors Herald:—If you see proper you may insert this in the *Herald*, as there are so many looking for homes. I want to say that they can find land that they can make a good living on, near Zonker, five miles southwest of Mountain Grove in Douglas and Wright counties, Missouri. I cannot describe the land through the paper, but I will be glad to correspond with any and all interested parties and tell them all I can about the country. This country is what would be called a rough, hilly country, but the most of the land is tillable and we have good health and good timber, good range, good water, good people, a good climate and a good lot of Latter Day Saints in here. There is some government land here, but not any large bodies of it. I own four forties and I will give anybody choice of three of them or all three for three hundred dollars each, and they are all improved. One is all under fence and part in cultivation; one has some in cultivation and some fruit and a large log barn and five other log buildings; the other forty has eight or ten acres in cultivation. Water can be got on either one.

As I said before, I cannot ask you to give a full description of the country, but I only ask you to modify and correct my mistakes and publish the substance or what you think necessary. I will sell on good terms; one third down, or to make it short, on three yearly payments.

I have been in the latter-day work just one year and I can tell that I am gaining strength all the time, and I hope I may continue until I come to perfection. I see that we all have something to do, and I want to do my part and do it freely and with a willing heart, although I may make some mistakes; but God is able to forgive me.

Your brother,

CORNELIUS EDWARDS.

P. S.—Direct to Zonker, Douglas county, Missouri. C. E.

The capital invested in the lumber industry in 1890 was \$615,000,000, with an annual production of more than \$587,000,000.

In 1893 shipments of anthracite coal from the Pennsylvania mines amounted to 43,009,537 gross tons.

Original Articles.

* INTERESTING CORRESPONDENCE.

EDITORS SAINTS' HERALD:—I hand you herewith letters to and answers from Elder Uriah Smith, Editor of *Review and Herald*, Battle Creek, Michigan; also letter to Editor of *Signs of the Times* and reply from W. N. Glenn, of the *Signs of the Times*, Oakland, California.

Believing the historical matters, etc., will be of interest to your many readers, I send it.

It will be well that the Saints note this: that during the years 1832-34, Bro. Jared Carter did missionary work in the Eastern States, and that William Miller, then a Baptist, heard him preach the doctrine of the second coming of Christ, and he (Miller) became very much wrought up over the subject and began to expound the prophecies in the Bible to mean that Christ would come on a certain day in 1843, then afterwards set a day in 1844.

To my mind the following points are quite clear; viz.: The Adventist Church is an outgrowth of the Millerite movement; and that they are indebted, directly or indirectly, to Bro. Jared Carter for the truth they teach concerning the second coming of Christ.

In gospel bonds,

C. J. HUNT.

DELOIT, Iowa, May 2, 1895.

DELOIT, Iowa, April 10, 1895.

EDITOR REVIEW AND HERALD,
Battle Creek, Michigan.

Dear Sir:—I am in need of information on the following subjects and trust my wishes may be complied with:—

1. What church was William Miller, the leader of the Millerites, a member of, before beginning his distinctive work? Was he an ordained minister?

2. Were Elder James White and Mrs. Ellen G. White members of the William Miller movement? and were they present in 1843-44 when so many gathered, believing Christ would come on the days set by Mr. Miller?

An early reply will greatly oblige,

Yours truly,

C. J. HUNT.

BATTLE CREEK, Michigan,
April 15, 1895.

C. J. HUNT, ESQ., Deloit, Iowa,

Dear Sir:—Yours of April 10, received. William Miller was a member of the Baptist Church before he commenced his work of publishing and expounding the prophecies. He was not then an ordained minister.

Mrs. E. G. White was a member of the Methodist Church before she entered the Advent movement, and Elder James White was a member of the Christian Church. They took part in the movements of 1843-44, but I do not know what you mean by the language, "When so many gathered, believing that Christ would come on the day set by Mr. Miller;" for there was no general gathering on that day, but the churches of course held religious services, each in its own locality.

Very truly yours,
URIAH SMITH.

DELOIT, Iowa, April 15, 1895.

EDITOR REVIEW AND HERALD,
Battle Creek, Michigan,

Dear Sir:—Can you give me information on the following questions:—

1. Was William Miller, of the Millerite Church, formerly a member of the Baptist Church, founded by Roger Williams in America, in 1838, or the church founded by Menno Simon, of Holland, in 1536?

2. What year was the Seventh-day Adventist Church organized?

Thanking you in advance for information asked for, I am,

Yours for truth,
C. J. HUNT.

BATTLE CREEK, Mich.,
April 17, 1895.

MR. C. J. HUNT, Deloit, Iowa,

Dear Sir:—Yours of April 15 received. In reply I will say:—

1. William Miller was a Baptist of the Roger Williams stripe, and not a Mennonite.

2. The Seventh-day Adventist Church began in 1845, but was not regularly organized; that is, no special church organization was started among them, until the year 1857, when what we call church order was established among us. This at first related to individual churches only, but has since been extended to State Conferences, General Conference, Tract Societies, Sabbath Schools, and lastly to the International Religious Liberty Association.

Of legal organizations we have Publishing Associations, Educational Societies, Health Institutes, and General Conference Association.

Very truly yours,
URIAH SMITH.

DELOIT, Iowa, April 10, 1895.

MILTON C. WILCOX,
Editor Signs of the Times,
Oakland, California,

Dear Sir:—I am in need of information on the following subjects and trust my wishes may be complied with:—

1. What church was William Miller, the leader of the Millerites, a member of before beginning his distinctive work? Was he an ordained minister?

2. Were Elder James White and Mrs. Ellen G. White members of the William Miller movement? and were they present in 1843-44 when so many gathered believing Christ would come on the days set by Mr. Miller?

An early reply will greatly oblige,

Yours truly,
C. J. HUNT.

OAKLAND, Cal., April 23, 1895.

MR. C. J. HUNT, Deloit, Iowa,

Dear Sir:—Your letter addressed to M. C. Wilcox asking information is at hand, and as he is absent for a time, I will reply briefly:—

1. William Miller was a member of the Baptist Church, of Low Hampton, New York, and was licensed to preach in 1833. I believe he was not an ordained minister.

2. Elder James White was a member of the Disciple Church, and Mrs. White (then Ellen G. Harmon) was a member of the Methodist Church. They were both interested in the movement conducted by Mr. Miller. Mrs. White never did any public labor or writing until after that movement was past. Elder White did some preaching in connection with that work, being then but a young man.

Respectfully yours,
W. N. GLENN.

DEBATE AT BLANDINSVILLE, ILLINOIS.

BRO. R. SHERMAN, of this place, attended the Christian church occasionally and heard some statements made by the pastor, Rev. Samuel Magee, that were not according to the gospel as Bro. Sherman understood it; so he asked him if he was willing to affirm a proposition covering some of the grounds of difference between the two churches. Rev. Magee readily answered, "Yes, every day in the week and twice on Sunday." This led to a correspondence on the subject by Bro. Sherman with the writer, Bro. Joseph Smith, and the missionary in charge. After General Conference, under instructions from the missionary in charge, I visited Rev. Magee and we agreed on the following propositions for debate and appropriate rules to govern:—

1. Is the church of which I, Samuel Magee, am a member, the Church of Christ and identical in faith, organization, teaching, ordinance, worship, and practice with the Church of Christ as it was left perfected by the apostles? S. Magee affirms.

2. Is the obedient Christian of the present time entitled to the operation of the Holy Spirit the same as in the apostolic age? T. W. Williams affirms.

For what appeared to us good and sufficient reasons Bro. T. W. Williams, of Council Bluffs, was selected to represent the Reorganized Church of Jesus Christ of Latter Day Saints, and the results demonstrated the wisdom of Bro. J. R. Lambert's suggesting him and ours in accepting the

suggestion. The debate began on Monday evening, May 13, at the Christian church. At seven o'clock the meeting was called to order, and Rev. Magee selected as his moderator Elder Griffin, Bro. Williams selecting Elder James McKiernan as his moderator. These selected Dr. Emery as presiding moderator. The propositions and rules were then read and the discussion was carried on by half hour speeches, alternating between affirmative and negative, and continued for six successive evenings of two-hour sessions each.

The interest never flagged from beginning to end. It was estimated that the house would seat six hundred and it was crowded every night but one, and then rain prevented many from coming; but the seats were nearly all occupied. The best of order and respectful attention was had. The moderators had to call for order but once and that was when some standing in the vestibule made some disturbance by talking.

It is impossible for me to give even a synopsis of the arguments used and do them justice, so I will not make the attempt. Rev. Magee came nearest to meeting the propositions and arguments on their merits of any debater I have heard. Only a few times did he resort to the scandalous stories so often used by our antagonists in debate; otherwise we were treated with the utmost courtesy by him and all his church members. By invitation Bro. J. R. Lambert, Bro. Williams, and the writer dined at different times with Rev. Magee, Elder Griffin, and Rev. Ballou,—the latter the M. E. pastor.

Bro. Williams conducted his side of the discussion in a very able manner, setting up a counter claim for a church organized after the apostolic pattern with apostles, prophets, evangelists, pastors, teachers, etc., with all spiritual gifts promised to that age, and placed it in contrast with the "church of which I, Samuel Magee, am a member." It was a move the reverend was not prepared for and took him by surprise, from which he did not sufficiently recover to reinstate his church in the estimation of the majority of his auditors.

In the second proposition Bro. Williams, being in the affirmative, led

out on what it took to constitute an "obedient Christian." This gave an opportunity to introduce (so far as time would permit) every principle of the gospel to be obeyed; the question of authority, church organization, etc., and he made good use of the opportunity. This was another unlooked for move, and placed him so far in the lead that his opponent was so busy following him that he had no time to resort (if disposed) to the usual tactics of abuse, without leaving such strong arguments unanswered that the audience would consider them unanswerable. He seemed greatly put out because Bro. Williams quoted so much scripture to substantiate his positions, claiming the congregation knew what was in the Bible and that it was unnecessary to quote so much, and in harmony with this thought made very few quotations, but contented himself with the assertion, "We believe," or, "the church at Blandinsville believes" thus and so; or on the other hand assuming that the passages quoted did not apply as used.

The main struggle centered around 1 Corinthians 13:8-12, the reverend assuming that the statement "when that which is perfect is come" referred to the perfect book—the Bible—the "parts" to the Gospels and Epistles, etc., scattered among the various churches. When these were all collated and placed together by Polycarp then "that which was perfect had come"—the perfect book—and therefore spiritual gifts were no longer necessary. But Bro. Williams showed that according to this logic, as soon as the parts came together and perfection ensued, then the parts were to be done away—the Bible is composed of these parts, therefore as soon as the Bible was compiled it was done away, because the whole cannot exist after the parts of which it is composed are done away. Also that neither did the Christian church then nor since "see eye to eye" when Polycarp had collected the apostolic writings, neither did they know as they are known then or now; so went down that "forlorn hope" where the last stand was made and with earnest but mistaken zeal hotly defended.

The papers stated previous to the debate that Bro. Williams would wish

that the Mississippi had swallowed him up before Rev. Magee got hold of him; but I think that Rev. Magee wished (metaphorically) that the Mississippi had swallowed Bro. T. W. before he let go of him. But I could do the matter only partial justice if I should occupy your space, so I shall stop here and only say that the debate could be fully appreciated by those who carefully and candidly heard.

Yours for truth,

JAMES MCKIERNAN.

DANWAY, Illinois, June 13.

HEALED OF BLINDNESS.

TESTIMONY OF FRANCES A. ERNST
LUMLEY.

THE subject of this sketch was born April 11, 1831, in Toronto, Canada; a daughter of George W. and Rebecca Cutter; was baptized by Elder E. C. Brand, and her sight was restored after nearly four years of blindness caused by erysipelas, having had large ulcers in each eye.

During the fall and winter of 1866 terrible, malignant erysipelas broke out in Southern Illinois. Many suffered with it in Clay county where I then lived. My husband, Charles F. Ernst, was smitten with the dread disease, his flesh in places being ulcerated to the bone. In preparing wash and poultice for him, I struck my arm on the stove, cutting it quite severely. The disease was taken into my system through this wound. It went to my face and eyes, and in a short time I was blind.

I received treatment from many doctors. The eyeball being ulcerated, they ordered poultices saturated with chloroform, and gave me opiates; only waiting for my eyes to burst out, only waiting to die. The doctors had lost all hope, for my money was all gone. They came to lance my eyes, but God stayed their hands.

Alone in my hut I prayed to know if the Bible was true; if there was any Jesus, any God, and did the Savior say (Mark 16:17, 18), "These signs shall follow them that believe"? If so, where are the believers? Is the beautiful story of blind Bartimeus told in Mark 10:46-57 true, and is God no respecter of persons? James, the Lord's brother (James 5:13-15), told us what to do; but I knew better than to send for the elders of the Christian or Campbellite Church, of which I was

a member twenty-five years, or those of any other church of my acquaintance; for they told me it was mockery.

My husband, though feeble, went away nearly every day, doing such work as he could thus procuring our food. One day while he was reading aloud to me from the Bible, he read Mark the tenth chapter, and as I listened a light came to me; not to my eyes, but to my soul. Heaven seemed to open and I began to utter the following words, which I requested him to write:—

BLIND FANNIE'S PRAYER.

O thou who heard Bartimeus,
Hear me also while I pray;
Remove this grievous blindness,
Let me follow in the way.

Like him, I ask not pleasure,
Or gold or earthly bliss—
I ask of thee one treasure,
Dear Savior, it is this:

O take away this blindness,
Restore to me my sight;
O Jesus, in thy kindness
Turn my darkness into light.

Or, if it is denied me,
Grant this, I humbly pray—
Thy loving hand to guide me
O'er life's dark, thorny way.

And though I never never may
Behold the rising sun,
Help me, O help me, Lord, to say
Thy will, not mine, be done!

When life and pain and tears are o'er,
May I lean upon thy breast,
And breathe my life out sweetly there
And calmly sink to rest.

Then bear me from this world of night
To that celestial shore
To dwell in everlasting light
With loved ones gone before.

Now I felt much better in mind, and my faith in God was increased. In prayer that night Mr. Ernst thanked God for this great blessing, after which he lay down by my side to watch over me, fearing I would die and he not know it. While I prayed for Jesus to heal me, to open my eyes, a voice said, "Take off the bandages and you shall see." While wrapped in a beautiful vision, I saw one standing by me and he laid his hand on my head and said that I should suffer no more as I had done with my eyes. I saw also many things, heard beautiful music, words of comfort assuring me I should go on a long journey and some one would cure the ulcers in my eyes; that my sight would be restored at a time and place greatly to the glory of God the Father. I suffered

no more, although I then had the third ulcer in my right eye and the second in my left was so large that it was very difficult for me to close the eyelids. The friends and doctors said they would burst open.

A short time after this my husband took me to Indiana to visit his relatives. While there they had me cover my eyes, for they could not bear to see them. On our way home I spoke a few times on the subject of temperance and at the close of the last night's lecture, before reaching home the next day, my husband said: "Now, don't tell any more about being cured, for we will be home tomorrow and no one has come to cure your eyes." To this I replied, "If my feet were on our doorstep, I should not enter till I had received the blessing, for the Lord has spoken it."

That evening we were going to stay with a Baptist minister and as we came to the steps, my husband leading me, the kind minister said: "Good news in Zion, Sister Ernst." "Thank God," I said, "I know what it is." The minister asked, "What is it?" "God has sent some one to cure the ulcers in my eyes," was my answer. He said he did not know whether it was God or who it was that sent him, but that there was a man in town who had been with the Indians. "He has been here and said to bring you to his drug store in the morning and he could cure the ulcers in your eyes." I went and he treated my eyes for a few weeks. The ulcers dried up, the balls shrank back and felt dry and bad. After that I could distinguish a glimmer of light with my left eye.

While under treatment my husband exchanged our few earthly possessions for a team and wagon, and we started for Dunlap, Harrison county, Iowa, reaching his brother Hyrum's in July, 1870. My brother-in-law had recently laid his companion to rest in the dark, silent grave, and her father and mother, William H. and Mary Jordan, were there much of the time caring for the little ones. I called these good old people Father and Mother, for I had no relatives living that I knew of. Father and Mother Jordan were members of the Reorganized Church of Jesus Christ of Latter Day Saints and they told me this church was the true Church of Christ; that

the everlasting gospel had been restored; that the angel spoken of in Revelation 14: 6, 7 had come to earth and the organization of said church was begun April 6, 1830, by divine command and built according to the New Testament pattern. (See 1 Cor. 12: 27, 28; Eph. 2: 19-22; 4: 1-16, etc.) To my surprise they said the gifts of the Holy Spirit mentioned in Mark 16: 17, 18; 1 Corinthians 12: 1-11, etc., were enjoyed by this church; and that the first principles of the gospel recorded by Paul in Hebrews 6: 1, 2 were preached and practiced by them.

In September, 1870, by their request I attended the Semiannual Conference held by the Latter Day Saints at Park's Mill, near Council Bluffs, Iowa. I heard several of their ministers preach and was convinced that it was the doctrine of Christ. I also attended their prayer and testimony meetings and heard some of them speak in unknown tongues and give interpretation, while some were blessed with the gift of prophecy, and others bore testimony of having been healed of divers diseases by complying with the instruction given by the apostle in James 5: 13, 15. After hearing the glad sound of the restored gospel and experiencing to some degree the Spirit of the blessed Master, I said: "It is enough; I am ready to obey."

On the 19th of September, 1870, I was baptized in the river at Park's Mill, near Council Bluffs, Iowa, by Elder E. C. Brand. Many hundreds were present who witnessed the baptism. After a fervent prayer was offered for the Lord to bless me with his Holy Spirit, I was confirmed at the water's edge by the laying on of hands by Elders E. C. Brand and Thomas Dobson. While their hands were upon my head in confirmation one of them spoke in unknown tongues, and a part of the interpretation was, "Be thine eyes opened, and receive ye the Holy Ghost." Those words were verified to me at that time, for my whole being was enveloped with the Holy Spirit, and my blind eyes were opened and healed instantly.

Now, in the evening of my life I again give my testimony to the world, that I was blind and the Lord healed my eyes, as stated above. Nearly a quarter of a century has passed since

my sight was restored, and I have never used spectacles in reading, writing, or doing my housework. To God and Christ be all the praise. I am now and have been a member of the Reorganized Church of Jesus Christ of Latter Day Saints since that time, and a resident of Deloit, Crawford county, Iowa, for nearly twenty years.

Signed, FRANCES A. ERNST LUMLEY.

Sworn to and subscribed before me at Deloit, Iowa, on the 15th day of April, 1895, a justice of the peace in and for the county of Crawford, State of Iowa.

J. T. TURNER,
Justice of the Peace.

This is to certify that the testimony borne by Frances A. Ernst (now Lumley) regarding her being blind and being healed and restored to sight, at Park's Mill, near Council Bluffs, Iowa, as sworn to by said Frances A. Ernst Lumley, is true. We further testify that the said Frances A. Ernst Lumley rode from Dunlap, Iowa, to Park's Mill, and returned to Dunlap in the same conveyance, and we are knowing to her blindness and restoration to sight, as stated above. We are now and have been personally acquainted with the said party from that time.

GEORGE S. JORDAN.
ELIZA J. WORLEY.

Subscribed and sworn to before me, at Deloit, Iowa, on this 27th day of April, 1895, a justice of the peace in and for the county of Crawford, State of Iowa.

J. T. TURNER,
Justice of the Peace.

This is to certify that the testimony borne by Frances A. Ernest (now Lumley) regarding her being blind and being healed and restored to sight, at Park's Mill, near Council Bluffs, Iowa, is true.

J. W. CHATBURN.
MARY CHATBURN.

State of Iowa, }
Shelby county. } ss.

Be it remembered that on this 25th day of April, 1895, before me, a notary public within and for said county, personally came J. W. Chatburn and Mary Chatburn, personally known to me to be the identical persons whose names affixed to the above instrument, acknowledge the execution of the same to be their voluntary act and deed for the purpose herein expressed.

Witness my hand and notarial seal the day and year last above written.

L. H. PICKARD,
Notary Public.

GOD ANSWERETH THE PRAYER.

As there are some who'd like to hear
God's answer to Blind Fannie's prayer—
Would like to know how I was healed,
How God his love to me revealed,
To you I'll tell his wondrous plan:
His will is now revealed to man:

Dear reader, it's the GOSPEL LIGHT
Now shining through sectarian night;
The Spirit and the word agree,
And thus the Spirit said to me:—

Your groans, and cries, and prayers, and tears
Ascend the throne of grace;
Rejoice! they've reached the Father's ear,
And give to God the praise.

Go, heed the prophet's warning voice,
I've called in latter days;
Go, make a free, a happy choice,
And give to God the praise.

Obey the gospel I have given
Through him in latter days;
You shall have sight, and life, and heaven,
And give to God the praise.

Your brother,

C. J. HUNT.

DELOIR, Iowa, May, 1895.

Conference Minutes.

KEWANEE.

Conference convened at Peoria, Illinois, June 1 and 2; President J. Chisnall requested the conference to elect F. G. Pitt president over conference sessions, which was granted. Branch reports: Millersburg, 69, loss 1. Henderson Grove 30, loss 1. Kewanee 97, gain 2. Peoria 26, gain 1. Buffalo Prairie 54, gain 1. Farmington, first report 19. Canton 62, loss 14. Quite a large amount of work was reported by officers laboring in the district. The tent committee reported their work accomplished, having purchased a tent and received contributions for payment. A district organization of Sunday schools was completed. Bishop's agent, J. Chisnall, reported: Collected \$116.50; disbursed \$115; on hand \$1.50. Officers elected for one year were: President, A. J. Keck; secretary, Alma Whitehouse. A two-days' meeting was appointed at Buffalo Prairie the 7th and 8th of September. The tent was placed in charge of Brn. Keck and Short. D. C. Smith was recommended as Bishop's agent, as it was the wish of the agent, John Chisnall. The tent was dedicated to the Lord Sunday afternoon, Bro. Pitt offering prayer; sermon by Bro. Short. Preaching by Brn. Short, Holmes, and Pitt. Adjourned to Millersburg, the first Saturday in October.

WESTERN MAINE.

Conference convened with the Little Deer Isle branch June 8, at two p. m.; W. G. Pert chosen to preside, E. H. Pert clerk. Moved to extend the courtesies to the visiting brethren. Branches reporting were Little Deer Isle, Green's Landing, Bray's Mountain. Officials reporting: Elders J. C. Foss, U. W. Greene, S. S. Eaton, J. W. Blaston, W. G. Pert, and S. O. Foss; Priests L. C. Gray, J. Ames, and C. E. Knowlton; Teachers T. E. Eaton, E. H. Pert, and J. E. Eaton. Bishop's agent's report read and referred to an auditing committee and found correct. Due agent last report \$7.58; received \$512.45; paid out \$507.64; on hand \$4.81. Storehouse question: Resolved to discharge the committee, and the deacons of the different branches to col-

lect such produce as may be given to the church. They to act with the instructions of the Bishop's agent. Moved to grant the petition of the Bray's Mountain branch in regard to ordaining J. E. Eaton to the office of priest. Moved that J. C. Foss and U. W. Greene be chosen a committee to attend to the indebtedness of last reunion. Moved to accept the report of the Sunday school association. Resolved that the Maine reunion be at Green's Landing, September 7 to 16, 1895. Moved that the next conference be at Green's Landing, September 14 and 15. Moved to sustain W. G. Pert as district president and Bishop's agent. Preaching by John Ames, J. C. Foss, S. O. Foss, and U. W. Greene. A vote of thanks was extended to the Saints of the Island for their hospitality.

SOUTHERN WISCONSIN.

Conference convened at East Delavan, Wisconsin, June 8, 1895, at ten a. m.; W. A. McDowell president; J. O. Dutton secretary. Branch reports: Janesville 43; no change. Flora Fountain 61; 10 baptized. East Delavan 63; 2 died. Ministry reporting: Elders E. M. Wildermuth, J. W. Peterson baptized 2, W. A. McDowell, C. H. Burr, J. Blackburn, H. Southwick, A. Delap, and J. J. Cornish; Priests A. Johnson and A. Delap; Teacher F. M. Ball; Deacon J. O. Dutton. Bishop's agent, Charles C. Hoague, reported. On hand February 21, 1895, \$3.66; received \$145.35; disbursed \$126.52; on hand June 6, 1895, \$22.49. District officers sustained until next conference. Tent committee sustained until next conference. Committee on reunion discontinued for indefinite time. Conference passed a resolution requesting the Bishop's agent, hereafter, to report an itemized account of all moneys received and disbursed. By an act of the conference O. N. Dutton was chosen vice president of the district. Preaching during conference by J. W. Peterson and J. J. Cornish. Meetings were good and well attended, and all, we trust, have returned to their work with renewed determination. Adjourned to meet with the Janesville branch, the last Saturday in September. Jasper O. Dutton district clerk.

CHATHAM.

Conference was held in the Lindsley branch, June 1, 2, and 3, 1895; J. H. Lake president, George Green associate; R. Coburn secretary, S. Brown assistant. Branch reports: Blenheim 50; 1 died. Tilbury 49; 7 baptized, 1 died. Ridgetown 33; 1 removed. Wallaceburg 34; 1 baptized, 1 removed. Chatham 81; 11 baptized, 2 received. Lindsley 42; no change. Wabash 29; 1 received. Petrolea 52; 6 baptized, 1 received, 3 removed, 2 died. Zone 51; 3 removed. Longwood 22; no change. Buxton 13; 1 baptized. James H. Tyrrell, Bishop's agent, reported balance on hand last report \$13.21; received since \$668.18; paid out \$441.70; on hand \$139.69. Audited and found correct. George Hampshire, district treasurer, reported receiving \$13.90; paid out \$12.11; on hand \$1.79. The treasurer was ordered to pay the secretary forty-two cents for expenses. Ministry reporting: J. H. Lake, G. Green baptized 2,

S. Brown baptized 6, A. Leverton baptized 3, B. St. John, J. H. Tyrrell baptized 5, G. Hampshire, R. Coburn; Priest A. Miller baptized 6. George Green was sustained district president, R. Coburn vice president and secretary, J. H. Tyrrell Bishop's agent, and George Hampshire district treasurer. A district Sunday school association was organized with the following officers: Arthur Leverton superintendent, George Green assistant, Mary M. Green secretary, and George McFadden treasurer. Joseph Blackemore was ordained to the office of elder and W. H. Taylor to the office of priest, and granted licenses from this conference. Elder J. H. Lake was sustained as missionary in charge of the Canada mission. The following was moved by Brn. Brown and Leverton: Be it resolved by the members of the Chatham district conference in session that we disapprove of the articles published in *Glad Tidings* from time to time on personalities which has been detrimental to the progress of the work, and further we request the editor that from this time onward it be used for the spread of the gospel, leaving all such personalities, otherwise we as a district will not feel like supporting it. The collection taken up Sunday afternoon was turned over to the district treasurer, amounting to \$7.14. A vote of thanks was tendered the Saints and friends of Lindsley, also the officers of the conference. Preaching by Elders J. H. Lake, Samuel Brown, R. C. Evans, and A. Leverton. Adjourned to meet in Zone, on the 5th and 6th of October.

SOUTH SEA ISLANDS.

MORNING SESSION. — The annual conference of the South Sea Islands mission of the Reorganized Church of Jesus Christ of Latter Day Saints convened at Avatoru Island, of Rairoa, Paumotu Group, April 6, at eight a. m.; Elder L. R. Devore in the chair. The American missionaries sang "Redeemer of Israel," after which Elder D. M. Pohemiti, secretary of the mission, opened with prayer. The following officers were elected: President, L. R. Devore; vice presidents, Elders J. W. Gilbert and William (native); secretary, D. M. Pohemiti; assistant secretary, Tuira; American secretary, W. S. McGrath. Minutes of last conference were read and approved. The reports of the Bishop's agents were read, and a motion made and carried that a committee be appointed by the president to audit the books of the same and report as soon as convenient.

AFTERNOON SESSION.—Convention called to order by President Devore at two p. m. A petition was presented and read, which had been framed by the natives, for the purpose of sending it to the French Governor at Papeete, Tahiti, begging that the American missionaries be allowed to remain and labor among these islands, and that the Reorganized Church of Jesus Christ of Latter Day Saints be recognized as a church by the authorities of the French Islands. The petition was sanctioned by the conference and a motion carried that the secretaries be authorized to obtain signatures to it. Conference adjourned business until Monday at eight a. m.

SABBATH.—Elder Wm. Newton preached at eight a. m. in English. Elder J. W. Gilbert preached at ten a. m. in native, after which President Devore married two couples. Prayer meeting at three p. m. Bro. Traia, of Reratonge (British island), preached at seven p. m.

MONDAY, MORNING SESSION.—At eight o'clock the conference was called to order by President Devore. A large number of the reports of missionaries and elders were read and approved, when the conference adjourned for dinner, to meet at 1:30 p. m.

AFTERNOON SESSION.—Vice President J. W. Gilbert opened the session, President Devore being otherwise engaged. The remaining reports of the elders, priests, teachers, and deacons were read and adopted. The following is a brief synopsis of the work done in this mission the past year:—

	Baptized.	Ordained.	Marriages.	Children Blessed.	Sermons.	Funeral Sermons.
American Missionaries.	54	2	13	21	220	
Native Elders, etc. . . .	96	4		74	2278	17
Total	150	6	13	95	2498	17

The committee appointed at last conference to communicate with Bro. Mark H. Forscutt reported. The report was accepted and the committee discharged. The minutes of a council held by the missionaries and Bishop's agents for the purpose of framing rules and regulations for the management of the gospel boat, Evanelia, were read and approved. Adjourned.

EVENING SESSION.—The committee on the Papaua house debt reported, and having accomplished their object, the report was accepted and the committee discharged. A resolution was adopted to have the money collected at this conference used in paying off a debt on the church at Avatoru, Rairoa, and repealing an ordinance passed at last conference, whereby it was to be used to help build a church at Fakarava. Adjourned to meet Tuesday at eight a. m.

TUESDAY, MORNING SESSION.—A resolution was adopted unanimously that the church in this mission sing three hymns during preaching service. A letter was read which had been written by Bro. T. W. Smith, favoring such a move. It gave great satisfaction to have this long standing question settled. A motion was made that the conference repeal an ordinance passed a number of years ago for the purpose of having the members each pay \$1.20 at each annual conference for a church building and repairing fund. After considerable discussion the motion was rejected unanimously. A resolution was presented to do away with the confessing of sins just previous to taking sacrament. An amendment was made that they should be confessed at a previous service. Adopted. A letter from an elder at Taronia, Tahiti, who could not be present, was read and placed on file. An elder's report was read and adopted which did not reach the secretary in time to be read at last conference. A resolution concerning the ordination of certain members was laid on the table indefinitely. A number of petitions were read from different branches and were

placed on file for consideration—the different branches desiring that missionaries be sent there. It was unanimously decided to hold the next annual conference at the island of Manihi. Adjourned until 1:30 p. m.

TUESDAY AFTERNOON.—The report of the committee appointed to audit the Bishop's agent's books was read, and as they found them correct the report was unanimously adopted and committee discharged. The matter of organizing the priesthood of this mission into quorums of elders, priests, teachers, and deacons was presented for discussion, and a letter was read which had been received by the president of the mission from President Joseph Smith, sanctioning the movement. It was moved by Elder Tagata and seconded by Elder Tehopea that the suggestion be acted upon and that the president and assistants proceed at once to the work of organizing the said quorums. Carried unanimously. The following are the names of the Elders presented to the secretary for enrollment: Mauna, Tufaunui (Niau), Tehu, Tafai, Kehauri, Hiva, Tuteiehia, Taneterau (Tauturu), Villiamu, Teuira (Tikehau), Teru, Pori, Matuu, Tetoofa, Matapo, Rua, Paaha, Tehopea, Teahi, Parepare, Hotu, Ioane, Tuata, Tare, Tane, Tamu, Teuira, Hurihuri, Moe, Tevaea, Tufaunui, Pou, Tuteiehia, Fariua, Torohia, Metuaaro, Huri, Teavui, Taruia, Taruroa, Temai, Pofatu, D. M. Pohemiti, Tepoaitu, Tefaito, Manava, Tapu, Tahua, Metuaore, Horomiti, Vaiarea, Rui (Tauturu), Teagi, Torohia, Putoa, Hiro, Tetautua, Marau, Peahu, Matuanui, Reia, Tahererau, Tumau, Moo, Tehutu, Aipi, Maio, Heiau, Tevivi, Tara, Tamaui—71. The quorum of elders chose Villiamu, of the island of Manihi, as president of said quorum. Villiamu chose as his first counselor Louis Belleis, of Rautini, island of Arutua; second counselor, Taneterau, of Takapoto. Pofatu was chosen secretary of the quorum.

Following are the names of the priests presented for enrollment: Tamariki, Aferedi, Tefau, Rere, Tamarii, Poata, Maiti, Tamanaava, Vara, Moe, Parepare, Fareturu, Tuhiri, Teiaia, Tranahau, Tehahau, Marere, Hiva, Truhi—19. The quorum chose Aferedi Sanford as president of the quorum. Aferedi chose as his first counselor Tefau; second counselor Tamariki. Truhi was elected secretary.

The following are the names of teachers enrolled: Tetautua, Natua, Tetai, Tane, Nōiu, Tiho, Maro, Nui, Tehio, Tepiki, Fanua, Tetaku—12. The quorum chose Tetai as president of the quorum. Tetai chose Tetaku first counselor; second Tetautua. Nui was elected secretary.

The following are the names of the deacons enrolled: Turatahi, Tuao, Taahu, Hiti, Haorae, Turoa, Tautu, Maruake, Puta, Tauritea, Pou, Tapora. Tautu was chosen president. Tautu chose as first counselor Hiti; second Tuao. Turatahi was elected secretary. Adjourned until seven p. m.

EVENING SESSION.—President Devore addressed the quorums in regard to their duties, after which Bro. Gilbert read a few paragraphs from the Book of Doctrine and Covenants, translating it into native as he went, explaining the points and encouraging them

to do their duty as becomes true Saints. Bro. Case gave a short address on the responsibility of their positions and their duties. Bro. Newton also addressed the quorums for a few minutes, after which some of the members of the quorums asked questions in regard to some points not quite clear to them.

WEDNESDAY, MORNING SESSION.—Wednesday morning was decided upon as the time for ordaining the officers of the quorums. The American missionaries sang No. 604 in the Saints' Harp, after which President Devore opened with prayer. The ordinations were then proceeded with. The following is the order in which they were ordained and who ordained them: Quorum of elders, President Villiamu, by President Devore; first counselor, Louis Belleis, Bro. J. W. Gilbert; second counselor, Taneterau, Bro. Newton. Quorum of priests, president, Aferedi, Bro. Case; first counselor, Tefau, Bro. Devore; second counselor, Tamariki, Bro. Newton. Quorum of teachers, president, Tetai, Bro. Gilbert; first counselor, Tetaku, Bro. Case; second counselor, Tetautua, Bro. Devore. Quorum of deacons, president, Tautu, Bro. Newton; first counselor, Hiti, Bro. Gilbert; second counselor, Tuao, Bro. Case.

Bro. Newton addressed the officers for a few minutes, explaining many things to them in regard to the work, etc., etc.

A motion to sustain all the spiritual authorities in righteousness was carried.

A motion to sustain all the secretaries carried.

Motion to sustain and assist in every way possible all the officers of the church throughout the world carried.

A resolution of thanks to the Rairoa Saints for the manner in which they provided and cared for the Saints during conference was unanimously adopted.

A resolution was passed that the church sustain the government of France and teach her subjects peace and loyalty to the government of which they are citizens.

The Bishop's agent reported the sum collected at this conference as \$10 short of paying off the debt on the Avatoru church, and in a few minutes donations came in to that amount.

A motion was carried that the Bishop's agent be authorized to pay off the debt.

A motion was carried that D. M. Pohemiti, secretary, be authorized to assist the Bishop's agent in transacting the business.

Disposition of missionaries: J. W. Gilbert, Rarotoa and adjacent isles, under British rule. Hubert Case, the two divisions, Paumotus and Tahiti. William Newton, Niau. J. W. Hawkins, Tupoi, Tapuni, Tupoi and adjacent isles. H. Janson, Paumotus, or Windward Isles. John Puraui, continued in Vaitutaki. L. R. Devore, the entire mission, or both divisions.

It was moved and seconded that Sr. Devore be sustained this year as superintendent of the Sunday school work, and that her assistants also be sustained. Carried unanimously. A motion was sustained that the sisters of the mission receive the thanks of this committee for the support they have given the mission by the money raised by them.

The American missionaries closed the busi-

ness session by singing No. 70 in the Saints' Harp. Wednesday evening Elder Tufaanui preached and thus ended the General Conference.

A motion was made and seconded that the conference adjourn to meet again at the island of Manihi, on April 6, 1896. Pres. Devore offered the closing prayer, and everybody was free to wend their way homeward to the many little specks upon the surface of the deep, called islands, after enjoying many happy hours together in a conference that will long be remembered by all those present.

WILLIAM S. MCGRATH, Sec.

Sunday School Associations.

EASTERN MICHIGAN.

The Eastern Michigan district Sunday school association severed its connection with the Northern Michigan district, and organized an association of its own June 10, 1895, at the regular meeting of the Eastern Michigan district conference, at Detroit, Michigan. The boundaries of this association extend only to those branches within the last-named district; and all schools situated in this territory are hereby notified of the organization, and are requested to forward their applications for membership to the secretary, A. B. Hanson, 15 Amherst street, Detroit, Michigan. The following are the officers chosen: Superintendent, Mrs. Frone Shinnick, assistant superintendent, Mrs. Mary Liddy; secretary and treasurer A. B. Hanson, all of Detroit, Michigan. Let every branch Sunday school take action and join the district association. In due time each Sunday school will hear from the secretary, and probably receive a visit from the superintendent. Let each member do his best to urge on the good cause, to advance in methods of teaching, etc.

A. B. HANSON, Sec.

CONVENTION NOTICES.

The Massachusetts district Sunday school association will convene in Fall River, July 13, at 7:30 p.m. All superintendents of schools and delegates will please bring or send written reports. We hope to see a large delegation present.

ORA HOLMES BISHOP, Sec.

Miscellaneous Department.

BISHOP'S AGENTS NOTICE.

Saints of the Central California District.
Dear Brethren and Sisters:—As the times seem to be improving, and there are prospects of good crops, send in your tithes and offerings, and help roll on this glorious gospel. Let us have a better report next year than ever before. If you cannot pay much, pay what you can, and according as you make sacrifice, so you will be blessed. Please send post office order or Wells Fargo express money order on Hollister, California. My address is Albert Page, San Benito, California.

Your brother in gospel bonds,

ALBERT PAGE, Bishop's Agent.

June 12, 1895.

ACKNOWLEDGEMENT.

To the Church of Christ of Latter Day Saints in America; Greeting, in the name of our Lord and Savior Jesus Christ. Amen:—We, your brethren in the Lord do take great delight in hereby extending to you our sincere thanks and gratitude for your great love for us in sending the missionary vessel Evanelia to aid us in the establishing of the kingdom of the Messiah. Therefore we receive your offering with great joy, and shall ever pray the Lord to bless you all, and that his peace may be with us all. We are also greatly pleased that we have had the privilege to meet our beloved brethren and sisters in the Lord who have recently arrived; viz., Bro. and Sr. Burton, Bro. and Sr. Case, and Bro. William McGrath. We rejoice in meeting them, and sincerely welcome them among us, and we sincerely desire that at the proper time our Bro. Joseph Burton be returned here to labor among us if the Lord will. From the Church of Jesus Christ in the South Sea Islands. Written in Panau, Kaukura, February 1, 1895.

Translated from the Tahitian by J. W. Gilbert.

REUNION NOTICE.

To the Saints and Friends of Southwestern Missouri and Eastern Kansas; Greeting:—The southwestern reunion committee have located the next reunion at El Dorado Springs, Cedar county, Missouri, to commence on Friday, September 20, and end Sunday evening, October 6, 1895. The location is a pleasant one.

This reunion bids fair to be one among the very best ever held by the church. The best of speakers will be sought for, and everything in reason done to make it a spiritual feast to all that may attend. Full particulars will be published in their time.

We lack one thing yet, and that is a large tabernacle tent. Who among the Saints and friends throughout Southwestern Missouri and Eastern Kansas, comprising Independence, Clinton, Southern Missouri, and Spring River districts will be one of ten to give ten dollars each towards purchasing a large tabernacle tent for the special purpose of holding reunions and camp meetings throughout Southwestern Missouri and Eastern Kansas for years to come? Who will be one of twenty to give five dollars each? Who will be one to give one dollar each? Without this fund our reunions and camp meetings will be practical failures. Let every one act promptly for himself. This fund will be payable September 1. We must know the amount you will give, on or before July 15.

Every dollar of this fund will be accounted for and an itemized account published and read at the reunion. Presidents of districts and branches will be interested in the success of our reunions to call the attention of the Saints to this fund so as to give all an opportunity to donate to prevent a failure in our coming reunion.

Let each party send a card or letter stating the amount they will pay on September 1, to I. N. White, Independence, Jackson, county, Missouri. These cards and letters

will be put on file and returned with receipts for the money when paid. Now, Saints, you all want a part in this work. Don't fail to send a card stating what you will give. Do so at once after reading this appeal before it is forgotten.

Praying that God may bless and prompt the many kind-hearted Saints to respond to this appeal, we subscribe ourselves, your brethren and colaborers in the Master's cause,

I. N. WHITE,
J. B. GOLDSMITH, } Committee.
E. W. LLOYD,

CAN YOU?

There are still some hundreds of dollars owing us on *Autumn Leaves*. Perhaps your own unpaid subscription is part of it, and if you can, we earnestly ask that you will send it soon. We have waited without mentioning it or our need of it, because we feared yours might be even more urgent than ours, but now ask you that if possible you will remember us.

Address remittances to Bro. David Dancer, Lamoni, Iowa. M. WALKER.

PASTORAL.

To All Whom it May Concern:—As I have been appointed submissinary in charge of Arkansas and Indian Territory, and not being acquainted with the field, I would like to hear from all the scattered Saints, as well as officers of branches, priests, and elders laboring in the mission. Please give an explanation as to the condition of the work in your localities, so that I may supply all demands for labor, as far as possible. It will greatly assist me in carrying on the work. It is necessary for us all to work together for the success of the work. Let every one do what he can to make openings, by distributing printed matter, etc., as opportunity permits. Would like a report from all the ministry by July 1, as arranged by the Twelve. We want this mission to be in the front ranks. My permanent address will be Independence, Missouri. Your brother in gospel bonds,

H. H. ROBINSON.

To the Saints in the Tennessee and Kentucky District:—I would like to call your attention to the fact that the annual reunion of the district will commence, in connection with the district conference, on Saturday, July 27. The change of time from August to July, making it a month earlier, was thought to be wise, on account of the fact that August is a very busy season with the farmers; and most of the Saints in the district are of that class.

The reunion will be held at what is called "the Temple," four miles south of Farmington, Graves county, Kentucky. Those who come by rail should come to Wingo, on the Chesapeake, Ohio, and Southwestern railway; and by writing to Bro. Albert Snow, Pilot Oak, Kentucky, arrangements will be made to meet them at the station.

Let us try to make this the most successful meeting of the kind that we have ever yet held. Come to the reunion prepared to stay. Let each one come prepared to do his part toward making the meeting a success. All the

blessings of the gospel that we have ever enjoyed were brought to us by sacrifices made by some one. Cannot *we do something* to better our own condition and send the gospel to others? All come and let us have a *good*, not a gay time.

Some say we are not ready for reunion work as yet; that we have not got high enough spiritually; that we are not strong enough, etc. But when will we be ready? If there is any good in such meetings to those who attend, do not the weak ones need that good more than the strong ones? Do not those who are lower spiritually need help more than those who are higher? It seems so to me.

We *can* make a success of this meeting if we *will*. Let every one come to work for victory, and not come to find fault with or kick against the good work that can be and will be done if we are united and all pull together. No cowards are wanted in the ranks. "Let us all be valiant soldiers" and press on to victory.

In gospel bonds,

T. C. KELLEY.

PURYEAR, Tennessee, June 12, 1895.

THE COLLEGE.

The College Committee have been doing what they could to secure the College at Lamoni. The land has been surveyed, platted, and the plat recorded. Lots are now for sale in Graceland Addition to Lamoni; and we hope that those who may desire will purchase, and thus give the needed aid to the funds for carrying on the College work, building, and teaching.

The Committee at its last meeting decided that it would be advisable to secure a loan of from five to ten thousand dollars, with which to push the building to completion. It is therefore desired that if any who may read this shall have funds that they are willing to lend the committee at a reasonable rate of interest for two or more years, they will greatly aid the College enterprise by notifying the committee, addressing either Joseph Smith, chairman, or D. F. Nicholson, treasurer.

JOSEPH SMITH,

Chairman of Committee.

LAMONI, Iowa, June 20, 1895.

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REUNION NOTICE.

A reunion of the West Virginia district will convene with the Mount Zion branch, Ritchie county, on August 22, 1895, at ten o'clock. On Saturday, August 24, the district conference business will be transacted. All are invited to come. Those coming from the east will come on morning train to Cornwallis station; those coming from west will come from Parkersburg on evening train to Cornwallis station, B. and O. railroad. B. Beall and others will meet, with conveyance at station, those who come.

G. H. GODBEY, Pres.

NOTICES.

The Chicago Sunday school will have a basket picnic on the 4th of July at Lincoln Park, on the island, to which all friends are cordially invited. Committee will meet strangers who would like to join with us at the spring near the boat house at ten, eleven, and twelve o'clock.

F. G. PITT, Supt.

SHELLS FROM TAHITI.

Will the brother or sister that took the shells for delivery to Sister Gamet from me at the last April Conference please write me a card, and state what the name was on the ticket, that is, what the initials before Gamet were, and state to whom they delivered them, and thus oblige

M. H. FORSCUTT,
Nebraska City, Nebraska.

BORN.

GOFF.—To Mr. Walter and Sr. Georgia Goff, at Providence, Rhode Island, May 4, 1893, a daughter, and named Eva May. Blessed June 2, 1895, by Elder E. O. Toombs.

GOFF.—To Mr. Walter and Sr. Georgia Goff, at Providence, Rhode Island, March 24, 1895, a son, and named Ira Alfred. Blessed June 2, 1895, by Elders G. H. Gates and E. O. Toombs.

FARRAR.—At Burlington, Iowa, April 15, 1895, to Mr. W. S. and Sr. Bell Farrar, a daughter, named Margaret Ellena. Blessed June 9, 1895, by J. S. Roth and J. R. Evans.

BROWN.—To Bro. Fulton and Sr. Eliza Brown, at Boonesborough, Iowa, November 22, 1894, a daughter, and named Anna. Blessed at Boone, Iowa, May 19, 1895, by Elder D. M. Rudd.

WALLWORK.—At Crenshaw, Jefferson county, Pennsylvania, May 30, 1895, to Bro. George and Sr. Mary Wallwork, a son; blessed May 31, 1895, by Elder W. H. Garrett, and named George.

MARRIED.

BURLIER—MEREDITH.—On April 17, 1895, in the home of the bride's parents, (Brother and Sister Richard Meredith,) at Greggspport, Nebraska City, Nebraska, Mr. Emil J. Burlier, and Miss Louisa Meredith. The ceremony was performed by Bro. Mark H. Forscutt in the presence of an audience larger than could conveniently watch the bride's changing countenance of hope and trust, or take the customary inventory of the bridal tresseau; but all seemed to wish for the gratified couple every good that can adorn, happily, and bless.

PRIEST—MCINTOSH.—At the Saints' church, Coleman, Michigan, at 2:30 p. m., June 10, 1895, Mr. Charles E. Priest and Sr. Catherine McIntosh, Bro. E. J. Martindale officiating. About one hundred and fifty invited guests were in attendance; the church rostrum and windows were nicely decorated with flowers and ferns. All was very attractive indeed. The wedded couple, choir, and many others, were ushered by too little girls to Sr. Gordon Blasdel's, where refreshments were served to the satisfaction of all who were there. We wish the united pair a happy and useful life.

DIED.

LOACH.—At Lamoni, Iowa, June 10, 1895, Sr. Angeline Loach, after a long and painful illness. Sister Loach was born March 22, 1842, in Monroe county, Virginia. Married to Thos. Loach October 1, 1860, there was born to them two children, one dying in infancy, the other, Bro. J. W. Loach, residing at Hiteman, and is the worthy president of the branch at that place. Our departed sister was baptized September 28, 1879, by Elder John Watkins, Sen. During her life in

Christ, she was unassuming, patient, and faithful, and of her it can be truthfully said, A good saint has gone to rest, and to await the reward of the righteous. Funeral sermon on the 11th, at the brick church, from Isaiah 26: 19, by Elder Robert M. Elvin, assisted by President W. W. Blair. Interment in Rose Hill cemetery.

JONES.—Elder Evan G. Jones departed this life on Saturday, April 23, at his home at Hastings, Victoria, Australia. He was born at Key West, Florida, December 16, 1831, was baptized at Queensferry, January 8, 1882, by Elder J. W. Gillen, and ordained an elder the same day. He was at one period of his life an active Wesleyan local preacher. Becoming dissatisfied with that connection he united with the Disciples. But when Bro. Glauod Rodger, on his way to Melbourne from Queensferry, preached at Hastings, Bro. Jones got very much interested in the latter-day work. Being well acquainted with him, and he being a frequent visitor at Queensferry in the course of his business, I lent him what tracts and books I had, and the result was that when Bro. Gillen came this way he united with us here, and a faithful, always honest life, made it a comparatively easy task for Bro. Burton to quickly raise up a branch in Hastings, Bro. Jones' home. Since then, he, until his death, ably presided over that branch; and when the district of Victoria was formed he was chosen to preside. He was a man whom to know was to respect and love; unselfish, kind, and loving, a faithful husband, a kind father, and a most excellent friend. The gap that has been made will not be easily filled. The funeral services were conducted by Bro. Butterworth. A vast concourse of people from all parts of the surrounding country was present, testifying to the esteem in which our late brother was held by those outside as well as in the church. A sorrowing widow, four sons, and four daughters grown up, and several grandchildren mourn. Memorial services have been held at Hastings and Queensferry, the former by Bro. Butterworth and the latter by the writer, both being largely attended. Thus pass away to their rewards the faithful, the tried, and the true.

D. MCINTOSH.

BANKS.—At his home in Lowry City, Missouri, March 6, 1895, Bro. James Banks, in the fifty-eighth year of his age. Bro. Banks was born in Bartholomew county, Indiana, August 30, 1836; united with the Reorganized Church, August 1, 1880, from which time till his death he tried faithfully to live as becometh a follower of the Lord. He leaves a wife and one child to mourn their loss, but they do not mourn as those without hope.

SMITH.—At Persia, Iowa, June 10, 1895, Essie Evanelia, daughter of Bro. W. A. and Sr. M. A. Smith, aged 2 months and 18 days. She was blessed May 26, by Elders Frederick Hansen and W. A. Smith. The funeral sermon was preached on the 11th by Elder H. A. Stebbins.

BRAY.—At her home in Little Deer Isle, Maine, June 9, 1895, Mrs. Clarissa H. Bray, aged 32 years. A husband and six little children mourn. She intended to be baptized at our last conference, but death came too soon. Funeral by Elder J. C. Foss.

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Address communications for publication to the Editors.

Business letters, subscriptions, remittances, changes of address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by post office or express orders, draft on Chicago, or lastly by registered letters. Do not send checks.

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Atchison, Kansas: Church No. 1, 113 North Tenth street, one and one half blocks north of terminus of North Tenth street car line, North Atchison. Sunday school at 10 a. m.; social service 11 a. m.; preaching service 8 p. m.; Wednesday social service 8 p. m.

Kansas City, Missouri, 24 and Wabash ave. Preaching services at 11 a. m. and 7:30 p. m.; social service at 2:30 p. m., Sundays.

Denver, Colorado, corner of Twenty-fifth avenue and Ogden street; services at two and 7:30 p. m.; Sunday school at 12:45 p. m. Prayer meeting Wednesday evening. Take 25th Avenue car to Ogden street, or Welton car to 27th street.

San Francisco, California: Red Men's building, 320 Post street, Golden West hall. Preaching at 11 a. m. and 7:30 p. m. Sunday school at 12 m. Sacrament service second Sunday of each month at 12 m. Sister's Prayer Union on Thursday at 2 p. m. C. A. Parkin, President.

Manchester, Saints' Meeting Room, No. 15 Dickirson street, Albert square. Sunday services: Prayer meeting 9:30 a. m.; Preaching at 10:30 a. m. and 6:30 p. m.; Sunday school 2:30 p. m.; district priesthood meeting first Sunday in each month, 12:30 p. m. Band of Hope, Temperance and Improvement Society meeting, Tuesday, 7:30 p. m. Fellowship meeting, Wednesday 8 p. m. James Baty, No. 14 Gordon St., Rusholme, Presiding Elder.

South Salford and Pendleton Mission. Saints' meeting room No. 97 Ellsmere street, Regent road. Sunday services: preaching 6:30 p. m. Sunday school 2:30 p. m. The first and third Monday in each month Band of Hope and Temperance meeting 7:45 p. m. Fellowship meeting Thursday 8 p. m. Bible Reading Friday 8 p. m. S. F. Mather, No. 7 Embden street, Hulme, Elder in charge.

Bradford and Beswick mission; Saints' meeting room, No. 20 Hawke street, Forge lane, Bradford, Manchester. Services Sunday: 6:30 p. m. preaching; Sunday school 2:30 p. m. Fellowship, Thursday 7:30 p. m. Elder Henry Greenwood, No. 9 Scropton street, Queen's road, Manchester, in charge.

Leeds, Saints' meeting room, No. 125 St. Ann's Buildings, Albion street Services Sunday: preaching 10:30 a. m. and 6:30 p. m.; Sunday school 2:30 p. m. William Seekins, No. 14 Hugh's reer, Long road, Presiding Elder.

Farnworth, Saints' meeting room, No. 38a Ellsmere street. Services Sunday, preaching 10:30 a. m. and 6:30 p. m.; Sunday school 2 p. m. Fellowship meeting, Wednesday 7:30 p. m. Band of Hope and Temperance meeting second and fourth Tuesday in each month, 7:30 p. m. Joseph Harper, Southern street, Little Hulton, Presiding Elder.

Wigan, Saints' meeting room, No. 1 Well St., Birkett Bank. Sunday services 2:30 and 6:30 p. m. William Spargo presiding.

Boston, Massachusetts, No. 67 Warren street, "Roxbury Hall," Roxbury, Boston, Mass.

Peoria, Illinois, Trades Assembly Hall, third floor, No. 123 South Adams street, Sunday school at ten a. m., preaching 11:00 a. m., prayer service at 3:30 p. m. Elder Adam J. Keck, pastor, residence 605 Illinois avenue, second floor.

Council Bluffs, Iowa: Pierce street, three doors west of Glen avenue. Preaching at 10:30 a. m. and 7:30 p. m.; Sunday school at 12 m.; Zion's Religio-Literary Society at 6 p. m. Prayer meeting every Wednesday evening. T. W. Williams, minister.

Chicago, Illinois, Franklin Hall, 70 Adams Street. Sunday school at one p. m., preaching services at 2:30 p. m. Elder F. G. Pitt pastor, No 254 Garfield avenue.

Detroit, Michigan: Lincoln Hall, No. 265 Dix Avenue, near West Boulevard; Elder W. J. Smith, pastor. Sunday services at 7:30 p. m. Pastor's address No. 613 Cavalry Avenue.

Burlington, Iowa, Saints' chapel, corner of Twelfth and Locust streets, Services every Sunday at 11 a. m.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. G. W. Harlow president, 2428 J street.

West Oakland, California: Montana Hall, Adeline Station, Seventh street.

Des Moines, Iowa, Saints' church, corner of Sixteenth and Des Moines streets, East Des Moines. Sunday services: Sunday school 9:45, preaching service at 11 a. m.; social service at 2, young people's meeting at 5:30, preaching at 7:30 p. m. Prayer meeting on Thursdays at 7:30 p. m.

Pittsburg, Pennsylvania, 67 Fourth avenue.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street: preaching at 11 a. m. and 7 p. m., Sunday school at 10 a. m.

Bay City, Michigan, Mission Hall, corner of Monroe and Second streets.

At Lincoln, Nebraska, Temple Hall, corner of Eleventh and M. Streets, every Sunday at 2 p. m.

Farnworth, Saints' Meeting Room, 38a Ellsmere Street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, north of Faraon, (take Jule street car.) Elder J. M. Terry in charge, preaching at eleven a. m. and 7:30 p. m.; social meeting six p. m.; Sunday school 9:30 a. m., D. J. Krahl superintendent. North mission, 11th and Douglass; Sunday school, three p. m.; preaching Tuesday nights. South Park mission; Sunday school 2:30 p. m., G. W. Best, superintendent; preaching on Friday nights. Florence Addition mission; Sunday school ten a. m., Sr. Slummer, superintendent; preaching on Thursday nights. Aspey mission, Third and Doniphan Ave.; preaching every Sunday at 2:30 p. m.

St. Louis, Missouri, No. 2518 Elliott avenue between Benton and Montgomery streets.

Omaha, Nebraska, Saints' Cnapel, No. 1418 North Twenty-first street.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church, Meetings every Sunday at 11 a. m. and 7:30 p. m. Netawaka, Kansas, Saints' Chapel, Church street. Preaching services Sundays 11 a. m. and 7:30 p. m. Social services 2 p. m. Sundays and 7 p. m. Wednesdays.

Los Angeles, California, Knights of Pythias Hall, No. 118½ South Spring street.

San Bernardino, California, corner Fifth and F streets.

THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 42.

Lamoni, Iowa, July 3, 1895.

No. 27.

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COLONEL INGERSOLL TROUNCED.

To hear Col. Robert G. Ingersoll's public addresses on the subject of religion characterized as "blasphemous" is nothing new. In fact it would be rather difficult to say anything quite new by way of denunciation of Colonel Ingersoll, for he has from time to time received the critical attentions of every style of writer, from the scholarly and polite controversialist down to the coarse lampoonist. Nevertheless, the Rev. William Ashmore contributes to *The Christian Inquirer* (Baptist) a few remarks concerning the Colonel which are spirited enough to freshly arouse interest. Referring to Colonel Ingersoll's latest public lecture in New York, Mr. Ashmore writes:—

"Such an audience, gathered to hear such a man, in such a place, on such a subject, was a pitiable sight even for New York City. That it was blasphemy gone to seed was about all expected, but it was something else besides that—it was coarseness and vulgarity and low buffoonery gone mad. As a buffoon on that night, Colonel Ingersoll outdid himself. For when a man starts out to deal with some sober, ponderous, and momentous question, people expect him to have something serious to offer, and to try, at least, to shed a little light into a dark place. When he fails utterly in that, and has nothing to exhibit but the jokes and antics of a

clown exhibiting for fifty cents a head, then as a clown people will rate him."

Mr. Ashmore adjures us to think of this matter, reminding us that "these problems of human destiny are serious questions," that they have appealed to the sober thought of truly wise men in all ages, and that "none but a fool seeks to make sport of them." He points to the ancient philosophers—Plato, Socrates, Aristotle, Demosthenes, Cicero, Marcus Aurelius, and others—who have dealt with these subjects in the most dignified thoughtfulness. He cites great heathen leaders, like Zoroaster, Sakyamuni, Confucius, and Mencius, who faced these awful problems, but always soberly, seriously, and anxiously, even when most mistakenly. He continues:—

"They never turned mountebank, they never giggled on the edge of the grave, they never answered their inquiring pupils with a joke and a grimace in order to draw from them a guffaw of senseless laughter. As for the men of intellect and weight of character in our own lands they have not agreed on explanations to be given, but they have agreed in the reality of these stupendous issues, and in the conviction that they are too intensely momentous to be treated in any other than a candid and cautious spirit. Such men as Shakespeare, and Bacon, and Burke, and Brougham, and Scott, and Hale, and Washington, and Webster, and thousands like them have all stood together here. Men like Jefferson and Franklin may have been inclined to skepticism in some things, but they always spoke soberly and never indulged in idiotic mirth. To the minds of them all it was apparent that we are in a world of unsolved problems; that there has been an awful catastrophe of some kind in the history of the past is what is universally admitted; that we are suffering the painful consequences now in our own selves is what none deny; that there is, or ought to be, some door of deliverance is what all fondly hope for. Whence came we? Whither are we

bound? Who will show us any good? Who can help this poor, crushed, shuddering, suffering race?

"Who can point to a helper? We will stand hushed in silence while you speak. This is the sober voice of humanity to-day, in Christian and in heathen lands, in the heart of Asia and in the heart of America. Men differ in the answer to be given. Christians declare confidently that they have a key to the whole mystery, and can tell of One upon whom help has been laid and who is mighty to save. Followers of other religions will not accept this but have other solutions to offer. Mohammedans, Parsees, Hindus, Buddhists, Confucianists, Shintoists, and Agnostics, who, like Pilate, ask mournfully, 'What is truth?' All these there are; and there are brainy men of our own kith and kin in America and Europe whose minds are not at rest, and who, after their several theories, express themselves in books and magazines and reviews. But in all the clash of opinion and interchange of articles there is maintained a dignified seriousness. The subject is felt to be one of infinite weight and one calling for infinite soberness of thought and feeling. In it all there are no jokes of the circus type, no crackling of thorns under a pot, no laughter at fools, no badinage at a death bed, no dancing of jigs at a funeral."

Mr. Ashmore here sets forth and analyzes the substitute that Colonel Ingersoll offers the world and asks it to accept in place of Christianity; and he reduces this proffered substitute to the sensual doctrine of "Eat, drink, and be merry." In closing he says:—

"Alas for his audience—some went from curiosity, but the majority of them because they love to have it so. The scoffers, the infidels, the saloon men, the courtezans, the gamblers, the agnostics, the 'haters of God,' are always in full force when he speaks. The blind leader of the blind goes blundering along the edge of the ditch, and the poor blinded crowd come tumbling after. 'Their foot shall slide in due time.'"—*Ex.*

TUBERCULOSIS IN CATTLE DUE TO CONFINEMENT.

THE close confinement of milch cows in barns is roundly condemned by *Our Animal Friends* (New York, May) as the best possible means of bringing on the dread tuberculosis. It says:—

“The danger is manifest, but it is more than a danger; tuberculosis is a plague from which the weekly tables of mortality prove that human beings are dying, not by the hundred or the thousand, but by the million, every year; and in the United States this plague is probably spread more widely by tuberculous cattle than by any other agency.

“Now, the susceptibility of cattle, and indeed of all animals, to the infection of tuberculosis, depends largely upon their general health. A healthy person who takes sufficient daily exercise and lives much in the open air may be perfectly impervious to the poison of tuberculosis, unless he has some hereditary predisposition toward it; but if the constitution of the same person becomes impaired, and if his vitality is lowered by confinement in a close room, he may fall an easy prey to the infection of that terrible disease. In like manner, cattle which are perfectly healthy and which are kept in a healthy condition may be and remain insusceptible of the virus of tuberculosis; but if they are kept, month after month, in the close atmosphere of an ill-ventilated stable, their treatment is a direct invitation to the disease.”

In reply to the statement that in Holland cows are habitually kept in the stable without ill effects, the superior cleanliness and ventilation of Dutch stables are pointed out, as well as the care taken by the Dutch farmer to guard against infection and to kill infected animals at once. In conclusion, a certain class of dairymen is thus castigated:—

“It is cynically said by dairy farmers that, ‘whether it is good hygiene or not to keep their cattle housed for months together in close stables, it is good business.’ They argue that when milch cows are out of the stable, they move about to some extent and take some exercise; that this, of course, uses up some of the nitrogenous elements of their food; and consequently that some of these elements which would otherwise go to

the enrichment of their milk are lost.

“Now, even granting the truth of this contention, for to some small extent it is undoubtedly true, we must maintain that ‘bad hygiene’ in the dairy is exceedingly ‘bad business’ in the long run. It is as certain as anything can be, that bad hygiene shortens life, and to reduce the average productive life of cows by one year will far more than make up for any small increase of their milk product while they live. But, besides this, the confinement of cows in a close stable invites the plague of tuberculosis; and if one animal is infected, the whole herd is almost certain to be destroyed. Unless, then, the dairy farmer is willing to become a wholesale distributor of poison and death among his neighbors, and unless he is willing to see his property destroyed by his own lack of common sense, there are three things, at least, that he must do: he must see that the stables in which he keeps his cattle are kept clean and sweet, and perfectly ventilated; he must see that the cattle are well and carefully groomed every day, since good grooming is almost as useful as exercise; and on every day when the sun shines, he will turn his herd out to be refreshed by one of God’s best, and brightest, and cheapest, and most necessary gifts.”—*Ex.*

THE HIGHER CRITICISM.

“By Higher Biblical Criticism is meant a critical inquiry into the *Divine* authority of Sacred Scripture, which depends on its inspiration; into its *ecclesiastical* authority, which depends on its canonicity; and into its *human* authority, which results from the genuinity, integrity, and credibility of the sacred books. It is the business of the higher critic to analyze the documents with which he has to deal, to determine their value, relative age, and general credibility. If such is the meaning of the word, surely no valid objection can be made against this science itself, but only against the *manner* in which it is sometimes cultivated. For, thus understood, the exercise of criticism is not only allowable, but even desirable. The best way to know what a thing is, is to learn how it came about, how it came into existence. There is no reason why a Christian should be afraid of the most searching inquiry into the human authorship, date of composition, and meaning of the several books of Sacred Scripture, provided, of course, that the critic is not misled by false principles in his researches.”—*The Rev. Charles P. Grannan, in The American Catholic Quarterly.*

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One and one third fare to any station within two hundred miles. Date of sale July 3 and 4, good to return on July 5.

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The National Educational Association meets at Denver, Colorado, in July. It has been arranged by the Burlington Route to sell round trip tickets from all C. B. & Q. points to Denver and return, at one fare for the round trip, plus \$2, tickets good to return up to September 1, 1895. A special train will leave Burlington at six a. m., July 5, and arrive at Denver about 10:30 a. m., July 6.

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 42.

Lamoni, Iowa, July 3, 1895.

No. 27.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, JULY 3, 1895.

GIFTS, NOT REWARDS.

ONE cause of misunderstanding and consequent doubt concerning spiritual gifts is that we consider them from the wrong standpoint. If we consider them as a *reward of merits solely*, we will often be perplexed to account for the manner of their distribution among the membership.

Indeed, we have known of some who occupied this false position, stumbling and losing confidence in these heavenly inspired gifts. It is quite common to hear Saints say something like the following:—

"I do not see why Bro. A. or Sr. B. should have such wonderful gifts and such remarkable testimonies when their lives are no more exemplary than mine, if so much so, and I do not receive such wondrous things." If the Saints would remember that spiritual blessings are just what they are called—*gifts*, and not necessarily *rewards*, this matter would not be so puzzling. We should not conclude that our standing before God is better than our brother's because we have more outward manifestations than he; nor should we be discouraged if we have less; neither should we condemn the gifts because of the weakness of the instruments through which they come unless such instruments seek obnoxiously to fasten their manifestations upon others as law. I may be unfit to receive law for your guidance because of my imperfect and erring life, and yet God may wondrously bless me notwithstanding my weakness. While it is essential that we always live humbly and strive earnestly for purity that we may enjoy an abundance of the Holy Spirit, yet it is a fact that God often blesses those who have peculiar weakness, and who are striving to overcome, more abundantly in some ways than he does the stronger ones.

This upon the principle explained by Paul,

For our uncomely parts have no need: but God has tempered the body together, having given more abundant honor to that part which lacked.—1 Cor. 12: 24.

This is but just and kind. As earthly parents we gently lead and carefully nurse the weaker children, and even require the stronger ones to minister to their wants simply *because they are weak*; while we do not extend special care to the healthy, robust child. Of course we do, or should, have the same general care for all, giving them recognition, approval, and instruction. Should we then complain, or think it a strange thing if God so deals with his children? While we should be careful and watchful lest we be deceived by false manifestations, we should not condemn a *gift because* exercised by a weak or erring person. When those whom we know to have peculiar weakness tell of the wondrous love and condescension of God towards them, we should rejoice that he is succoring the faltering ones, even though our special manifestations may be few. If our heavenly Father but gives us the smile of recognition, and assurance of approval, we should be satisfied, rejoicing with those who do rejoice, remembering that the leaving of the ninety and nine to find and gather tenderly in his arms the wandering one was a wondrous exhibition of God's love and care. Nor should those exercising gifts esteem their bestowal an evidence of complete approval, but rather let them be thankful for the gift and manifest gratitude by striving to use the gift to God's glory and their own improvement in mind and body. All are necessary, so let all rejoice together.

SHARPS.

THE editor of the *Return*, published at Davis City, Iowa, as the organ of the Church of Christ, or "Whitmerite Church," is a very shrewd, or a very unfortunate man. In the *Return* for March 1, 1895, the salutatory contains the following reference to the work

which was interrupted by the death of Elder E. Robinson:—

He felt that his work in reviewing the past was done, and intended to devote all the space of the paper in the future to gospel work.

We take it up right where he dropped it, without reference to any other work or issue.

Our only apology for so doing is that we have felt the burden laid upon us, and the means to do it have been placed in our hands without any seeking on our part.

At the head of this issue, and each subsequent one until the one for June 15, there has been the following supposed quotation:—

Condemnation rests upon the children of Zion, even all, and shall remain until they turn, and remember the New Covenant, even the Book of Mormon and the former commandments, not only to SAY, but to DO, the things that are written therein.—Joseph Smith.

At the head of the issue for June 15 of the *Return*, we now find this:—

Condemnation resteth upon the children of Zion, even all, and shall remain until they repent, and remember the New Covenant, even the Book of Mormon and the former commandments, not only to SAY, but to DO, according to that which I have written.—Joseph Smith, D. C. sec. 83, par. 8.

In this same issue for June 15, the editor of *Return*, distinctly avers that he holds it to be honest to misquote a statement to be found somewhere, and then to give Joseph Smith as the author of such misquotation. He writes thus:—

THAT QUOTATION.

Under date of March 22, 1895, we received a letter from Joseph Smith, asking the question, "Why do you misquote from sec. 83, D. C. and give Joseph Smith as the author? Is that honest?"

We answered emphatically, Yes, sir. If for the sake of brevity I shorten the terms and drop out useless repetitions, but am scrupulously careful to preserve the exact meaning, I cannot truthfully be charged with dishonesty.

The *Return* continues:—

Having drawn the fire of the *Herald*, in an editorial under the heading "Questionable" on page 255, in the April 10th number, we cheerfully comply with the editor's suggestion—give the words quoted just as they read, and state where they can be found. And now that this is done we ask anyone to tell us wherein the meaning and sense is changed in any degree.

When a man, or a party of them are

posing as reformers and attacking other people for having departed from right ways and invite them to return to original and better things, it is always best to start fair. We wrote to the *Return* asking a fair question. The *Return* had a garbled quotation from a revelation given in September, 1832, at a period when David Whitmer was an active member in the church and in good standing, and purports to be the word of the Lord to Joseph Smith and six elders, placed on its first page as a motto; and this garbled, misquoted quotation was placed there, and Joseph Smith given as the author, without a citation to where it could be found. We asked if this was *honest*, and the *Return* answers "Yes." But, then proceeds to say that he complies with the suggestion of *Herald* and gives the words quoted as they read, and again garbles and misquotes the quotation; as anyone will see who will read from the book itself.

And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written.

Thus this editor who holds it to be honest to misquote and then give a name as author not warranted in the quotation states that he will give the words as they read in the quotation cited, and deliberately leaves out eleven words from a total of fifty-four, about one fifth; and does it in such a way too that changes the sense, as anyone can see who cares to read the two quotations in comparison.

If the cause the editor of the *Return* is advocating can be served or advanced in any way by quoting and using anything to be found in any of the standard books of the Reorganized Church, it can be done quite as well by giving the quotation as it will be found in the book or books, and giving the reference to the book, chapter, and verse where the language may be found. That is the honest way of doing that sort of work; the other way is not the honest one, no matter who may hold that it is.

In giving Joseph Smith as the author of the words quoted, as the *Return* has them, the editor makes Joseph Smith to say what he does not

say; and, failing to give reference from March to June 15, leaves the impression on those reading the *Return* and not informed, that Joseph Smith did say what is attempted to be quoted in manner and form as stated, which is not correct. Again, in leaving out from the attempted quotation the words, "which I have given them," the *Return* distorts the whole paragraph, and fails to identify the sentiment found in it. Such work as this coming from those making an appeal to others to return to lost paths cannot inspire confidence in those they strive to reach; for the thought is sure to be present that if they will in this manner distort what may have been written, so will they do in regard to any other passages of either human or divine writ, should it suit them, and may not be safely trusted.

We venture to suggest to the editor of the *Return* that he had better take the advice of the motto, and return to the words as they are written, and not continue to flaunt a garbled misquotation at the head of his paper making Joseph Smith its author.

If this specimen of the work of the editor of *Return* is intended to be a sample of the work dropped by Elder E. Robinson and taken up by the editor "right where he" so dropped it, it will be easy to measure such work as it progresses.

PROPORTIONATE ADVANCEMENT.

BRO. E. W. NUNLEY while doing mission work among the people settled a long-standing difficulty that had existed among members of another church, to the general satisfaction of the community. See his letter.

"Blessed are the peacemakers," etc. Bro. Nunley has evidently proceeded upon the injunction, "Whatsoever thy hands find to do, do it with all thy might." "Church unity" is now a popular theme of religious discussion. Our Texas brother has not only been setting forth the true doctrinal basis of unity, but contributing to the internal conditions essential to it. Our gospel is a practical one, designed to meet the very issues of life that enter into the general conditions of the people in the habits of life that so largely assist in the makeup of their characters and general status.

"God hath set in the church"

stewards over the general departments of the spiritual temporal economy, who stand ready to set in order and keep in order all things that tend to the general and local welfare of the people. Our system of government is all right—heaven-born, and we are glad to see some of our denominational friends benefited by it to the degree that they have been. We trust they shall so recognize the further good extended to them in the message Bro. Nunley is delivering that they shall conclude to fully conform to the order of God. To do so in the full sense is simply to "enter into life" in its largest and broadest sense.

There is a principle running through all law—religious as well as social, political, and all phases of natural law. It is this: Advancement is proportionate to the extent that law is honored; so far, but no farther. A person who observes a principle by honoring it—by conforming to it, is to that extent uplifted, advanced, carried forward,—"preserved by law." With that step forward, however, he is confronted by other principles that invite him to further progress by honoring them in turn; and as a pupil masters the elementary principles of mathematics and is thus enabled to take up the intermediate, and so on to comprehend the more intricate and higher ones essential to a knowledge of various sciences and arts, so knowledge in all phases of life is the power to do and be that comes only to those who "receive" and "know the truth" by obedience.

A sick man is helped by correcting his diet, but helped only in degree. If in addition to the observance of law he also properly regulates his rest, taking sleep "in the hours set apart by God for the rebuilding and strengthening of the body and mind," he is further aided; and if he is observant of all other rules essential to his physical welfare he is contributing to his speedy and permanent recovery by a combination or system of laws designed to promote and preserve his health. So in the observance of the Word of Wisdom; one may "avoid the use of tobacco" and his health improve thereby; or if addicted to the use of intoxicants he discards them, he is further improved; and if he further honors law by abstaining

from tea, coffee, and other injurious substances, he further contributes to his physical benefit and general welfare.

In addition to these principles of "the law of the spirit of life" are those that enjoin "temperateness in all things, control of the temper, the cultivation of the spirit of brotherly kindness, patience, charity, etc., which contribute to mental equanimity—a pleasant condition of heart-content and agreeableness of disposition; all essential to the physical, moral, and spiritual health of individuals and their associates, and the cultivation of which are necessary to the good of individuals themselves, and due from them to society for the general welfare.

So we might continue to enumerate the steps in the ladder of faith comprehended in the gospel, taught in the plain teachings of the word; remembering that while we teach the world the better way we are under obligation to practice what we preach, and so bear witness to the truth as the Master did—by example as well as precept.

Like others we are pilgrims, seeking the better country as we grow in ability to discern our own failings, and shall be prepared to enter in and occupy a place there by observing fully the law that can clothe us with the wedding garments of preparation, of fitness.

Let us honor all principles that we may be fully conformed to the divine image. The observance of one, two, or three will not save. All are necessary to completeness—perfection. There are and can be no exceptions. What we preach to the world we must ourselves observe.

By "these things" we are to be made "partakers of the divine nature"—changed from the fallen condition in which man at present exists into the higher and nobler state to which the law of the Spirit is designed to bring all who subscribe to it, by receiving it in the heart and retaining it.

BRIGHAMITE elders are more numerous in the States than for some time heretofore, according to the reports from the brethren in the field. Bro. Henry C. Smith, writing from Milton, Florida, June 21, says:—

I have just had an interview with two salt land elders. They are visiting every

house in this country. There are about two hundred of them in the South, circulating tracts and talking among the people. They will not air their views in comparison with ours publicly. Had quite a sharp talk with them on the differences between us, but find the books to be of no use in personal controversies, they being disposed to change the plain teachings to suit their case. We are holding regular meetings here in the courthouse, also fourteen miles north—at Coldwater. Have been feeling quite poorly since arrival here; climate seems rather enervating. Don't know how it will terminate, but hope to be better soon. Sr. Smith is feeling pretty well.

Brighamite missionaries will no doubt receive respectful and courteous treatment from elders of the Reorganization, but their special features of doctrine will be subjected to open examination always, as all principles put before the people as a means of salvation ought to be. The ministry of the Reorganized Church have been sent out to advocate and defend the truth—the message committed to Israel in the last days. They will defend it to a man and not stand by and see the latter-day message misrepresented and distorted by the peculiar tenets of the Utah philosophy; hence those representing that philosophy need not be surprised to find the old time injunction "Prove all things; hold fast that which is good" constantly held up before them and they asked to "walk by the same rule."

BRO. W. W. BLAIR started from Lamoni the 26th, for California, Nevada, and Utah, on church work. He expected to reach San Bernardino by June the 30th, where he will labor till the reunion at Downey the 12th, which he would attend. He will thence work north for the fall work in the Santa Cruz and San Francisco districts; thence to Nevada and Utah in due time. Sr. Blair accompanies him, and will aid the sisters work in Sunday school and other work, with her presence, counsel, and experience, as opportunity will afford. Sr. Blair is an earnest worker, of gentle manners, and good judgment, and will greatly help the work where her aid is invited. She is president of the Sisters' Mite Society, of Lamoni, and under management the society has been a very efficient helper in the general financial work of the branch.

We bespeak a hearty and kind wel-

come to these yokefellows in the Lord, among the Saints where their work may call them.

EXTRACTS FROM LETTERS.

BRO. R. L. WARE is sick. He asks prayer that he may recover. He wrote from Richmond, Missouri, June 24:—

This is to inform you that I am sick, and have been since the 8th of this month, in bed most of the time, with some kind of fever, scarcely able to write these lines. Don't know when I will be able to do anything in the ministry. Ask your prayers.

Bro. U. W. Greene, Machias, Maine, June 19:—

Have commenced work with our district tent. Excellent success so far.

Bro. Heman C. Smith, Pleasant Grove, Utah, June 22:—

I have preached here the last two nights. Will go to the city to-day to minister there over Sunday, while Hyrum will continue here.

Bro. James Moler, Hemlock, Ohio, June 22:—

I closed a successful series of meetings at Blackford, Hoeking county, Ohio, last Thursday night, with eight baptisms. Others are interested.

Bro. I. N. Roberts, Clifford, North Dakota, June 21:—

Having good meetings. Plenty of rain; crops are good, and all seems cheering.

Bro. James Kemp, Conifer, Colorado, June 20:—

I am laboring as circumstances permit, doing all I can for the cause. I baptized two ladies here on Sunday, the 16th. So they come by ones and twos. We are all well.

Bro. Gomer T. Griffiths, of the Twelve, writing from Manchester, England, June 14:—

Bro. Caffall is in London. I shall leave for South Wales Monday next (17). I am well, and shall do my best for the work while in this mission. The work in this district is onward; but little is being done in the other districts in England.

Courage, good brethren, a foothold in England will before long be of good advantage in the work.

Bro. John H. Lake, of the Twelve, wrote from London, Ontario, June 22:—

I have been preaching in the Chatham district of late, in some new places with good results; friends to the cause have been made, and there are more calls than we can fill. There are many in this district also. An opera house is offered to Bro. R. C. Evans to preach in, at Dunnville. I am to remain here over the Sunday, then go to the reunion at Niagara Falls, see the great waterfall of the world, and meet the Saints of the Canada mission. We look for some from New York, Ohio, and Michigan. Shall hope for good to come to the cause.

Bro. Lake reports the troubles at London in a fair way to be settled.

Bro. A. B. Pierce, North Attleboro, Massachusetts, June 18:—

Seven were baptized at Plainville last Sunday by Elder C. A. Coombs. Mr. and Mrs. David Bethel and Mrs. Ella Grinnell were among the number. There is some talk of locating the gospel tent within about three miles of here. It is now located at West Dighton.

EDITORIAL ITEMS.

SOME of the ministry in California are requested to visit and labor at Lower Lake, Lake county, that State, with the promise of finding a home and some interest among the people; this by letter from Sr. E. E. Cobb.

Bro. C. E. Blodgett has been preaching of late at Shelton, Nebraska, in a neighborhood among the United Brethren. He baptized five, which caused criticism by a local minister, to which Bro. Blodgett made reply to large audiences, the excitement causing many people to come out and learn the faith of the church. Bro. B. will return and continue the effort, by earnest invitation of the people. He reports the branch at Fairfield as growing in membership.

Bro. James McKenzie, of Albany, Maine, wishes to correspond with some of the ministry in the Pine Tree State with a view to arrange for preaching near his home. He will care for the minister who goes.

Bro. R. E. Grant sends us clippings from the Detroit, Michigan, *Tribune*, of June 9, and West Bay City *Tribune* of the 16th. The former is a half-column article on the late conference of the Eastern Michigan district; the latter an article of about the same length describing the Northern Michigan conference. Both give extended details and a correct statement of the position of the church. The accounts are well written and will go far toward setting forth the work in its true light before the people of Michigan.

Brn. W. C. Cather and Henry Sparling, engaged in tent work at Springfield, Missouri, request supplies of HERALDS, and *Ensigns*, and tracts from those who have any to spare. Address them at No. 1323 Benton Avenue.

Bro. C. J. Spurlock baptized four persons in Stoddard county, Missouri, of late, riding over one hundred miles

on horseback to induct the candidates into the church. He returned via Poplar Bluffs, where his labor was interrupted by a prevailing contagious disease.

Bro. J. R. Lambert returned home on the 25th ult., from a missionary tour in the Nodaway, Missouri, district.

Brn. E. L. Kelley, William Anderson, and D. F. Nicholson visited various points in Iowa and Missouri, looking up the architecture and general arrangement of school and college buildings in the interest of the Lamoni college, which the building committee expect to soon begin the construction of. While absent Brn. Kelley and Anderson attended and assisted in the dedication of the Saints' chapel at Maysville, Missouri. Brn. Joseph Luff and T. W. Chatburn were present. The dedicatory and other preaching services were well attended by the citizens of Maysville and vicinity, where there is an abiding interest in our work. Bro. T. W. Chatburn was in charge of the exercises. Bro. Kelley reports an excellent trip.

Bro. James V. Roberts writing from Shenandoah, Iowa, 25th inst., reports the Saints as striving to do what they can for the work. The late visits of Brn. W. W. Blair and Geo. H. Hilliard had been profitable to the work there by wise instruction both upon the spiritual and temporal matters pertaining to duties under the law.

Bro. J. W. Gillcoat, formerly of Arkansas, now located ten miles east of Dallas, or four miles southwest of Mesquite, Texas, wishes former friends to know his whereabouts, and that he is preaching the word to some interested, while others, especially those of the Campbellite persuasion, are much opposed to the doctrine. He would like assistance from the ministry in Texas. He requests prayer for himself and family.

Advices from Odessa dated June 17 state that the Russian cereal crop this year will almost equal in abundance the splendid crop of 1893. The condition of the rye crop is said to be especially good.

By letter from Bro. E. Miller we learn that the work begun in Cleveland, Ohio, one year ago is slowly progressing, with Brn. Miller and Burgett in local charge. Brn. W. H.

Kelley, G. T. Griffiths, and M. H. Bond have done much toward establishing the church permanently in the city.

BRO. R. S. SALYARDS, associate editor, has concluded that it is not good for man to be alone, and as a result has wedded Miss Anna Stedman, favorably known to the church as an active Sunday school worker, and writer for the *Autumn Leaves* and *Gospel Quarterlies*.

The entire office force join in wishing these contracting parties a long, peaceful, and contented domestic life.

Mothers' Home Column.

EDITED BY FRANCES.

"Do with thy strength, do with thy might
The work that lies nearest, 'twixt morning and night.
The talent entrusted thee try to increase,
Lest they rust in thy coffers and rob thee of peace.
The pathway of duty keep ever in sight,
Then work with thy strength, work with thy might."

HARD TO UNDERSTAND.

A YOUNG friend who has been very helpful to us in our work upon the church publications has recently written us explaining the cause of our not having heard from her for some months and in closing adds: "There are many things that are hard to understand, but I trust that God will help me to see and feel that he knows best. I often wonder why it is that when we desire to work to advance the cause we love so well we are compelled to sit, as it were, with folded hands. I hope that whatever is intended to be taught, that for one I may learn the lesson well."

This is a hope we should all entertain, and that a lesson is intended to be taught by One wiser than any earthly teacher, in the failing of our plans, the blighting of our hopes, no child of God can afford for one moment to doubt. How unwise, then, is complaint or fretfulness upon our part. If faith and patience may but have their perfect work, the result will be advancement in the spiritual life. But, upon the other hand, if like our young friend we earnestly desire to learn well the lesson divine wisdom has set for us and apply our minds to the task with all diligence, may we not expect that in due time we will be advanced, not prove to be like those of whom Paul wrote who, while always learning, never came to a knowledge of the truth? How often we sing,

"My times are in thy hand,
My God! I wish them there."

Must there not be some mistake, then, when we are made acquainted with the appointing of those "times," if we murmur or complain? The work which is nearest to our hand may be work very different from what we had planned, but if God's planning is wiser than ours then it should be accepted with perfect trust and with assurance unflinching. It may not have been a part of God's intention towards us that we should understand. If all

was understood there would be little room left for the exercise of faith and were this the case our Christian character would lack in the symmetry of perfect development. It is enjoined upon us to "grow up into the stature of a perfect man." God seeks for us a perfect development and when we fully realize this will we not welcome with gladness all which tends towards making us more like him?

WILL Sr. Emma Anderson please send us her address, as we wish to write her.—ED.

HELPING HAND.

SYNOPSIS OF READING, CHAPTER TWENTY-SEVEN, HINTS ON CHILD-TRAINING.

THE POWER OF A MOTHER'S LOVE.

THE power of a mother's love cannot be overestimated as an agency in shaping the character of a child. No human love or tenderness is like that of a mother. Nothing can supplant the impressions made in a child's earliest years by the love and tenderness of a true mother, and nothing can make good the loss if these be lacking. Many a man who seems hardened to every other influence for good has yet a tender side to his nature because he remembers his mother's prayers and tears. When a mother is so much to a man, it is because she was all in all to him when he was a child.

God compares his love for us with the love of a mother. He says: "As one whom his mother comforteth, so will I comfort you," as if inviting the sinner to come like a grieved and weary child who finds rest in his mother's arms and is sure of cheering words from her. As if to call our attention to that which is surest of anything that we know of human fidelity, God asks, "Can a woman forget her nursing child?" And then to show that his love is yet surer, he adds, "Yea, they may forget, yet will I not forget thee."

David expressed abiding confidence in God in these words: "When my father and my mother forsake me, then the Lord will take me up." Expressive of the profoundest depth of human sorrow, he said, "I bowed down heavily, as one that mourneth for his mother." The Savior hanging on the cross, turned, as it were, for a moment, from the work of eternal redemption to recognize the tenderness and fidelity of his agonized mother and to commend her to the care of the beloved disciple.

The Bible abounds with pictures of loving mothers and of a mother's love; representative mothers whose like are still about us on every side. There are also many Bible injunctions concerning mothers. "Honor thy father and thy mother," is distinguished as the first commandment with promise. Solomon said, "Forsake not the law of thy mother," "and despise not thy mother when she is old." It is indeed a foolish and unnatural man who "despise his mother." In all ages true children of a true mother "rise up and call her blessed," for God gives no richer blessing than that of a mother's love.

Carlyle wrote of his mother, "I thought if I had all the mothers I ever saw to choose

from, I would have chosen my own." A mother can never be replaced. There is always a sense of dependence upon a mother which is never outgrown while that mother lives. No matter how old her son may be, she is always his mother and he is her boy, and when she dies it is as if a shelter had been taken from above him. No earthly music can equal the words, "My dear son," spoken in a mother's tones.

When Dr. Johnson was fifty, and his mother ninety years old, he wrote to her, "You have been the best mother, and, I believe, the best woman in the world." He thanked her for her indulgence to him and asked her forgiveness for his shortcomings, closing with the words, "I am, dear, dear Mother, your dutiful son."

When Luther's mother was dying he wrote tenderly to her, regretting that he could not be with her. Near the close of the eventful life of St. Augustine, he said, "It is to my mother that I owe everything. If I am thy child, O my God, it is because thou gavest me such a mother."

John Quincy Adams mentioned his mother, who died at the age of seventy-four, as "an angel upon earth," the real personification of female virtue, of piety, of charity, of ever-active and never intermitting benevolence. He had not been with her except at long intervals, but the mere knowledge of her existence added to his comfort, and when she was gone he said, "The world feels to me like a solitude."

When President Nott, of Union College, lay dying at an age of over ninety years, he could be soothed to rest by gently patting his shoulder and singing his mother's lullabies, causing him to fancy that she was again at hand to care for him.

Lord Macaulay said, "In after life you may have friends, fond, dear, kind friends, but never will you have again the inexpressible love and gentleness lavished upon you which mother bestows." He sighed in the midst of the struggles of life for the sweet peace of childhood hours, when, nestled in his mother's bosom, she read aloud to him. And he said, "Never can I forget her sweet glances cast upon me when I appeared asleep; never her kiss of peace at night."

Napoleon Bonaparte looked up to his mother with a reverent affection, attributing to her all that he had and all that he was. When a lonely prisoner on the Island of St. Helena, with all else seemingly lost to him, Napoleon found comfort in the thought expressed in these words, "My mother loves me." He had felt able to rule a world unaided, but now he was not above feeling a dependence on a love like that.

A young army officer lay dying. In his delirium, after a wakeful, restless night he was commanding his forces, in great excitement. He gave orders rapidly. Everything seemed to be going wrong. Just then his mother, who had come from the north to nurse him, entered the room. He turned, expecting to meet a new enemy, but when he saw her all anxiety passed away, and the troubled soldier was a soothed child again. He said, "Ah, mother's come! It's all right now."

"Every man is a child to his mother to the last; and it is the best in man that keeps him in this child-likeness toward his mother. It costs something to be a good mother; but there is no reward which earth can give to be compared with that love which a faithful mother wins and holds from the son of her love. Oh! if good mothers could only know how much they are doing for their children by their patient, long-suffering, gentle ways with them, and how sure these children are to see and feel this by and by, the saddest of them would be less sad and more hopeful, while toiling and enduring so faithfully, with perhaps apparently so slight a return."

C. B. S.

THE MESSAGE OF THE FLOWERS.

THAT flowers have a message for all is observed in the fact that every one, no matter what the condition in life, no matter what the moral or material environments, is responsive in more or less degree to their subtle influence. This response may be as unconscious as the appeal of the winsome messengers themselves, as voiceless as their own silent eloquence, but it is none the less true that it is universal and potent, sometimes leaping to the heart and to the conscious mind with a suddenness and force which dims the eye and opens the floodgates of the soul.

Watch the little toddling child as it reaches out its tiny hands for the bright flowers of lawn or wayside, and runs with baby delight to throw the plucked and stemless blossoms in its mother's lap—what is the joy-freighted message they bring to the child-soul? And so on through life. To the schoolboy and girl, to the care-free youth and maiden, to the man and woman burdened with the thought of the morrow, and to the aged whose feet are upon the threshold of another world, the flowers bring a message that none can refuse to hear, a message that warms the heart and expands the soul; they exert over all hearts a fascination peculiarly their own.

What a pathetic sight, and withal a suggestive, is the little street gamin standing with longing eyes and itching fingers in front of the flower stands on our city streets! Who shall say that the beneficent influence of the beautiful messengers has not a potency even there?

Rich and poor, old and young, saint and sinner, all are touched at some point by the sweet breathings of the spirit of the flowers—a spirit which because it breathes universal love and good will is universally listened to. We may not be able to analyze the law which makes the human heart quick to open to these subtle influences, but the veriest child feels its operation. Beauty of form, of color, of fragrance—these please the senses, while that higher and invisible something which lies back of these, and which brings forth their beautiful harmony, touches a chord in the human soul and causes it to vibrate in unison, if but for a moment, with its own beautiful spirit.

"What do the flowers say to you?" was asked of a girl who had been "knocked down" by one who should have been her protector, and who was being tenderly cared for by a

white-ribboner in a home where flowers bloomed in rich profusion.

"They make me feel sorry," was the reply, "sorry for myself and sorry for him; they seem to take the terrible bitterness out of my heart." And, indeed, that we think, is the special mission of flowers—to take the bitterness out of the heart, and thus "prepare the way of the Lord."

All things beautiful have their mission. It is a cheering sign of progress that the world's thinkers to-day are coming to recognize the power of the beautiful in the development of the higher faculties; that they are beginning to see that the truly beautiful is the truly useful; that beauty in music, in art, in literature, in "nature," is of the utmost utility in the uplift of humanity on all moral and sociological lines.

We often speak of a man or woman "with a mission" as if to have a mission necessarily distinguished that person from the ordinary run of mortals, when the fact is everybody and everything has a mission. Every atom in the universe, every offspring of the creative Word—without whom "was not anything made that was made"—whether organic or inorganic, protoplasm or man, has a mission; and that mission is, in its highest and broadest sense, to help carry forward the great plan of creation, the great purpose of being—to reveal the Creator. The question with us then is not, have we a mission, but what particular part have we to play in the great all-inclusive mission?

Of one thing we may be sure—that it is the duty of each one of us to recognize and cooperate with whatever influence for the general uplift we may see around us.—*Selected.*

Letter Department.

COOKS' POINT, Texas, June 22.

Editors Herald:—I have been engaged of late in the work like I think Paul was when he went from house to house teaching the people, and I believe I have done more good in this way for the last month than ever before in the same length of time; and among other things I settled a serious difficulty in the Baptist Church, which they had failed to for a long time. This set aside much prejudice; the people of the community seemed to rejoice on account of it, even those who were not members of said church, because it had become a nuisance to them all.

I visited many families in Brazos and Robertson counties, explaining to them the truth of the gospel, and they as a rule seemed much interested. I was invited to come again and preach, which I aim to do. I attended several of their meetings and gave a Sunday school lecture by request of the superintendent. The school seemed to be interested in the talk. I have an appointment to preach in a new place Sunday next, the result of visiting as stated above. I expect to do more of this kind of preaching in the future; if I cannot get to preach to them in public, I will give them a private sermon to bait them as I see it works well.

The work in this section of Texas seems to

be in better condition just now. Several places are open for preaching now that have not been heretofore. Brn. Beall and Currie are preaching some in the district and other local brethren are putting in some time in spreading the good tidings; so we hope for a better harvest this year than for many years past in Texas Central district.

We expect a debate to commence at Durango, Falls county, this State, July 15, between Bro. I. N. White and C. W. Sewell, a Campbellite preacher.

Yours in the one faith,
E. W. NUNLEY.

CLAY COUNTY, Iowa, June 22.

Editors Herald:—Saints in this part of the Lord's vineyard have many reasons to rejoice and thank God. We have had seasonable rains and the crop prospect is good and farmers, generally, are encouraged. Saints, as a rule, are well and hopeful and quite energetic in the Christian warfare, though some perhaps ought to do better than to straggle so far behind.

Brn. J. F. McDowell and C. J. Hunt are doing good work, holding tent meetings at Marathon and looking after the interest of the work at other points as opportunity affords. Bro. W. W. Whiting is holding meetings in the vicinity of Ayrshire, Palo Alto county, and the writer is holding forth in the Cook schoolhouse, Clay county, and all of the meetings referred to above have been fairly well attended, and attention has been good. Sunday I had the pleasure of baptizing two men, heads of families, whose conversion is due, in part at least, to the labors of other ministers and Saints, and I hope the Lord has given the increase. There is a little Campbellite cloud in the spiritual horizon "about the size of a man's hand" down near Pocahontas Center, resulting from the labors of Bro. C. J. Hunt, and Elder Hunter, of the Christian Church, which at present threatens to spend its force in a religious discussion. I am glad to know that a true soldier for Christ is always ready for the battle when the interests of the work demand it, feeling assured that under wise management the truth is in no danger and that there is no such thing as failure for the humble soldier for Christ who follows the lead and obeys the commands of our victorious general, Christ Jesus.

Our conference which closed at Deloit the 2d inst. was well attended and withal a fairly good one. Two were baptized by Elder C. J. Hunt. The district Sunday school association had a good convention and the entertainment on Saturday evening was very good. At Harlan something new under the sun happened this year in that our church was recognized as having an equal right with other churches to conduct memorial services. I have learned that Elder T. W. Williams preached an excellent memorial sermon at that place on May 26, and that Elder H. A. Stebbins delivered a good oration there on Decoration Day. We believe that the efforts of these brethren at Harlan have resulted in good. Memorial Sunday at Dow City found the large M. E. church crowded with patriotic people and the writer pronounced the

discourse. At the same town Elder J. F. McDowell delivered an excellent patriotic oration in the S. Green Hall on Decoration Day. As "straws" may "show which way the wind blows," so these signs are omens for good to the cause we love. Who can play when there is so much to do? Who can rest at ease in Zion when cries are coming from every quarter, "Come over and help us"? O Lord, help thy servants and saints to be all that they should be, and richly endow them with thy Holy Spirit and give them wisdom, perseverance, patience, brotherly love, and divine grace that they may continue to labor for the advancement of the truth, the salvation of souls, and the glory of God, until the race is run and the prize secured; until the battle is fought and the victory won; until the world is warned and a people prepared to meet their God; until the veil shall part and reveal the glory of the coming Lord and the shout of victory is heard!—Amen.

THE PERFECT DAY TO COME.

There is a time to come,
Most blessed and fair;
When Jesus Christ our Lord shall come,
To bless his people here.

O then we shall behold
His glory here below;
And peace, and love, and joy, behold,
From all their fountains flow!

No sorrow then we'll know,
Nor sickness, pain, or woe;
The life, and love, and power of God
Shall conquer every foe.

O then we shall rejoice.
With all the sanctified,
And dwell within that heavenly place
With Jesus and his bride!

C. E. BUTTERWORTH.

COUNCIL BLUFFS, Iowa, June 20.

Editors Herald:—A week ago last Sunday Mr. Stephen Phelps, D. D., pastor of the Presbyterian Church, delivered the baccalaureate sermon for the benefit of the High School graduates, and in the course of his remarks took occasion to refer to the "Mormon question" in such a way that it included all called "Mormons." It was entirely out of place in a high school exercise to single out any religion and speak either reflectively or approvingly thereof.

I wrote him a personal letter but received no reply. I then addressed an open letter through the newspapers, a copy of which I send you, which elicited the accompanying explanation. This has done us much good. It forced Dr. Phelps to publicly acknowledge a difference between us and the Utah Church.

The great majority of the people here could not help but see that his reference to any church or religion was unfortunate and un-American in addressing a high school class. In talking with newspaper men, doctors, and business men, they acknowledge that my exception was well taken. I learn that the Junior Order of American Mechanics, which is quite strong here, passed a resolution denunciatory of Dr. Phelps' unfortunate reference to the "Mormons."

Dr. Phelps *did know* that there was a

"Mormon" church in this city. Their place of meeting is advertised every week. He also knows that our church is generally spoken of as the Mormon Church. This is not the first time that Dr. Phelps has spoken reflectively of our work, but I think he will be more careful hereafter.

Everything progressing nicely here. We are having tent meetings every night with good interest, Bro. Fred A. Smith and others assisting. Your brother in Christ,

T. W. WILLIAMS.

MATHEWSON, Okla., June 10.

Editors Herald:—The "land of promise" as spoken of in Book of Mormon, page 503, was to be preserved for a righteous people; and according to the decree of God the people that should possess that land should serve him or they should be destroyed when they had ripened in wickedness. Twice has this "promised land" been peopled by those whom God has directed to come here, and twice have they been destroyed. The third time God in his mercy and love moved upon "a man" (B. M. pp. 23, 24) to come across "many waters" to the promised land and open the way so this chosen spot of earth might be peopled preparatory to the latter-day glory or fullness of times. And now for the third and last time the people are fallen into the same old ruts and are fast ripening in iniquity, when again the wrath of God will be poured out without mixture and the wickedness swept from off God's chosen land.

Men, churches, nations, and worlds all have to bow to the laws of the unchangeable God, and as Paul has said, reap what they sow. These famines and drouths, storms and earthquakes, wars and pestilences are the "finger boards" at the cross roads along the line of march, telling us that we are nearing the time when opportunities will fade away and man's agency be confiscated by the coming of the King of kings, and Lord of lords.

Work "while 'tis day: the night cometh, when no man can work." Man, the highest type of God's creation, is seemingly as indifferent as though he was not the highest type. People in this age get tired so quick; they like to rest. They read and hear that which would lead them to God and Christ, but they forgot it so easily. They should have more *force* in their nature. If they don't feel inclined to pray, pray anyway; if they don't feel like going to church, go anyway. "Cease to do evil and learn to do well." No one can do well or do right until he *learns how*. Every man to his trade; he has got to learn it first.

So many people are counting on being "saved," entering into the kingdom of God, yet they don't take time to *think* about their salvation, the ways of life; what God would have them do, more than one minute in a week. And yet they expect to obtain a glorious salvation without scarcely any work. The wonderful surprise that awaits the multitudes of people! "What manner of men ought ye to be." "A living sacrifice" to God is what we should be.

The people, Saints as well, get faint-

hearted, too easy in times of famine and trials. These things are for our good. How can we expect to be a "tried people" unless we have trials? How can we be benefited unless we endure those trials?

'Tis a war that calls for valor,
'Tis a conflict with the world.

Those whom God has chosen to lead his army, the generals and officers, can see the magnitude of the conflict—they can see the weary soldiers as they falter in the line of march; but at the sound of the bugle and the drum they can cheer them on, telling them the victory will be ours if we faint not for

We have all for life enlisted
In the army of the Lord.

I hope to do all I can in this great warfare, knowing that without God's help I would fall by the wayside. I cannot report work in this mission, only that there are many calls coming for preaching. We hope for an abundant harvest in the vineyard of the Lord, though there be a failure in crops.

Please say to the readers of the *Herald* that we can use *Herolds*, supplements, and *Ensigns* to good advantage in this field; and if they will send them to my address I will be thankful to them. And so all can work together for the saving of souls and the latter-day gospel. In gospel bonds,

R. M. MALONEY.

Address Box 98, NORMAN, Oklahoma.

SPRINGDALE, Ark., June 20.

Editors Herald:—The above date finds me well provided for at the pleasant home of Bro. and Sr. E. C. Wildermuth, one mile south of Springdale on the S. F. and St. L. R. R., in Washington county. I came here on the 15th and have been preaching every night this week to small but attentive congregations. I will be obliged to close tonight to reach other appointments in Benton county.

I find, since coming into this field, a greater demand for preaching and more open doors and invitations to "come and preach in our schoolhouse" than I ever met with in any new field before. I am very agreeably surprised to find so many neat, well-built, and comfortably seated schoolhouses, every three to four miles throughout Benton and Washington counties, and I suppose they are in other adjoining counties as well. There are grand opportunities indeed for gospel work; but where are the laborers? If the prospects remain as they are I could put in my entire time preaching, and not get over one county in a year. However, I expect to concentrate my efforts to such points as seem to promise the best results.

We have a splendid little branch of Saints now at Maysville, Benton county, Arkansas, of about forty members, Bro. W. W. Shumaker in charge. They are nearly all from Texas and Southern Indian Territory, most of them poor in the things of this world, but rich in those things that go to make up the life and character of a Saint in latter days.

I would be glad to hear from any Saints living in Northwestern Arkansas, or friends who may desire preaching. My home address is Maysville, Benton county, Arkansas. I will do all I can to reach you sometime during this year, always remembering that

the traveling elder is a creature of circumstances and can only go as ways and means are offered him.

To the Saints everywhere: Your faith and prayers are especially requested in behalf of the work in this section, that notwithstanding we are laboring alone most of the time and part of the time on foot, we may be able to meet every emergency and use the seemingly splendid opportunities to reach the people in a way and manner that will bring the greatest good to the Master's cause.

Your brother in hope,

T. J. SHEPPARD.

BLAIRSTOWN, Missouri, June 25.

Editors Herald:—Bro. D. C. White and self just closed a grove meeting near Oak Grove schoolhouse. I go to Creighton tomorrow to commence a series of meetings in the Advent church, which they have kindly offered me. Will wend my way homeward to spend the 4th, thence on to Durango, Falls county, Texas, to commence a debate, July 15, with Rev. C. W. Sewell of Disciple fame. Our obligations say, twelve sessions upon the two churches.

I pitched tent at El Dorado Springs early in May. Called in, as time passed along, Brn. Curtis and Keck to assist. Clark Braden was sent for and billed the town with posters, saying:—

MORMONISM UNMASKED.

"Clark Braden will deliver a series of lectures in the Christian church in El Dorado Springs, exposing the giant fraud of this century, Mormonism. Subject to-night, Tuesday, May 28, 'Mormon perversions of prophecy.' Wednesday night, 'The fundamental errors of Mormonism.' Thursday night, 'The evils and dangers of Mormonism.' Friday night, 'Why Mormons have been persecuted.' Saturday night, 'Mormonism in West Missouri, in Cedar county, and in El Dorado Springs. Sunday, three p. m., 'What are you going to do about it?' Sunday, eight p. m., 'Do we need revelations in addition to the Bible?'"

Well, who would have thought of Braden putting in an appearance at El Dorado, where he had so recently been snowed under so completely! Poor Braden had a hard road to travel. The first night, I understood, he had nineteen souls all told to hear him. He attempted to do what he utterly failed to do in the debate, when I stood by his side to show him up in his snide trickery. By Saturday night Braden was talking to about one dozen, all told, so I was informed. Sunday at three p. m., when he was to have lectured upon, "What are you going to do about it?" Braden did not even put in an appearance. All of this time we were having from about seventy-five to overflowing tentfuls of interested listeners. The warm greeting that we received, seemingly upon all sides, was cheering indeed, and we felt to thank God that we had been made able by his Holy Spirit to defend a work that was worthy of such a defense and is now appreciated by so many. The brethren baptized six, all heads of families, during the meetings, and others have obeyed since,—and still they come. I understand since the the tent meet-

ing closed the brethren have bought the nice frame schoolhouse and about one half acre of ground,—which will be fixed up for church purposes. The schoolhouse is of good size and on an excellent rock foundation and is quite sightly located.

Our cause is not dead at El Dorado Springs and vicinity, nor are the good brethren sleeping. I understand the wide-awake brethren, A. Lloyd and C. M. Schrader, are the prime movers in backing the "purchased possession"—the schoolhouse church movement. I will venture my word that they are not alone very long in this needed enterprise; too many noble-hearted Saints in that part of the vineyard to let the few carry the burden alone.

Brethren of the ministry are moving all along the line; Keck and Curtis in west of Nevada; Walter, Sawley, and Mannering in north of Clinton; Sparling and Cather at Springfield in tent work; Beebe and Duncan in tent work at Lebeck. Goldsmith just closed north of Nevada. Some local brethren, such as A. and D. C. White, Pement, etc., are doing some commendable work. D. C. is a rustler all around, which no doubt others would be were their hands loosened a little more. Bro. Baker and local brethren are not at all idle in the Spring River district. Brn. E. A. Davis and Pender report from Eastern Kansas, as pushing ahead. They report the Campbellite brethren wanting a debate at Hallowell, Kansas, ask that I carry the sword during the fight; but here comes word for me to come to Orchardville, Illinois, and meet a Missionary Baptist. Questions were agreed upon, but time not set. Bro. Luff thinks I had better go and assist the brethren.

Be careful, brethren, about arranging for debates. Don't let the adversary have it all his own way. Two questions are enough for one debate. We should not affirm everything. If our opponents have the truth, let them say so one-half of the time, at least. If our cause fails to be sustained as the truth of Christ, in debate, that is no evidence that our opponents have anything better. Let their cause be tested side by side with our own. If they refuse so honorable an offer as that, nine times out of ten they are unworthy of an honorable debater's attention. Don't be so anxious for debate as to agree to affirm three or four questions to your opponent's one. Debating is hard work. It is doubly so when forced to affirm questions that do not fairly state our position. Have fair, honorable questions, or none at all. We should not debate for mere victory over our opponents, but to *convince* the people that the truth we are defending brings peace and eternal life, if obeyed. Seek for honorable propositions and rules governing, then stand by them as though your life depended upon their maintenance. Anything less than this should be avoided in debate as dangerous to our case.

To those in my mission: Let the Saints be careful to live right all around. Keep your word; pay your debts; let your light shine by always telling the truth, and *living* what you have professed. Don't be too anxious to baptize people before they have shown a

genuine spirit of repentance. The work is now suffering in places because of hasty baptisms. The ministry should seek the Spirit to assist them in their work. A meek, humble life is preferable in all of your work.

Your colaborer,

I. N. WHITE.

MANCHESTER, England, June 11.

Editors Herald:—So many of the Saints in the States have requested me to write on my arrival in Europe, hence I take this means of informing them that I arrived at Liverpool on the 7th inst. I left home on the morning of May 30 for my distant field of labor. No one but God above knows what a terrible cross it was to have to part with loved ones and leave home under present circumstances. However, we have made the sacrifice in the interest of the Church of Christ and for the salvation of our fellow men, and we sincerely trust and do humbly pray that the Lord of the harvest will abundantly bless our weak efforts to the good of his great cause.

The officers and members of the Manchester branch gave me a kind reception last Sabbath. Such kind treatment from the Saints, especially at a time when a person feels a little homesick, tends to encourage and stimulate a man to greater activity in the service of the Lord.

I was pleased to note the great progress that the work has made in this city since my departure. They now have two branches in the city presided over by Brethren James Beatty and Henry Greenwood, both of whom are worthy men and highly respected by the Saints. Bro. Dewsnup, Senior, president of the district, is constantly at work with the aid of a host of able, active young ministers, effecting new openings throughout the district. The entire local officers, with the exception of a few who are appointed to assist the branch officers where help is needed, are out on the Sabbath preaching the gospel unto their fellow men; and some of them walk ten miles to fill appointments, and the president of the district goes before them and leads the way. This is as it ought to be in all the world. If the elders and priests who are not branch officers would make it their duty to open up new places a few miles from home on the Sabbaths and thus magnify their calling it would be well for the work; for the command is, "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand." I feel confident that if every officer would honor his calling in obedience to the above mandate that greater success and prosperity would come to the church in all the world.

May God give each of his servants strength to labor faithfully in the calling whereunto he has called us, that in the end it may be said unto us by the great Head himself, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Perhaps a few items as to my ocean voyage, the size and speed of the ship, will be read with some degree of interest by some of the

Herald readers. The magnificent steamer *Campania* of the Cunard Line sailed from pier 40 at eleven o'clock Saturday, June 1, with 1,743 souls on board; first cabin 390; second cabin 303; steerage 600; crew 450.

The *Campania* is 620 feet long; horse power 30,000, tonnage 12,950. She consumes between 400 and 500 tons of coal per day. On the first day out we made 482 miles, on the second 516, the third 491, the fourth 492, the fifth 518, the sixth 458.

About eight or nine o'clock on the 6th we reached Queenstown. We spent some time at that port transferring mail and passengers who were booked for Ireland. It was late Friday night when we arrived at Liverpool and we did not land until Saturday morning.

The writer was very glad to stand on *terra firma* again, for we experienced a very unpleasant voyage, the sea being very rough, and as a consequence the majority of the passengers were compelled to pay tribute to Neptune. The grand old ship rolled and tumbled about for four days. Indeed, the water rose so high that it worked its way through the upper port holes and got in among some of the steerage passengers on the second deck and played havoc with them; boxes, tin pans, bottles, dishes, and a great many of the people being carried about, all mixed up together by the water. The sailors seemed helpless for a time, and considerable crying and much praying was indulged in by some of the poor souls. However, the sailors got the port holes closed at last and we sailed along very nicely thereafter. There was one death during the voyage, that of a little child. I did not get seasick; nevertheless, I prefer to be rocked on the land than in the cradle of the deep, blue sea.

Bro. Caffall is in London. I shall remain in this city over the 16th and go thence to South Wales, where I will labor until the mission conference in August. My permanent address until further notice will be No. 17 Dawson Street, Manchester, England. My health is good. The weather is nice and cool in this country. Kind regards to all in the office and all the Saints in every land.

Your brother in gospel bonds,

G. T. GRIFFITHS.

SAN ANTONIO, Texas, June 13.

Editors Herald:—Our local conference closed last Sunday after a peaceful and spiritual session of a little over three days. Perfect joy, peace, unity, and love seemed to prevail during the entire session. The only thing that marred our pleasure or that we could have wished otherwise was the fall of rain that caused us to dismiss earlier than we desired. And now that the conference is a thing of the past we desire to renew our efforts for the cause in this district; and as a minister to the people of God, I desire to make this appeal to those of the ministry that are and will be associated with me in this part of the vineyard, and also the members of the district to put forth renewed efforts that with prayer and fasting we may be able to obtain enough of the Spirit of the Master to enable us to push the work in these parts with more energy than has ever been

before done. To do this several things must be taken into consideration. And while we reflect upon the past and view with admiration the much good that has been done here from time to time for the past thirty years, and that by sacrifices by the servants and the people of God; and while we do not seem to increase in number, yet many have been gathered out of this country and all seem to have their faces turned Zionward. The Spirit of God seems to turn their faces in that direction, and while one drops out another drops in, and thus the ranks seem about the same from year to year in this country. There are some things that we as ministers should drop off and some things we may lay hold of that will altogether tend to progression if we make this change in ourselves, and it will be easy for us to do this if we but seek the guidance of the Holy Spirit; for the Savior promised the Comforter and said that when he had come he would reprove sin and righteousness. Then if we have any self-righteousness or self-esteem we should give room for the Spirit that it may come and crowd it out and let it return to the Spirit that originated it, and pray God for that Spirit that will guide us into all truth, thus doing away with unfriendly criticisms, slight remarks, and jestings, never encouraging even the appearance of sin; but on the other hand hold each other up in our weakness, ever whispering good counsel in the ear. Thus in unity and humility we can be bound together in the love of the Master with the Spirit to guide us and we will be able to accomplish a glorious work here this year.

We are looking for Bro. A. B. Moore and later for Bro. H. P. Curtis. We hope also to see Bro. George Montague, our presiding elder, sometime during the year, from whom we expect to receive some wise counsel. And to the members, we solicit your support and knowing your zeal for the work we look over the noble efforts you have made in the past, with admiration and with uplifted hands to heaven ask God to bestow his boundless love with the blessings of eternal life upon you.

Dear Saints, remember that we are engaged in a progressive work and that we never do so well but that we can do better. We trust then that we will have renewed energies on the part of the membership. God has blessed your fields this year, and this will enable you to give at least some time to divine worship and when the elders come to your neighborhood to hold meetings you will be able to encourage them with your presence and uphold them with your prayers. For you to remain at home while the elder is striving to hold meetings no great distance from you is very detrimental to the work in more than one way; it discourages the elder and causes the world to think that as there is nothing to attract or draw the members, there is nothing worth their time. Another thing; we are too careless in our remarks and making choice as to whom we want to do the preaching when several elders are together, often discouraging the one and causing the other to think more of himself than he ought to think. Let us reflect upon those things and govern ourselves accordingly. Let us then sing the redemption of Zion is drawing

near, and put on the whole armor that we may be able to withstand the fiery darts of the adversary and when we have filled the measure of our probation we will be able to enter in with our Savior when he shall reign and we will be prepared to progress for a thousand years and be heirs to that kingdom when it shall be handed up to the Father.

Finally, let us march on in the great work hand in hand in unbroken columns with Christ our King at the head, fight manfully, nobly, and lawfully, and the reward is ours. Pray for wisdom, for it is written he that lacketh wisdom let him ask of God, who giveth "to all men liberally, and upbraideth not, and it shall be given him." And again, Book of Doctrine and Covenants 5: 3: "Seek not for riches but for wisdom; and behold, the mysteries of God shall be unfolded unto you."

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32. Again: "If ye will enter in by the way and receive the Holy Ghost, it will show unto you all things what ye should do."—2 Nephi 14: 1.

Then we have the word of wisdom and knowledge; and as we as a people claim more than others, let us do more, and sing,

"God be with you till we meet again."

L. L. WIGHT.

LONDON, England, June 12.

Editors Herald:—We are marching slowly but steadily forward in this portion of the Lord's harvest field. All our arrangements for the little edifice to be erected in this great Babylon, to the honor of our God, and his Christ, are completed and the ground opened; and we hope ere long to see its completion. We propose holding a dedicatory service and hope to gain a favorable recognition of our efforts, by at least some of those who are not of us.

Elder Caffall is with us and we are being both instructed and entertained by his lucid and logical discourses, in exposition of the marvelous work of these latter days. We are also charmed with his earnest and humble demeanor. "Wherefore by their fruits ye shall know them," is just as true a test to-day as when "the Master" gave utterance to it, away in Palestine nearly nineteen hundred years ago.

May God bless the work in the British Isles, is the ardent and prayerful wish of
Yours in the covenant of grace,

A. T. BRADSHAW.

NAPOLEON'S RELIGIOUS VIEWS.

In touching upon the religious life and views of the first Napoleon, Baron de Meneval, in his recently issued biography of the great conqueror, says: "Bonaparte was sincerely religious—I may add a true Catholic. His detestation of the free-thinking cynicism which preaches contempt for religion—which was considered, on the contrary, by him as the basis of morality and decency—was as great as his horror for the bigotry which fetters human intelligence. . . . His respect for the doctrines of the gospel was the outcome of his convictions and early training."

Original Articles.

PROGRESS.

THE important question as to whether we as Latter Day Saints are really making the progress in this Latter Day work that we can, is one which should be seriously considered by us as a chosen people of God. Inasmuch as the primitive gospel has been committed to us by an angel, in fulfillment of Revelation 14: 6, 7; wherein the righteousness of God is revealed to us, it is now incumbent on us to be exceedingly careful to improve our talents, by using every effort to that end; that we may not be idle, but make that progress that our heavenly Father designed in our creation that we should. The voice of the Spirit is, to come up higher; and it will not be obeyed unless we make progress.

While we are as saints in a scattered condition and cannot make the advancement on certain lines that we shall after the gathering, yet it is necessary that we make advancement in order that a work preparatory to the gathering may be done. By an examination of the work done in the field the past year it is seen that more baptisms are reported than before in one year in the history of the Reorganized Church. Let us consider the cause. Is it because our lives are more pure, or because our number was greater at the beginning of the year than ever before? or, have we made an unusual effort to comply with the law of tithing? or is it all of these things combined?

For one I surely believe that we as ministers can do more than we have been doing for the spiritual advancement of the Saints. We should instruct the Saints to pray vocally and in secret. Both men, women, and children should thus be taught as directed in the Book of Doctrine and Covenants. When we visit the Saints who by reason of being absent from any branch seldom hear preaching, we should take great pains to instruct them from the Book of Doctrine and Covenants, especially if such persons have not the book in the house and know little concerning the revelations contained therein. We believe that that book is to the people of this generation, and that the revelations

therein are especially binding upon us as a people, hence the necessity of all having a proper understanding of it that we may not only know the will of God concerning us but keep his commandments, as well as the "Word of Wisdom" contained therein.

St. Paul says in Hebrews 3: 6:—

But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

The reader should carefully note that Paul here declares that "we" constitute the house over which Christ is a Son—not the apostles alone—but as Paul was addressing the Hebrew brethren we see that the pronoun *we* must include both—laity and ministry—apostles and all. Then let us as Latter Day Saints apply this same scripture to ourselves, remembering that we as Saints compose the building of God, or shall compose it when Christ shall come again, providing we endure the process of preparation to which the timbers that are to compose this building when it is perfect are necessarily subjected. Let us all resolve in our hearts that by the assistance of God we will make greater advancement during this conference year than in the past one.

A BROTHER.

SERMON BY ELDER J. W. WIGHT.

At Lamoni, Iowa, January 13, 1895.

SUBJECT, THE LATTER-DAY WORK.

YOUR attention is invited to a portion of the third chapter of Malachi, as the lesson upon which to base our remarks:—

Behold, I will send my messenger, and he shall prepare the way before me.

Many have thought that the messenger here referred to, is John the Baptist. But as we proceed with the reading and the comment we may offer, we think it will be discovered that it has no reference whatever to John the Baptist. We have this fact positively laid down, God says through the prophet,

I will send my messenger before my face.

We turn your attention to the fact that God sent his messenger—John the Baptist—before the first coming of his Son, and we expect to show, this morning, that there is to be a second coming, when he shall come in the clouds of heaven taking vengeance on them that know him not and have not kept his commandments; when he

is to come to reign a thousand years among the children of men and upon this earth. The same prophet, in the same chapter, verse 6, says:—

I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

The apostle puts it like this,—

Jesus Christ the same yesterday [time past], and to-day [the present], and forever [in the future].—Heb. 13: 8.

With whom is no variableness, neither shadow of turning.—James 1: 17.

Now since he sends a messenger to prepare the way before the first coming of his Son Jesus in the flesh, and he is the same unchangeable being, when he (Jesus) shall come a second time, necessarily he must send a messenger to prepare the way before him. So the prophet says:—

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek [and that is Jesus Christ], shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.—Mal. 3: 1.

Here you discover that the messenger first referred to cannot be John the Baptist, from the fact that Jesus Christ, at his first advent, did not come suddenly, neither did he come to his temple, for at that time it was in an unprepared condition, and at his second coming, at his second appearing, to which he is to come suddenly has to be prepared for him.

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap.—Mal. 3: 2.

Now, it was not a difficult matter to abide the day of his coming when he was born as a babe in the manger, but at his second appearing there is to be one class at least who are to call for the rocks to fall upon them and hide them from his face. So we all discover that the coming here referred to is that special occasion when he shall come and his feet shall stand upon the mount of Olives and the mount shall cleave in twain, when he shall come to reign as King of kings and Lord of lords. And when that coming shall take place there must necessarily be a preparation made; and that a preparation may be made there must be a messenger come to prepare the way.

And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as

in the days of old, and as in former years.—Mal. 3: 4.

Was the offering of Judah and Jerusalem pleasant unto the Lord when he came as a babe? If so, why? On that occasion, when he went out upon the mount and looked down upon the city with his hands stretched out towards it, he cried in the agony of his soul:—

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.—Matt. 23: 37.

Was the offering of Judah and Jerusalem pleasant unto the Lord then? Nay, verily. Consequently the occasion when he is to come, referred to in our lesson, must be an entirely different one, and we trust we shall discover—partially at least—that when that coming takes place there shall be a necessary preparation made that the offering of Judah and Jerusalem shall be pleasant unto the Lord as in days of old. Let me tell you just here,—if their offerings are to be pleasant unto the Lord like as they were in days of old; then there must be that divine communication known as the revelation of God existing between heaven and earth; for when the offering of Judah and Jerusalem was pleasant unto the Lord, he spoke unto them by the mouth of his servants, the prophets, he communicated unto them his will, so that they knew how to offer unto him an offering that was truly acceptable.

How should they know that that offering was accepted of him and acceptable to him, unless it was made manifest by the revelation of his will? How can you and I, to-day, know that the offering we make unto God is accepted of him, unless by the means that he himself has used in ages gone by? And so far as we have any record concerning the dealings of God with his people for four thousand years, it is that he revealed unto them his will from time to time during that period, and how shall we know that our offering is accepted of him unless he shall make it manifest as he did then? In him "is no variableness, neither shadow of turning," he is "the same yesterday, and to-day, and forever;" and in the very manner in which he manifested that their offerings were pleasant unto him in

ancient days, so must he to-day make manifest that the offerings of his people are acceptable to him; for in him there is no change, he says,—

I am the Lord, I change not; therefore ye sons of Jacob are not consumed.—Mal. 3: 6.

We have selected this subject because it is in direct harmony with the subject that has been so lately treated upon from this pulpit, and seems so clearly to follow out this subject, that we had thought it possible that your interest had been aroused to that condition, that it will, for the space of time allotted to the speaker, be held in continuation. We realize, this morning, that we need especially to be borne up on the arms of faith. We feel in need of your prayers, that God shall so work that speaker and hearer shall be edified, for without the aid that is given from on high, we feel that, so far as the speaker is concerned, we shall not be able to offer that which shall be to your edification.

Your attention is called to the eleventh chapter of Isaiah and the eleventh verse:—

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathos, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

Now here is a time in the history of the world that Isaiah was permitted to behold in prophetic vision; a time yet unborn, away in the future; and he tells us that in that specific time, "the Lord shall set his hand again the second time to recover the remnant of his people," etc. Now, just in connection with this thought I wish to invite your attention to the third chapter of Amos and the seventh verse, which reads:—

Surely the Lord God will do nothing; but he revealeth his secret unto his servants the prophets.

Now mark that! It is a basis upon which we can build successfully; there is no danger in this, for this kind of a basis is founded upon the rock of God's eternal truth. Here it is positively declared that he (God) will set his hand to do something, and the Prophet Amos emphatically declares:—

Surely the Lord God will do *nothing*, but he revealeth his secret unto his servants the prophets.

He will not even set his hand a second time to recover the remnant of

his people, according to that declaration, without revealing his secret to his servants the prophets; we know that that basis is founded upon the rock of eternal truth; and I have no wish in my soul to offer any apology for that which is presented in these pages, that you and I look to as having been inspired of Almighty God. Those holy men, when led by the inspiration of the Holy Spirit, looking down the vista of unborn time and beholding the events that are now transpiring, could with accuracy predict what should come to pass. Now note,—

The Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, etc.

Here is shown, as clearly as anything can be, the general and complete dispersion of this people at the time when he shall set his hand a second time to recover them; showing clearly that it is to be in a day and age of the world when Israel is to be scattered, peeled, or in that time when Moses stated they should be a hiss and a byword among the nations of the earth. Those things stand out in bold relief, directly in favor of the work that we are endeavoring to present, which work was established in 1830, when the organization of the church was effected; when the "young man" stood out upon the rostrum of the world and declared that God had spoken unto him by the voice of revelation; in that day and in that time, Israel was scattered and peeled.

Now let us remember a very important fact as we proceed in the investigation of this prediction concerning the wonderful events that are transpiring in our own times; I have often thought about it,—I don't know how you may have felt,—but it seems to me that with such prophetic declarations as these, we may venture out in opposition to those who are in opposition to God.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—Isaiah 11: 12.

Now these two events are to be immediately connected together; God is to set up an ensign to the nations of the earth and restore the gospel to the children of men; and in connection with that fact, he is to gather together the dispersed of Judah from

the four corners of the earth, showing conclusively that they were to be dispersed and scattered at the time when he shall set his hand a second time to restore and to gather them back yonder.

When he set his hand the first time to restore and gather Israel, Judah had not been dispersed among the nations of the earth; but these passages show that this gathering is to be at a time when they are to be in the four corners of the earth. God shows how he will do it; namely, he will "set up an ensign to the nations" of the earth. We turn to the 18th chapter of Isaiah, and he says, according to the marginal reading which seems to be a better rendering to the mind of your speaker,—

Ho to the land shadowing with wings.

This is said to be the land upon which God was to set in operation a wonderful and marvelous work. From time to time, doubtless, you have heard the argument made, that North and South America must be the land referred to, because it is the only land that has the semblance of wings; as shown by the map. But we wish to present another thought in proof that America was the land referred to by the prophet. The government of the United States has stamped upon its coin an eagle with outspread wings; and again upon the ensign or flag of the country that noble bird is emblazoned with outstretched wings, as the emblem of a free government; and in the circulation of the coin and the waving of the flag all over the land, it may truly be said to be "the land shadowing with wings." The land of North and South America was the land upon which Isaiah was looking when he made this declaration, and he saw that upon this land God was to proceed to do something marvelous in deed. And when was it to be? In the day when he would send ambassadors by sea in swift rushing vessels (in vessels of bulrushes it is stated here), in a time when it was to be accomplished swiftly. And they were to go to a "nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!" What nation was this? None other than the Jewish nation, which had been scattered

and peeled, having become a hiss and a byword among the nations.

Now in connection with the thought—and it seems to me to be a safeguard to every land—that boy was willing to stand out before the whole world, and right against the popular belief, to declare that the set time had come to favor Israel, that the time had come when God designed to set his hand again the second time, to recover them; and when that boy stood out upon the rostrum of the world and told the people that God intended to restore Israel, the world, the pulpit, and the press came right out against him and declared that he was a false teacher, a false prophet, “away with him, he is not fit to live!” But the years have come and gone, and it stands out in bold relief that the boy was right, and the world was wrong. And he was right because the inspiration of God had spoken, and that inspiration had so moved upon him as to give him to understand what the combined wisdom of the world did not know,—

Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets.

I don't know what you would do; how you would feel, to stand up—and more especially as a public minister for Christ—to declare that God had ceased to work by prophets; what position would you take, and how would you feel, with this positive declaration thundering in your ears.—

Surely the Lord God will do nothing, but he revealeth his secrets to his servants the prophets?

I will tell you exactly how I would feel. It seems to me that I would want to crawl away and hide, for I would feel small indeed, if especially believing that it was inspired I would make a declaration that I believed the Bible was inspired from Genesis to Revelation, and then declare that there was not to be prophets in this day and age of the world, and then some one would turn my attention to this saying of Amos:—

Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets.

I would feel like crawling away to hide. How would you feel?

All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

When people lift up an ensign and blow a trumpet to the world, the world should be able to know something about it. When your speaker was in a foreign land wherever he traveled he discovered that they knew something about Joseph Smith, they had heard about him; his name had traveled around the world, encircling the globe, and had gone out to the islands of the sea. It was declared by the angel who first visited him, that this should be the case, that his name should be had for good or for evil among all nations, kindreds, and tongues. We turn to the forty-ninth chapter of Isaiah and twenty-second verse, and there read:—

Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me.

Here the very important fact is discovered that when God shall set his hand again the second time to recover his people, he will lift up his hand to the Gentiles, he will commence his work in the midst of the Gentile nations. Please remember that important point, and by and by we will discover the very nation that he is to commence his work among.

And they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

I thank God this morning for one very important fact, namely, that the nation of the United States of America has always been willing to show favor to the Jew. I thank God for that fact; that when he should set up his standard and commence his work, the Gentile nations were to favor his people,—

And kings shall be thy nursing fathers, and their queens shall be thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me.

You heard from Brother Blair the present condition of the Jew, how they occupy in high places. You remember that but a few years ago one of them was Premier of Great Britain, one of the mightiest nations

on the face of the earth. I observed that in the land of Australia, in the British colonies, the Jews held exalted positions; and wherever you go to-day it is just the same. Indeed kings have become their nursing fathers and queens their nursing mothers, and the time has already come when the nations are beginning to grovel in the dust, as it were, to lick up the very dust of the feet of the Jews. And why? Because of this financial question. You know that the Jews hold the purse strings of the nations of Europe. You know that it is said by the prophet that the nations shall gather themselves together against that people, they are to go for the purpose of taking a spoil and a prey, because the wealth of the nations shall be in possession of the Jews. When you see these evidences indicating and so plainly showing that the hand of God is in it, how can you help but marvel and realize, that the Lord God has revealed his secret to his servants the prophets in these last days, and that the claim that has been made by them to the inspiration of God's Spirit, is correct? In the sixty-second chapter of Isaiah and tenth verse, it reads:—

Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world.

Where is the end of the world? Some may say that the world is round, and it does not have any end. Speaking emblematically, the end of the world is the farthest point from the place where we stand, eastward, westward, northward, or southward; and if you stand in the place occupied by the prophet when he made this prophetic declaration, when he said that “the Lord hath proclaimed unto the end of the world,” you will discover, geographically, that the end of the world is in the land of America,—you would not expect to find it out on the ocean would you? The land of America is the only land that can answer such a declaration; the only land that is in harmony or in touch with such a thought,—and “the Lord hath proclaimed unto the end of the world.”

Now I want to keep this thought before you, especially, that, “Surely the Lord God will do nothing”—says

one, that is what we have been telling you all the time, that the Lord is not doing anything; he has performed all his work, and now the time has come when surely the Lord God is doing nothing. That is just the way the thief said he came to be in such a position; he said to the judge the Bible taught to steal. "What," says the judge, "does the Bible teach it is right to steal?" "It says," replied the thief, "'Let him that stole, steal.'" He stopped before he got through with the thought, the same as you do, my friends, when you quote, "Surely the Lord God will do nothing." He ought to have kept on, "Let him that stole, steal no more;" and you should have done likewise and repeated the complete statement of the prophet, "Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets."

I know it is a very hard pill to swallow, especially to those who have been brought up to believe that Joseph Smith stole a black sheep, and that he did a great many dreadful things. The question is, Who said he did these things? His enemies. Who say he did not do them? His friends. My friends, I want to be fair with you. I don't want you to take the testimony of his friends, for I firmly believe they will present the matter too favorably. I don't want you to take the testimony of his enemies for they will overdo the matter against him. The testimony of his enemies represented Christ as a devil, a gluttonous man, and a wine-bibber, etc.

How shall we measure this prophet of whom the world has heard so much? We propose to measure him by the record he has left. He is dead now. He has left his writings and his teachings. I want to tell you I can take the writings of that man, as contained in that little book, the Doctrine and Covenants, and show the whole world that he never stole a black sheep nor any other kind of sheep. I can show that he was not a thief; I can show that he was not a profligate; I can show you that he has left on record some of the highest and best moral teachings found anywhere.

I propose to measure him by the best standard I can, and not by the standard of his enemies or friends. I

don't care if the man's name was Thomas Jones, it would not make a particle of difference to me; if God saw fit to reveal himself through Thomas Jones I would respect him as a prophet as I would Joseph Smith. We know it was said of Christ,—

We know that God spake unto Moses: as for this fellow, we know not whence he is.—John 9:29.

They say now, "We know that God spoke to the old prophets and apostles, but we don't believe that he spoke to Joseph Smith." On one occasion when preaching in Australia, having occasion to mention the name of Joseph Smith, a gentleman jumped up and asked the question, "If Joseph Smith was such a good man, why did God suffer him to be killed?" I said to him, "You people call us, that come from America, Yankees and you say that the Yankees answer one question by asking another. I am going to be a Yankee and ask you why God suffered the Savior to be killed?" "O, that was Jesus Christ the Savior!" "Then we will waive that question, and ask, Why did God suffer his apostles to be killed if they were such good men?" He said, "We—wel—wall—," and sat down. He had been caught in a trap of his own setting.

Now you discover that I want you to remember I am emphatic on the point. I am one of those fellows that are foolish enough to believe that God reveals himself in latter days, and that he revealed himself through that boy to the world. It does not make a particle of difference if his name was Joseph Smith. Now listen,—

Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

Jesus Christ cometh and his reward is with him, and his work before him. Ah, a work had to be accomplished before he came, and when he did come his reward was to be *with him!* One of the first declarations that "young man" made was that Jesus was coming, and that the Lord would gather the Jews back to their own land. But horror of horrors! that anyone should make a declaration like that in the face of the declaration of the whole religious world at that time, to the contrary! And they

were just as emphatic in their declaration that Jesus would never come in person to reign on the earth and that the Jews never would gather back to their own land. I have found people that don't believe, to-day, that the Jews will gather back to Palestine, notwithstanding there are thousands of them gathered there now. When the "young man" made that declaration, a hue and cry was raised against him, of false prophet, impostor, etc., but time has proved the declaration of that young boy to be correct, and has proved the declaration of those that stood against him to be false; notwithstanding the wisdom of the world was arrayed against him.

Did you say that God would no more speak to his people? Did you say that God would have no more apostles and prophets? If you will take the pains to read the next to the last verse of the sixty-fifth chapter of Isaiah, you will there perceive your mistake; we have not time to call your attention to more than one verse in this connection:—

And it shall come to pass, that before they call, I will answer.

This is speaking especially concerning Israel and their restoration:—

Before they call, I will answer; and while they are yet speaking I will hear.

Any comment on such a passage as that is entirely useless, it is so emphatically plain; and yet as we proceed you will discover that it is more plainly, and clearly, and emphatically made known in others of the prophecies. We next invite your attention to Jeremiah thirty-first chapter, beginning at the ninth verse which reads:—

They shall come with weeping, and with supplications will I lead them.

Did you know that over yonder in the land of Palestine, in the city of Jerusalem, they have to-day a "wailing place"? Do you know that the Jews go daily to weep and wail for the restoration of the land? Do you remember that when Solomon made the prayer dedicating the temple, how he prayed that wherever the Jews should go they might turn their faces towards that place when in prayer? Now wherever they are, when they pray they turn their faces towards Jerusalem. And the prophet sees the time when they are to have a "wailing" and weeping place, and the dec-

laration is already fulfilled. In Jerusalem they have a wailing and weeping place, and they go to pray God that they shall be restored to their long lost possessions.

I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattereth Israel will gather him, and keep him, as a shepherd doth his flock.

This wonderful work, this great restoration, is one of the events of the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." In this wonderful event when God shall set his hand a second time to recover his people, Ephraim, of all Israel is to be the firstborn—the first of Israel unto whom he shall reveal himself. And don't you know that the Prophet Hosea has declared that Ephraim shall be a cake that is only half done? You ladies, when you bake a pancake and turn it over, know it is only half done. Well, Ephraim is to be "a cake not turned"—only half done—when God shall set his hand a second time to recover his people, and reveal in the midst of the Gentile nations the descendants of that little boy Ephraim, who was blessed away back yonder, and was to be the "firstborn" of all Israel.

Hear the word of the Lord, O ye nations.

This does not look as if the Lord was not to speak any more, for the Prophet Jeremiah says the nations were to hear "the word of the Lord and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." You have all seen sheep, and perhaps a great many of you—like the speaker—have gone out on the hillside, and plodded there, through a long, tiresome day, looking after those sheep; and the shepherd boy tending those sheep never was taught that he had a right to go away from them; he was always taught to watch them, and stay with them; he was never taught that those sheep could go to pasture all day alone without danger of the wolves coming.

Here God says he will care for his people as a shepherd does for his sheep. How does the shepherd tend his sheep? Don't he go and stay with

them and care for them all along through all portions of the day? Don't the Lord stay with his people, and reveal unto them his will and pleasure concerning them, and care for them, care for them "as a shepherd doth his flock?"—"Surely the Lord God doeth nothing, but he revealeth his secret to his servants the prophets." I now invite your attention to the twentieth chapter of Ezkiel (you will remember I told you that as we proceeded the testimony would get clearer and clearer) and beginning with the thirty-fifth verse you will find the following: "And I will bring you into the wilderness of the people, and there will I plead with you"—through the Bible. Is that right? Does the record read that way? You and I have been taught from time to time, that the canon of Scripture was full, and consequently if that be the fact, if God is pleading with you and me to-day, he is pleading through the Bible, and only through the Bible; but here the declaration says:—

I will bring you into the wilderness of the people, and there will I plead with you *face to face*. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

How did God plead with their fathers in Egypt, in the wilderness? Did he not reveal unto them his will by the Prophet Moses, from time to time? On one occasion when Moses learned that some were prophesying in the camp, didn't he say that he wished that the whole camp were prophets?

Let me tell you something here (probably you think I have not been telling you anything thus far). It is said that the first Jewish colony—mind I emphasize the word *colony*—the first colony that returned to Palestine, by the firman of the then existing government of Turkey, was in 1830. That colony came (don't understand the speaker to say that there were no Jews there prior to that time, don't understand him to say that no Jewish interests were represented there, prior to that day, they had not been permitted to return to colonize there, prior to that time). And in 1856, by the terms of the Crimean treaty, the Jews were allowed freedom of worship.

Ah! God declares that he will set

his hand a second time to restore them; he declares that he will set up an ensign; that he will blow a trumpet. In April, 1830, the church was organized with apostles, prophets, evangelists, pastors, and teachers. The word of the Lord through the prophet says:—

And I will cause you to pass under the rod, and I will bring you into the bond of the covenant.

Israel, that has so long rejected the name of Christ, is to be brought finally into the bond of the covenant, when God shall plead with them face to face, like as he pleaded with their "fathers in the wilderness of the land of Egypt." Now I wish to call your attention to the prophecy of Joel for a moment, because it is in direct harmony with the subject upon which I am treating. Beginning at the twenty-first verse of the second chapter:—

Fear not, O land [here it is positively made plain that the prophet is talking about some land] be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

It seems to me, just in connection with that that I am here presenting from this twenty-third verse that we don't need any other evidence than that to put the statement made by the unbelieving world, in denying the fact that God would restore the Jews back to the land of Palestine, forever at rest. I realize, and so do you, that we are living in an enlightened age, possibly as much so as the world has ever seen, and if the knowledge and wisdom of man could do anything in the direction of telling what shall be in the future, we are certainly living in a time when this should be made manifest. Where is the man that can stand forth and make a genuine prophecy a hundred years before the event transpires? show me one unless—and here we emphasize it—unless that man shall be moved upon by the inspiration of God's Holy Spirit, for it is the only way that such an event can be made manifest, from the standpoint of Joel:—

For he hath given you the former rain moderately.

Now anyone reading that casually

would not think there was much in it, and might say, "What do we care if God has given the rain on the land of Palestine?" But if you read it carefully, you will realize this important fact, that that land lay in an arid condition for seventeen hundred years. But ah! he says the former rains shall come moderately. Now, sir, if next spring your land should continue dry, and the rain should come with strong force and immoderate in quantity, the soil would be washed away; even so would it have been the case with the land of Palestine which had lain for seventeen hundred years in such a condition; but God said he would send the rain moderately. And what for? That the soil might be spared. After that God says he will send the former and the latter rain, which has taken place, as Brother Blair told you, and which can be established outside of the testimony of the Latter Day Saints. Thank God for that!

It is stated on the authority of travelers who have visited the holy land, of late years, that in 1853 the former and the latter rains came on that land to the astonishment of the natives (they had never seen such a thing before), and that land is yielding bountifully its increase as predicted by the prophets.

Sometimes when I state to the people that they are raising grapes over there that weigh from seven to ten pounds to the bunch, they laugh at me. And I have seen a smile come over their faces as much as to say, "We know better than that," and yet they will easily swallow the saying contained in Numbers 13: 23, that two of the spies sent out by Moses, cut down by the brook of Eschol, a bunch of grapes of such a size that they had to run a pole or staff through it and carry it on their shoulders. But when I tell them that the same land under God's blessing bears bunches of grapes weighing seven to ten pounds it is too much for their credulity.

And it shall come to pass afterward [after the restoration of the land something is to happen to the people over there], that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy.

I want to know how they could prophecy without being prophets; can some one tell me? I see my time

is gone and I am only half through with what I have endeavored to present. I thank you for your attention.

(Reported for the Herald by E. Stafford.)

Conference Minutes.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.

Conference convened with the Galien branch June 8, 9, and 10; I. M. Smith chairman, S. W. L. Scott assistant; L. F. Daniel secretary pro tem., L. Scott assistant. Branch reports: Galien 118, loss 2. Clear Lake 97, loss 2. Hartford 24, absent from branch 7. Marcellus 13. Coldwater 113, loss 1. Knox 39, gain 7, absent 4. Buchanan 26, gain 1. Ministry reporting: Elders R. Alcott, C. Thurston, E. A. Blakeslee, J. Most, S. W. L. Scott baptized 10, L. F. Daniel baptized 8, L. Phelps baptized 11, and T. Horton; Priests J. Kiefer, J. Shook, G. Weston, and S. Bruce; Teacher J. Proud. Bishop's agent's report read and audited: Received and on hand \$292.12; expended \$302.20; due agent \$10.08. W. Lockerby, agent. The tent committee was instructed to dispose of the tent to the best advantage as it sees proper. The following were sustained: Wm. Lockerby as Bishop's agent, and all the general authorities of the church. Votes of thanks were tendered to the retiring district president and the Galien branch. S. W. L. Scott was elected president, Otto H. Storey sustained as secretary. Conference adjourned to meet at Clear Lake, Indiana, at call of president.

EASTERN MICHIGAN.

Conference was held in the city of Detroit, June 8 and 9. There was a large gathering and the Spirit of the Master was present. Eleven branches reported a total membership of 503 members. The reports of the field and branch officers are encouraging. The meeting was called to order by J. A. Grant, district president, and E. C. Briggs, missionary in charge, was elected chairman. A. E. Hicks secretary. The following officers were elected: President, J. A. Grant; secretary, A. E. Hicks; A. B. Hanson district treasurer. The conference proceeded to organize a district Sunday school association with the following officers: Sr. Frone Shinnick superintendent; Sr. N. F. Liddy assistant superintendent; A. B. Hanson secretary and treasurer.

SOUTHERN INDIANA.

Conference convened with the West Fork branch, June 8, at 10:30 a. m. V. D. Baggerly president pro tem., Charles Barmore secretary pro tem. Branch reports: Byrnaville 35; 1 died. Eden 31; 1 baptized. Manville and Plainville reports referred back for correction. (Said branches are referred to resolution of previous conference, which provides that time for which reports are made out should end with date of approval. See *Herald*, volume 42, No. 14, page 220.) Elders reporting: G. Jenkins baptized 16, L. F. Daniel baptized 14, V. D. Baggerly, A. C.

Barmore, J. D. Porter baptized 3, J. M. Scott baptized 1, I. P. Baggerly baptized 2; Priest C. Barmore. Bishop's agent's report: Received \$236.06; expended \$226.97; balance due church 9 cents. Report accepted. (There appears a mistake.—District Secretary.) A motion prevailed that all branches be notified to send delegates to next conference. M. R. Scott, Jr., was reelected district secretary for one year. Charles Barmore was selected district Sunday school secretary. Adjourned to meet with the Plainville branch, Daviess county, Saturday, September 28, 1895. Preaching by G. Jenkins and V. D. Baggerly.

MOBILE.

Conference convened at Theodore, Alabama, June 8; G. T. Chute president, J. S. Chute secretary. Ministry reporting: Elders F. P. Scarcliff, J. W. Mizell, and G. T. Chute; Priests T. W. Smith and R. C. Mizell; Teachers D. Goff and J. Powell. Committee on gospel tent discharged and a new committee of five appointed, to wit, David Goff, T. W. Smith, J. L. Booker, Simeon Cochran, and Jesse Reeder. Resolved that the president of the district appoint two days' meetings in the several branches. Preaching during conference by J. W. Mizell, G. T. Chute, F. P. Scarcliff, and J. D. Erwin. Adjourned to meet at Bay Minette, Saturday before the second Sunday in September, at ten a. m.

DES MOINES.

Conference met with the Head Grove branch June 1, at 10:30 a. m.; W. C. Nirk president, assisted by W. Johnson; H. A. McCoy secretary. Branch reports: Des Moines Valley 114; 27 baptized, 2 received, 2 removed, 1 died. Angus 45; 5 received. Richland 74. Edenville 58. Head Grove 34; 4 baptized, 1 removed. Oskaloosa 21; 1 baptized. Boonsboro 64; 1 died. Des Moines 127. Ministry reporting: Elders C. Scott, D. M. Rudd, W. Thompson, W. C. Nirk, W. Johnson, C. E. Hand, J. W. Morgan, G. W. Shimel, M. H. Cook, E. Hayer, W. H. Kephart, S. McBirnie; Priests J. Lilly, J. Barnes; Teacher C. B. Brown. Bishop's agent reported. Report referred to an auditing committee and found correct up to date of May 13, 1895, with \$6.39 on hand. Preaching by Brn. W. Thompson, D. M. Rudd, and C. Scott. One baptized during conference. Adjourned to meet at Runnels on call of president or secretary.

One of the piscatorial wonders of Chinese waters is the crossfish. It is pink in color, belongs to the goldfish family, and is marked by a figure of a cross.

There are words in the Chinese language that have as many as forty different meanings, each depending on the intonation used in pronouncing it.

In times of war the armies of European nations can be raised to 9,366,000 men, and the daily expenses will be nearly \$20,000,000.

The number of fires from electric wires or lights during the last year 238 and the value of the property thus destroyed amounted to \$3,204,587.

Miscellaneous Department.

BISHOP'S AGENTS' NOTICES.

To the Saints in Southern Missouri District:—As I am busy with tent work and unable to visit all the branches personally, I therefore make this appeal to you, my beloved Saints, that inasmuch as the Lord has blessed you with the prospects for a good crop this year, and you have been made to feel and enjoy the blessings of this latter-day work until your hearts have been made to rejoice in the power of this gospel since it came to you, free, without purse or scrip, let us by the help of that perfect law of the gospel give as the Lord has commanded us, to help send it to others as free as it came to you. Our heavenly Father has promised great blessings to those who will obey the *whole law*. The families of those elders that travel all the time must be cared for. The tithing law is just as much a duty as baptism, and if we fail to pay it we will lose the reward of those that do. The people of Southern Missouri are poor as a rule, and some think if they had more they would pay. If you have only goods amounting to ten cents the Lord requires one of them as *his*, as the commencement of that law, and then one tenth of your *increase* yearly, not *income* as some churches teach. Those who paid their tithing last year in Southern Missouri, as well as elsewhere, felt the hard times less.

We have only one brother who made an estimate of his goods this year after paying his tithes, and we found he has gained four times the amount that he paid in tithing, while most all others of his neighbors had not held their own because of the hard times. The reason some of the Saints are poor and have nothing to pay is because they have never tried to comply with that part of the law which will bring that kind of a blessing. Try me, saith the Lord, if I will not open the windows of heaven and pour out a blessing there is not room to contain.

Remember our conference which convenes July 12, at Mountain Grove, also our reunion. All come who can. I shall be here a month or six weeks, so address letters to me and make post office orders payable at Springfield. Send registered letters to 1323 Benton Avenue, Springfield, Missouri.

HENRY SPARLING.

To the Saints in Denver; Greeting:—On the recommendation of Bro. James W. Gillen, missionary in charge of Colorado, I appoint Bro. M. F. Gowell as my agent, to collect and receive tithes and offerings from the Saints in the Denver branch, hoping and trusting that all will contribute freely as the Lord may bless them, from time to time.

Yours truly,

JAMES KEMP,

Bishop's Agent for Colorado.

CONIFER, Colorado, June 20.

To the Saints in the Northern California District:—I would not feel that I were fulfilling my duty to remain silent in the present condition of affairs. The fund is exhausted, and the Bishop has no funds to replenish me with.

I am therefore under the necessity of appealing to you for aid that the elders' wives and families may not suffer. I trust all who can will send their tithes and offerings to meet this *necessity*. The church is the body of Christ. "If one member suffer, all the members suffer with it." You would not see a part of yourself suffer if you could help it, would you?

We are "all baptized into one body," "by one Spirit." What Spirit is that? The Spirit of love. And "whether one member suffer, all the members suffer with it." "But be ye doers of the word, and not hearers only, deceiving your own selves." The Lord said that some people robbed him in tithes and offerings. Let us do our *whole* duty that he may say to us, "Well done," for he is a God of truth.

In bonds,

C. A. PARKIN.

No. 3010 Sixteenth street, SAN FRANCISCO, Cal.

NOTICES.

The Southern Nebraska District has decided to buy a tent for district and missionary purposes. It will be used first at Lincoln, Nebraska, and will be in charge of Brn. Mintun and Forseutt. They request of the Saints that they save up their *Heralds* and *Zion's Ensigns* and send to them so that they may have them to use for missionary purposes. Saints, please take notice, or send to

Your brother,

J. L. DIEFENDORF.

LINCOLN, Nebraska.

As there are mistakes in the following-named branch reports, the undersigned desires correspondence with the secretaries of those branches for the purpose of rectifying the same: Siegel, Five Lakes, and St. Thomas. These reports will be held here until such correction is made.

Respectfully,

A. E. HICKS, Sec.

CROSWELL, Michigan.

REUNION NOTICES.

The annual reunion of the Massachusetts district, will be held in H. G. Bacon's grove, Plainville, Massachusetts, commencing Saturday, August 10, 1895, continuing over two Sabbaths, and closing Monday, August 19, 1895. This location is well known to many of the Saints. It is within four or five minutes' walk of the electric cars connecting with Attleboro and Pawtucket, and is also near to the steam cars, besides being a central point and easily accessible from all parts of the district. A large attendance is desired.

Sincerely yours in gospel bonds,

FRANK O. COOMBS,
GEORGE H. GATES, } Com.
ARTHUR B. PHILLIPS, }

The annual reunion of the Church of Jesus Christ of Latter Day Saints will be held at Logan, Harrison county, Iowa, beginning September 19, 1895, and close September 30. Reduced rates on all railroads will be procured if possible, of which due notice will be given later. The citizens of Logan have made ample arrangements to furnish the beautiful grounds on which the reunions have been held for the last five years, furnishing

grounds and water free, wood and hay at cost. Arrangements will be made to have tents to rent by reunion committee. Notice of terms and all arrangements will be given through *Herald* later.

JOSEPH SEDDON,

Secretary of Committee.

I WILL SAY, "YES."

Saints and Friends:—Don't forget the tabernacle fund. To fail in this, is good-bye to our reunions and camp meetings. This tabernacle will be free to be used anywhere throughout this Southwestern mission field. All are interested.

Who will send me a card stating, "I will give ten, or five, or one dollar?" Two hundred seventy-five dollars will get a fine one, 60x100 feet. Some interested in the cause have responded. Will you be the next? Let us hear "yes," all along the line, or it's a failure. Which shall it be?

Address,

I. N. WHITE.

INDEPENDENCE, MISSOURI.

CONFERENCE NOTICES.

The Texas Central district will meet in conference on the 27th of July, at ten o'clock a.m.; the Sunday school association on Friday evening before, the 26th. Let every branch and Sunday school be fully represented, and every one who can come and meet with us. We expect to continue the meetings some days after the business of conference is over. Let us fast and pray for the success of our meeting; fast on Friday before.

E. W. NUNLEY, Dist. Pres.

MARRIED.

SALYARDS—STEDMAN.—At the home of Bro. Charles Stedman, father of the bride, Lamoni, Iowa, June 27, eight p. m., Elder Joseph R. Lambert pronouncing the ceremony, Bishop E. L. Kelley offering prayer; Elder R. S. Salyards, associate editor of *Herald*, and Miss Christiana Stedman, were united in marriage in the presence of a number of the relatives and friends, summoned to witness the rite. The best wishes of all go with the happy couple.

THE COLLEGE.

The College Committee have been doing what they could to secure the College at Lamoni. The land has been surveyed, platted, and the plat recorded. Lots are now for sale in Graceland Addition to Lamoni; and we hope that those who may desire will purchase, and thus give the needed aid to the funds for carrying on the College work, building, and teaching.

The Committee at its last meeting decided that it would be advisable to secure a loan of from five to ten thousand dollars, with which to push the building to completion. It is therefore desired that if any who may read this shall have funds that they are willing to lend the committee at a reasonable rate of interest for two or more years, they will greatly aid the College enterprise by notifying the committee, addressing either Joseph Smith, chairman, or D. F. Nicholson, treasurer.

JOSEPH SMITH,

Chairman of Committee.

LAMONI, Iowa, June 20, 1895.

26jun3t

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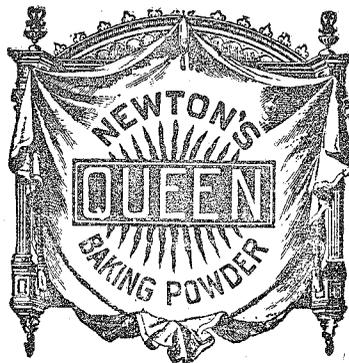
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The traveling ministry, district and branch presidents, and Bishop's agents are requested to solicit subscriptions, make sales of church publications, and assist the publishing department.

Address communications for publication to the Editors.

Business letters, subscriptions, remittances, changes of address, etc., should be addressed to David Dancer, Business Manager. Remittances should be made by post office or express orders, draft on Chicago, or lastly by registered letters. Do not send checks.

Advertising rates, forty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; three months, fifteen per cent; six months, twenty-five per cent; one year forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For reading notices, (on outside pages of cover, unless otherwise accepted,) ten cents per line. Editorial notices, twenty-five cents per line; discount as above.

(Entered at post office, Lamoni, Iowa, as second-class mail matter.)

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A manual of parliamentary practice for all deliberative assemblies of the Church of Jesus Christ of Latter Day Saints. Each chapter is headed, each section has its subhead. The book contains rules for the government of General and District Conferences, Branch Business Meetings, and other assemblies. Its parliamentary rules are based upon the latest and best works of accepted authorities. The Articles of Association of the Reorganized Church, also the General Conference Rules of Representation are included. Instructions and rulings concerning General, District, and Branch Records, the holding of Elders' Courts, etc., are also embodied in the work. Revised and republished in 1891. A book of 200 pages, cloth bound, exhaustively indexed; price 40 cents.

A MANUAL OF THE PRIESTHOOD.

This is a work by Elder Charles Derry, in which is set forth the order and nature of the Priesthood. The writer also defines the duties and prerogatives of all Church Officials, from the First Presidency to the Deacons inclusive. It is compiled from the Standard books of the church and the History of Joseph Smith as published in the *Millennial Star*. Indexed for ready reference, 132 pages, cloth bound, 25 cents.

THE CHRISTIAN SABBATH, OR WEEKLY REST DAY.

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Atchison, Kansas: Church No. 1,113 North Tenth street, one and one half blocks north of terminus of North Tenth street car line, North Atchison. Sunday school at 10 a.m.; social service 11 a.m.; preaching service 8 p.m.; Wednesday social service 8 p.m.

Kansas City, Missouri, 24 and Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Denver, Colorado, corner of Twenty-fifth avenue and Ogden street; services at two and 7:30 p.m.; Sunday school at 12:45 p.m. Prayer meeting Wednesday evening. Take 25th Avenue car to Ogden street, or Welton car to 27th street.

San Francisco, California: Red Men's building, 320 Post street, Golden West hall. Preaching at 11 a.m. and 7:30 p.m. Sunday school at 12 m. Sacramento service second Sunday of each month at 12 m. Sister's Prayer Union on Thursday at 2 p.m. C. A. Parkin, President.

Manchester, Saints' Meeting Room, No. 15 Dickson street, Albert square. Sunday services: Prayer meeting 9:30 a.m.; Preaching at 10:30 a.m. and 6:30 p.m.; Sunday school 2:30 p.m.; district priesthood meeting first Sunday in each month, 12:30 p.m. Band of Hope, Temperance and Improvement Society meeting, Tuesday, 7:30 p.m. Fellowship meeting, Wednesday 8 p.m. James Baty, No. 14 Gordon St., Rusholme, Presiding Elder.

South Salford and Pendleton Mission. Saints' meeting room No. 97 Ellsmere street, Regent road. Sunday services: preaching 6:30 p.m. Sunday school 2:30 p.m. The first and third Monday in each month Band of Hope and Temperance meeting 7:45 p.m. Fellowship meeting Thursday 8 p.m. Bible Reading Friday 8 p.m. S. F. Mather, No. 7 Embden street, Hulme, Elder in charge.

Bradford and Beswick mission; Saints' meeting room, No. 20 Hawke street, Forge lane, Bradford, Manchester. Services Sunday: 6:30 p.m. preaching; Sunday school 2:30 p.m. Fellowship, Thursday 7:30 p.m. Elder Henry Greenwood, No. 9 Scropton street, Queen's road, Manchester, in charge.

Leeds, Saints' meeting room, No. 125 St. Ann's Buildings, Albion street Services Sunday: preaching 10:30 a.m. and 6:30 p.m.; Sunday school 2:30 p.m. William Seekins, No. 14 Hughes ree, Long road, Presiding Elder. Farnworth, Saints' meeting room, No. 38a Ellsmere street. Services Sunday, preaching 10:30 a.m. and 6:30 p.m.; Sunday school 2 p.m. Fellowship meeting, Wednesday 7:30 p.m. Band of Hope and Temperance meeting second and fourth Tuesday in each month, 7:30 p.m. Joseph Harper, Southern street, Little Hulton, Presiding Elder.

Wigan, Saints' meeting room, No. 1 Well St., Birkett Bank. Sunday services 2:30 and 6:30 p.m. William Spargo presiding.

Boston, Massachusetts, No. 67 Warren street, "Roxbury Hall," Roxbury, Boston, Mass.

Peoria, Illinois, Trades Assembly Hall, third floor, No. 123 South Adams street, Sunday school at ten a.m., preaching 11:00 a.m., prayer service at 3:30 p.m. Elder Adam J. Keck, pastor, residence 605 Illinois avenue, second floor.

Council Bluffs, Iowa: Pierce street, three doors west of Glen avenue. Preaching at 10:30 a.m. and 7:30 p.m.; Sunday school at 12 m.; Zion's Religio-Literary Society at 6 p.m. Prayer meeting every Wednesday evening. T. W. Williams, minister.

Chicago, Illinois, Franklin Hall, 70 Adams Street. Sunday school at one p.m., preaching services at 2:30 p.m. Elder F. G. Pitt pastor, No. 254 Garfield avenue.

Detroit, Michigan: Lincoln Hall, No. 265 Dix Avenue, near West Boulevard; Elder W. J. Smith, pastor. Sunday services at 7:30 p.m. Pastor's address No. 613 Cavalry Avenue.

Burlington, Iowa, Saints' chapel, corner of Twelfth and Locust streets, Services every Sunday at 11 a.m.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. G. W. Harlow president, 2428 J street.

West Oakland, California: Montana Hall, Adeline Station, Seventh street.

Des Moines, Iowa, Saints' church, corner of Sixteenth and Des Moines streets, East Des Moines. Sunday services: Sunday school 9:45, preaching service at 11 a.m.; social service at 2, young people's meeting at 5:30, preaching at 7:30 p.m. Prayer meeting on Thursdays at 7:30 p.m.

Pittsburg, Pennsylvania, 67 Fourth avenue. Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street: preaching at 11 a.m. and 7 p.m., Sunday school at 10 a.m.

Bay City, Michigan, Mission Hall, corner of Monroe and Second streets.

At Lincoln, Nebraska, Temple Hall, corner of Eleventh and M. Streets, every Sunday at 2 p.m. Farnworth, Saints' Meeting Room, 38a Ellsmere Street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, north of Faraon, (take Jule street car.) Elder J. M. Terry in charge, preaching at eleven a.m. and 7:30 p.m.; social meeting six p.m.; Sunday school 9:30 a.m., D. J. Krahl superintendent. North mission, 11th and Douglas; Sunday school, three p.m.; preaching Tuesday nights. South Park mission; Sunday school 2:30 p.m., G. W. Best, superintendent; preaching on Friday nights. Florence Addition mission; Sunday school ten a.m., Sr. Slummer, superintendent; preaching on Thursday nights. Aspey mission, Third and Doniphan Ave.; preaching every Sunday at 2:30 p.m.

St. Louis, Missouri, No. 2518 Elliott avenue between Benton and Montgomery streets.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church, Meetings every Sunday at 11 a.m. and 7:30 p.m.

Netawaka, Kansas, Saints' Chapel, Church street. Preaching services Sundays 11 a.m. and 7:30 p.m. Social services 2 p.m. Sundays and 7 p.m. Wednesdays.

Los Angeles, California, Knights of Pythias Hall, No. 118½ South Spring street.

San Bernardino, California, corner Fifth and F streets.

THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 42.

Lamoni, Iowa, July 10, 1895.

No. 28.

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IS THE CHURCH OF ENGLAND DRIVING TO DESTRUCTION?

How often during the past thirty or forty years must it have appeared to casual lookers on as though an un-directed fate was driving the Church of England to its destruction! This exclamation is uttered by *The Methodist Recorder*, which says that it can distinctly remember the time when it was quite the exception to find a Methodist who actively favored the disestablishment of the church; when there was in the Methodist Electorate an earnest and intelligent determination "to resist a policy which, according to the views then prevailing, involved the weakening, if not the downfall, of the greatest existing bulwark protecting the country against Romanism;" but that it is not so now. This paper states that even among the very large section of Methodists who stoutly sympathize with Unionism, and will always vote with the Conservative party against the dismemberment of the Empire, or against that which they regard as dangerously Socialistic, there are very many who will vote for the disestablishment of the English Church, and very few who will actively resist it. The reasons given for this are,

"In the first place because the Church of England has ceased to be a reliable bulwark of Protestant faith and liberties. Its largest and most aggressive section is deliberately playing into the hands of that ancient enemy whose shadow across the

page of English history has been a blighting curse. And in the second place the pretty tyrannies and annoyances to which we have referred have stored up in thousands of Methodist hearts, especially in rural England, wrath against the day of wrath."

The petty tyrannies and annoyances alluded to are further exemplified, and it is remarked that they might not have irritated so deeply if they had been directed exclusively against the strongest and wealthiest and least dependent of the non-conformists, but when, "in ninety-nine cases out of a hundred, they have been concentrated with pitiless pertinacity upon the widow and the farm laborer, the small shopkeeper, and other apparently helpless folk in remote villages and small towns where charity might be used as a weapon of spite and tyranny, then little wonder if in process of time it has become an evil, the pressure of which cannot be endured." Some illustrations of "petty tyrannies and annoyances" are here appended.

"A lady in Wales died. Her relatives wished that she might be buried in her husband's grave. The Vicar wrote,

"No grave can be opened in the churchyard for the burial of Elizabeth H—, who is not a parishioner, and has no claim under the 1880 Act, except the permission of the Vicar is asked for in writing. He will then grant as a favor what is now demanded by non-parishioners as a right, and the payment in this case will be twenty shillings. A clergyman will read the church service for the burial of the dead. No other service will be allowed.'

"Another case occurred only a few weeks ago, and was reported to us. We wished to protest on behalf of the friend, but on inquiry Rev. J. E. Clapham, Secretary of the Committee of Privileges, informed us that the clergyman was well within his rights, and that this was one of the points which the bill on being promoted by the Committee of Privileges and by the other non-conformist bodies was intended to cover. We will give the

story as it was told by Mr. Perks in the House of Commons.

"A Wesleyan lady died a few months ago in the village of Caldecote, Monmouthshire. Her son desired to bury his mother in the grave in which her husband had been laid many years ago. The Vicar inquired who was to conduct the service. The son replied, "The Wesleyan minister;" and the clergyman answered, "Well! if that is your intention I cannot allow your mother to be buried in your father's grave." The son declined to bury his mother in the Caldecote churchyard, and her body was interred in the Chepstow cemetery some miles away.'

"Another curious story was told of a Devonshire vicar who refused to conduct a burial service if the undertaker, who chanced to be a Wesleyan, entered the church. When the friends gave notice that they would have the service conducted by their own minister under the Act of 1880, the vicar retaliated by refusing to allow the burial in the grave selected, and the dissenter was consigned to a part of the graveyard called the 'Strangers, Hill.'

All kinds of petty annoyances are indulged in by a certain section of the clergy. The church bells are refused, biers withheld, the services of the sexton denied. Non-conformists are told that their hymns cannot be sung at the grave, funeral processions are directed into the churchyard by some back way, or the graves allotted are in a remote and ineligible corner.

"A few years ago the child of a laborer died in the village of Kiln-down. The parents were Wesleyans. Notice was given that the funeral would be conducted by the minister of the neighboring town. On the appointed day the minister walked over to the village, some eight or nine miles. The funeral procession started from the cottage. At the churchyard gate they were met by the curate, who objected to the funeral taking place, as proper notice had not been given. The laborer and his wife returned to the cottage with the little coffin, and a new notice was prepared for a

funeral on the following Monday. Forty-eight hours' notice had again to be given, and Sunday did not count. The vicar arrived home on Saturday night, and informed the father that the second notice was wrong, and the funeral could not take place on the Monday. It was only on the threat of legal proceedings that the laborer and his wife were permitted to bury their child in peace."—*Sel.*

UNMERITED EULOGIES OF THE DEAD.

"PROBABLY more nonsense is written concerning deceased persons than upon any other subject. We read accounts of the 'most useful,' 'distinguished,' 'honored,' and 'beloved' citizens, whom we know to have been financially dishonest, unkind to their families, or intemperate; and yet the papers speak of them as models.

"But the most striking illustration recently appearing is this:—

"She was of a nervous temperament and was easily moved to anger, but she was also of a forgiving spirit, and frequently retracted a hasty remark.'

"Speak nothing but good of the dead' is a safe maxim, but it does not require the attributing to them of qualities that the whole community knows he or she did not possess. One of our ministers—who was afterwards expelled for immorality—preaching at the funeral of a man of the most disreputable character, a common drunkard, a miser, and profane, delivered his usual closing exhortation and called upon us 'so to live as to be prepared to meet the old gentleman in another world'—something that every one in the house, including his own family, hoped to avoid."—*The Christian Advocate, New York.*

SCIENCE BREVITIES.

A QUARREL AMONG SAVANTS.—We have more than once had occasion to remark on the fact that inventions and discoveries are usually made gradually, and while more than one man is striving to bring them to a head, so that the result is a struggle for priority, divers claims of infringement and injustice are brought forward. A notable instance of this sort of thing has recently been going on in England between Professor Dewar, the English chemist, and Professor Olozewski, of Cracow, Poland, regard-

ing the part taken by each in the liquefaction of certain gases. As our readers know, Professor Dewar was certainly the one to make known the facts to the English-speaking public, which he did in his lectures in the Royal Institution. He claims, also, that he properly credited such of his experiments as required it to Professor Olozewski, and that he acknowledged the priority of much of his rival's work. The Polish scientist, however, thinks that this claim has not been justified, and that the Englishman so worded his descriptions of his experiments as to make his hearers believe that he and he only had performed them. It is not our place to express an opinion as to the merits of the quarrel, but it certainly is an unfortunate thing for science that these periodical outbursts should give its opponents reason for asserting that scientific work is generally done for money or notoriety—not simply to establish truth.—*Sel.*

NOISES THAT HELP DEAFNESS.

"I have noticed that deafness is on the increase," said a physician. "It is a deafness of a peculiar sort, too. For instance, I know a number of people who are very deaf when addressed in a quiet place, and yet if surrounded by various loud noises they can hear without any trouble. Engineers tell me when off their engines it is impossible for them to hear ordinary conversation, but as soon as they get back on their engines they can hear the lightest sounds. This strikes me as being strange, yet it is a fact. The telephone has been recommended by certain medical authorities as a cure for deafness of some sort, the causes of which are quite ordinary. When there is a hardening process of the membranes of the ear the gurgitating noise of the telephone when put to the ear stimulates and promotes circulation so that it is beneficial."—*Louisville Journal.*

RELIGIOUS BREVITIES.

Christ's call to men to-day is not a call to preach big sermons, or to do things great in the eyes of the world, but it is a call to self-sacrifices for the salvation of others—a call to the Christlike work of going about doing good and proclaiming the glad tidings of salvation to a lost world.—*Religious Telescope.*

By the simple preaching of the gospel, the apostles and early Christians "turned the world upside down," revolutionized society. The same result may yet be accomplished by the same means under the powerful agency of the Holy Spirit.—*United Presbyterian.*

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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No. 28.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, JULY 10, 1895.

A NEW FAITH.

REV. CHARLES W. SAVIDGE, of Omaha, Nebraska, with whom Elder T. W. Williams, of Council Bluffs, held discussion last winter, has lately discovered a new phase of religion in Omaha, of which Rev. John Morrow of Pittsburg, Pennsylvania, is the teacher.

The chief distinguishing feature of this faith is that the devotees shall worship in a naked state, men and women, girls and boys, together. The *World-Herald*, of Omaha, for May 31 contains a two column article, including Rev. Savidge's written statement. This statement which we give below is preceded by editorial comment as follows:—

A most startling story was that related yesterday by Rev. Charles Savidge—one entirely original in its essential features, although in some measure resembling the narratives of old Mormon rites, while touching in a way upon the "heaven" of Schweinfurth, the apostle of free love, free babies, and general cussedness.

This is nothing more nor less than the establishment in Omaha of a church the prime feature of which is worship in the state of nudity. The communicants worship the Lord without a stitch of clothes upon their bodies, and this applies to women as well as men, to girls and children as well to boys and youths.

Rev. Savidge's statement:—

The story as related by Rev. Savidge is almost beyond belief, but it is fully borne out by investigation, and indeed the worshipers at this strange shrine are by no means reluctant to acknowledge their connection with the church. Mr. Savidge came to the *World-Herald* office to-day, and so that there might be no doubt whatever as to any feature of his narrative, he wrote it himself in the form of a letter. That letter here appears:—

MR. SAVIDGE'S STATEMENT.

"A matter has come to my attention which I think ought to be made public. I refer to the teaching of Rev. John Morrow in this city. Many will ask, who is John Morrow? He is a resident of Pittsburg, Pennsylvania. He has lived there for many years. He be-

longed, I think, formerly to the Presbyterian Church. He founded a bible school in that city and conducted it for many years. He is the editor of a well-known paper called the *Faith of God*. I first met him in the summer of 1889 at Chicago. I heard him speak on the platform at that time with such men as Captain Kelso Carter, David Updegraff, the great Quaker preacher; A. B. Simpson, the world-renowned missionary and evangelist; Miss Carrie Judd, founder of the Faith home in Buffalo, and Miss Sissen of Bethshand, London.

"You may see at a glance that I was prepared to treat him as a Christian brother and minister, especially as I saw that he was a man of deep scholarship and a thorough acquaintance with the scriptures. He has been visiting in this city for the last three or four years, occasionally. I attended but one of his meetings; that was a bible reading. I was well pleased with it. There was nothing objectionable about it. When he came to this city two years ago I entertained him one evening in my home. I felt profited by his society. But lately I have noticed that some people, whose judgment I highly respected, treated him with great coldness, and on last Thursday, in company with Mrs. E. Watson, residing at 612 South Seventh Street, I was making some calls on the sick.

MRS. WATSON'S EXPERIENCE.

"Mrs. Watson is an elderly woman of uncommon intelligence and deep piety. She is one of the members and officers of my church. She did not go in to see Mr. Morrow with me, and when we had entered the buggy and drove away a few blocks I turned to her and said:—

"Sister, why don't you treat Mr. Morrow as a Christian brother?"

"She said, 'I do not consider him worthy of it.'

"I asked her to state the charge, and she replied that he taught that the work of sanctification in the human heart could be and ought to be carried on to such perfection that fear and shame and passion should be dead, and to prove this, the spirit indicated to him and to other men and women that they should appear in each other's presence in a nude state. I said at once with a good deal of spirit that I did not believe that he ever taught such abominable doctrine. She replied that she thought there was no mistake about it.

MORROW ACKNOWLEDGES IT.

"I turned my horse around and drove as rapidly back to his place as I could and stated the charge before him. He said he taught that doctrine. I asked him if he practiced it. He said he had. I asked him what authority he had. He said he found it all through the bible. He referred especially to John 13:4.

"I told him that that referred to Jesus

laying off his outer garment, but it did not refer to or mean that Jesus was naked. He thought differently.

"I asked him what good could come from the teaching of such doctrine. He said it would prove that shame and fear and passion were dead, and there were probably other benefits that God alone knew. He didn't.

"I told him I hoped that he was honest, but I was sure he was a deluded man, and that I should oppose him with all the power I had.

SOME OF THE DUPES.

"I later stated to a lady who attended his meetings what question I had asked him and his reply. She appeared not to be surprised. She said she had believed the doctrine and had practiced it. To my certain knowledge others have practiced it.

"Mr. Morrow went away from this city on Monday night last. He may return at any time. He has a number of correspondents in this city. Two of our Omaha girls have been in his bible school in Pittsburg. One young woman, I am very certain through his teachings has come to her moral ruin. I believe that he ought to be opposed in such teaching and practice and that as a city we should fear him as much as if he came to burn our houses and murder our people.

"Moral ruin is the worst kind of ruin. He is as much worse than the Ninth Street people as you can think, because they practice their debaucheries in the name of the devil and know they are on the road to hell, while he does these things in the holy name of Christ. The great papers of Pittsburg have shown him up time after time, but he seems not to care. I think we should try to save him and pray that the light of reason and the spirit of God will show him the truth. But our first duty is to protect society and perhaps our second to reform the criminal. I have given these words to the paper because I felt it my duty as a Christian, who ought always to be a promoter and protector of public morals."

We join Rev. Savidge in the statement that "moral ruin is the worst kind of ruin," and congratulate him on the quick stand he has taken against the system of mental debauchery, if it be nothing worse, that the Rev. Morrow has been leading disciples into:

We are not aware, however, of any foundation for the editor's comment that it resembles "the narratives of old Mormon rites;" as no rites are found provided for in "old Mormon" doctrine, history, or teaching; nor was anything of a similar sort ever heard of among any class of believers in Mormonism, that we are informed

of, except a few who after the death of Joseph and Hyrum Smith, gathered in the Cumberland Valley, below Pittsburg, and which had only a brief existence indeed.

The statement of Rev. Savidge was confirmed by Mrs. E. Watson, Mrs. May Laird, who had both heard Rev. Morrow state his view that such worship was conducive to sanctification of spirit. Mrs. Nels A. Christensen and Mrs. Thomas Grocox, both believers in Rev. Morrow's theory and devotees, had both been present at meetings when worship in nude condition had occurred. Morrow seems to have been the only man who had been present, however.

Rev. Savidge has done well to expose this reverend deceiver. Such teaching can only result in moral mischief and social ruin. It is stated that the husbands of Mrs. Christensen and Grocox, while themselves not holding to the faith, permitted their wives to hold and practice it, which seems incredible, indeed.

A UNITED BRETHREN MIRACLE.

SOME time ago we published an account of "a Baptist miracle" and, later on, another, of "a Campbellite miracle"—each attested by a well-known minister of his church. We now publish a United Brethren miracle, taking the clipping from the *Kansas City Star* of June 19, 1895, the account appearing originally in the *Chicago Inter Ocean*.

It is well known that disbelief in the manifestations of miraculous power in the present age is one of the cardinal negative points of the faith of the churches named; and, that the preaching of the elders, that God in the manifestations of his power as in other respects is "the same yesterday, to-day, and forever," has ever brought out opposition from those churches. It is a question whether, even now, those who affirm the restoration of the blind preacher's sight would accept the faith which includes the restoration of spiritual gifts and powers. It is not strange, however, to note actual spiritual experiences that condemn the false positions of the popular churches; for whether the account which follows be true or not, it is doubtless true that the prayer of faith often is answered even where indi-

viduals break through the lines of modern theology and "have faith in God" sufficiently to "ask and" "receive."

Modern theology has been so modified by the preaching of the latter-day philosophy that we shall not be surprised to see almost any kind of change of front. The old forms of faith have become so lifeless and inert in some respects that greater changes in belief than those already made are not unlikely. Indeed, it is a question if such vital errors as those proclaimed from popular pulpits can much longer survive the searching spirit of criticism peculiar to and increasing in the present age, and the natural tendency to exercise faith in God.

It is well indeed that with its tendency to destroy the errors of modern theology the truth is also reconstructive. While truth assails error aggressively, it also provides a remedy against doubt and loss of faith by presenting and affirming the true foundation.

No reform movements can equal in force and power the destructive and constructive power of the gospel. It is a ponderous, steadily progressing advance movement, with such energy within it as to destroy all that is false and wrong, and supplants such with the sure and abiding things of truth. Nothing can resist it, nothing can prevail against it. Its enemies are obliged to confess its correctness and will or must finally acknowledge its supremacy.

THE BLIND PREACHER'S SIGHT.

The members of the United Brethren Church of East Metropolis, Illinois, firmly believe that they have witnessed the direct manifestation of divine power in the sudden recovery of sight by their "blind boy preacher" Sunday night, and they have for two days since devoted themselves almost wholly to thanksgiving and singing hallelujahs.

Joseph Benton was born in this country twenty years ago. Nine days after birth his eyes became inflamed, and when the fever had left them three months later the sight was entirely gone. His parents were poor, and, although a local oculist did what he could to restore the sight, the case was pronounced incurable. No treatment had been given for the last twelve years.

The child's wonderful memory enabled him to retain all that was read to him. He joined the Methodist Church (South) at the age of eight and began preaching at the age of seventeen. Last November he attached himself to the United Brethren denomination. He has preached throughout this end

of the State, Eastern Missouri, Western Tennessee, and Southwestern Kentucky with phenomenal success, having had no less than three hundred converts since last August.

Sunday night the blind preacher stood upon the steps of a vacant storehouse, addressing a congregation in the street. His face was turned toward heaven. He told his hearers that they could look up and see the beautiful moon and twinkling stars, while he was groping in darkness, but that he prayed always that sight be given him.

As the preacher finished that sentence he stopped, passed his hands across his forehead and, pointing to the moon, asked what that great something was. He was told it was the moon. Other strange things fell upon his vision, and with great shouts of hallelujahs he declared that his prayers had been answered; that he could see.

The congregation took up the cry and such rejoicing was never known here before.

The Rev. Mr. Benton walked home without assistance and there was no sleeping for him that night. His sight has steadily grown stronger, and his joy has no bounds. He says that he will have to learn as a babe the names of all the strange objects he sees. One of the greatest sensations he experienced was the sight of himself reflected from the mirror. Mr. Benton is positive that the gift of sight is a direct answer to his prayers. To-day he attended a quarterly meeting in an adjoining county.

THE following from the *Morrison, Wales, daily Leader* is quite a good notice of our people and their work:—

MORRISTON.

A correspondent writes: On Sunday the reunion of the eastern and western districts (South Wales) of the Reorganized Church of Christ of Latter Day Saints took place at Hope Chapel, Morriston. This denomination, which has flourished in Wales at irregular intervals since its organization by Joseph Smith in 1830, is again making a special effort to remove the prejudice which exists against the church, owing to false doctrines having been introduced by a section led by Brigham Young, who deviated from the original tenets of the church. There were present among others: Elders James Caffall, United States; J. R. Gibbs, Morriston; David Lewis, Dewi Chwefrer, Llansamlet; Alma N. Bishop, Brynmawr; Thomas Griffiths, Lydney, Gloucestershire; Rees Jenkins, Pembroke; T. Lewis, Aberdare; Thomas Gould, Cardiff, John Edwards, Adolphus Edwards, and D. Williams, Llanelly. There were also present a large number of members from Nantyglo, Neath, Llanelly, and other places. Services commenced at nine a. m., when a testimony meeting was held. At 10:30 there was a well-attended, preaching service at which the president, Elder James Caffall, and Elder David Lewis preached impressive sermons. At the evening service Elder J. R. Gibbs (Morriston), preaching on the subject of God holding intercourse with his people, said that it was part of the divine programme, and instanced it throughout all ages by the divine communications to Adam, Moses,

Noah, and others of the patriarchs. If then, argued the speaker, why not now? God was unchangeable, and had shown this to his people when they had lived according to the doctrines taught by Christ, by granting all the gifts he had promised. Their church embraced all these doctrines, viz.: Faith, repentance, baptism, the laying on of hands. They also believed in a resurrection, and in an eternal judgment. Elder Caffall also preached a very able discourse. The conference commenced at eight o'clock on Monday morning.

EXTRACTS FROM LETTERS.

THIS item, of possible interest to those seeking locations, is sent us by Bro. C. J. Spurlock:—

Should you see proper to insert this in your columns perhaps some may be benefited by it. I have just returned from Butler county, Missouri. This county contains much fine timber and good soil. Much of the land is yet in the woods and can be bought very cheap, so I am told. There are only about five Saints in the county and they would like if others would locate among them. Should the Saints desire further information relative to land located in that part of the State, they may address Mr. William H. Harrison, or Bro. James F. Taylor, of Poplar Bluff, Missouri. Though Mr. Harrison does not belong to the church, he is a business man and a gentleman.

Bro. M. T. Short, Peoria, June 27:—

We have our tent more commodiously located than either of the two previous places. We baptized an aged Dr. John F. Wellman, yesterday, as our first fruits. He had never belonged to any church, and had almost entirely quit attending meetings about a quarter of a century ago; but he is well pleased and in deep earnest, I assure you. Bro. Keck is my fellow servant and colaborer but he is more or less ailing. The Saints here, though few and poor, are willing and united in the main.

Bro. J. H. Lee, Independence, Missouri, June 28:—

You have visited me for more than twenty years, and I have always found you an advocate of righteousness. I hope you may be always on time and in the right place, with your words of cheer and comfort; and in order that you do this, it is necessary that I do my part. I saw something about the colored label lately. I looked and found that it meant me. You did not call my name, but I know that it meant me because I had not done my duty. I hope to be forgiven this time, as I expect that sometime in the near future the time on the label will be changed; then I will know that it means some one else.

Bro. Levi Phelps, Grand Rapids, Michigan, June 27:—

I had the pleasure of baptizing two more here last Sunday and we truly had a time long to be remembered; for a great portion of the Spirit was felt during the confirmation meeting. The outsiders wept, for they

felt the hallowed influence that was present. Our hall is on No. 692 South Division Street, near Eleventh Avenue. Sunday preaching services at three and 7:30 p. m.

Bro. J. W. Waldsmith, Nebraska City, Nebraska, July 2:—

Our conference held with the Palmyra branch, June 16 and 17, was a good one. The preaching by Elders C. H. Porter, J. F. Mintun, and M. H. Forscutt was good. A splendid, good, kind feeling prevailed throughout. It is to be hoped that effective work will be done this fall and winter. Uncle Mark's health is not very good, but I hope that after the cool weather comes he will feel better.

Bro. W. R. Pickering, Springfield, Missouri, July 3:—

You will note by clipping from this issue of the Springfield *Democrat* that we are still holding forth in our new tent. Bro. Henry Sparling and W. C. Cather are conducting the meetings. We have an average attendance of about eighty. We have good interest and think good will be accomplished. This city has had but little preaching, so it is new to them. We advertise to answer from the stand all questions pertaining to the doctrine, hence this question to be answered to-night. We expect to keep the tent here several weeks yet.

The Latter Day Saints' tent meeting on Springfield Avenue, between Pacific and Locust Streets, still continues with increasing interest. Preaching every evening at eight. All questions pertaining to the doctrine of Christ answered from the stand. The question to-night to be answered is: "You say you are not Mormons, then why do you believe in the Book of Mormon?" All invited. —*Democrat*.

Bro. R. Etzenhouser, Wellston, Ohio, July 2:—

Four more added by baptism here on the 1st with three on June 23 adds seven promising members. We had some splendid seasons of rejoicing in the truth.

Bro. T. W. Williams, Council Bluffs, Iowa, July 5:—

Have been holding tent meetings nearly every night; good results; three baptized recently, one more next Sunday. Brn. F. A. Smith, H. N. Hansen, Charles Derry, and G. H. Hilliard have given us a call. Bro. Hilliard and I go to Little Sioux to-morrow; I to deliver Fourth of July oration, he to preach. Bro. Hilliard is the right man in the right place. May God keep him as firm as he is now.

Bro. Roderick May, Independence, Missouri, July 2:—

The work in other parts of the district is in a prosperous condition. We are to raise a large gospel tent in Kansas City, Kansas, Saturday. We expect to have the use of the public park in the center of Armourdale; a first-class location.

Dr. Cyrus Edson says 99 per cent of human beings are unconscious for several hours before death comes.

In the year 1893 7,346 people were killed and 40,393 were injured more or less seriously on our railroads.

EDITORIAL ITEMS.

CARD from Bro. Blair en route to California, dated Grand Island, Nebraska, indicated that he would go to San Bernardino, via San Francisco. He would remain at the latter named place for a week, then go to Downey for the reunion on the 12th of July, reaching San Bernardino by the 25th.

Sr. M. J. Shaner, of Honcutt, Butte county, California, requests prayer for the recovery of her son and herself from long continued afflictions.

Bro. T. J. Lawn, of Sacramento, California, announces the death of Bro. J. R. Cook and refers feelingly to the loss to the work in California in the death of Bro. D. S. Mills and Bro. Cook.

Bro. Paul Ayres commends the labors of Bro. I. A. Morris at Clarkston, Illinois. Our people have built a church there and now enjoy it as a church home of their own, in the spirit of contentment and unity.

Bro. J. D. Erwin began labor in his new field—the Southeastern mission—in the early part of June, reaching Scranton, Mississippi, on the 4th. He has been busy preaching, and baptizing some. He attended quarterly conference at Theodore, Alabama, where he found good Saints and earnest workers. He hopes to see a good work done in the South.

Bro. Eli Hayer, of Head Grove, Iowa, reports a growing interest in the work upon the part of the people. He baptized three during the month of June.

Sr. Huldah Flinn, Amity, Missouri, is working in the interests of the Sunday school cause. As a result of her own and others' labors a school of sixty members is now in operation; a growing power for good among the people.

Letter from Bro. J. S. Roth dated Burlington, Iowa, July 1. He and Bro. J. R. Evans had just closed tent work there with four additions, all adults. They shipped the tent to Blandinsville, Illinois, the next point selected for field work.

Bro. J. J. Cornish was to meet Joseph Musser, a former adherent to the faith, in debate at Boyne City, Michigan, July 1. We learn there is considerable interest in the conflict. Judging from past experiences the efforts of Bro. Musser will probably result in much good in the defeat of the harm he seeks to do us and the

proper statement of the faith by the elders.

Pres. Joseph Smith delivered the Fourth of July oration at Decatur City, Bro. J. R. Lambert acted in a like capacity at Lamoni, Bro. T. W. Chatburn at Stewartville, Missouri, and Bro. T. W. Williams at Little Sioux, Iowa. With others to hear from, the showing would doubtless be in evidence of the acknowledged sound patriotism and ability of our representatives.

Bro. E. A. Erwin writes that the Manchester, Texas, branch is progressing. They have meetings, and Sunday school at stated hours; and he thinks doing well. They are going to have a big meeting beginning July 13, and invite all Northeastern Texas Saints to meet with them; promising plenty of apples, peaches, and the products of the earth to eat beside gospel preaching.

Bro. R. J. Anthony wrote from Idaho Falls, Idaho, July 2. He had just returned from a missionary tour to St. Anthony and other settlements on the Snake River, among Mormons and Gentiles; presenting the question of succession to the former and the principles of the gospel to both. Of the condition of the work in Utah and surrounding regions he says: "The work in this field is just as peculiar as the people, and I am just now strongly of the opinion that it requires a peculiar kind of an elder to make a success here. Now I don't think I am of the right makeup. Wouldn't it be a good idea to send some of the elders to this field that could get nearer to the people than I do? I will only speak for myself. Some think if we were just awful good to those people they would come by the score. One brother thinks the Lord has a large number at Salt Lake. It would be wonderfully refreshing to me to see the hosts marching Zionward. I am sure I would be pleased to see them coming out. I am of the opinion that it will be a good many moons before the church in Utah goes to pieces or before we see any great change in this people."

"Put your trust in that Spirit which leadeth to do good; yea, to do justly, to walk humbly, to judge righteously, and this is my Spirit." "Remember in all things the poor and the needy, the sick and the afflicted."—D. and C.

Mothers' Home Column.

EDITED BY FRANCES.

"ONLY A YEAR."

One year ago—what loves, what schemes,
Far into life!

What joyous hopes, with high resolves,
What generous strife!

One year—one year—one little year,
And so much gone!

And yet the even flow of life
Moves calmly on.

—Harriet Beecher Stowe.

THE article which appears below has been sent us for use in our columns, and we earnestly ask each mother into whose hands it falls to give it a careful reading, for we feel sure that if you will do this, its plain, homely truths will so impress you that if you have daughters of your own you will not only put it in their hands to read, but you will add to it the weight of your own solemn warning against these evils—evils many of which are becoming so common as scarcely to attract attention.

DON'T, GIRLS.

1. Don't flirt—don't even try. Flirts are flirted sooner or later. Flirts are never happy, for the false cannot be such. The evil-designed combine to destroy. Then, flirting is unwomanly, un-Christian, and undermining of all that is lovable and sweet in the young life. Don't flirt, girls.

2. Don't correspond with young men unless your mother consents, and not then without an understanding that she is to read all letters. It so frequently occurs that your big-hearted utterances are read by others than the one to whom they are addressed.

3. Don't answer anonymous letters, nor pay any attention to the many advertisements that appear in the newspapers asking for a correspondence, or that propose "good wages and requiring but little work." Be deaf here.

4. Don't hail the stranger by smile, gesture, or waving of the handkerchief. Please don't. Those who would ruin your young life accept such advances as evidence that you lack in those characteristics that make you proof against their evil designs. You should not so much as seek for an introduction to the stranger for the same reason. If you are deserving, you will be found, sought after, and duly wedded. Don't be forward, presuming, bold, brazen. For your life, don't.

5. Don't let young men fondle with you, pack you, as they accompany you, by taking your arm or holding your hand. Don't. "Hands off." It's no indication of esteem or preference. No! Just so sure as you suffer these familiarities, so sure will others be sought, then you stand about the pitfalls of moral death. If you are chided as being "prudish," "too particular,"—that others do not object to these "gentlemanly courtesies," don't be deceived by this craftiness. This is Adam's old apple and means death—a thousand deaths.

6. Don't lay that innocent head on any bosom save that of the home. Don't let sentimentality betray you into such perilous

trusting of your dear young self; almost questionable confidence, this. As Sampson lost his great strength thus trusting himself in the hands of Delilah, so will you. There can be no occasion for risking any such impropriety. None, girls.

7. Don't go into restaurants "these evenings" and sip with young men. Just wait for the luncheon under the paternal roof. The resort may be "respectable," "firstclass," and all this, yet the serpent of death may be concealed in this place of popular gathering.

8. Don't take these strolls out into the highways and byways of the town or city; nor take the buggy ride far into the country, and especially far into the night! Don't, unless the relative, brother, or the father be near you. What shadows gather about the midnight buggy ride! When there comes the stillness of the street, the business doors slam to, and the laborers are hieing away to their loved ones, in the home is the place of safety for the daughter. Don't forget this, girls. Many a one shudders at the very mention of the perils incident to such "night outings."

9. Don't accept at the hands of any young man, the glass of wine, or any intoxicant. He puts a low estimate on your character who asks you to sip with him. He means your moral death. He may protest otherwise, but he is false, false as the infernal impulse that prompts the proffer. Sip and you are helpless. Your womanly sensibilities are gone. It means this, and this only. Within sight of this writing sits one, hidden from public gaze, lost, lost, who when the flowers began to bloom the last spring, was as pure, happy as they. The glass of wine shadowed her young life forever. Girls, don't sip wine. Scorn the proffered draft of your would-be destroyer, and begone from his presence.

10. Don't accept gifts from young men unless you are betrothed to the giver. Not then, unless the day of your marriage is in sight. And hear the warning, for all that is sacred grant no privileges conditioned on the fulfilling of these marital vows. Don't.

11. Don't haste to quite your homes for clerkships, "office help." If you must give up your home in the town or country, be sure as to where you trust yourselves and especially where you lodge. Shun hotels and popular boarding houses. Tens of thousands curse the day when they quit home, for the "better place." Better know and have less, than peril all for the gains assured. Ponder this, girls.

12. Don't have a secret from your mothers. With the close of each day tell them all that has passed, keeping nothing back. Do your gallants object to your bringing the maternal eye on their words and acts? Do they? Then get out of such companionship, and promptly. Don't hesitate. It will be a parley with the assassin of character. You can have no promise of protection—absolutely none.

13. Don't live aimless lives—that of the gad, the visitor from place to place, the simple pleasure-seeker. Have some object, some end, that which will make you grander and some one else the better. Turn your

talent, time, and opportunity to the best account. Quit you like women.

14. Don't read trashy, sentimental literature, that which finds its characters and ideals in deceptions, shadowings of character, or that in any sense lacks in an exalting tone. Drink only of pure fountains. Girls, be guarded, do.

15. Don't neglect to have God as your refuge, your sure trust; commit yourselves wholly to him; with the opening of each day, ask his guidance; with the close, his blessings; and accept no other standard in morals as yours save that which is sanctioned and authorized by his word—the Bible.

16. Don't betray indifference to religion, nor deny your religious faith for any consideration. Weakness in these things betrays weakness of character, and will make you unstable, vascillating—the ready prey to those who would blight your womanhood. Girls, don't.—*Ex.*

BE PATIENT WITH THE LIVING.

Sweet friend, when thou and I are gone

Beyond earth's weary labor,
When small shall be our need of grace
From comrade or from neighbor;
Past all the strife, the toil, the care,
And done with all the sighing—
What tender truth shall we have gained,
Alas, by simply dying?

Then lips too chary of thy praise
Will tell our merits over,
And eyes too swift our faults to see
Shall no defect discover.

Then hands that would not lift a stone
When stones were thick to cumber
Our steep hill path will scatter flowers
Above our pillowed slumber.

Sweet friend, perchance both you and I,
Ere love is past forgiving,
Should take the earnest lesson home—
Be patient with the living!
To-day's repressed rebuke may save
Our blinding tears to-morrow;
Then, patience, e'en when keenest edge
May whet a nameless sorrow.

'Tis easy to be gentle when
Death's silence shames our clamor;
And easy to discern the best
Through memory's mystic glamour;
But wise it is for thee and me,
Ere love is past forgiving,
To take the tender lesson home—
Be patient with the living.—*Sel.*

CAN YOU?

There are still some hundreds of dollars owing us on *Autumn Leaves*. Perhaps your own unpaid subscription is part of it, and if you can, we earnestly ask that you will send it soon. We have waited without mentioning it or our need of it, because we feared yours might be even more urgent than ours, but now ask you that if possible you will remember us.

Address remittances to Bro. David Dancer,
Lamoni, Iowa. M. WALKER.

Milwaukee is a variation of Minnewaukee, meaning "rich and beautiful country."

Letter Department.

GUION, Texas, June 13.

Editors Herald:—I am alone in this field, so far as eldership is concerned. I have preached a number of times in the last few days, and to-day had the pleasure of leading two into the water, and have every reason to believe that they came out with a resolution to walk in newness of life. There are a few members at this place with Bro. Henry Alexander and the *Herald* to do their preaching. Bro. Alexander is a bright and shining light. He never loses an opportunity to tell the gospel story. Quite a number at this place believe the restored gospel. No elder except myself has ever visited this place, and the distance is so great that I only get here for a short time about once a year. Were it not for the sake of being at the local conference near San Antonio, on the 6th of next month, I would remain now for some time with the two that yielded obedience to-day. I have baptized five at this place. I hope any elder seeing this in publication will, if in his power, visit those people; I assure him he will find a warm-hearted and zealous people. They are some distance from the railroad, but if they will inform Bro. Henry Alexander he will meet them at Ballinger, on the G., C., and S. F.; or at Abilene on the Texas and Pacific. I go to Burnet, Llano, Gillespie, and Blanco counties, and on to San Antonio.

Yours for the truth,

L. L. WIGHT.

SINKING SPRINGS, Ohio, July 1.

Editors Herald:—Having done service in and about Middletown, Ohio, I came here employing two weeks in preaching, visiting from house to house, etc. On the 23d three young men were baptized, while a number of older ones, long since convinced, still stand back. What for?

The Sunday school is holding the gospel banner highest here. It is a source of true delight to the missionary to find local workers who not only pray but fast and pray for the success of gospel work. Such efforts never fail, while they may not bring all that short-sighted mortals expect.

Sr. Edith Wren, of Middletown, and Sisters Minnie and Allie Rhodes, of this place, deserve especial mention as Sunday school workers.

The pioneer work of Brn. Devore and Beatty still shines here. I was signally blessed on yesterday while making an all-around talk on "Examine yourselves whether ye be in the faith;" and as good examples are sometimes followed, insert one from an old-time Saint of these latter days.

WILLED TO MORMON CHURCH.

LYONS, N. Y., March 5.—By the will of Jesse Seelye, late of Savannah, Wayne county, one of the first converts of Joseph Smith to Mormonism, his farm of twenty-five acres in Savannah becomes the property of the Mormon Church after the death of his widow. The will is in the handwriting of the testator, who was eighty-seven years of age when it was drawn up. It reads as follows: "After the death of my wife, Mary

Ann Seelye, I give the same property to the Reorganized Church of Jesus Christ of Latter Day Saints, of which Joseph Smith, the son of the martyr Joseph Smith, is now prophet, seer, and revelator, to pass into the hands of the bishop of such church to be used by him in purchasing lands in the land of Zion or in the region round about the lands of Zion, for the inheritance of deserving poor saints of such church or in any way building up the cause of the Lord as he may see fit and just."—*Cincinnati Weekly Times, March 14, 1895.*

Some Illinois people are trying to redeem the past. Will Joseph and Hyrum Smith's case be reached? They labored for the freedom of all mankind.

LOVEJOY DAY CELEBRATED.

ALTON, Illinois, June 10.—Lovejoy day was duly celebrated yesterday afternoon by various clubs bearing his name. Lovejoy was the first martyr to the cause of freeing slaves, and was murdered here November 7, 1837. To commemorate this event yesterday's exercises were held. Addresses were made by several prominent speakers.—*Middletown, Ohio, Signal, June 10.*

In bonds,

R. ETZENHOUSER.

NEBRASKA CITY, Neb., June 22.

Editors Herald:—Last Monday witnessed the close of the best conference of the Southern Nebraska district that I ever had the pleasure of attending, and it was a pleasure indeed to be there. We had with us some as good workers as are in the church and the Spirit was there in a marked degree to assist them and give comfort to all. The word was dispensed by Elders Forscutt, Mintun, and Porter to the edification of all.

The Sunday school association met on Saturday. The officers were ably assisted by two of the best Sunday school workers we have; Brn. Mintun and Forscutt, and we feel that the association has received an impetus that will push it along and do a great deal of good. We feel that with the able corps of elders we have this year that the work will progress rapidly, both in the Sunday school and in the church. May God's Spirit ever be with us.

Your brother and collaborer,

J. L. DIFENDORF.

MINERAL, Ohio, June 24.

Editors Herald:—Since the conference at Independence Bro. J. L. Goodrich and I have been laboring in Vinton and Ross counties, effecting openings in new places. Although this is a busy time among the farmers, yet while we were together we succeeded in making five new openings. We still have the prejudices of the churches to contend with, which requires much patient and persistent labor to remove; and though we could not continue long in one place on account of short nights and busy time of the year, yet we think the way is paved for future work, as we have made us friends for the cause in every place we have gone. In Ross county we were permitted to occupy three different churches, from one of which we were shut out.

I am holding forth at this place at present. I began on Thursday night in the M. E. church, but since then have had to occupy the town house hard by the church. Have held four meetings up to the present time. Will continue as long as interest will warrant. Am now having good attendance and attention.

I am staying with Mr. P. B. Wilson, a distant relative of mine, and where I have been kindly treated since my coming here. I expect to continue in this (Athens) county for some weeks yet. From here I expect to go to Marshfield where Sr. Ruby, of West Virginia, has relatives. From there will likely go to the vicinity of Athens and Millfield.

The reunion of the Ohio district convenes at Limerick, Jackson county, August 29. Everyone is expecting to see Bro. Joseph there. A good time is anticipated. I am encouraged in the work.

Yours in the gospel,

H. E. MOLER.

JONESPORT, Maine, June 28.

Editors Herald:—The glad tidings of Zion's progress elsewhere cause us to "rejoice with them that do rejoice." The quickening extends to the Pine Tree State.

On the 5th ult., at Mountainville, I was permitted to baptize two, who bid fair to become excellent helpers in the branch there. Saints at Green's Landing have erected their beautiful church edifice. It occupies a commanding site west of music hall, and is a credit to the town and the church. Dimensions: main auditory 35x40; vestry 15x28, connected by folding doors. It is all finished outside.

The conference at Little Deer Isle was largely attended by Saints and friends. The smiling faces of Brn. S. O. Foss and J. N. Ames from the Eastern district lent cheer to our gathering, and their talents contributed to its success. The following week we journeyed to Jonesport. Was informed that a friend who was born blind desired to put on Christ; so Friday, Brother Joel Wilson piloted me among the islands through the fog to his home. As we gathered by the shore the sun appeared in its glory, driving back the dark vapor clouds, and the Holy Spirit's presence brought light to our souls. While our brother may never see the beauties of this earth, we know that he can see and appreciate the beautiful gospel of Christ.

Saturday morning found us at Indian River where the new district tent was pitched. Saints from far and near were gathering to worship the Lord and attend conference. If the crowds who attended the services are a criterion, then tent work will be a success with us. Many said: "Nothing like it has been in this place since the days of G. J. Adams." The celebrated village choir thrilled our souls with the beautiful songs of Zion, materially adding to the success of the meetings. Sunday morning social service was a time of spiritual rejoicing, after which we dedicated the tent to the Lord's work. The service was in charge of S. O. Foss, sermon by the writer, dedicatory prayer by J. C. Foss. On the 18th inst. one was baptized in the clear

waters of the river. On the 23d at Jonesport, another entered through the door into the kingdom. As we came from the water he testified: "It is the way you people have lived. Your good works and kindness to me in my affliction led me to believe the gospel." O, that all would live so it might be said of them, Your life has reflected the characteristics of the Christ! How much easier the work of the ministry would be in many places.

That afternoon our service was to be on Beal's Island, at the schoolhouse. The Advents claimed prior appointment. They would not worship with us or let us worship with them; neither were they willing that we should remain in their service. "Alas, for the rarity of Christian charity" on Beal's Island. We withdrew to the home of Sr. Sarah Beal. A large audience greeted us, who patiently listened to the gospel story. Several are to be baptized there next Sunday. On Tuesday last, at South Addison, I led another into the kingdom. The good work moves all along this line. Brethren are active, Saints united, and the Lord blessing. Why shouldn't the work move? Those conditions will always bring good results.

I expect to occupy the tent with our congenial brother, H. J. Davison, as yokefellow till reunion time.

The Maine reunion will be held at Green's Landing, September 7-16. To those who enjoy the picturesque in nature or life on the ocean wave, let me suggest, the attractions of the Maine coast are proverbial; its sea breezes will bring color to your cheeks, drive away dyspepsia, and revivify your enfeebled energies. Come and angle for the cod and halibut, dig the succulent clam, boil the lobster. Come and rejoice with us in the gospel, receive the heavenly food that will satisfy the soul; and assist in bringing others to the knowledge of this latter-day work.

Hopefully,

U. W. GREENE.

JUNIATA, Mich., June 28.

Editors Herald:—I see a notice in the *Herald* that the Eastern Michigan district Sunday school association had severed its connection with the Northern Michigan district, which is a mistake. I have a letter from Bro. Blakeslee. He said that the schools now in the Eastern district which belonged to the Northern district association are properly members of the Northern district association and would be until they applied to the Northern district Sunday school association and secured release, which we have not done and will not do so until a proper time. As I understand it, if we were to apply now it would have to come before the next convention. More than that, the notice states they severed their connection on the 10th of June. It was June 14 when the delegates from the different schools—the Eastern as well as the Northern—met in Bay City to do the business of the Northern district association. It seems strange that we had severed our connection four days before and neither the schools nor the officers of the Northern district association knew anything of the mat-

ter. We belong to the Northern district association and intend to until such time as we can divide in a proper way and the different schools be allowed a voice in the matter. As none of the schools were notified of the fact that anyone had any intention of organizing an Eastern district association, I did not not know before that a school had the right to choose officers for the association and then invite the other schools to unite with them.

Yours in bonds,
MRS. LEVI PHELPS,
Secretary of the Juniata S. S.

OAKLAND, Cal., June 26.

Editors Herald:—As I have been placed in charge over Northern California and the State of Nevada, I take this means of informing my brethren and sisters and friends that I have no one but the branch officers to help me in my mission. I have calls from several parts of my mission, but it is impossible for me to fill them all; it would keep me traveling all the time to visit all the towns in my field and it would be unwise to do so. I will do the very best I can to carry on my Master's work, ever praying for the divine guidance of the Holy Spirit.

I thank God that he has blessed my labors. I have baptized twenty-three since my report to the Spring Conference. I ask an interest in the prayers of the Saints that my lungs may be made strong. I am improving; I have been preaching all I was able to. It is very little rest I have had since March 1. My permanent address will be, No. 426 J Street, Sacramento, California.

Mrs. Mollie R. Haight and daughter, Mrs. Mary E. Musser, were baptized by Elder Thomas Daley at Oakland, June 26. If there are any members of the church in Lincoln, Nebraska, they will confer a favor on Sr. Mollie R. Haight by calling on her mother who resides at that place—Mary A. Pace, No. 1,743 R Street.

Yours in bonds,

THOMAS DALEY.

NAUVOO, Ill., July 1.

Editors Herald:—Having been appointed as one of the committee on location of reunion of the Des Moines and Nauvoo districts, and not having learned anything definite from any of the other members of the committee, would say through the *Herald* that the citizens of Nauvoo did not see fit to invite the Saints to hold their reunion at the above-named city. One meeting was held, a committee appointed to see if the Smith Grove could be had, the terms, and report at a subsequent meeting. The time came, but only two or three besides the city mayor were present; and nothing being done, the matter fell through.

There is a place about six miles above Nauvoo which I think can be had for the camping ground. Good water is near, and abundance of it for drinking and cooking; plenty of water in the river for teams; fuel as handy as any place I know of. Excursions and picnic parties often frequent the place through the summer season. A place for the tabernacle can be had, I think; also good camping ground. The grounds are about nine miles

from Montrose, and four or five from Fort Madison. A steamer would run daily in connection with trains. Near by are what are known as the "Mormon springs," from which water for use of campers can be had.

Some may think it a little out of the way, but it can be reached by the river road and river. I think that arrangements for furnishing straw without cost can be made with farmers, and also to furnish milk at reasonable rates. I think too that needed groceries will be furnished on the grounds at regular rates. Should like to hear from other members of the committee if they think favorably or otherwise of the above. I will make further investigation and will write again if need be. Yours for the reunion,

D. D. BABCOCK.

SPRINGFIELD, Mo., June 24.

Editors Herald:—I am now at the above-named place, where I told you I was coming some time ago, to work with Bro. Sparling in a tent. The tent work is moving in a nice, smooth way. On Tuesday evening, the 18th, Bro. Sparling preached the first sermon. We have preached eight times with increasing interest. This is a town of about thirty-five thousand people, with about forty churches; some of them rather fine, as the town affords a considerable wealth from the world's standpoint.

I am informed that the ministry of the city get salaries ranging from fifteen to twenty-five hundred dollars per year, so you see we have got something to meet here with our little cotton tabernacle, size 20 x 40, which seats one hundred and twenty-five people. Yesterday at three o'clock we dedicated it to the service of God.

I am pleased with the outlook for the work here. I believe the power of Israel's God will open the way for our seemingly insignificant craft, and push it forward to a mighty work and replace truth for error in the hearts of honest people in the city of Springfield.

It is through the kind benevolence of our Bro. and Sr. Pickering of this place that we are here with the tent for they have bought it on their own responsibility, and now afford us a nice home, and are willing to do all they can to assist in pushing the work. Bro. Pickering is a thorough business man, and goes about the gospel work in a humble, systematic manner. I find Bro. Sparling an interesting companion, and quite able to help me in the work, in many ways.

I am doing my best to be humble that God may stand by me in this great work. There is no sacrifice too great for me to make for the work. When I came the folks seemed considerably surprised, for I had only been preaching a little over a year, and my dress was so poor that I really did not look much like a preacher. I am learning that it is God and not man that must be feared and worshiped. In my preaching here I have been blessed with good liberty, so far. I know that without God's help I am a failure in this gospel work.

In our tent we have a question box. A question was given us, "Are the ten commandments in force since the resurrection of

Christ?" This was answered last night by Bro. Sparling in an able way, for he was blessed with good liberty. The tent was crowded; several Adventists were present and splendid attention given. He showed that the "old law" was not perfect (Heb 7: 18, 19; 8: 8); that much was added by Moses and not God (Matt. 19: 8; and Jer. 7. 21, 22; Isa. 1: 13); that there was to be a new commandment (John 13: 34); and a higher law (Matt. 5: 21). Much interest was manifest and we expect good results.

Yours in bonds,

W. C. CATHER.

MARATHON, Iowa, June 27.

Editors Herald:—It comes to mind that fifty-one years ago to-day the relentless hand of blind mobocracy was laid upon the prophet and patriarch of the church in the startling deed of assassination. Urged by a misdirected zeal emanating from a perverted judgment the act was perpetrated

"In the land of the free
And the home of the brave."

But that system of religion known to New Testament history as "the kingdom of God," "the doctrine of Christ," still lives, and though hindered for a time by circumstances adverse to its advancement, it has rallied and is marching onward as never before.

We are yet in Marathon, this being the third week; audiences quite good, attention excellent; liberty in speaking splendid. The two past evenings Bro. Whiting talked to the friends, as en route southward. His sermons sparkled with good thought and we felt that he was under the magic spell of "Mormonism" as found in the New Testament, the Holy Spirit bearing witness that the gospel is all right. It rings with the sentiment of "Jesus Christ *the same* yesterday, to-day, and forever."

One, Elder Dempsey A. Hunter, of Bro. Campbell's "restored" order, located at Laurens, seven miles east of here, has been talking to friends at the Scibert schoolhouse four miles west of Pocahontas Center for a few times. His presence was desirable there, as Bro. C. J. Hunt had been sowing the old-fashioned Palestine wheat seed, and some good soul feared it might germinate. A debate seems to be on the tapis, and on the evening of the 18th inst., it was thought that perhaps the writer had better be present to hear Bro. Hunter; so we drove twenty-three miles across the country to Bro. O. E. Coiner's, to listen for the sound of battle should any cannonading occur. Folks were singing when we entered, all unknown. The sermon was preached, then song, then Elder H. said: "Well, guess you've come out to hear about the debate; well, we're going to have one; yes, we're going to have a debate. The Latter Day Saint folks want to affirm Joe Smith as a prophet and the Book of Mormon as of divine origin; but I wouldn't affirm any such thing; but they want to. I will not consent to discuss the proposition involving the Christian Church. If they settle the question of their church being right, of course that will dispense with ours. The Latter Day Saint folks are nice people; I've heard several of their ministers from Kelley

[E. L.] down; Mr. Blair, Mr. Forscutt, etc., all nice men. But bless you, they claim so much; why it seems to me that all this expense and trouble of debate could be saved if one of their men would come here and work a miracle; that would settle the whole matter! For one, I will help hold him if some other gentleman will put the strychnine down him. Ha, ha! I know all about Mormonism; am brimful and running over; yes, I know about it; but we're going to have a debate!"

As the amen of dismissal was said we called out, "A moment friends: All willing, I will preach here to-morrow evening at about eight o'clock. I am an elder of the Reorganized Church of Latter Day Saints; my name is—and my home is in Harrison county, Iowa." This was like an electric shock. The next evening the house was packed, and God blessed us abundantly, and at the close of the service the talk was not scarce.

On Tuesday evening, the 25th inst., the same man was to speak against our faith at Mud Lake schoolhouse north of here about eight miles. A friend to the cause so informed Bro. Hunt, who preached there last winter, and some thought they had smelled the fumes of heresy; so Bro. Hunter was to remove the odor. Bro. Butterworth was to be present as an angel "unawares," and we await news from there now. Let us all sing,

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word."

We, Bro. Hunt and the writer, are busy working up matters on some Book of Mormon lectures. A good sciopticion from a firm in Chicago has been procured; our canvas is made, "slides" for plate views, and "positives" being worked on by a photographer at Sioux Rapids, seven miles west. We expect to give about forty-eight fine views in the course. We hope for good results. Bro. Hunt has two canvas charts, and we propose to have some more of different sorts illustrating gospel topics of special kind. They are clearly effectual. So goes the good work.

In gospel bonds,

J. F. McDOWELL.

MACHIAS PORT, Maine, June 22.

Editors Herald:—Our conference has just closed. We had a very pleasant time. It convened in our new tent at Indian River. There were over two hundred present. The business passed off harmoniously, with a very good social meeting on Sunday morning. The preaching throughout the day was excellent. Since conference four have been baptized; one by Bro. Greene, three by your correspondent, and there will be a baptism on to-morrow.

We are glad to note the fact that the latter-day work is appearing brighter in this district than for some little time. Prospects are that there will be quite a number added to the church here this conference year. There are calls coming from all around, "Come and preach." I am now preaching in this place to quite full houses and very attentive listeners. The people here seem to be very good and are not creed-bound, and express themselves as being thankful that they

are not,—that they are progressive. The trouble in this district is, there are not laborers enough to fill all the calls. We shall try, however, to do all we can to keep the work moving on.

Being president of the district I feel obliged to be with the Saints doing pastoral work; as a rule the Saints need instruction and encouragement. I shall try to exercise as much judgment in this respect as I can, praying God to guide me that I may be led where I may do the most possible good for the church. I trust the Saints in every place will try to exercise good judgment and may try to inculcate good principles into their lives, being written epistles read and known of all men, that the world may see the beauty of the latter-day work in this respect and be led to glorify God. I hope the Saints will try to be active and diligent in the work, and try to bear each others' burdens, and help carry the good news of the gospel to others by casting in their mites. In bonds,

S. O. FOSS.

SANTA ROSA, Cal., June 19.

Editors Herald:—Bro. Thomas Daley has just left us after a two weeks' series of meetings. Four were baptized and another would have been if her husband had permitted; but he threatened her life if she joined, so I understand. Bro. Daley and his son, also Bro. M. H. Forscutt, were here during the month of February and baptized sixteen. We have the promise that if faithful there shall be a large branch raised up here. We now have about forty who are earnest workers. We have a church and a nice Sunday school.

We have no stationed elder here at present, but Bro. Parkin will probably be with us every other Sunday and preach in the morning and administer the sacrament in the afternoon. I feel thankful to my heavenly Father at all times for his goodness to me.

Your sister,

IDA MAY COOPER.

WEST BAY CITY, Mich., June 21.

Editor's Herald:—When I last wrote you it was amid the roar of battle brought on by Methodist and Disciple people, having Joseph Musser (the Burlington apostate) as their field piece. Of course we knew it was only a trick of his Satanic Majesty, so I concluded to stay with them until some one could rightfully claim the victory.

At the close of our last contest, after the smoke and dust had cleared away, we found that the hot shot poured into their ranks from the gospel battery had taken such immediate effect, that Musser left the field, notwithstanding he had one more engagement publicly announced; while Methodists went home to count the costs, and found to their surprise that their unrighteous fray had cost them their class leader at Bell River, (W. H. Harrison by name,) with nearly all his family, six in number, as Bro. Davis had just lead them into the rippling stream, for the remission of sins. A dozen more at that place are contemplating the idea of being baptized in the near future. Brethren, it pays to be on the field in time of war!

On the 7th ult. I went to attend our confer-

ence at Detroit, and on my arrival found the beautiful tent just purchased by the Eastern district nicely located on the corner of Baker Street and Scotten Avenue ready to do its mission work. It proved to be a success, as it did its own advertising; for nearly everybody that came that way was curious to know what it was there for, and after some little chat by the way of inquiry, would seem to be at home. Conference drew on with Bro. E. C. Briggs in the chair, assisted by J. A. Grant, district president. Nothing but peace and joy pervaded the entire session. A full representation from the district was had, while several of the brethren from Her "Majesty" the Queen's Dominion came also; and among the rest was Bro. R. C. Evans, the Canadian orator, who in his sweet way of telling the gospel story won for himself and the cause hundreds of friends among the listeners. Every speaker honorably acquitted himself as a minister, unless it was the writer, and he did the best he could, I assure you.

The Detroit conference was one of the best ever held in the Eastern district, and will do perhaps more than any other held in the district by the way of mission work, as there were nearly a thousand people present at some of the preaching meetings; all of whom paid splendid attention and seemed anxious to learn all they could.

The dedicatory prayer for the tent was offered on Sunday by E. C. Briggs. Truly all present felt that God recognized the little tabernacle and would prosper its mission.

At the close of this soul-stirring meeting I started for Bay City as the Northern Michigan district was to convene in conference a week later at that place. On my arrival I found the Saints and friends all alive to the work. They had engaged the Bay theater hall and every thing was in apple pie order. When the allotted time came Bro. Briggs was again appointed to the chair, assisted by J. H. Peters the president of the district. Instead of an R. C. Evans it was a J. J. Cornish that so gracefully told the story of the cross at this place, while all the other speakers were equal to the occasion. Business moved off harmoniously; and, best of all, the ministry are a unit in all things pertaining to the work throughout Michigan; each working for the best interest of Zion's cause.

It was decided that the district tent was to be erected in this place, and accordingly now stands on the corner of Michigan and Fremont Streets, West Bay City. Four more have given their names for baptism.

And now Mr. Editor I will tell you the part I love to tell; that is the noble band of big-hearted Saints and friends here presented me with a lovely suit of clothes, costing nearly twenty-five dollars, for which I am so thankful, as they came in the very hour of need. And while contemplating this gift I felt to go away and thank God for his answer to prayer, and ask him to write with an indelible hand the kind acts of those noble ones in his great record, that they may be rewarded according to their works when he shall come to number his jewels among men. Hastily yours,

R. E. GRANT.

Original Articles.

MINISTERIAL SLANG.

EDITORS HERALD:—Your issue of April 10 contains an article on the above subject that I think requires a little notice. I agree with the brother that *slang* expressions should be avoided, but the question arises, What is slang?

I wish to say for the benefit of the brother that I got my education between the plow handles mostly, and when this gospel found me I spoke as a "Missourian." I read that the apostles spoke as Galileans, hence used language not strictly grammatical. Was it slang?

Some of the quotations referred to are from my pen; and while they may not sound so well to our more refined and aristocratic brethren as some other words might, yet we deny that they are slang. I notice the brother himself uses the expression,

The braggardism of toughs.

I am inclined to think this should be classed along with what the brother criticises.

As the brother has introduced Webster, we will also question him as to what is slang. He says:—

Low, vulgar, unmeaning language.

Then, according to this, a word must be entirely void of meaning to be slang.

He criticises the expression "They took their medicine;" and then adds,

If it was gospel medicine it should have shown its effect.

Why did you not set a good example, brother, and say "gospel truth" instead of "gospel medicine?" You should practice what you preach.

The expression "battle closed," etc., requires almost a "stick" of type for the brother's criticism. I wonder if Paul's expression, "I have fought the good fight," does not grate rather heavily on the brother's ear. Also, "taking the shield of faith," "helmet of salvation," "sword of the Spirit." Christ said,

I am not come to send peace on earth, but a sword.

Now this looks about as much like war as anything in the report of the White-Braden debate. Again Jesus said,

Ye blind guides, which strain at a gnat and swallow a camel.

Does the brother call that slang?

Big guns.

No brother who respects his superiors in position, experience, or intellectual ability, will speak of them as "big guns."

The above language makes a hard charge against me, for I frequently use the word. I have never yet applied the title to the brother, however, so he should not feel so bad about it. I will let my brethren with whom I have associated judge as to my respect for them.

Cyclone debater.

I did not invent this title for Bro. I. N. White, but used it because others had done so, and it comes nearer expressing the nature of his style of debating than any words I know of. He sweeps everything before him in the way of argument.

Jacob said by inspiration:—

Judah is a lion's whelp.

Was that slang for the Holy Spirit to thus speak through Jacob using figurative language?

Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

Again,

Issachar is a strong ass couching down between two burdens.

According to our brother's way of defining slang the Bible is full of it. I do not question but that improvement can be made, but a reasonable hint would seem more brotherly than an egotistical "roasting." (Is "roasting" slang?) In bonds,

C. R. DUNCAN.

SERMON BY ELDER J. W. WIGHT.

At Lamoni, Iowa, January 20, 1895.

SUBJECT, THE LATTER-DAY WORK.

(Concluded.)

By request the unfinished subject of last Sunday morning is continued today. It is possible that it will be concluded. It is thought well to present Amos 3:7 as the basis upon which to build:—

Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets.

This basis is presented from the fact that prophetic mission and angelic visitation will have largely to do with that which may be presented from a biblical standpoint. The last citation—save that found in the second of Joel—to which reference was had on last Sunday, is found in the twentieth chapter of Ezekiel, and today your attention is invited more especially to the reading of the thirty-fourth verse, which was then passed over:—

And I will bring you out from the people.

Here, through the prophet, God is directly stating that he will do something by revelation to Israel, scattered and peeled, in the latter days. And it is but natural, in connection with the text presented, that all studious and reflective minds should stop and consider what is meant by the statement, "I will bring you out from the people;" and to further reflect (note that please) *how* God will bring Israel out from the people.

Now, I wish to especially emphasize the thought that God has positively declared by the prophet that he won't do anything, but he will reveal that thing to or through his servants the prophets. The existence of living prophets is an unpopular thing to present; while on the other hand, and with seeming avidity professing Christians accept as true the statement made concerning the existence of prophets in days gone by.

Just in connection with this thought, we stop and inquire, In what particular manner did God make himself manifest to his servants in days gone by? There were at least two special ways or means of revelation, angelic ministration and the ministration of God's Holy Spirit; by these two means of communication the will of God was revealed to men, and more especially by the latter this side of Christ—mark this side of Christ—from the fact that Jesus said that when the Comforter was come, he would teach the things of the Father, and he promised even more than that, viz., "He shall show you things to come." And when the Holy Spirit is made manifest in the life of any individual to that extent, that individual necessarily becomes a prophet, one that can foretell, one unto whom is revealed futurity.

And will gather you out of the countries wherein you are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.—Ez. 20:34.

And as you remember, on last Sunday it was presented further:—

I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt.—Ibid 20:35, 36.

It seems to me—if you here permit the interpretation, realizing that it is but an individual one—that in the recent persecution of the Jews is seen

his "fury poured out," when that nation of the north, Russia, heaped upon that peculiar people such a visitation of wrath. It seems that here, at least, is a partial fulfillment of the declaration made, that it will be "with fury poured out" that he will gather them, and especially when we consider that, incident to that occasion, the mightiest nations of the world were moved, impelled by this awful persecution, to begin to reflect upon what their future shall be, and, as you and I have read, those nations began to determine in their minds that the proper and rightful place for scattered and peeled Israel, was their own land. Next your attention is invited to a portion of the twenty-ninth chapter of Isaiah, commencing at the thirteenth verse:—

Wherefore the Lord said [now mark the Lord said it], Forasmuch as this people [the peculiar or particular people had reference to here, are living in the time when this event transpires] draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore [for this reason], behold, I will proceed to do a marvelous work among this people.

Among that class of people who drew near to God with their mouth and with their lips had done him honor, but their hearts were withdrawn from him; among that people God would "proceed to do a marvelous work, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." And now it is natural, at least for the Bible student—and it occurs to the mind of your speaker that every Latter Day Saint ought to be a Bible student—to inquire as to when God is to proceed to do this marvelous work. Let me remind you that one of the most marvelous, if it be true, of works that has come into existence in our own time, is the work known in the theological world as the latter-day work, more commonly called Mormonism. Now I want to present one thought here, that there has been an apostacy, which the whole Protestant world agrees to, there has been a departure from the faith that was given by the Lord Jesus Christ. And it seems to me to be a very simple and yet a beautiful way to present this thought as follows: For instance, Jesus places before the

world a pure church. I might, by way of illustration, take out of my pocket, if I had it there, a pure coin of silver or gold, and on the other hand take out a spurious coin, and place them side by side. Now Jesus placed a pure coin (church) before the world, and left it there, and departed to the Father. By and by because of a departure from the faith, the pure coin was rejected, and in its place there was sought to be placed a spurious one, and in the days of the reformers—I thank God for those men, I want to say it right here publicly, because I want it to go on record that I am not one of those that believe that we as a people, or any other people for that matter, have any right to berate the religion of anybody, from the public stand or anywhere else. I believe that whenever we do it we are not only lowering the standard of our manhood, but are lowering the dignity of that basis on which we should stand as ministers of Christ. But when these reformers came, they evidently, if it be true that the spurious coin was the only one in existence, and if there was a departure from the faith, it was, they evidently took up that spurious coin, and what did they undertake? They undertook a *reformation*.

To illustrate the thought clearly, suppose I take up that spurious coin, and in order to make it appear genuine, so far as my mind may grasp such fact, I begin to burnish it, and the more I burnish the more it brightens, until by and by I present it as being genuine, and then assume the character of a reformer. What would you think of me? Would you think that I could do such a thing? Now while I honor the work done by those men in the position they occupied and from the standpoint of their occupancy, it occurs to my mind, reflecting as it does in this particular direction, that that was the exact position of affairs with them. They found only the spurious coin, and in honor to themselves, so far as their work was concerned in that which they did, they never made the claim that there was any revelation in the matter; they never made the claim that there was any restoration; and if that genuine coin had been lost, I want to know how it could come back in its place, only by a restoration.

I want to know, because it seems to me in order to arrive at a logical conclusion there must be some way to determine how it would be possible, by means of reformation to bring into existence that which had been lost. Now mark, I don't charge those men in any sense of the term with doing what they thought to be a crime, for you know the record says, "Except a man be born again, he cannot see the kingdom of God," and they could only be held responsible to God, and to the world, for the light that was in them. And so long as their light reflected only the light of reformation, as men they ought to be honored, and I believe that God will honor them in the day of reward.

Now mark, we come to that particular passage which says that God will proceed to do a marvelous work and a wonder, and when *he* says he will do it, and when the prophet says he won't do anything only as he revealeth it through his servants, the prophets, then, it seems to me that we can rightly determine, by logical deduction, how it shall be done, and we can do it on no other basis and be right. When is God to proceed to do this marvelous work? I follow on down to the reading of the seventeenth verse to determine.

I want just here for a moment to reflect on what was told you on last Sunday from the second chapter of Joel, concerning the restoration of the land, and how that the former and the latter rains were manifestly restored in the year 1853. The prophet here says:—

Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

Travelers going through the country of Palestine to-day, tell us that such a restoration has actually taken place, and by way of confirmation give us to understand that they are raising grapes whose branches are three feet long. I hope there is no one present this morning that will think that that is a fish story. I hope that your minds will rise above these things. But somehow or other we have got in such a skeptical condition in this nineteenth century that anything that is, what shall I say, big? we can hardly swallow it. Is it because God is a respecter of persons? He says, "I am the Lord, I change not," and he

worked by miraculous power in many instances eighteen hundred years ago. But there was no miracle in the matter in the grapes of Eshcol, when the spies visited that land when Israel wandered in the wilderness, and I cannot tell how people can believe now, that a bunch of grapes could grow so large that it had to be carried on a pole, on the shoulders of two men; I cannot think how people now can believe that the bunches of grapes could be that length then and yet call this a "fish" story, unless it is because the Bible says so.

It is acknowledged that in that day and age of the world God did make revealments by angelic ministration, and there are thousands of people in the world now, that believe it with all their heart, because the Bible says so. But it seems to me that if logical conclusions are worth anything at all, that such ministrations ought to be had by God's people at the present time. Have we gone down so far in the scale of the animal creation, that we have even dropped below that long-eared animal that was ridden by Balaam? It would so seem, if popular opinion can be taken for any worth, because popular opinion, from a religious standpoint, is that God did reveal by angelic ministrations from time to time, right down the ages for more than four thousand years, and at one time did give knowledge by angelic revelation to that long-eared animal of Balaam. But God has become so partial in this age of the world, that we are considered below that animal that can only say, E-aw! E-aw! so that God won't reveal anything unto us. I am emphatic upon this point, that God is no respecter of persons. I do believe that he revealed to that long-eared animal, and I do believe that he will reveal his will to his people to-day, whether their ears be long or short, providing they will do his will, if there should be an absolute necessity, in the sight of God, for it.

From 1830 to 1853 would be a very little while would it not? Twenty-three years. It is not very long, it is not a very long period, so far as *man* is concerned; but God is here making a revelation so far as *he* is concerned; he says that he will proceed to do a marvelous work, and how shall we know when it shall be?

Is it not yet a very little while, and Lebanon shall be turned into a fruitful field?

Once when preaching in Australia—I had just commenced and it was very warm—a gentleman in the audience, away down by the side of the building got up to open a window. Nearly everybody in the audience turned to look at him. I said, "Say!" They all looked at me and I said: "That gentleman is opening a window," and they all turned to look at me. I guess you know what I mean. [The attention of the audience had been diverted by the janitor fixing the curtains.]

Now God positively declares that he will do a "marvelous work, even a marvelous work and a wonder." And within the nineteenth century there has been no claim of a more specific nature, than that God has, within that period of time, restored the gospel by angelic ministration; again brought into existence a prophet of God. Do you know of anything more marvelous in its nature?

We know that he is doing that work because we are living in the time of the restoration of the land of Palestine, and he was to commence this work just a little while before Palestine should be restored. And one thing I am especially thankful for, so far as this latter-day philosophy is concerned, that no claim has been made in this nineteenth century, of the gospel being restored by angelic ministration outside of the Latter Day Saints; and I am told that there are more than eleven hundred religious denominations claiming divine recognition.

This restoration of the gospel by angelic ministration, was to take place just a little while preceding the year 1853, for in that year that land was so fully and completely restored, that since that time they have been exporting a surplus of wheat, of wine, and of oil, just as the Prophet Joel said they should do. Now before the first coming of Christ as a babe in the manger, as we presented on last Sunday, there was angelic ministration, and as God works like himself and in him there "is no variableness, neither shadow of turning," then prior to his second coming he would again send his angels, and in order that the messenger might be sent to prepare the way before him, he must reveal him-

self to the children of men, for he surely does nothing, but he revealeth his secret unto his servants the prophets. In the twentieth chapter of Matthew Jesus says:—

The kingdom of heaven is like unto a man that is a householder.

Jesus goes on to tell what the householder did, simply to illustrate what God had done in the world's history; how that in the morning he called his servants and sent them forth to work in his vineyard. There is not one of you—I don't care whether you are Latter Day Saints, or outside of the church—there is not one of you but what believe that when God sent his servants forth in the early morning, he did it by revelation. There is not one of you but what believes that when he sent his servants forth in the third hour of the day he called them by revelation as well as in the sixth and also in the ninth hour. If, in the early morn, in the third, sixth, and ninth hours, God did by the revelation of his will call the children of men into activity, I want to know how he is to do it in the eleventh hour? He positively says that in the eleventh hour he went out—went out of his habitation, moved upon to make a journey, to go and reveal his will to the children of men in that hour, or dispensation; he went out and found others standing idle, and "saith unto them"—ah! did not somebody say he would not speak again? Did not somebody say that the canon of Scripture was complete, and per consequence God could not speak any more? If that be the fact, when God went out, as is declared here, and "said" unto these his servants, how did he communicate his will to them? Will somebody tell me how he could say and not speak? I don't know how it could be done; I cannot understand how it is possible that he could go to these that are idle, and say unto them, etc., without speaking.

Mark you, they were standing idle, I want you to reflect upon that point, they were perfectly idle, in a churchly sense, and in this kind of occupaney, if it can be called by that name, God found them. And he told them he wanted them as his servants, and he told them he would pay them whatever was right. Here we have a positive declaration that in the eleventh hour dispensation—and we

as a people believe it to be the dispensation in which we are now living—that God went out from his habitation and he hired his servants, not promising any emolument of money other than a "penny," but that he would pay them according to their day, "the laborer is worthy of his hire," and we are clearly and emphatically taught that that worthiness will be determined over yonder when we shall stand in the presence of God, and if we are faithful it will be said of us: "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord." And it seems to me that an individual that wants a better price than that, is one that thinks more of money than of his soul's salvation. I don't know how you will think about it. I turn to the twenty-fourth chapter of Matthew in order to bring to your notice testimony that comprehends events of to-day. I want to turn to the third verse reading as follows:—

And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world.

It is a prevalent idea in a portion of the religious world, to-day, that the peculiar theology presented by the Lord Jesus Christ, among men and to his apostles before his death, has been reflected down along the line by continuation until the present time. I am presenting a directly opposite theory to that, that there has been a departure from the faith. Now if the gospel has been upon the earth continuously until the present time, I want to ask you if it would be any sign of any definite period of the world's history? If it has continued to be preached from then till now, would it be a sign of the second coming of Christ? Would it reflect the latter days? That is the point. How could it? If the gospel of the kingdom has been continued right along down the line without any interruption, I ask again, Could it be a sign of any period of the world's history? You say, No. The disciples asked Jesus:—

When shall these things be? and what shall be the sign of thy coming, and of the end of the world?

And among other things that he said in reply, you find in the fourteenth verse:—

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

A witness of what? If there is anything that is a sign of the times, this gospel of the kingdom being preached certainly is. It "shall be preached in all the world for a witness unto all nations; and then shall the end come." The preaching of the gospel of the kingdom was to be one of the many signs that was to precede the coming of Jesus, and of the end of the world.

Upon one occasion, while preaching, after conversing all the day long with a lady who was of a different faith and who had from time to time been trying to make believe that her faith and ours were not so far apart but that we might stand side by side; I was moved by the influence of God's Spirit to show that the gospel should be preached as a sign of the coming of the Lord Jesus Christ, and that if the gospel had continued, it could not have answered that purpose; and as I watched the face of the lady, there was a spirit moving her to see and reflect. As I noted her facial expression it seemed to me to be a sure index to her thoughts, denoting that she saw and comprehended the thought; and I thank God for the moving of his Spirit in this direction, from time to time, as an evidence of the truth of the work we are doing. Don't you?

I examine a little further, and I want to just reflect this thought, that if this gospel of the kingdom has to be preached—and Christ has said it should be, no "ifs," nor "ands," nor "buts" about it, unless the whole work is at fault—when this gospel of the kingdom is to be preached in all the world for a witness unto all nations, how am I to determine whether it is to be found in any of these eleven hundred different phases of belief? I try to discover which one, if any, is reflecting this gospel of the kingdom in its teaching. Now, would I find it until I found a church organized exactly as the Church of Jesus Christ was eighteen hundred years ago, with apostles, prophets, evangelists, pastors, and teachers? Would I find it until I found a church with this kind of an organization, preaching the doctrine of Christ?

The Savior says:—

My doctrine is not mine, but his that sent me.

He says further:—

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

If I am told that I have no means of knowing now only as I read it in the record, and if God's Spirit will not move me to that end, then, I want to ask the man that makes such a claim, Is that going by the record? And more especially if the church is not organized with apostles, prophets, etc., there being no communication between heaven and earth? Would you not know that God was not doing anything to-day? How would we know that he was doing anything? The prophet said:—

Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets.

That is how you would know. Now I turn to Ephesians 1:10 and read, "That in the dispensation of the fullness of times,"—ah! that must be our dispensation, the last dispensation of God on earth, when he is to "gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him;" showing conclusively that there is to be a dispensation in which God would, by the inspiration of his Spirit, be actively engaged in doing a work which should gather together all things in one, in him; and it seems to me that that will be the time spoken of by all the holy prophets since the world began.

Now the question naturally arises, How is this dispensation to come in? I don't propose to answer only as it it shall be reflected through the revealed word; and for a more direct answer your attention is invited to the eighteenth chapter of Revelation:—

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

If we are not to have angels to visit us any more, what are they to come down from heaven for? Will somebody tell me? Now, if you turn to the fourth chapter of Revelation, and first verse, you will find an angel saying to John,—

Come up hither, and I will show thee things which must be hereafter.

Among these things he saw that an angel was to come down from heaven having great power, and the earth

was to be lightened with his glory. Did not our brother from this pulpit just recently tell us how the earth is becoming lightened to-day, and of the wonderful works of men, and the remarkable progress made since the revelation in 1830? Just think, When in the history of the world, has there been such a degree of enlightenment or revelation in such a short period of time? At the time this latter-day theology burst upon the world, the theologians of the day were wont to talk about this little pigmy of an earth as though it was all there was of the work of God, but when that boy came, by the inspiration of God, he told us there was not only this little earth, but there were millions upon millions of worlds in existence, and the astronomers have since proven that the boy was right on that point as well as on other points. Has the earth been lightened? or, has it not? In the fourth verse of the eighteenth chapter of Revelation it reads,—

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Now, mind you, by revelation the apostle is shown that which is to transpire far down in future time, not merely what would happen then; what he saw was to happen in distant futurity. In the future an angel was to come down from heaven, and a voice from heaven was to be heard saying.

Come out of her, my people, that ye be not partaker of her sins, and that ye receive not of her plagues.

Now, the Palmyra seer is the only one of all the great workers upon the earth who has ever announced that the time had come for the fulfillment of this revelation to John, and the work has been going on from that time to the present. How is it that the fulfillment of one revelation after another stands out in such bold relief, and serves to establish that which we have presented from the beginning? It can only be accounted for upon the theory of present revelation, that that boy was made to know what the whole religious and scientific world had not discovered. Is it not remarkable? Ah! more remarkable still,—in the fourteenth chapter of Revelation and sixth and seventh verses it reads:—

And I saw another angel fly in the midst of

heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people [If the gospel had been preached continuously, pray tell me why this angel was to fly in the midst of heaven having it to preach to all the world], saying with a loud voice, Fear God, [Ah! they were not fearing God, were they?] and give glory to him [They were not giving glory to him, but taking the glory to themselves evidently]; for the hour of his judgment is come. [There you have it, there you have the fact revealed, that the angel was to fly in the midst of heaven with the gospel, and he was to come in the hour of God's judgment, that time just prior to the second coming of Jesus Christ]; And worship him [Was the world worshiping God as they should? If so why did the angel declare, Worship him?] that made heaven and earth, and the sea, and the fountains of waters.

O if we had time to dwell upon this to make it more clearly manifest! and yet it is so plain that it should reach the mind and comprehension of every one, that the angel was to come to bring the gospel, showing conclusively that the gospel had been taken into heaven or he could not bring it from heaven.

That gospel was to be preached in all the world, to every nation, kindred, tongue, and people in the hour of God's judgment; showing it to be in the hour or time that Jesus referred to when he said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come"—not before.

I take up this little card and read the names of ten different kingdoms. The first on the list is that of the Huns in Hungary, arising in the year 356 of the Christian era; second, the Ostrogoths, in 377; third, the Visigoths, in 378; fourth, the Franks, in 407; fifth, the Vandals, in 407; sixth, the Suevi and Alans, in 407; seventh, the Burgundians, in 407; eighth, the Heruli and Rugii, in 476; ninth, the Saxons, in 476; tenth, the Lombards began to reign in Hungary, in A. D. 426, and were settled in the northern part of Germany about the year 483. Not one of these kingdoms had come into existence in the days of Christ, when he was upon the earth; all of them, had not come into existence until the year 483 after Christ. You remember the great vision of Nebuchadnezzar, and how Daniel gave the interpretation of it and showed the king the successive orders of govern-

ments that should arise after his, down to the end of time. The fourth kingdom (Roman) that was to arise, was to be divided and subdivided into ten different kingdoms, and in the forty-fourth verse of the second chapter of Daniel, it is said: "In the days of these kings,"—the days of the kings, or kingdoms, that I have just read to you about. It does not positively say that they shall *all be* in existence, at that time, but in the days of their existence.

In the days of these kings shall the God of heaven set up a kingdom.

Now note,

Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets.

You haven't forgotten that, have you?

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people.

You don't want any more than that do you? God was to do a work in the days when these kings, or kingdoms, were to be in existence, and they were not in existence when Jesus came as the babe in the manger; but just prior to the time when he shall come a second time and by the power of his might reveal himself to his saints; when he shall come as King of kings and Lord of lords; just prior to that time, in the days of these kings, the God of heaven shall set up his kingdom. And we as a people make the claim, that the Lord has revealed his secret unto his servant the prophet, has authorized him to organize his kingdom on the earth, restored the gospel by angelic ministrations, and clothed his servants with authority to proclaim it to all the world as a witness unto all nations, before the end comes.

I feel thankful that we have no rival claimants. I feel abundantly thankful that the record is so replete with this latter-day philosophy, and that God has, from time to time, revealed his will to his people, from the time the little stone was first cut out of the mountain without hands until now. And I pray that it shall roll forth, until the work of God's glorious kingdom shall be so great and magnificent that the lamb and the lion shall lie down together, and your sons and your daughters shall prophesy as foretold in the Scriptures.

(Reported for the Herald by E. Stafford.)

Conference Minutes.

EASTERN MAINE.

Conference held at Indian River, Maine, June 15 and 16, 1895; S. O. Foss in the chair, J. D. Wilson clerk. Reports of branches presented and accepted. Ministry reporting: Elders U. W. Greene, J. C. Foss, S. O. Foss, J. S. Walker, and A. W. Kelley; Priest J. N. Ames; Teacher B. F. Foss; Deacons U. M. Kelley and J. J. McKeown. Moved that the business be left with the standing committee to settle with Western Maine reunion to be held at Green's Landing, Maine, September 7, 1895, for ten days. Bishop's agent's report presented and accepted. Moved that S. O. Foss be recommended to the Bishop as Bishop's agent for Eastern Maine. Moved that no person be ordained to an office only by consent of the missionary in charge or the district conference. The conference agreed to lend the tent to Western Maine for a month in the fall. S. O. Foss was sustained as president of the district, and Joel D. Wilson was chosen clerk. The next conference to be held at Jonesboro, Maine, in September. U. W. Greene was chosen collector to raise money to purchase seats for the tent. The tent was dedicated. Preaching by Elders U. W. Greene and J. C. Foss. A vote of thanks was extended to the people of Indian River for their kindness and the music furnished.

DECATUR.

Conference convened in Davis City, at ten a. m., June 8, 1895; President William Anderson in the chair, E. L. Page, clerk. Encouraging remarks were made by the president in regard to the growing interest manifested in the work and the labors performed by the local ministry, as well as those appointed by the General Conference. Branch reports: Lamoni 1,062; 29 baptized, 18 received, 5 removed, 1 died. Wirt 43; 1 died. Lucas 148; 6 removed. Greenville 44; no change. Centerville 46; 6 received. Pleasanton 115; no change. Lone Rock 83; no change. Cainsville 49; 3 baptized. Leon 47; gain 1. Davis City 75. Hiteman 29; 1 received. Allendale, no report. Ministry reporting: Elders J. R. Lambert, G. Derry, R. M. Elvin baptized 3, J. S. Snively baptized 1, W. Anderson, J. Whitehead, D. Campbell, W. Thompson, R. S. Salyards, M. J. Haskins, D. A. White, S. V. Bailey, H. N. Snively, O. J. Bailey, J. M. Brown, J. McDiffet, J. Denio, P. McPeak, A. W. Moffet, J. Boswell, F. Izaat, M. Shaw, D. W. Wight baptized 2, J. W. Loach, J. Shippy, H. Bartlett, H. R. Harder, E. L. Page; Priests S. Shippy, E. Sparks, W. T. Shakespeare baptized 8, F. E. Cochran, A. M. Chase, J. A. Gunsolley, E. Shaw, E. McHarness, N. Lovell; Teachers W. E. Evans, W. Birk, A. K. Anderson; Deacon J. T. Williams. Report of district treasurer: On hand last report \$2.10; balance on collection from R. M. Elvin 17 cents; expended for sundries 94 cents; balance on hand \$1.33. Approved by the conference. On recommendation by the Pleasanton branch it was moved and carried that Bro. Thomas Burch be ordained a priest. Motion prevailed that

district president provide for his ordination. The question of providing a district fund being called up it was on final motion at request of president referred to the conference for their decision, which was against it. J. R. Lambert moved that we take up a collection for district expenses, which carried. Moved that when this conference adjourns, it does so to meet at Leon. Lucas, Hiteman, and Greenville being also put in nomination, the decision was in favor of Leon, which was made unanimous. A summarized report of fifteenth quarterly convention of Decatur Sunday school association held at Davis City, June 7, 1895: Convened at 10:30 a. m., F. E. Cochran presiding. Out of thirteen schools in the district, nine reported, as follows: Cainsville; Pleasanton; Morning Star, Leon; Banner of Liberty, Hiteman; Star of Bethlehem, Lamoni; Andover; Greenville; Evergreen, Lamoni branch. Superintendent, F. E. Cochran, and associate, Amos M. Chase, gave encouraging reports of the progress of the work through the district. Afternoon session convened at two p. m. and consisted of teachers' meeting, followed by blackboard review in charge of A. M. Chase. Evening session: Song service and short speeches by Sunday school workers. Adjourned to meet at the same place as the next district conference on the day preceding its assembling. D. W. Wight, secretary pro tem. Sunday forenoon, Sabbath school at 9:30. Collection taken, \$4.78. Preaching by Elders D. W. Wight, J. R. Lambert, and R. M. Elvin.

CLINTON.

Conference convened at the Veve chapel, June 1, 1895, F. C. Keck president, E. W. Lloyd clerk, Sr. Vina Goff assistant. Branch reports: El Dorado Springs 129; gain 7. Rich Hill 157; 1 baptized, 1 received. Lebanon and Nevada, no change. Deep Water 29; 1 baptized. Taborville, no change. Veve 100; 1 died. Lowry City 79. Clinton 54. Elders reporting: F. L. Sawley, J. B. Gouldsmith, D. W. Palmer, A. I. Roberts, G. W. Beebe, F. C. Keck, R. T. Walters, T. R. White, and H. L. Kenning; Priests J. I. Young, J. F. Mannering, P. Pement, C. F. Belkham, W. Mannering, J. England, and E. W. Lloyd. Elder A. White, of Clinton, was elected president of district, E. W. Lloyd clerk. Conference adjourned to meet with the reunion on the last Saturday of the reunion.

Miscellaneous Department.

PASTORAL.

To the Saints of Southern California:—Having been put in charge of Southern California district, I wish to notify all Saints, especially scattered ones, that I desire to cooperate with them in preaching the gospel. Of those appointed to Southern California perhaps Bro. Charles Baly, of Garden Grove, and myself will be all that will labor in this field, Elder Harris having been sent north; and Bro. R. Dana has gone to work (so I hear) for the summer; but we will try and fill all calls for preaching.

The Saints can greatly aid in the work ap-

pointed to all, in making openings. The work of preaching is a duty intrusted to all, so the revelation says. Some can make appointments that could not fill them; so make them and send for those who can. In this we see the necessity of all working together. The elders cannot do this work alone, nor are they commanded to do it of themselves. "Let every man warn his neighbor," is the command. A good way to do so is to make an appointment and have an elder fill it, always remembering that the result of such in those baptized, is a matter with God, our obligations are discharged when we have faithfully preached the word; so let us, Saints, unite in this grand work, in pushing the work *outside* of branches. We have a good tent well equipped that can be taken wherever it may be deemed best, but we don't intend to confine our labors to it. The address of Elder Charles Baly, Bishop's agent, is Garden Grove. My address is San Bernardino. Let us hear from many and you will see and hear us.

HIRAM L. LOLT.

BISHOP'S AGENTS' NOTICES.

To the Saints of the Northeastern Illinois District; Greeting:—Having been appointed Bishop's agent for the above-named district, I take this method of addressing you concerning tithes and offerings. This is recognized by the church as a part of the gospel, and as important, doubtless, as any other part, the Lord having commanded his servants to execute this law "in order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law."—D. C. 114:1. He also promises certain blessings to those who observe this law. See Malachi 3:10; Doctrine and Covenants 64:5.

Some things need to be remembered in reference to this matter. We are admonished not to give grudgingly, or of necessity, "for God loveth a cheerful giver."—2 Cor. 9:7. It should be remembered too that this, as all of God's law is designed for man's benefit. It was not purposed to distress anyone, but rather to prevent distress.

As interpreted by the church, a tithe is a tenth. At first a tenth of all we possess belongs to the Lord; after this is paid into the Lord's "storehouse," then a tenth of our increase annually.

Those who cannot pay all their tithing at once without distressing themselves are urged to pay it in such installments and at such times as may be convenient; only let all make a beginning. We should also bear in mind that in order for anyone to obtain credit for tithing it is necessary that it be paid into the Lord's "storehouse" that it may be properly accounted for as the law directs, rather than that every man should act as Bishop over his own tithes.

We have over six hundred members in our district. Out of this number less than fifty names are on the Bishop's agent's books for tithes and offerings dating from January 1, 1894 to June, 1895, a period of one year and a half. This small showing may be partly accounted for by some paying their tithes directly to the Bishop instead of to the agent,

yet it is clear that the larger portion of our membership have failed to have their names recorded either on the Bishop's or his agent's books. This ought not to be.

During the coming year we would like to see the name of every member on these books, either in tithes or offerings, or both, in such amounts as you may feel to give freely; and we will receipt for five cents, if that is your portion, just as willingly as for five hundred dollars; only let all do what they can.

To aid in this work I earnestly call upon presidents of branches to cooperate with me by calling the attention of their members to this matter and to collect such amounts as may be offered, and send it to me with the names of the donors and I will send them receipts for the same.

The treasury in our district was nearly empty when placed in my charge. Can we not replenish it—sufficiently at least to meet our expenses, so as to avoid having to call upon the Bishop for aid?

Either tithes or offerings may be paid to the president of your branch to be forwarded to me, or may be sent directly to me.

F. G. PITT, Bishop's Agent.

No. 254 Garfield Avenue, CHICAGO, Illinois.

WELSH REUNION.

EASTERN AND WESTERN DISTRICTS.

The reunion in connection with above districts was held at the Saints' chapel, Morris-ton, on Sunday and Monday, the 2d and 3d of June, 1895. On Saturday evening, the 1st, an entertainment was given by the Saints at the chapel. Popular local *artists* had willingly volunteered their services and a most pleasant evening was spent by visiting Saints and friends.

On Sunday at nine a. m., the reunion convention was opened by singing and prayer, Elder James Caffall being voted president, Sr. S. J. Gibbs secretary, and Mr. W. H. Thomas assistant secretary. Such a comparatively large assembly of Saints had not been witnessed in Wales for many years before, there being about sixty present. Bro. Caffall, after giving a short and appropriate address, opened the meeting for prayer and testimony. Consequent upon the organ being played Bro. Caffall referred the Saints to the revelation of 1887 bearing upon the point. Meeting closed with singing and prayer. At 10:45 a. m., preaching in English by Bro. Caffall, and in Welsh by Bro. David Lewis. At 2:30 p. m. Saints' fellowship meeting opened by singing and prayer. Bro. Caffall read the revelation of 1887 wherein the Lord requests that instrumental music of all kinds be silent in meetings of this order. Bro. Caffall read to the Saints a personal letter from Bro. G. T. Griffiths announcing his embarkment for England on the 2d of June. The Saints bearing their testimony acknowledged the presence of the Holy Spirit in their midst. All felt encouraged and expressed a determination to go forward with the work. Six p. m., preaching to a large and appreciative audience by Elder James Caffall in English and Elder J. R. Gibbs in Welsh.

Monday, eight a. m., opened by singing

and prayer. Bro. Caffall expounded the meaning of a chapter upon "gifts." Bro. T. Griffiths, of Lydney, asked an explanation upon the law of tithing. Bro. Caffall explained that tithing was a tenth of increase to be paid to the church. Bro. Griffiths' question was couched in the following instance: A brother makes an increase of £25 in a certain year and pays due tithing upon it. The following year he loses the £25, and again at the end of the third year finds himself £25 to the gain. He asked whether he should at the end of the third year have to pay full tithing upon this £25 as a new increase or simply pay tithing upon the interest thereof as recovered property. The question entailed much discussion, being viewed in different aspects. The opinion of Bro. Caffall was at length accepted; viz., that tithing should be paid upon the money as new capital.

Proposed by Bro. A. N. Bishop, seconded by Bro. J. R. Gibbs, that we as a reunion consider it wise to have a reunion next year at Whitsuntide.

Bro. J. R. Gibbs in a short speech said that comparing our present district conferences with the semiannual mission conferences of years gone by, the overbearing, self-assertive Brighamite element which used to make itself so unpleasantly apparent in the latter was now quite outgrown. Conference business in Wales was now being more effectually and methodically carried out, the sovereign rules of the church were being adopted. He hoped that any contention would now cease and all go on prosperously. Bro. Caffall read from the revelation of 1873 bearing upon contention; of the admonition of the Lord to be peaceful—to let peace predominate. He then spoke as to the perfect unity of the priesthood. Bro. A. N. Bishop spoke in his capacity as president of the Eastern district. No contentions amongst the priesthood existed there, all feeling well in the work. As a point essential to success, he recommended visiting outsiders individually and inviting them to come to hear the gospel preached. Bro. T. Griffiths, of Sydney, then spoke. Whilst agreeing with the method of individual visiting, he thought that outdoor preaching was also essential to reach the people.

Bro. Caffall drew out and presented the following resolution: Be it resolved that we the representatives and members of the Eastern and Western districts desire to promote good fellowship, union, and peace, and regret that there should have been any unpleasantness in the past, and hope, and will try to live in the future that peace, order, and love may abound, and sincerely hope that what unpleasantness may have existed in the past may be buried. Bro. A. N. Bishop seconded the motion. The Saints were unanimously agreed to abide by all herein mentioned and the resolution prevailed. Bro. Caffall read a section of Doctrine and Covenants bearing upon fault seeking and being unforgiving—admonishing all to be forgiving.

Bro. S. Griffiths asked how the expenses of the reunion were being met. Bro. J. R. Gibbs reported having received £1 9s. 6½d. towards defraying of expenses. Meeting closed by prayer.

Eleven a.m. preaching in English by Elder James Caffall. A most impressive sermon. At two p.m. the meeting consisted chiefly of five-minute speeches delivered in order by the officers, elders, and priests of the districts. The following brethren spoke: Presidents of districts, A. N. Bishop and A. H. Edwards. Bishop's agents, T. Gould and J. R. Gibbs. Presidents of branches, David Thomas and Rees Jenkins. Elders, D. Williams, S. Griffiths, and David Lewis. Priest Lot Bishop, and Brn. Thomas Jones and John Jenkins. A spirit of hope, encouragement, and determination to press forward for the love of the gospel was apparent throughout. A hearty vote of thanks was accorded to Bro. Gibbs and family for the excellent manner in which they provided for the visitors, and also to Sr. Lizzie Gibbs for presiding at the organ. Proposed by Bro. T. Gould, seconded by A. H. Edwards, that we vote to Bro. Caffall our hearty thanks for the able manner in which he presided and instructed at the reunion. Proposed by A. N. Bishop and seconded by T. Gould that Morrision friends be accorded a vote of thanks for their kindness in providing sleeping accommodations for the Saints. Proposed by Bro. Dewi Lewis and seconded by Bro. A. N. Bishop that a hearty vote of thanks be accorded Mr. W. H. Thomas for the active interest he displayed in reporting and advertising the reunion meetings in the local daily papers. Proposed and seconded that the next reunion be held at Llanelly. Bro. Gould proposed that this matter be deferred for six months. This proposition being adopted, the reunion convention was brought to a close by singing and prayer, and adjourned to meet Whitsuntide, 1896.

S. J. GIBBS, Secretary.
W. H. THOMAS, Assistant.

GROVE MEETING.

A grove meeting will be held on the third Saturday and Sunday—July 20 and 21, 1895—commencing Saturday night at eight o'clock in the Central schoolhouse, about three miles south of Blythedale, Missouri. Everybody come and bring your baskets well filled on Sunday and let us have our dinners in the grove. Able elders will be there to speak to the people.

WILLIAM ANDERSON, Dist. Pres.

KEWANEE DISTRICT—TENT WORK.

Those desiring tent work in this district will please write us particulars; whether you can get good location for tent, probable interest, best time for our coming, etc. We will try to accommodate all. Address, M. T. Short, Millersburg, Illinois; or Adam J. Keck, 605 Illinois Avenue, Peoria, Illinois.

ADAM J. KECK.

NOTICES.

To Whom it May Concern:—Mrs. Jones, formerly of Dymore Valley, South Wales, after expulsion from the Reorganized Church of Jesus Christ of Latter Day Saints, was denied admission, for legitimate reasons. And as we learn that the said Mrs. Jones has migrated to America with the intention, as we learn, of uniting with the church, hence

our caution. Further information if desired may be obtained by applying to Mr Reese Jenkins, Tonyrefail, near Perth, South Wales. We have not her address. She is about Oliphant or Scranton, Pennsylvania.

REESE JENKINS,
Pres. of Penygraig Branch.
JAMES CAFFALL,
Missionary in Charge.

THE COLLEGE.

The College Committee have been doing what they could to secure the College at Lamoni. The land has been surveyed, platted, and the plat recorded. Lots are now for sale in Graceland Addition to Lamoni; and we hope that those who may desire will purchase, and thus give the needed aid to the funds for carrying on the College work, building, and teaching.

The Committee at its last meeting decided that it would be advisable to secure a loan of from five to ten thousand dollars, with which to push the building to completion. It is therefore desired that if any who may read this shall have funds that they are willing to lend the committee at a reasonable rate of interest for two or more years, they will greatly aid the College enterprise by notifying the committee, addressing either Joseph Smith, chairman, or D. F. Nicholson, treasurer.

JOSEPH SMITH,
Chairman of Committee.

LAMONI, Iowa, June 20, 1895.

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BORN.

BURCH.—Albert Edward, son of Bro. A. W. and Sr. Jessie Burch, Thurber, Texas, was born December 31, 1894. Blessed June 9, 1895, by Elder D. F. Richards.

DELANY.—Perla Marion, aged two years, and Willis Clark, aged eight months, children of Bro. Henry and Sr. Lora Delany, were blessed December 22, 1894, by Elder W. S. Montgomery, at Antigo, Wisconsin.

CHRISTIANSON.—To Bro Peter and Sr. Anna Christianson, at Eagle Grove, Iowa, December 26, 1894, a daughter, and named Millie Eda. Blessed June 16, 1895, by Elder Eli Hayer at Head Grove, Iowa.

GIESCH.—At Burlington, Iowa, October 28, 1888, to Bro. and Sr. Albert Giesch a son, and named Carl. Blessed June 30, 1895, by J. S. Roth and J. R. Evans.

DAVIS.—At Lamoni, Iowa, April 4, 1894, to Mr. A. Dwight and Sr. Frances H. Davis, a son, named Walker C. Blessed June 22, 1895, by Bro. H. A. Stebbins.

DIED.

GREGG.—Elder M. H. Gregg was born in Belmont county, Ohio, August 23, 1823, and died in Harrison county, Missouri, March 22, 1895. When seven years old he moved with his parents to Meigs county, Ohio, where he was married to Miss Susannah Day, November 28, 1854. In September, 1865, he moved with his family to Harrison county, Missouri. In the year 1869 he homesteaded a piece of land in Lincoln township, Harrison county, where he lived until his death. He leaves a wife and six children, two sons and four daughters, to mourn his departure. When quite young he joined the M. E. Church and lived a faithful member until May 18, 1871,

when he united with the Latter Day Saints Church, being baptized by Elder A. Himes, and was soon ordained an elder, and was a faithful worker until death.

LOVELL.—Elder Ekin Lovell was born in Northamptonshire, England, and died near Lamoni, Iowa, June 29, 1895, aged 74 years, 6 months, and 21 days. He received and obeyed the gospel in his native land in 1848; came to America in 1855; united with the Reorganized Church in 1877, being baptized by Bro. James Mc Diffett, and lived a faithful and consistent life as a man and a member of Christ's Church. He suffered much but endured patiently, and he welcomed release, so that he might have rest in the paradise of God. The funeral sermon was preached by Bro. H. A. Stebbins, assisted by Bro. J. R. Lambert. Bro. Lovell was married in 1843, and, after nearly fifty-two years of companionship, the wife is left with five sons and one daughter to lament their loss. He was noted for his meekness of spirit and humility of heart, as also for his strict honesty and truthfulness.

COBB.—At his home near Lower Lake, California, November 13, 1893, Elder John Cobb, aged 79 years, 5 months, and 25 days. He was baptized by Elder Wm. Potter May 2, 1867, and was ordained an elder in August, 1874, by Elder Jacob Adamson. He was chosen president of the branch in 1883, which office he held till God called him home to rest from his labors. He had not been very active in the work for some time, as he was getting quite old and feeble. He was born in Henry county, Kentucky. He was a good man and has gone to his reward.

CUMMINGS.—At Independence, Missouri, Sr. Mamie E., wife of Bro. William Cummings. She was the daughter of Bro. and Sr. Alfred White, of Clinton, Missouri, and was born in Jasper county, Iowa, April 30, 1867. She was baptized by Elder I. N. White at Edenville, Iowa, September 2, 1877; and was married at Independence, Missouri, February 20, 1884. Her home was at Clinton; but six days before the day of her death she came to Independence to attend the funeral of her sister, Viola White. Immediately after the funeral service she was taken to bed and never rose alive. She was a true Saint, and her testimony was always firm, even to the hour of death. She prayed for death and longed to go and dwell with the Saints who had passed on before. Funeral sermon by Joseph Luff, in the stone church.

FROMAN.—At Maysville, Missouri, June 23, Sr. Eliza Froman. She was born in DeKalb county, Missouri, September 22, 1859, and was baptized near Cameron, by Elder James Dillon, about eighteen years ago. Less than two years ago, upon her refusal to renounce her faith even at the threat of being killed, her husband discharged the contents of a shot gun directly at her, intending to kill her. She raised her arm for protection, and thus saved her life by the loss of her arm, which had to be amputated. Her husband, supposing she was killed, turned the gun on himself and killed himself instantly. Her last illness was of only three days duration. She leaves five children to mourn, only two of whom are self-supporting.

Relatives have taken the others. Funeral sermon to a crowded house, in the Christian Church on the 24th, by Elder Joseph Luff.

FISHER.—At her home in Sandwich, June 7, 1895, Sr. Clarintha C. Fisher. Our departed sister was born in Williston, Vermont, December 3, 1813; was baptized November 22, 1885, at Plano, Illinois, by Elder J. C. Foss. Death came as a blessed release to this suffering one who so patiently bore her great afflictions. She was a faithful, devoted wife, a loving, tender mother. She has gone to her rest and her works do follow her. An aged husband, one son, three daughters, and a number of grandchildren mourn. Funeral sermon by Bro. F. G. Pitt at the Saints' church, to a large congregation.

GRIST.—Sr. Lottie Grist (formerly Granger), daughter of Sr. Catherine Herrick, was born at Quincy, Illinois; was baptized at Quincy when a child, and later at Nauvoo by Bro. Thomas Revel; died at Plano, Iowa, June 25, 1895, at 10:30 a. m., aged 50 years, 5 months, and 25 days. Buried at Centerville, Iowa, June 26. Although her health has been very poor the last four years, her last sickness lasted but one night. She leaves an aged, sorrowing mother bowed with grief, alone in the faith and the world as well, whom we pray God to comfort and sustain as he alone can.

COOK.—At his home, Sacramento, California, April 20, 1895, Bro. John R. Cook, aged 54 years, 3 months, and 11 days. He leaves a wife and four children to mourn their loss.

CAMPBELL.—William Willis Campbell was born February 22, 1842, and died May 28, 1895. Was born in Wayne county, Indiana, and leaves a wife, six children, 3 brothers, and six sisters. He retired in the evening apparently well, but was cold in death in the morning. Heart failure the cause. Funeral sermon by T. W. Williams, at their home three miles from Council Bluffs.

WALKER.—At Genoa, Nevada, April 6, 1895, Sr. Ann Walker, aged 68 years. She was baptized into the Reorganized Church in 1868 by Alexander Smith. She was a good wife, and affectionate mother, a good, faithful saint and neighbor. Her house was always open for meetings, and her pleasant greetings of welcome to all will not be forgotten. She rests in peace and a glorious hope of the first resurrection. Funeral on the 8th at the M. E. church, conducted by Bro. D. R. Jones.

HEASTON.—Amanda J. Heaston, daughter of Bro. Solomon and Ellen McMullen. The deceased was born December 30, 1855, and died May 8, 1895. The deceased was not a member of the church, yet she was administered to several times with beneficiary results. A husband and three children mourn. Funeral sermon by T. W. Williams at the Crescent church.

HAYWARD.—Sr. Susannah Malinda, wife of Walter Hayward, and daughter of Bro. James and Sr. Annie Kelley. The deceased was born July 7, 1862, in Pottawattamie county, Iowa, and died at same place June 29, 1895. She was just recovering from confinement and was taken with a congestive

chill, from which she never recovered. Seven little children are left without a mother's care, the babe being but a week old. She united with the church some fifteen years ago, and has been a staunch member ever since. Funeral sermon at their home near Weston by T. W. Williams.

ANDERSON.—Sr. Elizabeth Anderson was born October 12, 1810. She was married to Mr. William Anderson in 1830, and some time after his death came to Sycamore, Illinois, to reside, where she has made her home with her daughter, Mrs. John Black, where she died June 3, 1895. She was baptized by Elder M. H. Forscutt September 25, 1867, in Nashville, Iowa. She was highly esteemed by all who knew her. She was always ready with her prayers and means to help advance the cause of Christ, and always bore a strong testimony to the gospel of Christ, which she knew to be true.

YOCEHEM.—Verna May, wife of Joseph A. Yochem, and daughter of John and Caroline Carlile. The deceased was born May 13, 1870, and died May 9, 1895. Her little child but a few days old was buried but a short while before her. She felt assured she was going to die and made arrangements for her funeral, telling her family she was prepared to die, and that she would be better off. She died in the hope of a glorious resurrection. Funeral sermon by T. W. Williams in the Hazel Dell Methodist church.

ADDRESSES.

M. F. Gowell, No. 4 Champa place, Denver, Colorado.

Mark H. Forscutt, No. 603 Central avenue, Nebraska City, Neb.

Levi Phelps, No. 273 Central avenue, Grand Rapids, Michigan.

James Kemp, Conifer, Jefferson Co., Colo.

W. J. Smith, No. 15 Amherst street, Detroit, Michigan.

Frederick A. Smith, No. 2013 Cass street, Omaha, Nebraska.

A. H. Parsons, No. 3126 Athol street, Philadelphia, Pa.

E. L. Kelley, Bishop, Lamoni, Iowa.

DIPHTHERIA.—Equal parts of spirits turpentine, spirits camphor, beef foot oil, sage (common) tea with alum, sweeten with honey, use with mop.

It may be this permission given women to exert open influence in higher educational matters will lead to a more careful study of political history by the mothers of the nation. Girls will cease to learn names of kings or dates of battles, but in the higher schools the philosophy of national life will be unfolded. Comparative history of different governmental institutions will be so taught that the student may decide for herself the relative value of each upon the highest civilization of the race. More women will take such courses in our colleges, and they will gradually become ready to meet the responsibility which they anticipate.

The most costly pipe in the world is that used by the Shah of Persia when he smokes upon certain state occasions. It is incrustated from the top of the bowl to the amber mouth-piece with diamonds, rubies, and pearls, and is valued at \$320,000.

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 F. E. Blair, Asst. Cashier. George W. Blair.

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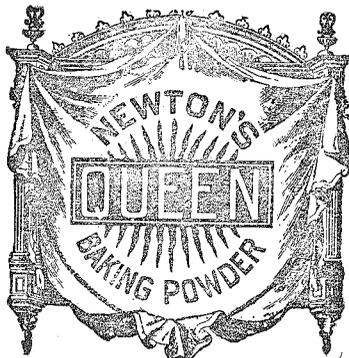
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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 42.

Lamoni, Iowa, July 17, 1895.

No. 29.

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HISTORIC DATA.

THOSE who take an interest in the history of Illinois are well aware that the old town of Nauvoo, on the Mississippi River, nearly opposite Montrose, Iowa, was the scene of momentous occurrences away back in the forties. In those days it was the head center and settlement of the Mormon Church, and of a religion that is to-day divided into several independent bodies, one of them the Latter Day Saints, distinctly repudiating the grosser forms of the marriage relation which permitted a multiplicity of wives. Governor Ford, whose neglected grave in Springdale cemetery is to be the site of a state monument, was a central figure in those stirring times. . . . The original Joseph Smith was lodged in jail . . . and was taken out by mob force and put to death.

Joseph and Hyrum Smith, the first as mayor, the second as one of the city council, and some fifteen others were charged with riot, for the destruction of the *Nauvoo Expositor* press and office. R. D. Foster, F. M. Higbee, Wilson Law, and some others had become dissatisfied and had started the *Expositor* to spread all their filthy allegations before the public. The city council, by resolution, declared it a nuisance, and ordered the mayor and marshal to abate it. It was abated. Charges were filed

against them for riot before Justice of the Peace Robert Smith, of Carthage, one of the most bitter anti-Mormons in the county, and captain of Carthage Greys, an independent military organization. Warrants were placed in the hands of Constable Bettisworth, and he went to Nauvoo to arrest the men. But it was not until Joseph and Hyrum voluntarily rode to Carthage and surrendered to the custody of the constable that they were arrested. This was done the morning of June 25, 1844. Accompanied by the constable they went to see Gov. T. Ford, who promised them protection against personal violence, which had been threatened, and that they should have a fair and impartial trial. At about eight o'clock that morning Joseph and Hyrum were arrested on a charge of treason sworn out before the same justice, Robert F. Smith; Augustine Spencer and Henry O. Norton, complainants. At four o'clock that afternoon Joseph, Hyrum, and thirteen others were taken before Justice Robert F. Smith to be tried for the charge of riot, in destroying the press, *Expositor*, etc., and were admitted to bail, to await further proceedings, J. S. Fulmer, Ed Hunter, Dan Jones, John Benbow as sureties. Nothing was said or done about the charge for treason.

About dark the constable came with a mittimus issued by Smith, justice, and demanded that Joseph and Hyrum should go to jail on the charge of treason, on a false statement that the trial had been begun, but was postponed. By counsel, Woods and Reid, they appealed to the Governor, who refused them aid. So Capt. Smith took his troops and violently lodged the two in jail. John Taylor, Willard Richards, John P. Green, S. Markham, Dan Jones, J. S. Fulmer, Dr. Southwick, of Amboy, Illinois, and L. D. Wasson went with them.

The morning of the 26th Joseph wrote and asked the Governor for an interview. At 9:30 a. m. Gov. Ford came to the jail and had a lengthy talk with Joseph. At that interview Smith distinctly charged the Gover-

nor with knowing that the hostilities were commenced by the mob; that the Nauvoo Legion had been ordered out upon an order of the Governor himself; that the Saints had not broken or transgressed the law. The Governor on parting with them again promised them protection, and fair treatment before the courts.

At 2:30 Constable Bettisworth went to the jail and demanded the prisoners, but was refused by the jailer on the ground that they were in his charge until released by due course of law. Again Captain Smith with a detail from the Carthage Greys took the men and went before Justice Robert Smith with them. They asked for time to secure witnesses, but were opposed. Finally at five o'clock in the afternoon, Smith adjourned court until next day at noon to allow the accused to get witnesses. Subsequently and without notice Smith continued the case until the 29th.

The next morning, the 27th, Ford refused to permit visitors to the jail, and made preparations to go to Nauvoo. Frank Worrell, officer of the guard, told Dan Jones that neither Joseph, his brother, nor any who remained with them, would see the sun set that day. This Dan Jones told the Governor that threats were being made, but Ford laughed at him. The Governor went to Nauvoo, and left the guard from the Greys to protect the jail. The rest is known.

They were illegally detained in jail at the suggestion of Governor Ford himself, who may have thought that no violence was intended though it was clearly stated to him that there was. So it will be seen that it was on a charge of treason, technically, that they were to be held, but were in the jail as a precaution against violence from the mob, and not for safe-keeping as prisoners usually are.—*Peoria, Illinois, Journal, June, 1895.*

Only one out of every fifteen persons has both eyes in good condition.

Insomnia now rates as one of the most common and widespread complaints of the age, whereas a generation ago it was scarcely recognized as a pathological condition.

LE PLONGEON ON MEXICO.

THE *Review of Reviews* for July, in an article on "Mexico as the cradle of man's primitive traditions," publishes some of the results of Dr. Augustus le Plongeon's remarkable researches in Yucatan. M. le Plongeon has spent twelve years in exploring and excavating the ruins of lost cities in that interesting country, and is thoroughly familiar with their antiquities. As a result of these investigations, he has become convinced that Yucatan is the long-sought "cradle of the human race." The *Review* publishes Dr. le Plongeon's speculations for what they are worth, but his laborious research is certainly commendable, and has brought to light much valuable material; it is to acquaint American readers with the wonderful remains of prehistoric civilizations that lie across our Southern boundary that attention is directed to his discoveries.

In the first place, it was obviously necessary to find, if possible, a key to the hieroglyphics in which the mural inscriptions are written, and to the solution of this problem Dr. le Plongeon directed all his efforts. For a long time his attempts in this direction were futile, and it was only after the most prolonged and careful analysis of the characters that he at length stumbled upon a clue. The discovery came about in this way: he happened to observe that certain signs carved on the walls of one of the buildings closely resembled those of the ancient Egyptian alphabet, with which he was familiar; this led him to seek for further points of resemblance, which he also found. The next step was to determine the language of the inscriptions. Knowing how excessively conservative are the aborigines of Yucatan in all respects, Dr. le Plongeon inferred that probably the language spoken by them at the present day might have at least some affinity with that of the mysterious writings on the walls. To satisfy himself on this head, he devoted himself to patient study of the living tongue as spoken by the fierce and warlike tribes known as the Quiches, who dwell amidst the fastnesses of the mountains in Guatemala, and who have maintained their independence against all invaders. These tribes are the direct descendants of the ancient Mayas, and, as Dr. le Plongeon discovered, they

have retained the ancient language of their ancestors in almost its pristine purity.

This Maya language is one of the very oldest tongues known to us, quite as old as Sanskrit, if not still more ancient. By giving to the mural characters the same phonetic value which they possess in the language of the Quiches, the doctor found that they formed intelligible words and phrases, and he quickly then perceived that the language of the inscriptions was identical with that still spoken by the aborigines. The construction of the entire alphabet followed, and with that key Dr. le Plongeon has succeeded in fully deciphering these hitherto incomprehensible hieroglyphics. The comparison of the hieratic alphabet of the Mayas with that of the ancient Egyptians reveals a similitude which amounts practically to identity. Dr. le Plongeon furthermore points out that there exists a singularly close resemblance between the grammatical forms and the syntax of the two tongues, many of the words and characters having a precisely similar meaning in the two languages. Stranger still, the initial letters of the Maya names for the various objects which constitute the Egyptian alphabet are the very letters so represented; from this it would seem, therefore, that both of these people acquired the art of writing from the same source, or that one of them taught the art to the other.

Dr. le Plongeon next turned his attention to the few known MSS. of the Mayas which escaped destruction at the hands of fanatical Bishop Landa, who accompanied the Spanish invaders. These MSS. are written on sheets of parchment prepared from deer skin, in the colored characters of an alphabet which is supposed to have been formulated after the invasion of the Nahaults in the early centuries of the Christian era. The Mayas are also known to have made a species of paper from the bark of the mulberry tree by a process similar to that employed by the Egyptians in preparing the papyrus. Of the extant MSS. the most important is that known as the Troano MS., which is in the British Museum; it is a very ancient work, dealing mainly with the subjects of geology and history, and it is furnished with numerous illustra-

tions. This Dr. le Plongeon has succeeded in translating, and from it we learn that in ancient times the peninsula of Yucatan was called "Mayax," meaning the "first or primitive land." It gave its name to the whole empire of the Mayas, which extended from Tehuantepec on the north to the Isthmus of Darien on the south, and thus comprised all these countries which to-day constitute Central America. The two chief cities were Uxmal, which was the city of government, and Chichin-Itza, which was the great metropolis and the center of the ancient Maya civilization, whither came men of learning from all parts of the world. In the illustrations of the Troano MS. some of these visitors are depicted as bearded men like the ancient Assyrians. The ruins of these cities still exist, and to them Dr. le Plongeon devoted his chief attention.—From "*Mexico as the Cradle of Man's Primitive Traditions*," in the *July Review of Reviews*.

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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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No. 29.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, JULY 17, 1895.

FAITH.

IF, as the Apostle Paul states in his letter to the Hebrews, "Faith is the substance of things hoped for, the evidence of things not seen," as the record stands in the King James' Version of the Scripture; it must stand as the modified form of confidence, or unproved consciousness of the things hoped for, but not seen.

To us the Inspired Version gives the same scripture, in different words:—

Now, faith is the assurance of things hoped for, the evidence of things not seen.—Heb. 11:7.

This leaves no necessity to modify the meaning to make it convey the impression which it is evident the Apostle intended to make; that in the absence of proof by which knowledge is produced in regard to things stated, or promised, there should arise in the mind an assurance or confidence almost absolute that the things were or would be; and that this was faith.

Cavilers are wont to deride the Christian because the latter assumes to believe in certain things appertaining to the world to come, and man's duty toward them upon faith; claiming that as no evidence tangible alike to the unbelieving and the man of faith, is produced, therefore the faith stated to exist is a grave mistake and those holding it are deceived.

However, there are great differences in men, the result of natural endowments. Some men see where and what others cannot, even in the physical world. Some perceive things that are, and things that must be by reason of those things which are; while others see not, or are bewildered by what they do see, the things seen having no relation one with another. Whatever this faculty may be called in the material world, it is certain that

the apostle writing in regard to the spiritual realm meant to state clearly what he understood faith to be.

We cannot, and do not see God, the creator of the universe, in our temporal life; and yet we are constantly surrounded by those things which in their mute ministrations to our necessities, and our wants as well, constantly testify of him; for in countless ways these things breathe forth by their very existence the power, wisdom, goodness, and love of their Creator; and yet in, nor on any one of them is his name inscribed. They are an assurance of the thing hoped for, the evidence that God does exist, and that neither his existence nor his attributes are misunderstood by us, the things which are not seen being comprehended by the things which are.

The faith which willingly accepts the existence of God as a fact; and subjects the thoughts, words, and acts of life to the direction and subordination of the consciousness of that fact, and that God will reward, or punish according to merit, or demerit, fits and prepares a man for all the main conditions of the life that now is, and for the most serious exigencies that are possible to an existence on earth in the flesh. The want of this sort of faith causes bad moral development and final shipwreck of life and its best issues.

The prayer, "Lord, help thou mine unbelief," is not meaningless to the man who values life and its possibilities. It evinces trust in God, and confesses distrust in self. It acknowledges dependence and consciousness of human weakness, and accepts the situation with an appeal to the only source whence strength and help can come.

The faith once delivered to the Saints included in its wide reach this confidence in God as a result of an obedience to the commands of God through Jesus Christ. It was the addition of faith to faith, as it is written, "the just shall live by faith."

Let no man be ashamed of his faith in God and the Lord Jesus Christ.

DOES IT SIGNIFY ANYTHING? IF SO, WHAT?

THE following remarkable dream of Joseph Smith the Seer as related by W. W. Phelps is published in *Millennial Star*, vol. 39, p. 837:—

In June, 1844, when Joseph Smith went to Carthage and delivered himself up to Governor Ford, I accompanied him, and while on the way thither, he related to me and his brother Hyrum the following dream: He said:—

"While I was at Jordon's, in Iowa, the other night, I dreamed that myself and my brother Hyrum went on board a large steamboat, lying in a small bay, near the great ocean. Shortly after we went on board there was an alarm of fire, and I discovered that the boat had been anchored some distance from the shore, out in the bay, and that an escape from the fire, in the confusion, appeared hazardous; but, as delay was folly, I and Hyrum jumped overboard, and tried our faith at walking upon the water.

"At first we sank in the water nearly to our knees, but as we proceeded we increased in faith, and were soon able to walk upon the water. On looking towards the burning boat in the east we saw that it was drifting towards the wharf and the town, with a great flame and clouds of smoke; and, as if by whirlwind, the town was taking fire, too, so that the scene of destruction and horror of the frightened inhabitants was terrible.

"We proceeded on the bosom of the mighty deep, and were soon out of sight of the land. The ocean was still; the rays of the sun were bright, and we forgot all the troubles of our mother earth. Just at that moment I heard the sound of a human voice, and, turning round, saw my brother, Samuel H., approaching towards us from the east. We stopped and he came up. After a moment's conversation he informed me that he had been lonesome back, and made up his mind to go with me across the mighty deep. We all started again, and in a short time were blessed with the first sight of a city, whose gold and silver steeples and towers were more beautiful than any I had ever seen or heard of on earth. It stood, as it were, upon the western shore of the mighty deep we were walking on, and its order and glory seemed far beyond the wisdom of man. While we were gazing upon the perfection of the city, a small boat launched off from the port, and almost as quick as thought, came to us. In an instant they took us on board and saluted us with a welcome, and with music such as is not on earth.

"The next scene, on landing, was more than I can describe; the greeting of old friends, the music from a thousand towers, and the light of God himself, at the return of three of his sons, soothed my soul into a

quiet and a joy that I felt as if I were truly in heaven. I gazed upon the splendor, I greeted my friends. I awoke, and lo, it was a dream!

"While I meditated upon such a marvelous scene, I fell asleep again, and behold, I stood near the shore of the burning boat, and there was a great consternation among the officers, crew, and passengers of the flaming craft, as there seemed to be much ammunition or powder on board. The alarm was given that the fire was near the magazine, and in a moment suddenly it blew up with a great noise, and sank in deep water with all on board. I turned to the country east, among the bushy openings, and saw William and Wilson Law endeavoring to escape from the wild beasts of the forest, but two lions rushed out of a thicket and devoured them. I awoke again."

I will say that Joseph never told this dream again, as he was martyred about two days after. I relate from recollection as nearly as I can.—Phelps.

Is it possible that the boat represents the organization which was left by Joseph and Hyrum when they took their departure for the pearly gates closely followed by Samuel, and that she has taken on a cargo that will eventually prove her annihilation, with the destruction of all who remain on board?

CHRISTIAN ENDEAVOR.

THE Young People's Society of Christian Endeavor, in general session at Boston, is creating quite a stir. Rev. Dr. John Henry Barrows, of the World's Parliament of Religions fame, thus states the movement in a telegram to the *Chicago Tribune*:—

The Christian Endeavor movement means better churches, more inspiring prayer meetings, a revival of civic righteousness, the ultimate regeneration of our cities, and the uprising of the young men and women of our churches in behalf of the world's evangelization.

No doubt this movement will result in the accomplishing of much moral good by the young people of the various denominations. Our readers doubtless stand ready to credit this movement with its good intentions and all the good it succeeds in doing. We believe, however, they also share with us the opinion that the Endeavor movement lacks the true basis or groundwork of success; the life-giving, inspiring, motive power of the Spirit of truth, which as "the gift of the Holy Spirit," prompts and directs the disciple in all his work, and moves upon those who "obey the truth" and become "fellow heirs" with others in the "kingdom" or "government of God."

The kingdom of God is a specific, definite, clearly defined organization devised by "the author and finisher of our faith," with power within it to redeem the world. So far as the various movements among men work in harmony with it they may accomplish a degree of good. They can never evangelize the world, however, by using other means than the God-appointed method or plan. Any means out of harmony with God, or lacking his approval, cannot obtain his sanction, cannot be correct, hence cannot receive "power" by which men are to "become the sons of God."

As we understand it, it is our mission to call attention to the gospel method that men and women may avail themselves of the greatest and only true opportunity they can have,—the right to ask and receive power to know God and Jesus Christ, and do the will of the Father. We do this not in any sectarian sense nor narrowness of spirit, nor in boasting spiritual arrogance; but in the spirit of meekness and interest in our fellow man, as those entitled with us to place and privilege in the house and benefits of our common Father.

We wish some of our apt, capable representatives could go among these young people and succeed in getting a hearing and in placing before them a plain, terse statement of the faith and its restoration; in friendly spirit, in true interest in their welfare. Can it not be done among these various societies? Have we, though often refused a hearing, exhausted every means within our power of reaching these people, popular and entrenched behind the leading religious organizations of the day, as they are? We think we have not and that opportunities of reaching them are better than in the past, and becoming better and more numerous as a more liberal and inquiring spirit prevails.

As a rule, it is not the people themselves, but their leaders—their ministers and local heads—that would deny us access to them. With a fair chance—the right kind of an appeal to the people—these barriers often give way and a means of communication is open, and half the work is done.

The Apostle Paul met every phase of opposition peculiar to the age in which he lived, but prevailed against

it; and steadily, persistently continued his work until he defeated Jewish fanaticism, Gentile superstition, and philosophy, and established churches right in their centers of religious and philosophic thought. We can do the same thing and are destined to do it. We have succeeded so far in the face of the strongest kind of opposition and most discouraging combinations of circumstances possible to conceive of; for the enemy of righteousness has left no means untried to defeat the success of God's work.

We shall yet have to besiege the cities, towns, and hamlets systematically and more closely study the most successful means of aggressive and defensive warfare. The situation is constantly changing, requiring the adoption of new methods to take advantage of it; and to feel the force and power of doing, to believe one can do is often more than half the battle.

We hope to see a constantly growing army of intelligent workers among the ministry and the laity—young people, middle aged, and old—pressing the battle to the gate, winning the deserved favor of the people where they reside, by uprightness of conduct and the manifestation of a true, friendly spirit with neighbors and friends; thus cultivating an interest and influence for good by which they can reach them, heart and mind, with the message of peace and good will; while the ministry labor in the same spirit, meeting the emergencies that demand aggressiveness when necessary.

The movement of these young people in the Endeavor Society should stimulate us to fully appreciate the better opportunities and privileges that are ours and to meet the greater responsibilities imposed upon us thereby.

If we are truly converted we will work diligently, faithfully, intelligently, from a *natural* love of and interest in the work of God. We will work unitedly, humbly, intelligently, too, for no one who is sufficiently prepared for his work can work with other than pure motives, true methods, or intelligently. The Spirit of God prompts to goodness, to trueness, and brings intelligence—if sufficiently heeded; if fervently sought; if humbly obeyed.

No one, in any sphere of action, need be a hindrance, but should and can be a help; all can "adorn the doctrine;" all can thus contribute to its advancement. In this sense the kingdom of God is a unity, a society of Christian endeavor whose members are to discern and advance all truth in every sphere and branch of life's activities. We can and ought to surpass every other organization in moral and general good. Our righteousness ought to exceed that of others bound by the traditions of their fathers.

LOCAL IRRIGATION.

THE irrigation problem is a very important one, involving as it does the food supplies and vast material interests of millions of people. Our readers in general, especially those "making homes" as agriculturists will be interested in the following account of a local irrigation plant:—

GOODLAND, Kan., July 9.—The first irrigation plant erected by a State east of the Rocky Mountains was completed here to-day and formally put in operation by the State Irrigation Board. There were many visitors present from Colorado, Nebraska, and Kansas, and the event was made much of by the people of this city and county. The exercises consisted of speeches by irrigation experts, among them being Judge J. Emory, lecturer of the National Irrigation Association, and W. B. Sutton of the Kansas Irrigation Board. The well of irrigation station is a six-inch tubular, 166 feet deep. The pump is a single stroke and will lift 150 gallons a minute. The power is furnished by a gasoline engine. It is estimated that the plant will irrigate eighty acres of land.

IN CORRECTION.

It appears that the memory of Sr. Frances A. Ernst, was a little at fault, as to the names of those administering to her at the time she has stated she was helped to receive her sight. The following letter from Elder T. J. Franklin, and note from Sr. Ernst will be all the correction needed, we think:—

INDEPENDENCE, Mo., June 29, 1895.

FRANCES A. ERNST-LUMLEY;

My Dear Sister:—I write to inform you of a mistake made in your testimony made before a Justice of the Peace in regard to the persons officiating in your confirmation, and in the anointing your eyes. It was E. C. Brand, Thomas J. Franklin, and Jesse Cravens who were the three elders that confirmed you and anointed your eyes, after you had been baptized by Elder E. C. Brand. Thomas J. Franklin anointed your eyes after the confirmation, and E. C. Brand sealed the anointing,

and Elder Jesse Cravens assisted in the administration. The reason that I have written to you is because I have testified many times in Independence, and many other places, of the power of God in opening your eyes through the administration of E. C. Brand, Thomas J. Franklin, and Jesse Cravens.

It appears in the *Herald* that you were confirmed by E. C. Brand and Thomas Dobson. I do not know the elder only by seeing his name in the *Herald* or *Ensign*; but I was well acquainted with Elder E. C. Brand and Elder Jesse Cravens. At that time I had just returned from Utah, where E. C. Brand and myself had been preaching together. We met in the conference at Park's Mills, near Council Bluffs, Iowa, I coming from Far West and Bro. Cravens and Bro. Brand from Utah, and if you remember who preached that morning; it was Elder E. C. Briggs; Thomas J. Franklin and Bishop I. L. Rogers presided over the afternoon meeting, when you gave in your name for baptism. Elder E. C. Brand baptized you and Elders E. C. Brand and Thomas J. Franklin and Jesse Cravens confirmed you; and also administered to you, anointing you with holy oil in the name of Jesus Christ, to restore to you your eyesight, which was accomplished by faith and prayer. Praise be to his holy name. All that I would like is to see that mistake rectified if it is possible to be done.

Please write me as soon as you can. My address is, THOMAS J. FRANKLIN, Independence, Jackson Co., Missouri.

DELOIT, Iowa, July 8th, '95.

Dear Brn:—I enclose letter. I have made a mistake, as you will see. If necessary, you will please correct; and oblige. God ever bless you all.
SISTER FANNIE.

A NEW TRACT.

BRO. R. E. GRANT has written a small tract containing questions and answers on the first principles of the gospel, for the information of persons who know little or nothing of the faith.

The tract is written in simple language, plain in statement, and brief in its wording,—just the thing for new beginners; a sort of faith primer of the first principles. It is entitled, "Questions and Answers." It ought to prove helpful in the mission work.

Two pages; price 3 cents per dozen, 15 cents per 100. On sale at the Herald Office, tract No. 5, order by number.

SOME time ago we received from Bro. William Woodhead a series of articles on the Book of Mormon, which we have delayed publishing for the reason that there has been quite a run of articles of the kind running in the *HERALD*, and we thought the matter a little overdone for a period, hence

waited until the article will be opportune again.

There is much transpiring in the world of research, every day almost, that has a bearing on this most interesting subject, some of which might modify views already in print, if known to the writers. Brn. H. A. Stebbins and George F. Weston have been engaged of late in arranging a map of Central America as the same is described in the Book of Mormon according to their reading. It is quite elaborate; and when completed will, we think, add interest to the study of the book.

Dr. le Plongeon has an interesting article in the *Review of Reviews* for July, that will be read with interest by those delighting in the study of archæology and the Book of Mormon.

A LATE press telegram announces another "prophetic conference" as among the possibilities. What will they do in the end thereof?

TO HOLD A PROPHETIC CONFERENCE.

PITTSBURG, Pa., July 8.—A conference is to be held at the Young Men's Christian Association Hall in this city next Monday, to discuss the advisability of calling a prophetic conference here in the fall. The Rev. Joseph Kyle, of the United Presbyterian Church, S. P. Harbison, and W. S. Miller, prominent workers in established churches, to-day issued invitations to twenty-five clergymen and lay church workers to meet Monday and examine the Scriptures with a view to preparing for the conference. They say present conditions, notably the political, sociological, and industrial disturbances, indicate the approach of the fulfillment of the prophecy touching the Savior's second coming to earth. They feel the subject has been sufficiently studied. They fear their movement will be classed among those of cranks and they refuse to make public all the details of their proposed conference.

EXTRACTS FROM LETTERS.

BRO. JOSEPH WARD, Pomona, Missouri, July 4:—

I have returned from Wheeling, Arkansas, a new place where none of our brethren had ever been,—not even a Saint or acquaintance there prior to my visit. I had large crowds to hear me, and the Campbellites challenged me for discussion. I accepted, and they are looking for some one of their ministers whom they will indorse as a gentleman, sound in the faith, to meet me and rout what they term Mormonism from their midst. I baptized two, Bro. A. A. Farra and his better half, and left several more investigating. I will go to Coats, Arkansas, on the 6th, thence to Ravenden Spring. I am traveling alone, and most of the time in an entirely new field,

I am feeling well in the work, though I think I have the hardest field in the United States.

Bro. W. W. Blair writing from San Francisco, California, July 5:—

From what I learn, church work is in fair condition throughout California. I preached here last Sunday night; we attended prayer meeting at Sr. Anthony's last Wednesday night; to-night we have service at Bro. Saxe's; Sunday I am to preach twice here, or once here and once in Oakland, and Monday next, or Tuesday, go South to Downey for twelve or more days. Letters from San Bernardino press me to reach there soon. I shall probably remain South till August 25. It was manifestly best that I came via the U. P. & C. P. route, for my interviews with Brn. Burton, Gilbert, Harris, Price, Lincoln, Parkin, Daley, and others, have resulted well. Sr. Blair is enjoying the trip well and is a good helper in gospel work.

Bro. J. C. Clapp, Drain, Oregon, July 4:—

I am in my field of labor, but am greatly afflicted bodily. As I see so much to do and am able to do so little, it makes me feel almost discouraged, but I greatly hope and desire that I may yet be able to gather some of the sheaves that are lying around. The harvest truly is great in this part; there are twenty-eight places that are now urging me to come, and nearly all of them want me to come immediately; but I am greatly hampered and can only go as the Lord opens up the way. I hope the Saints will pray for this mission.

T. J. Sheppard, Maysville, Arkansas, July 6:—

The good work is beginning to roll here. Many who have been rocked to sleep in the old cradle of sectarianism are being aroused. Two noble young people, husband and wife, were baptized near this place on the 1st of July—the first fruits of our labor in Arkansas. The Saints feel much encouraged and are striving and praying that the truth of the gospel may be fully made known in this section of country.

Bro. Morris T. Short, Peoria, Illinois, July 4:—

Stephen A. Douglas, of Chicago, speechified here at 2:30 this p.m.; but he could not hold a candle to his illustrious father, I trow. The races, and the parks, and to-night the theaters will draw. It is not much pleasure to me to hear this great din, and smell this powder smoke; but old glory has the field to-day. This glint, and gloss, and sham, and hypocrisy that are prevalent, I see on all sides, but I must seek to tide through and abide in truth and right.

Bro. J. B. Roush, at Wilmington, Illinois, the 9th inst:—

I spent Sunday at Mission, and on Sunday afternoon had the pleasure of baptizing four candidates. Tent work here at Wilmington is moving nicely.

Bro. J. A. Grant, Detroit, Michigan, July 10:—

Bro. W. J. Smith and the writer are holding forth in the new gospel tent with a fair

interest manifest. This is a city of upwards of three hundred thousand. What shall the harvest be?

Sr. Emma Miller, Little Sioux, Iowa, July 9:—

The two days' meeting at this place, July 6 and 7, was a success, with Brn. T. W. Williams and G. H. Hilliard as speakers. One was baptized who was a member of the Christian Church at Mondamin. Many strangers attended the meetings and the sermons seemed directed especially to them, and they were spoken highly of except by a few religionists who were established in their views. Some who are on probation thought their preacher might profit by hearing the sermons if he would attend the meetings.

EDITORIAL ITEMS.

BRO. R. J. ANTHONY baptized L. L. Booth, at Vernon, Idaho, June 28, which has brought local wrath down on Bro. Booth. The teachers (Utah church) called on him, to labor with him; though he had been there eighteen months without having been looked after. Verily, the path of the wouldbe faithful is beset by thorns. How fervently those who are happily located with associate Saints should sympathize with and pray for the scattered and isolated ones.

The Herald Office cannot fill further orders for the *Gospel Quarterly*, Senior Grade, for July, August, and September. The supply is exhausted; please take notice.

Letter from Bro. E. F. Shupe, Denver, Colorado, July 8. Bro. J. W. Gillen had baptized seven a short time ago.

Bro. E. W. Depue has baptized three at Tiff City, Missouri, and expects to baptize others soon. He states that citizens of that place offer to donate a site and several hundred dollars in money to anyone who will build a first-class flouring mill. They regard it a good point for such a mill. Write Bro. Depue if interested.

Bro. C. E. Blodgett requests us to announce the baptism of Bro. N. D. Lacey, who resides near Shelton, Nebraska. This brother comes to the church after a long-continued investigation of its faith.

We wish to obtain two or three copies of the first issue of the *Gospel Quarterly*, Primary Grade. Send us a copy or two if you can spare them.

Bishop Kelley, accompanied by Sr. Kelley, visited and held services with the Saints at Pleasanton, Iowa, on Sunday, the 14th inst.

Bro. J. R. Lambert left home for Blandinsville and other portions of his field in Illinois, during the week of the 7th. He reports many and increasing demands for labor, with comparatively few men to respond. The field widens, and as in former times the laborers are all too few.

Farmers in Southwestern Iowa and Northern Missouri, are harvesting a good crop of oats; prospects for corn are excellent, and hay promises a better yield than was expected. As a result, most of our agriculturists are in good spirits.

Court Kalnoky, for fifteen years Prime Minister of Austria-Hungary and a strong Catholic, has been succeeded through the influence of Baron Banffy, a Hungarian, Liberal, and anti-Clerical. Indiscreet actions of the papal nuncio brought about this change in the government. There are prospects of continued growth of anti-Catholic sentiment and the tendency to separate political and religious affairs in the empire.

The French Chamber of Deputies has adopted a motion asking its government to negotiate a permanent treaty of arbitration with the United States.

TO YOU.

WITH good crops and returing prosperity we trust the Saints will not forget their obligations to the Herald Office. As the grocer and dry goods merchant want their pay, so also do the printers and paper manufacturers. We request on behalf of the office management that the amounts due the publishing department be remembered and remitted—not as the last consideration, but as obligations as necessary to be met as any other.

The office needs what is due it; its credit must be kept good by prompt payment of its bills. Other tracts and publications will be issued just as soon as money necessary to publish comes to hand. Your remittance means that you have the practical interest in the welfare of the work that no neglect shall permit a department of it to be crippled.

How does your label stand? What do you owe the office on book account? Please remit.

Address the Business Manager, at Lamoni, Iowa.

Mothers' Home Column.

EDITED BY FRANCES.

"BEAR YE ONE ANOTHER'S BURDENS."

INTO the morning hours so many tasks were crowded. The noon brought added heat, but no surcease of toil. And when the cool sea breeze at last reached the fair valley among the mountains, it swayed the willow boughs most temptingly. But inside the little cottage was many a step to take, four little forms to clothe and feed. Beloved as they were, the mother longed for a little change, for she bore her load of care alone, but for a little while each year. How she longed for a ride out among the orchards, heavy laden with fruitage, or the stretches of meadow,—the fragrant alfalfa meadows,—and down by the cool, clear mountain stream. A cry of baby voices, the click of the sewing machine, filled the little home, where she spent day after day—without change of scene? Nay, thank God there *are* those ever ready to "bear another's burdens," even when their own were heavy. Brighter and brighter grow the galaxy of helping hands outstretched in times of perplexity, care, pain, and sorrow. How often a cheery voice called from the easy, wide-seated carriage, "Thought you would like a ride." How the children shouted from the vine-wreathed porch as she ties the halter strap, gives sleek brown Nell a pat, runs up the path to help get babies ready. Ah, that ride! what a rest, down through the busy streets, amid the sounds of commerce and life, then on through shaded country roads, past those longed for scenes, orchard, meadow, and stream. The ringing sound of the mowers, the call of friendly voices—ah, home looked so much *rested*, too. The burden had been lifted. Ah, how they throng about her memories, fair young friends and sisters with soft, white, untried hands and happy, hopeful hearts. Mothers with hands hardened by toil but hearts grown more tender by sorrow and care; dear old white-haired friends, with bent forms and trembling limbs, but a world of sympathy. Ah me! They are going, going, so gladly for them, but missed by us so sadly. That hour of death must come to all, and one day the fond heart within the cottage met the foe upon her heart's threshold. They were there. Those ready to help bear the burden, those from whom she had stood aloof and deemed strangers, gave proof of their many virtues, and those whom she had learned to trust. The good and true drew closer. Their own bleeding hearts bled anew as they stood over the dying, and sought to comfort the living. Far, far away those who could not be near sent upward upon wings of prayer the name of the one who was bearing a burden alone. Alone. Are we alone when all about are willing hands and loving hearts? Bear *we* one another's burdens?

Standing by that open grave, while the loved one was lowered to rest, a strong, gentle arm stole about the mourner's waist, giving support to the trembling frame, while a woman's heart throbbing in unison with her

woman's heart beat close to her own. A woman's sympathy and tender thoughtfulness for another woman betrayed itself, not in word, but in a loving act. A stranger, maybe; at least, just who she was the weeping one never knew. Only she helped to bear the burden.

Some one heaped high the casket with flowers,—great clusters of white lilies bound with snowy ribbons, violets, daisies, roses, and ferns, "Bear ye one another's burdens" in a thousand dainty, tender, loving little things. She had called these people strangers; she never should again. How her mind flew back to her first meeting with some of these very ones. Of them all there were *some* whom she remembered now particularly. She had not been sure of how to treat them. Her own heart went out to one, with great grey eyes and a sweet, low voice—but a word let fall. This one was haughty and proud; that one hated the Mormons. Here a little, and there a little, until she met them with a coolness and reserve unnecessary, to say the least, and an indifference which was death blows to friendly overtures. From time to time they met in public places or by the bedside of an afflicted one, a friend of each, but meeting was all, until that day when a low voice spoke from the open door, a slender figure approached with outstretched hands, "We have heard of your trouble and come to bear it with you." Dumb with surprise and shame she stood a moment, thinking, "Sweet, gray-eyed Kate, you have been in a deeper sorrow than this, a living, growing sorrow, intermingling with shame, hope, despair, heartache, and toil." Not until a few days before had she known of it, though; then through the medium of the physician, who recommended her as nurse. "She a nurse?" Then came the story of her trouble. Brave little woman! The one you offered to comfort was not the one who sought to know and comfort you, else she might have helped you bear your burden.

Another came who came timidly and proved a woman free from the thing that had kept them strangers for years, with a half block between. What was it? When she called on the mother with her little ones the mother thought, "I like her; she will be a nice neighbor." But a voice had said, "You don't want to take your children there. They don't have any of their own and want no one else's." "Ah, so!" and the children never went, so of course the mother did not, for it is a trait of these mothers to dislike places where babies are unwelcome. And what of this thing? Was it true? About as true, no doubt, as are many such accusations. A home without children it was, where no place could they have been more eagerly welcomed. Here were two whom she might have helped bear heavy burdens. Had she not clothed herself about with iciness? Were there not more? A glimpse down the aisles of the past—she turned with a sick heart. A burden-bearing throng filled those aisles. Burdens she might have lifted if only for a little while. Weary mothers like herself, only twice as heavy were their burdens. Bent forms of aged ones, breaking hearts and aching feet, throbbing heads and toiling

hands. They were such little things. Pale faces, and sad, tear-wet eyes. Hours of sorrow, pain, affliction, poverty, shame hung about them like shadowy curtains, hours she had tripped lightly by, nor touched them with her own life's sunshine.

The past was that. What of the future? "Bear ye one another's burdens," ye young, ye daughters, ye mothers; past, present, and future mothers. Ye young, help the aged with your own bright sunshine. Know you not they stand where you must shortly stand? Help the weary new mothers and the weary old mothers. There are few who love not the company of the young. Make them all young with you. Do not be afraid.

It is not so very long since I heard a voice saying, "I cannot go for a ride to-day. My baby is just asleep, and I must bake bread and wash dishes while she sleeps. She is teething, you know." The answer was practical as the foregoing: "Come on. Take these lines. I can wash dishes, and bake bread, and I have cared for babies enough to know just how."

Homely, was it not? *Beautiful!* The dishes she washed, and the bread, you say, Yes; her every movement and touch was beautiful. While the weary mother tumbled her boys and girls into the buggy that had carried many such happy loads before, the little boy and girl of the dear, good owner had been laid away together in one little grave, and away they went behind the trusty old horse. A long draught of nature's elixir, change of scene, and the blue sky above, and brown, green earth beneath. You see these people with means of riding about, some of them, know how to bear the burden awhile. "Bear ye one another's burdens." Deformity, perplexity, poverty, shame, despair, infirmity, toil, care, loneliness, sorrow, pain, heartsickness, and brain weariness, all or only one. Let us bear it a little while. They must bear it all the time, all alone, in many cases.

There are sick and lonely ones who need not your alms. Go share with them for a little time your own buoyant health; steep the hour so full of joyousness and sympathy that it will be a constant pleasure to them to think upon it. Ye mothers, mothers whose birdies have left the home nest, mothers whose little ones cling about your knee, mothers who linger yet in the happy world of girlhood, bear ye one another's burdens. Stand by each other. You are women? Then be women in *deed* and in *purpose*. Rise to the very heights of your womanhood, and if the crowning heights be something more glorious than *motherhood*, it must be worth the effort—but while we rise let us dig deep and build our womanhood on a strong, broad, firm foundation. In unity is strength. "Bear ye one another's burdens." If it be to reach down from the heights and lift up, up, those below; if it be to sing a song to cheer a fainting heart; if it be a word of appreciation, a letter full of comfort and cheer; if it be washing dishes, rocking babies, taking stitches in torn garments, washing the tear stains from little neglected faces, *do it, do it!* Homely things *fill* the life of some. They know of nothing so beautiful as

the life of some of our mothers, past, present, and future.

Have you not among you those who bear a double burden, and that without even the consideration they might receive from those in whose midst they live? Those who should, in view of their sisterhood, receive your help in bearing their burdens, doubled, aye, often trebled by the sacrifice made that Zion may be defended, that her ranks may be filled, her walls guarded, her pickets out, and all chosen of the best and noblest in the great, broad land? Then some mother among you is lonely, with a loneliness mixed with timidity that makes night a horror. "Foolishness!" you say. Maybe, but it is a burden to her, and sacrifice is great. "Bear ye one another's burdens." Happy day when this shall be easier to do, for not until it is will it ever be done; not until we come to the day when "Love one another" shall be our rule, our pleasure. Then shall the days be full of rejoicing, for they shall be full of good works and glad hearts, "Hearts that bear one another's burdens," because they know and love each other.

JOAN.

READING FOR YOUNG DAUGHTERS OF ZION.

ANYONE who has time and resolution to spend ten or fifteen minutes every day in certain exercises which will be given in detail and which require absolutely nothing else but time and persistence, may avoid the undue accumulation of adiposity in the abdomen, and retain that lightness on foot which is so desirable.

The best time for taking these exercises is in the morning immediately after leaving one's bed, and before any garments that compress the figure in any way are put on. The air of the room should be pure and sweet, so that the lungs may be benefited no less than the abdominal muscles, and the blood be purified.

1. Draw in the abdomen as far as possible, fill the lungs with air, and then raise the arms above the head till the hands meet, without moving or bending the knees, bend the body as far back as possible, and then, allowing the air to escape from the lungs gradually, bend the body as far forward as possible until the hands approach the floor. Repeat this ten times, following exactly the directions for breathing.

2. Place the hands upon the hips, akimbo, draw air into the lungs, as before, and bend forward, first to the right as far as possible, allowing the air to escape from the lungs, and then, after filling the lungs again, to the left. Repeat this exercise ten times.

3. Place the hands lightly on the breast, draw in the abdomen, fill the lungs, and turn the head and body without moving the knees or feet, as far, first to the right, and after filling the lungs again, to the left, as possible. Repeat this ten times.

4. With the arms at the side, draw in the abdomen, fill the lungs with air and raise the arms to their height above the head, keeping the lungs fully expanded, then, breathing out, allow the arms to fall slowly to the side again. Repeat this ten times.

These exercises strengthen all the muscles of the abdomen and cause in them a gradual

contraction, which, as it increases, restores symmetry of form, restores the center of gravity to its proper position, and gives the exerciser a command of herself in movement that is very delightful. As hunters when short of food tighten the belt, so these exercises have a similar effect; they tighten the natural belt of the body, so that less food is required to produce the feeling of distension requisite to comfort, and as less energy needs to be spent on digestion, there is more left to be applied in other directions.—*Medical Journal*.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

BRO. JOSEPH MORRILL, of Kansas, asks your faith and prayers in his behalf, that if it be the Lord's will he may be restored to health and live to do good in the world.

Sr. G. E. Deuel, of Garden City, Kansas, asks you to intercede in behalf of her father, Bro. William Britain. He is sorely afflicted and she earnestly desires your prayers and faith.

Sr. Anna Starkey, of San Jose, California, asks your faith and prayers in her behalf that her life may be spared to her little family, and also asks that you pray for her husband that he may have courage to obey the gospel.

Sr. Servilla Clapp, of San Jose, California, desires most earnestly that you remember her husband, Bro. Joseph Clapp, now on missionary work in Oregon. His health is very poor but he refuses to quit his post, preferring to die with the harness on. She is thankful for former intercessions, when she knows that God has heard you, and begs you will not forget her now, when the waves are going over her.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JULY.

"Behold, the Lord requireth the heart and a willing mind."—*Doc. and Cov. 64: 7.*

Thursday, July 11.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general. Memory Verses.—*Col. 3: 12-17.*

Thursday, July 18.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted. Memory Verses.—*Heb. 13: 13-16.*

Thursday, July 25.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established. Memory Verses.—*Romans 11: 25-27.*

The most valuable bound book in the world is the Hebrew Bible now kept in the library of the Vatican at Rome. Within the last half dozen years a syndicate of rich Jews have offered \$103,000 for it.

The two most costly prayer rugs in the Orient are those made specially for the Shah of Persia and the Sultan of Turkey. Each is bordered with diamonds and pearls and valued at \$2,500,000.

The woman of the world is but seldom the wife of her husband.

Letter Department.

FLAGLER, Iowa, July 8.

Editors Herald:—We are having good meetings here since June 29. Some questions have been presented which I have endeavored to answer according to that which is written. On the 2d inst. I was asked to speak from the text, "Be ye not unequally yoked together with unbelievers." (2 Cor. 6: 14.) I read the whole chapter. I tried to show that Christian people were to separate themselves from the world and devote their time and talents and all to the glory of God; and as I dealt with the evils that are in the world and appealed to Christians to abstain therefrom there were many responses, but when I got down to and examined the line closely between believers and unbelievers, using 2 Timothy 3: 1-7; Mark 16, and other places, showing how God kept his word, I asked them to decide for themselves as to who was a believer or who unbelievers, and to take advice of Paul to be separate and turn away from them; to follow no one that would lead them to reject any of God's precious promises. To this part of the subject one would suppose they were all dead in the amen corner, or they were short of breath. The preacher could at least hear himself talk.

On Sunday I baptized Bro. Daniel James, a man of family. A large attendance gathered at the waters where I talked to them on baptism. They were quiet and orderly.

The M. E. people were holding their quarterly meetings here in the forenoon, and as all the meetings here are held in the Lyceum Hall, which is open for all, and whoever has regular appointments here must give way for protracted meetings, I attended the M. E. services in the morning and did not accept of the invitation to commune with them. At night I told them the reason why I could not commune with them, calling attention to the first article of faith. I could not recognize their god as thus described, as the God of the Saints; and as Presbyterians and Methodists here commune together, I had to examine their god along with the Methodist's, and as the M. E. pastor and another preacher of that persuasion were present, I told them if these things were not so they ought to know and would have the privilege to correct if needed. At the close the pastor announced a review on Thursday night of the 11th inst. I have secured the Seventh-day Adventists' church at Knoxville for the 10th, 11th, and 12th; so I shall not be far away if our building should be torn down, of which I feel no alarm.

Everybody is talking religion, so many seem near the kingdom, and as far as time has permitted to visit the people, I have been received kindly and with respect. I have visited people of different persuasions, making no distinction in this regard. Bro. J. M. Brown, of Leon, Iowa, was here early in the spring, and all the people I have talked with hold him in kind remembrance. Many are anxious to see and hear him again. He baptized some while here, but they have moved to Hiteman.

I see by a late *Herald* that there are many of the Utah elders preaching through the States. I met two in Boone county four weeks ago, but could not get them to discuss their belief in public. They defend polygamy as well as they can, in private. They deny the Adam-God and blood atonement theories. They say Latter Day Saints ought to accept anything that has the signature of Joseph Smith to it. I lectured on the difference between us and the Brighamites at Incline, Boone county. Elder Christensen, of Utah, was present. I gave him privilege to reply. He said I had misrepresented them, but when I offered to meet him in public discussion and bring their own records and prove from them every point, he declined, pleading ignorance of those things and admitting that I might have told the truth. I hope to see them return to the old paths. In bonds,

WILLIAM THOMPSON.

SHERIDAN, Wyoming, July 9.

Editors Herald.—While living in this town I have never read a letter in our *Herald* from Sheridan, Wyoming; so I do not know if any members reside here or in the county.

This is a very nice town, nicely laid out; good residences, good business houses of all kinds of merchandise, three newspaper offices, one electric light plant, flour mill, lumber yards, brick yards, brewery, soda water works, big coal mine, and big gold mines.

It is splendid land for grain and raising cattle, horses, and sheep; and the climate is very healthy. Most of the people come here for health and pleasure, as they can see the wondrous great mountains with snow on their tops all summer long. It is a splendid place for fishing, hunting, and mountain climbing. Sheridan is fifteen years old and the Burlington and Missouri River railroad has been running through trains from Lincoln, Nebraska, to Billings, Montana, by Sheridan, Wyoming, for about one year.

The country before getting to Sheridan is very hilly, but presents a picturesque vein, which is simply grand. I have passed over this road five times to and from Nebraska City, Nebraska, so I have seen the country pretty well; and those great sand hills, written about by Elders James Kemp and C. H. Porter, one has to see those hills to really comprehend what they are. Such hills I have never seen before. I can readily comprehend the hardships of the elders in traveling on foot over such a country to preach the gospel and hunt up the members, as for miles I have traveled on the cars and never saw a house over those hills and prairies. No wonder they get footsore and tired out trying to establish the restored gospel everywhere to a dark and gainsaying world.

My desire is that all the Saints will be ready and willing to contribute of their money that the gospel may be preached in every village and city, and that the elders may never have to write any more in the *Herald* that they had to walk for miles because the Saints could not give them a few dimes so they could go on the cars. It is very painful to read that from the missionaries.

I have always been willing to sustain the

cause with my means as well as with my talk, and I have never got any poorer by giving freely as the Lord requires of me. My desire is that the gospel may be preached here and everywhere, that all the honest may hear and obey it.

Your sister,

ANNA NIELSEN.

ARMSTRONG, Kan., July 11.

Editors Herald.—I am glad to announce that the Independence district tent is pitched in Armourdale, and clouds are flocking to hear the gospel. The writer came here on Monday and found the meetings in good progress, and we were glad to note the active part the young Saints were taking. May God bless them.

With Sr. Dora Berg as organist, Bro. Edgar Harrington with the cornet, and a number of good singers, the praises are made to float far out on the balmy evening breeze. Another pleasing feature is the excellent order; everybody seems to be interested.

We often hear persons remark, "That is truth;" "I have heard more from the Scriptures to-night than I have in three months past." Prejudice is breaking away, so the obstacles in the way are fast crumbling; even the Salvation Army's loud drum has but very little effect. Our tent is everything we could wish; the best one I ever saw of the kind. Its seating capacity is about three hundred, thanks to Bro. John May for his excellent work. Local brethren are assisting nobly.

May God speed his work here and elsewhere.

In bonds,

R. W. DAVIS.

WELLSTON, Ohio, June 29.

Editors Herald.—I suppose some of the good Saints of the Pacific Coast would like to know where I am and what I am doing; and I suppose some will be astonished to hear of me away out in Southwestern Ohio; but here I am all the same, and my health is much better than it was last year in California; and so far as health is concerned, I am well pleased with the change. But I cannot say that I like the climate or the looks of the country as well as I do California. As to the opportunities for preaching and the number that comes to hear, they are better than in California. And as to being treated well by all, I have no complaints to make.

I am now in the district tent, after waiting for about six weeks to get it brought a few miles; but I have nothing but local help so far. Bro. Kriebel, the local elder, with others of the brethren, have assisted in putting up the tent, and Bro. Kriebel has preached once; and so we are holding the fort. The attendance and attention are good with but very little disturbance on the outside, and I think our congregations will increase if the weather proves favorable and some one will come to help.

My faith is unwavering as to the ultimate success of the work, but I am often made to feel ashamed when I go into places where there is a branch of our people and get to talking with people about joining who do not belong to the church and they point out members who are in good standing and say, "They are no better than we are;" "They

have made no change," and many other complaints as excuses for not obeying, saying, "I want to find a church that lives, its religion. The day of precept is past; let men live their religion, then we will join." Thinking men and women outside of all churches are looking and talking in this way. Then we see how important it is that Saints should set higher examples than all other churches or people that men seeing our good works may glorify our Father in heaven. I pray God to help all to come up higher that the work may not be hindered; for every member is either a great help or a great hindrance to the great latter-day work.

Your brother,

A. HAWS.

SYDNEY, N. S. W., June 10.

Editors Herald.—Since writing last have continued in Sydney with fair liberty and interest, baptizing some. The two to-night will make thirteen since I arrived from Melbourne, or just thirty additions to the branch in six months. A good Sunday school is one of the coming signs of permanency in Sydney. They are adopting the latest literature and methods, which of course are found in the General Sunday School Association. Their ambition is to make it the banner school of Australia.

We have seen the presence of human weakness, the cunning of the adversary, and the ever-potent Spirit in the work here. Have had enough of the latter to encourage us and make us more determined than ever to be true to self and the cause.

The branch and school were lately robbed of all their money. A sneak thief got away with nearly ten dollars.

There is some difficulty in getting the delegate system into working order in this district. It is a new thing to some and a misunderstanding of it has obtained.

Since January there has been some improvement in the commercial world.

In hope,

GOMER WELLS.

MAGNOLIA, Minn., July 10.

Editors Herald.—Since last writing Bro. Tyson and I have labored in McCook and Miner counties, South Dakota. We spent about five weeks there; preached in seven different localities; held in all about forty meetings. Bro. Howery and Rooker of the Salem branch did all they could to make our meetings a success. In all the places except one attendance was good. The people seemed willing to learn of our faith, and we feel hopeful that a good work will be done there in the future.

On the 1st of this month Bro. Howery took us to Garretson, and on the 3d we reached this place, commencing services here on the 5th and continuing till last evening when the M. E. minister demanded that the church should be closed against us. The people of this place are not in favor of such proceedings, but it seems that they could not help themselves. We are confident that our cause will not suffer by it. On last Sunday we baptized Bro. Simon Pokett of this place.

To-day Bro. Tyson returned to Garretson. He has filled appointments in different places and given good satisfaction. I do not flatter him, because I do not believe a young man starting out to preach the gospel is benefited much by flattery; all must have their own peculiar experiences in this work, but with the aid of the Spirit of God and humility, faithfulness, and persistence upon his part he will yet become an efficient worker in the church.

Generally the prospects in our field are good. We cannot reach as many places as we would like, nor stay as long in each place as might be desirable, but we intend to labor according to our best judgment, and leave results in the hand of the Master Builder.

The prospects for good crops in this part of the country are good and the farmers feel hopeful.

Yours for truth,

PETER ANDERSON.

Editors Herald:—Our mail has just arrived bearing the glad tidings from the General Conference, and we fully expected to see the name of some good brother appointed to Australia to take charge of affairs and give us some timely aid and instructions the coming year; but my expectations, I see, must be extended. The work on the New South Wales side has taken a regular boom lately, and not a few have been added to the church. Brn. Wells and Kaler are standing faithfully at their posts to feed and see that no harm comes to the lambs of the fold.

If I should say that Victoria is holding its own, that is all I think that could be said for it. I visited "Boneo," a place where there has been some labor performed in years gone by, and was hindered on the start by a concert and dance in aid of the minister of the district. This is what I call "doing evil that good may come;" but I have never seen any good come out of such kind of conduct thus far in life, and I doubt whether anyone else has.

After delivering a few sermons I was called away on account of the death of Bro. Jones, president of Hastings branch, one of the most noble, kind, fatherly Saints I have ever met. The loss to me was great, for he has been as a loving father and a true friend to me ever since I knew him. To know him was to love and admire his saintly qualities. May his rest be glorious.

I attended our district conference at Drysdale, and although there were comparatively few in attendance, the meetings were attended by an unusual, calm, and peaceful influence, which caused all to feel thankful that they were engaged in such a noble cause. Bro. William Craig was ordained a priest, and the Lord at once acknowledged his position, through prophecy, and gave suitable word of encouragement upon condition of his faithfulness. All went well to the close, and the Saints returned to their different avocations feeling glad that they had attended conference.

From there I came to Strathbogie, where I have spent one of the most enjoyable times that it has been my privilege since I engaged in ministerial labor. Every barrier seemed to be moved out of the way, and the Lord

came to my rescue in a marked degree; so that the people were astonished at the doctrine. The people have given me food, money, and paid the hall rent, besides lending their presence, which is all that could be desired. I have spoken nearly every night during the month and will continue for a time. None have been baptized, although several express themselves as being convinced of the truthfulness of the work. I never enjoyed better liberty in my life, and I praise the Lord for his kind remembrance in time of need.

My faith grows stronger as I move along, and I feel assured of the ultimate triumph of truth over error and the redemption of Zion if we will only "hear what God the Lord will speak unto his people and to his Saints," and bring our lives into the line of duty.

In bonds,

C. A. BUTTERWORTH.

WEST BAY CITY, Mich., July 5.

Editors Herald:—Four more were baptized here last Sunday; three Methodists and a Baptist deacon. All were over sixty years of age. Allow me to say to the public tent workers that I have gotten up a model for a folding bench to be used in tent or hall that to my mind is just what we need. Two dozen benches will seat one hundred and ninety-two people; and will cost not more than forty dollars; that is, twenty dollars a dozen. They are strong, handsome, and very easy to sit in; and are so constructed as to ship in the flat and two dozen of them can be set up in two dozen minutes, or taken down in the same length of time. Brn. Briggs and Kier say they are the best they have seen.

Anyone wishing to order them may do so by addressing me at Box 874, West Bay City, Michigan.

Hastily,

R. E. GRANT.

SAN FRANCISCO, Cal., July 2.

Editors Herald:—Since last communicating to your columns, I have returned to America, and I feel under obligations to give an account of myself. While in the islands I wrote the First Presidency asking to be permitted to return to America for awhile at least. In due time I received answer granting my desire, and I concluded to return shortly after our April Conference. At the conference it was desired that some one be sent to the island of Rarotonga, an island under the British flag and about six hundred miles beyond Tahiti. There was no one else to go, so I decided to go, and wait a few months to return to America. I decided to go with the understanding that a great many of the people of Rarotonga could talk Tahitian, and that some of them could talk English; but when Bro. Case and I went down to Tahiti after conference we talked the matter over, after consulting several persons from Rarotonga, and finding that but very few of the natives of that island could talk either Tahitian or English, and that only in a broken way, we concluded there would not be much use for me or anyone else to go there unless with the intention of staying long enough to learn the language; and this I did not feel to do. So as the Tropic Bird was ready to start out

to sea in a few days, I packed up and bade the brethren and sisters good-bye, and found that I had become considerably attached to them after a two years' sojourn among them.

Bro. and Sr. Case were thinking some of going to Rarotonga, as that is a new field, and as it is best for some new missionary to go there and learn the language. There are several islands in the group, and it is important enough for some one to go there, learn the language, and stay with them and build up the work. If we are shut out in the Society Islands, he and his wife will be almost sure to go to Rarotonga.

We were notified by the governor of the Paumotu Islands that we could have three months in which to procure permits to preach, and at the end of that time we would have to suspend labor if we did not have permission from the government. Bro. Case and I called on the United States Consul to ascertain how things were going, and he said they could stop us if they wanted to, and that possibly they might do so; but he thought it would only be a matter of time till we would be recognized as a church. If I remember correctly he said the governor had refused to grant permits to us, or the Mormons, or Adventists; so I do not know but what we are closed out by this time, as the three months are up. The next mail may bring some news about it. Bro. Case will write concerning whatever may develop. He is a noble young man and I believe will do all in his power to forward the work; and I am convinced that if he ever should make a mistake of any kind, it will be of the head and not of the heart. If Sr. Case's health is good, she will do much good in the Sunday school work, I believe.

Our conference went off smoothly. The best part of it seemed to be the organizing of the priesthood into quorums. We organized one elder's quorum, one for the priests, one for the teachers, and one for the deacons. The officers we think are all good men; and the movement we think will result in good, as it is the duty of the officers to teach the quorums "their duty" according to the rules and covenants of the church. There will be a greater effort among those enrolled in quorums to learn and come up higher; and truly there is a need of some systematic way by which the regulations of the church may be more uniformly understood among the natives. It seemed to give them all a new impetus.

After conference I went to Makatea to labor until the Evanelia should come by for me on the way to Tahiti. I preached there for three weeks; the natives opened up their large "farehimene" (music hall), and brought their large choir in and made music for me. Nearly the whole island came out to hear. We went to the waters quite often, baptizing fourteen at that place. This makes seventeen in all I have baptized since last writing to your columns.

I had a very pleasant voyage back to America, being thirty-one days on the waters. On the 12th of June we sighted again the glorious land of America. I was truly thankful to again set foot on my native land. It was quite a contrast stepping from the quiet islands into the busy streets of San

Francisco. The hurry, scurry, and whirl of civilization and meeting again with Saints of my own race and language seemed so good that I could hardly realize it for awhile. The dear friends and Saints gave me a reception at Bro. Knight's, where they rendered some good music and recitations. Sr. Pearl Price gave us a recitation that was well worth what one would pay to hear and see in a whole theater.

I met Bro. and Sr. Burton at San Jose a short time ago. I have preached at San Francisco, San Jose, and Oakland since returning. I contemplate going with Bro. and Sr. Burton to a reunion in Southern California soon, if all things work favorably for me in that direction. I lecture to-night in Oakland. I desire to do all I can to help in the work.

In bonds,

J. W. GILBERT.

BEEKER, Kan., June 28.

Editors Herald.—Just arrived home to stay over the Fourth, and found Bro. James Wedlock, of St. Joseph, whose instructions have edified the Saints very much. He will preach for us on Sunday. Bro. Arthur Davis and the writer started out in our field of labor April 27. We find that this mission is in much need of ministerial work although our work is moving along nicely under the careful direction of Bro. J. T. Davis.

We have been able to open several new places with good interest being manifest and we see no reason why a glorious work cannot be done. But our capabilities of doing good in our ministerial work largely depend upon our brethren working in harmony with us and saying pleasant things about us to increase our influence; for our desire and prayer is to lighten the Saints' burdens by brightening the gospel horizon, from which the river of life is sparkling with the glory of God. The tree of life with its healing and life-giving force is in our gospel. Abraham, Isaac, and Jacob; Noah, Job, and the prophets, apostles, and the perfection of heavenly society is in our gospel. Everything that purifies us from sin and that will raise us to the place of immortality, and whatever we can form any conception of as desirable will be there in our gospel.

But we must bask in the forgiving smiles of God. We must have access to that exhaustless fount of vitality, the latter-day gospel. We must drink from its life-giving fountain; we must walk on its golden sands, and feel that we are no longer *exiles*; and that the days of our humiliation are ended. We must put off the rent garments of our warfare for the white robes of triumph, and feel that the conflict is ended and the victory gained. We must exchange the toil-worn, dusty girdle of our pilgrimage for the glorious vesture of immortality, and feel that sin and the curse can nevermore pollute us. O day of rest and triumph, why delay thy dawning. Let the angels at once be sent to gather the dispersed of Judah. Let the promise be fulfilled which bears in its train these matchless glories, in Jesus' name.

Yours in bonds,

J. W. HUDGENS.

BURLINGTON, Iowa, July 6.

Editors Herald.—After three weeks of faithful labor by Brn. Roth and Evans our tent meetings closed on Sunday evening, June 30; and notwithstanding the tent was conveniently and centrally located, and comfortably seated, and the preaching good, the attendance was never very large. Burlington is a hard place to get up an interest. We think, however, some good has been done by these meetings. Four were baptized by Bro. Roth at the close; three young ladies and the wife of a Bro. Giesch, he having been baptized about a month previous.

Of those who came out to hear we noticed that most of them were persons who had not attended our meetings before, and we have been informed that a more favorable opinion in regard to our faith has been established in the mind of the people here, so that the effort put forth has not been entirely in vain. We wish it was so that an elder could be stationed here for six months or a year and devote his labor to this city almost exclusively, much in same manner as Bro. Williams at Council Bluffs—to go out among the people in the different parts of the city as well as preaching at the appointed times and places on Sundays. By this means I believe that much good could be effected; but in a city of this size a mere notice of our meetings among dozens of other notices more attractive draws but little or no attention.

I do not want to be understood as not appreciating our good and zealous brethren who have labored and who are laboring in this district. They have the work at heart and have the esteem of all the Saints here and I believe everywhere; but this city needs the undivided attention of one elder for several months at least, and if we did not have a debt of several hundred dollars for a church building on our hands and but few who are able to assist in lifting it, we would offer to support an elder here for a year with the view of getting the city thoroughly canvassed and get the gospel before the many careless and willingly ignorant people here. But as it is, we must do the best we can under the circumstances; and while that may not come up to what we wish, yet if we succeed in doing so the Lord will hold us justified.

F. JOHNSON.

The first electric lighting plant in Alaska has been set up at Juneau.

A state lunch in China contains forty-six dishes.

It is estimated that the completion of the Siberian railroad will send down the price of grain to the lowest point on record.

The largest sum ever asked or offered for a single diamond was \$2,450,000, which the Prince of Hyderabad, India, paid for the "Imperial."

The most valuable modern painting is Meissonier's "1814," which was sold to a Frenchman a few years ago for a sum equal to \$170,000.—*St. Louis Republic.*

Cape Henlopen, Delaware, was named from a Dutch expression, *en lofen*, to run in, meaning the entrance to a harbor. It was first called Cape Cornelius, after a Dutch admiral.

Original Articles.

"SAY NOTHING BUT REPENTANCE UNTO THIS GENERATION."—No. 1.

BY ELDER E. STAFFORD.

THIS is the language of the Almighty in answer to Hyrum Smith who was desirous of being the means of doing much good in this generation:—

Say nothing but repentance unto this generation.

This was also the answer given to John and Peter Whitmer when they desired to know of the Lord that which would be of the most worth unto them. The Lord said:—

And now, behold, I say unto you, the thing which will be of the most worth unto you, will be to declare *repentance* unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father.

We have here the Lord's estimate of that which will be of the most worth for his elders to perform, even to declare nothing but repentance to this generation. We do not know all that might have been in the mind of the Lord when this command was given to the elders, which we believe is applicable to all who go out as ambassadors for Christ; but some thoughts of what he might have meant are suggested to our mind. He might have meant that we were not to indulge in preaching pet theories, or in riding certain hobbies, or in discoursing to those who are without the kingdom on the mysteries thereof; for Christ has said that though those who are within the kingdom are to have the mysteries given to them, those that are without are denied that privilege; we would not teach an individual abstruse theories before he had learned his alphabet. He might have meant that the gospel as it is in Christ, should be preached; not as it is in this or that man.

We remember being at a conference when the instruction at the head of this article was given to the elders going out into the gospel field, by the president of the church,—and of hearing the elders commenting on it afterwards, saying, "Shall we say nothing but repent, repent, repent?" thus, as we thought, through a misunderstanding, receiving the admonition with a species of distrust.

To our mind the command embraces

the entire law of the gospel. When mankind are in sin they are in open rebellion against God, whose law is given against those things which are evil in his sight and pernicious in their effects against the welfare of his creatures, both here and hereafter; and therefore they should cease to rebel against their Creator, their benefactor, their everlasting friend, and yield obedience to him in all things; when they have done this they have repented.

The principle of repentance involves a belief in God and his Christ, whose laws have been broken; and also of the baptism of water, and of the Spirit—the mode of entrance in the kingdom of God—whereby men and women become the citizens of the kingdom of God; sons and daughters, heirs of God, and joint heirs with Jesus Christ. Then being entitled to the possession of that Spirit which “searcheth all things, yea the deep things of God;” which guides into all truth; which leads the sons of God; by which they are guided and instructed in the things of God, and progress and grow into perfect men and women in Christ Jesus. Through the goodness of God to man whom he hath created he has revealed for what purpose this earth upon which we dwell was created or formed.

The prophet Isaiah, in the forty-fifth chapter of his book, and eighteenth verse says:—

For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it; he created it not in vain, he formed it to be inhabited.

Here we discover that the earth after its creation was to be a permanent thing, for he who formed it hath *established* it, he created it not in vain, he formed it to be *inhabited*. And if we want to know the ultimate object or purpose for which the earth was created, we can learn it by turning to the mind of the Lord concerning it, as revealed to the latter-day seer, as found in the Book of Doctrine and Covenants 85: 4, which reads:—

Therefore it [the earth] must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created; and for this intent are they sanctified.

We here have made known by the Creator himself the intent and purpose for which the earth was created; namely, that after it hath been sanctified from all unrighteousness, having filled the measure of its creation, it will be crowned with glory, even with the presence of God, and bodies who are of the celestial kingdom, or in other words, those who have in this probation so lived in obedience to the commandments of God that they have filled the measure of their creation, like the earth, and become sanctified from all unrighteousness,—they will attain to the possession of bodies that are celestial, to dwell with God upon the earth when it is celestialized. But what is first in conception is generally the last in execution, as we perceive will be the case with the earth in its final state, and with man whom God has created to inhabit it, when it shall be crowned with the glory of God, and his presence upon it. The word says:—

For, for this intent was it [the earth] made and created; evidently inferring that the ultimate purpose of its creation was conceived before the earth was formed.

Passing by the history of the creation of this earth and of man to dwell upon it, as we find it recorded in the first portion of the Book of Genesis; and without indulging in the idle speculation as to what might have been the condition of Adam had he not fallen, we come to the actual fact that man fell and entailed upon himself and posterity death, or banishment from God's presence, which would have continued to all eternity, and thus the purposes of God in the creation of this earth and of man to inhabit it, would have been frustrated, had not infinite wisdom, love, and mercy provided a Savior and Redeemer from before the foundation of the world, who hath abolished death and brought life and immortality to light through the gospel. The individual who tempted our first parents to use their God-given agency to disobey the giver, and to obey him was according to the record, once an angel of light; but who sought to obtain the honor and glory of God, and rebelled against him, and a third part of the host of heaven he turned away from the rightful allegiance to God, because of their agency. They were

thrust out from the presence of God, and thus became the Devil and his angels, and enemies to God and his Christ. But though cast out of heaven, God allowed Satan and his fallen companions to roam the earth until the time should arrive for their confinement. Satan having lost none of his malevolence toward heaven's King, sought early to subvert his purposes in the creation of man, and sought to destroy the world, as we find recorded in the third chapter and seventh verse of Genesis, Inspired Translation, which reads:—

And Satan put it into the heart of the serpent, for he had drawn away many after him [the third part of the host of heaven]; and he sought also to beguile Eve, for he knew not the mind of God; wherefore he sought to *destroy the world*.

He knew that on account of their agency he had drawn that great host of heaven from their rightful Sovereign: and he also knew that Adam and his wife had received their agency from the God of heaven, in the garden, and that the penalty of death or banishment from the presence of God was the consequence of disobedience; hence he used his influence through the serpent to tempt them to use their agency to disobey God, to secure that banishment. In this he accomplished his purpose, and caused the banishment of our first parents from the presence of God.

In a revelation of God, given to his people in this age of the world, speaking of this circumstance, he says:—

Wherefore, it came to pass, that the devil tempted Adam and he partook of the forbidden fruit, and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation; wherefore, I the Lord God caused that he should be cast out of the Garden of Eden, from my presence, because of his transgression; wherein he became spiritually dead; which is the first death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart ye cursed. But, behold, I say unto you, I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption through faith on the name of mine only begotten Son; and thus did I, the Lord God, appoint unto man the days of his probation; that by his natural death, he might be raised in immortality unto eternal life, even as many as would believe, and they that believe not unto eternal damnation, for they cannot be redeemed from their spiritual fall, *because they repent not*, for they will love darkness

rather than light, and their deeds are evil, and they receive their wages of whom they list to obey.—D. C. 28: 11, 12.

We see by this that although man had transgressed the law of his Creator, and been banished from his presence, becoming spiritually dead, had fallen from his position as a son of God and become a servant of Satan, subject to his will; yet the purpose of his creation was not overlooked or forgotten by his Creator. He gave unto Adam and his seed a state of probation that they should not die as to the natural death until the gospel of repentance and redemption from the bondage and power of Satan through faith on his only begotten Son should be preached by angels unto them; and all who would use their agency to forsake the service of Satan and engage in the service of God might be redeemed from their spiritual fall, becoming the sons and daughters of God, and at their natural death be raised unto immortality and eternal life; while those who pursue the opposite course, will not believe on the name of the only begotten Son of God, as the Savior of the world, will not repent of their sins, and forsake the service of Satan, cannot be redeemed from their spiritual fall, and must receive their wages of him whom they list to obey.

Enoch, the seventh from Adam, as recorded in the sixth chapter of Genesis, Inspired Translation, speaking of the condition of the children of men in his day, and also of the plan of redemption, the gospel of repentance as made known unto Adam in the beginning, says:—

The Lord which spake with me, the same is the God of heaven, and he is my God and your God, and ye are my brethren; and why counsel ye yourselves, and deny the God of heaven? The heavens he made; the earth is his footstool, and the foundation thereof is his; behold, he laid it, and hosts of men hath he brought in upon the face thereof. And death hath come upon our fathers; nevertheless, we know them and cannot deny, and even the first of all we know, even Adam; for a book of remembrance we have written among us, according to the pattern given by the finger of God; and it is given in our language. And as Enoch spake forth the words of God, the people trembled and could not stand in his presence. And he said unto them, Because that Adam fell, we are; and by his fall came death, and we are made partakers of misery and woe. Behold, Satan hath come among the children of men, and tempteth them to worship him; and men have become carnal, sensual, and devilish,

and are shut out from the presence of God. But God hath made known unto our fathers, that *all men must repent*. And he called upon our father Adam, by his own voice, saying, I am God; I made the world, and men before they were in the flesh. And he also said unto him, If thou wilt turn unto me and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men; and ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask it shall be given you. And our father Adam spake unto the Lord, and said, Why is it that men must repent, and be baptized in water? And the Lord said unto Adam, Behold, I have forgiven thee thy transgression in the garden of Eden. Hence came the saying abroad among the people, that the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world. And the Lord spake unto Adam, saying, Inasmuch as thy children are conceived in sin, even so, when they begin to grow up sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good. And it is given them to know good from evil; wherefore, they are agents unto themselves. And I have given unto you another law and commandment; wherefore teach it unto your children, that all men, everywhere, must *repent*, or they can in no wise inherit the kingdom of God.—Gen. 6: 45-59.

We see by the foregoing that the Savior atoned for original guilt, and that children are not answerable for that, but only for their own transgressions; and they are innocent before God until they attain the knowledge of good and evil, and being conceived in sin—or when their parents were under the condemnation of a broken law and therefore, in the state of sin—as they grow up, sin conceives in their hearts, and they become carnal, sensual, and devilish, and are shut out from the presence of God. This being the case, another law and commandment was necessary to be given, to be taught to Adam's posterity in order that they might be adopted in the family of God, becoming citizens of his kingdom, and finally be brought back into the presence of God, when the earth, having answered the measure of its creation, is celestialized and made fit for the immediate presence of God. And this law and commandment was that all men everywhere should repent; turn from the service of Satan, from violating the law of

their Creator, and enter into his service through the law of adoption which he has established for that purpose, and live by every word that has proceeded out of his mouth, or that shall be given while they are in this probationary state. This law and commandment, has been in force, according to Bible history, from the days of Adam to the present time, and will be until all the posterity of Adam shall be made free from the bondage of sin and death, when the last enemy shall be destroyed, and death shall be swallowed up in victory; brought about by a crucified, risen, and triumphant Redeemer.

The gospel of repentance was preached by Adam and his immediate posterity. It was preached by Enoch, the seventh from Adam. It was preached by Noah. It was preached by Melchisedek, by Abraham, and by Moses. The Lord from time to time sent his chosen messengers, the prophets, to Israel, when they forsook the Lord their God and served strange gods, even those of the nations with whom they were surrounded, to admonish and to exhort them to turn from their worship of idols and from the service of Satan unto the service of the living God, even the God of Abraham, Isaac, and Jacob, their fathers.

And in the meridian of time, John the Baptist was sent of God to prepare the way of the Lord and to make his paths straight. The Jews at this time had departed from the way of the Lord, had made crooked the paths of the Lord; hence John was sent to them to preach the gospel of repentance, crying, "Repent ye, for the kingdom of heaven is at hand." The Savior after being baptized of John, went forth to the Jews preaching the gospel of repentance. He chose and ordained his disciples, and sent them with the same gospel message to the Jews, and commanded them, at that time, to go not into any of the cities of the Gentiles, but to go unto the *lost* sheep of the house of Israel, "And as ye go, preach, saying, The kingdom of heaven is at hand."

They declared the gospel of repentance unto the Jewish nation, faithfully performing their mission, until after the crucifixion and resurrection of the Lord; who appeared unto them, as re-

corded by Luke in the last chapter of his book.

And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.—Luke 24: 43-48.

Their mission was to assume a wider scope, not confined to the house of Israel, but was to be to all nations. Repentance and remission of sins were to be preached to all nations beginning at Jerusalem. They were to tarry there until the promise of the Spirit was realized by them, to enable them to declare all that the Savior had commanded them to preach to the nations, for their salvation. They needed this promise of the Father, even the Holy Ghost, the Spirit of truth, the Comforter; for the Savior declared unto his disciples, as recorded in John 14: 26, that they would need it to teach them all things and to bring all things to their remembrance whatsoever he had said unto them. And he had said unto them, as recorded by Matthew 28: 18,

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world.

They needed this Spirit, then, to bring to their remembrance all things that he had commanded them to teach; for he says in John 12: 49, 50:—

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

The Savior might well command them to tarry till they had received the power to bring all things to their remembrance which he had commanded them; for that which he had commanded them to preach was for life and salvation, and he had been commanded of the Father to teach the

same conditions for life everlasting. He says to his Father in John 17: 8, 18,

For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. As thou hast sent me into the world, even so have I sent them into the world.

The Father was particular to command the Son what he should say and speak, that the sons of men might have life everlasting; the Son was particular in sending his disciples to teach all things that he had been commanded of the Father; hence the necessity of that Spirit which "searcheth all things, yea, the deep things of God," that it might bring all things to their remembrance that the Father and the Son had commanded for life everlasting. No chance for nonessentials to creep into the commandments of God that he has given for life and salvation. Query, Will not the servants of God in this age of the world need the same Spirit for the same purpose that Christ's disciples did; namely, to declare all things that he has commanded to be taught for the salvation of the race? We cannot see how it could be otherwise.

The disciples, after receiving the great commission, "Go ye into all the world, and preach the gospel to every creature," went forth to fulfill that commission, as the word records:—

And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.

Historians generally agree that all the apostles, except John the Revelator, suffered martyrdom for the gospel they preached, in different parts of the world. But this was not the dispensation, when the prediction of the Master was to be fulfilled, when he said:—

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

The Almighty God had foreseen that an apostasy from the faith, from the pure principles of the gospel would take place, and had inspired his servants by the Holy Ghost to predict the same. The Savior himself foreshadowed the same when he said:—

And from the days of John the Baptist until now, the kingdom of heaven [or church of God] suffereth violence, and the violent take it by force.—Matt. 11: 12.

Paul, in his second letter to the Thessalonians, says:—

Now we beseech you, brethren, by the com-

ing of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.—2 Thess. 2: 1-3.

The apostle here states that the coming of the Son of man, or the time of the end, will not come before there has been a falling away, a departure from the faith, a ceasing to preach the gospel; and he is so sanguine about it that he says for them to not let any man or spirit deceive them by any means. This dispensation of the preaching of the gospel in all the world could not be the one foretold by the Savior in which the gospel should be preached in all the world for a witness unto all nations, and then the end come, or the destruction of the wicked; for, as we have seen, an apostasy was to take place from the faith, or from the gospel preached in that age, prior to the coming of Christ.

Paul was so confident of this taking place, that on his way to Jerusalem, calling at Miletus, he sent to Ephesus and called the elders of the church together to forewarn them of that event. He says:—

And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost has made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.—Acts 20: 25-31.

The apostle knew whereof he affirmed, and had known it for three years, and had ceased not to warn them night and day, in tears; and now, knowing he should see their face no more, that the time of his departure from this earth was drawing nigh, he called them together again, warning them again of these grievous wolves that would enter in and destroy the flock; and that of their own selves men would arise speaking perverse things to draw away disciples after

them. "Perverse things" would be wrong things, consequently would not be in accordance with the gospel, and they and the disciples they drew after them would be departing from the gospel of Christ.

Paul not only told the Thessalonians that there would be a falling away from the true faith of the gospel, and the elders of Ephesus that grievous wolves would enter in among them destroying the flock of God; that men would arise speaking perverse things to draw away disciples after them; but he told Timothy in his first letter to him. Of this great departure from the faith, he says:—

Now the Spirit speaketh expressly, that in the *latter times* some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.—1 Tim. 4: 1.

Seducing or evil spirits, emissaries of the Devil, would be apt to preach the doctrine of the Devil, and the doctrine of the Devil has always been the opposite of the doctrine of God and his Christ, and leadeth to destruction. This has been the case ever since the Devil rebelled against his lawful King in the heavens; and his first attempt to preach his doctrine on the earth was in the Garden of Eden, and it was diametrically opposed to the doctrine of God. The Lord said unto Adam, "In the day thou eatest thereof thou shalt surely die;" but the Devil said, "Ye shall *not* surely die." Adam and his wife chose to obey the doctrine of the evil one, and woe followed in its train to them and their posterity and the earth on which they dwelt. And so will woe follow all of Adam's posterity in this world and in that which is to come if they obey the doctrine of the Devil.

The Savior says in Matthew 15: 8, 9:—

This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me teaching for doctrines the commandments of men.

I have quoted this text to show that there are doctrines of men, as well as doctrines of devils, and it makes no difference as to which is taught, the Savior says it is in vain. Certainly the doctrines of men cannot be in harmony with the doctrine of Christ, otherwise they would not be distinguished as the doctrines of men. So that either the doctrines of men, or of devils, are antagonistic to

the doctrine of Christ; and John says,—

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.—2 John 9, 10.

It seems from this that if we obey not the doctrine of Christ we cannot sustain a relationship with God and Christ, therefore cannot obtain life and salvation. No wonder, then, that the apostle warned us against receiving anyone that brought another doctrine, whether it be of men or of devils. Paul again warns Timothy, in his second letter of the apostasy that should take place in the latter times, thus:—

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom; preach the word; be instant in season, who are out of season; reprove, rebuke, exhort with all longsuffering, and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn their ears from the *truth* [doctrine of Christ], and shall be turned unto fables.—2 Tim. 4:1-4.

When we tell professing Christians (and the world has become indoctrinated through them) the sound doctrine that man cannot preach for God unless called by direct revelation by him as Paul says, in Hebrews 5: 4, "And no man taketh this honor unto himself, but he that is called of God as was Aaron," who was called by direct revelation through Moses, they cannot endure that sound doctrine, and call us all kinds of unpleasant names because we teach it. They are not aware, when they deny direct revelation in these days, that they are fulfilling the prediction of Paul by heaping, after their own choice, or lust, teachers, who being sent of man, must—though ostensibly preaching the gospel of Christ—be preaching the doctrines of men. When those clothed with authority direct from God preach the sound doctrine of Christ, they preach according to the great commission of Christ as follows:—

Go ye into all the world and preach the gospel to every creature. He that believeth [your preaching of the gospel] and is baptized shall be saved; but he that believeth not shall be damned.

The major portion of professing

Christians cannot endure it, and say that baptism is not a saving ordinance; that it is nonessential; thus they openly antagonize the Savior, who says it is necessary to salvation. They must, therefore, be teaching for doctrine the commandments of men, and not the doctrine of Christ.

(To be continued.)

HEALED OF BLINDNESS.

WHILE reading the testimony of Sr. Lumley, as written by Bro. C. J. Hunt, and published in your columns of June 26, I felt it my duty to add what has come under my observation, to corroborate her statement of having been blind. I have heard many testify that they knew her when she was blind, saw her baptized and confirmed, and that she received her sight at that time. But as a friend of mine in this town went to the trouble and expense of getting affidavits, (which of course he had a right to do,) from those who claimed she could read fine print, etc., after the ulcers were cured, and seemed to believe them in preference to her testimony, (for he wrote her and received an answer, and as many others may do the same,) I will state as briefly as I can what I know.

I first heard of Sr. Ernst (her name then) in December, 1882, through Elder E. C. Brand, who was preaching in Dorchester, and who baptized me while here. He told me of her coming to their conference blind; and that after *the elder* baptized her she received her sight, and how she tried to encourage others to come to the Savior who had done so much for her. From that time I was anxious to see her and hear the statement from her own lips; not that I doubted Elder Brand, but I knew it would be a stronger testimony to others to tell them I had. My anxiety was increased by a conversation I had with a preacher in Crete, nine miles east of Dorchester, who had in 1875 or 1876 baptized me as a member of the so-called Church of God. I had in 1880 joined the Christian Church, as there was no Church of God here, which he did not consider a very grave departure from the faith. In trying to explain to him and a lady preacher my new faith they used so many arguments I could not satisfactorily answer, being but a babe, that I related

this circumstance, which seemed to make matters worse; for he tried more than ever to prove to me I was deceived, and thought I had so much confidence in Elder Brand that I was ready to believe any statement he made. From that time I determined if possible to see Sister Ernst, so in the fall of 1883 I attended the Saints' reunion near Persia, Iowa.

I arrived Sunday before noon. Every face on the grounds was new to me. I asked the lady I sat down by—who proved to be Sr. Josephine Wood—what the elder's name was that was preaching. She said: "That is Bro. Joseph Smith." I was so glad to see him and hear him preach.

Sr. Ernst arrived on the grounds about Wednesday or Thursday, and we soon became acquainted and were together most of the time during my stay. One day she spoke of Elder Brand being the one who baptized her. I said: "Was it Elder Brand? He did not tell me he was the one who baptized you." She replied: "He was too modest to take the honor to himself" (on account of the great miracle of course). Some one said to her: "Your eyes do not look natural; wasn't it strange they were not restored to look as they did before?" Her answer was, "I think they were left that way for a testimony to unbelievers that I had been blind. I could deceive any oculist in the world, they always think I am blind, and when I say I am not, they are much surprised." Ere we parted we promised to write to each other, and kept up a correspondence for several years. We met occasionally at reunions and tented together, and in August, 1886, the sister after a severe sickness, by my invitation and through the advice of a physician, made me a visit.

She had been here but a short time when wild hairs growing on her eyelids troubled her much. We both felt bad that she should have trouble with her eyes while in this town, for we knew the gentleman who had procured the affidavits and others would watch closely, and we feared that if they knew she was having trouble with her eyes they would take that as proof that the Lord had not restored her eyes. Something must be done to relieve her. A doctor and doctress Butin were then living in town, with

whom I had conversed several times on the subject of the restored gospel, and although they were called skeptics or infidels, they always talked reasonably. I said to Sr. Ernst, "I will take you to the lady doctor. On the way down it seemed as if every one eyed us suspiciously, and I believe we both felt like culprits. We found the doctor and his wife both in the office. I introduced the sister, and stated the object of our visit to the lady, who placed a chair where she wished her to sit; then stepped in front of her with her tweezers in her right hand, was going to begin operating on the left eye, but looking at it exclaimed, "Why, you can't see out of this eye can you?"

"Yes."

"Well, that is singular." Then looking at the right eye she said, "You can't see out of that one."

"Yes, I can."

The lady called to her husband, "Doctor, just come here and see this woman's eyes." After examining them he seemed more surprised than his wife had been, and became the interrogator.

"Can you see to work?" he said.

"Yes, I do my own work when I am able."

"You cannot read or sew?"

"Yes, I can do both."

"Well, that is strange; I do not understand it; your eyes certainly look as if they were blind."

Seeing he was so puzzled, the sister said: "I do not see as others do; the Lord restored my sight; it was miraculous.

He answered, "*If you can see out of those eyes it is a miracle to me.* His wife finally bethought herself of our errand, and removed the cause of suffering, but would take no remuneration then nor afterward when she performed like service for her and gave her medicine two or three times besides. God bless such noble-hearted doctors, and enlighten their minds on the truth of the gospel, that they and many others may be led to

"Believe the wondrous story,

Of the prophet of Cumorah;

And give to God the glory,"

as Sr. Lumley entreats them in her poems to do.

That circumstance was a wonderful proof to me of the wisdom our merciful, unchanging Father. I have be-

fore me the sister's testimony, dated November 26, 1870, and published in the *Saints' Herald*, January 15, 1871. Nearly twenty-five years have passed since the Lord wrought such a wonderful miracle in her behalf, which is only a drop in the bucket to what he has been doing for humanity since the restoration in 1830.

MRS. R. S. COATES BROWN.

DORCHESTER, Nebraska, July 1, 1895.

THE WORLD DO MOVE.

HUMANITY learns slowly; however, it is quite encouraging to discover that they do learn. On February 27, 1833, the Lord said,

And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.—D. C. p. 245.

This should have been sufficiently plain and instructive to all Saints; nevertheless there were some who excused themselves for one cause or another to continue the use of the weed.

On April 11, 1887, the Lord said by way of instruction,

Avoid the use of tobacco.—D. C. p. 344.

All who love God and desire the association and companionship of the pure and the good will find in those statements of the law all that is necessary; and no regulation or resolution will make more plain or binding the requirements of God, for the word of the Lord still stands true,

Behold, the Lork requireth the heart and a willing mind and the willing and obedient shall eat the good of the land of Zion in these last days.—D. C. p. 194.

Mr. Charles Fosdick, of Eagleville, Missouri, in his book, "Five Hundred Days in Rebel Prisons," among other things of interest says of tobacco:—

There was one class among us that felt the keen sting of privation far worse than the rest, and these were men who had acquired the habit of using tobacco. Their craving for this article became so great that they would give their last morsel of food for a few crumbs or a small twist, that would last but a day. They would chew this till the last particle of strength of the tobacco was gone, then they would dry the old quid and smoke it. After witnessing these scenes, I was thankful that I had never made use of the weed, as I had no money; and the only way I could have obtained it would have been like the rest, trade my much needed rations, which were barely sufficient to sustain life. Although many a Virginian, during the first settlement of that State, came in possession of a wife by the sale of a few hundred pounds of the Indian weed, I do not now nor ever could see any good reason why the plant

should have been cultivated and become one of the principal products of our country, as it is useless, expensive, and obnoxious.—Page 19.

Next comes the dark skinned race with the following:—

SMOKING IS SAID TO BE A SIN.

PHILADELPHIA, April 24. — In the Delaware conference of the A. M. E. Church today, Bishop Ruley decided that smoking is a sin. Hereafter, he said, any minister in the conference who shall be convicted of using tobacco will be dealt with as one who had violated a law of the conference. — *Missouri World*, May 1, 1895.

What say you, do the world move? These colored men have said more than God did about tobacco. They say the use of the weed "is a sin." God said it was "not good for man."

The Holiness people are very bitter against the use of tobacco. A short time ago I was in a community of these people, where a man seeking for truth and desiring to do right asked me how our church stood upon the tobacco question. I read to him what is found in the Book of Covenants, without comment or explanation further than to say: "Our church sends out no minister that uses tobacco." He was silent a moment, then looking up, said, "That is all right." That day he quit the use of the weed.

Another man, who is not a professor, but has been hectoring by the Holyites, made inquiry of me. I gave him the same answer, and he expressed himself that our position was "common sense and reason." I make no compromise with evil, but am fully satisfied that more good can be accomplished by meekness, kindness, charity, and example, than by harshness, force, or arbitrary rule.

May the world continue to move upward and onward towards light, knowledge, peace, and righteousness.

ROBERT M. ELVIN.

LUCAS, Iowa, June 19, 1895.

IMPORTANCE OF LOCAL MINISTRATIONS.

THE Doctrine and Covenants says in section 17: 10, that the priest shall visit the house of each member, and exhort them to attend church, pray in their families and in secret, etc., but it is not stated how often he shall visit them, nor when. Now suppose he only visits them once a year, or once in five or ten years, what does he know of their spiritual condition?

It seems to me that the very spiritual life of a branch depends on the faithful work of the priest and teacher. All these years things might exist in a branch that would bring a reproach on the cause and destroy harmony and brotherly love, and prevent God's Spirit from resting upon them.

How is it, brethren, in your branch, how often do you see your people in their homes? Are there any differences existing in your branch—any persons that do not attend sacrament services? Are there those who are doing those things that the law forbids? If you know that such things exist and do not look after them, do you magnify your office? Would it not be a good thing, brethren, to look after every member once a quarter at least? Would it not prevent many sores from becoming chronic?

Beloved, let us remember the parable of the ten virgins, and see to it that we have oil in our lamps when Jesus comes. God help us to keep his law with a perfect heart, that it may be said of us, "Well done, good and faithful servant," "thou hast been faithful over a few things," "enter thou into the joy of thy Lord."

Yours in bonds,

J. S. STRAIN.

COUNCIL BLUFFS, Iowa, June 17.

Conference Minutes.

ST. LOUIS.

Convened in Belleville, Illinois, Saturday afternoon, June 22, 1895; C. H. Jones president, J. C. Hitchcock clerk pro. tem. Branch reports: St. Louis 292; 9 baptized, 1 received, 1 expelled, and 1 died. Belleville 56 members; 1 died. Cheltenham 37. Whearso 46; Oak Hill, organized June 28, 1894, with 9 members. Elders C. H. Jones, R. Archibald, J. E. Betts, Sen., W. Jaques, and Teacher J. C. Hitchcock reported. Resolved, That elders holding licenses in this district are requested to report to the district conference; and a failure to so report, without good reason, shall constitute grounds for requesting their licenses. Bishop's agent, N. N. Cooke, reported: March 1, 1895, on hand \$45.80; received since \$49.35; June 20, 1895, paid out to date \$95.10; on hand 5 cents. The report was audited and found correct. Letter from Bishop E. L. Kelley was introduced, stating that his present agent in St. Louis district, Bro. N. N. Cooke, had asked to be released from further duty, and asking that conference recommend some one for the place. Bro. Russell Archibald, Jr., was recommended by the conference to the Bishop for appointment as his agent in the St. Louis district. Officers

elected: William Jaques president, Ivor Davis vice president, and J. G. Smith secretary. Tent committee reported readiness on application, to take the tent to any part of the district. Thomas S. Holmes, late of Alma, was granted a letter of removal. Preaching by Elders R. Archibald and M. H. Bond. A vote of thanks was tendered the Saints of Belleville for their hospitality. Adjourned to meet in St. Louis, Missouri, Saturday evening, September 28, 1895, and on following Sunday.

NORTHEASTERN ILLINOIS.

Conference convened with Mission branch in Miller, June 8, 1895, at ten a. m.; F. G. Pitt president, M. J. Danielson secretary, J. B. Roush assistant. Branch reports read: Unity 27; no change. Sandwich 63; no change. Braidwood 55; no change. First Chicago 105; loss 2. DeKalb 38; gain 4. Mission 112; gain 6. Plano 198; loss 4. Ministry reporting: Elders F. G. Pitt, I. L. Rogers, C. G. Lanphear, W. Vickery, J. McKiernan, J. B. Roush, C. D. Carter, W. Strange, J. B. Heide, and G. Scheidecker. F. G. Pitt was sustained president of district, M. J. Danielson secretary for next four months. Next conference to be held at DeKalb, last Saturday and Sunday in September. During conference fifteen were baptized, all but one belonging to Mission branch, by Elder J. B. Roush.

NORTHEASTERN KANSAS.

Conference convened at Atchison, June 8 and 9. Branch reports: Scranton 92; gain 1. Netawaka 95. Fanning 57; gain 3. Atchison 57; gain 5. Centralia 13; loss 5. Baker 11. Ministry reporting: Elders J. T. Davis, J. A. Davis, W. W. Blair, W. Gurwell, C. Guinand, J. Buckley, D. Munns, H. Green, W. Menzies, J. B. Jarvis; Priests J. Cairns, W. Hudgens, J. McDougall, J. W. Burns; Deacon G. Johnson. Bro. Blair gave good instruction and encouraged the Saints to live faithful. Bishop's agent's report: \$29.80; due Bishop \$9.40. J. Cairns. Voted to have a two days' meeting at Fanning, commencing Saturday, August 31. Voted to sustain the officers of the district, likewise the missionaries in the district and the general authorities of the church. Adjourned to meet at Scranton, October 5 and 6. Preaching by Bro. W. W. Blair and J. A. Davis.

Sunday School Associations.

NORTHERN MICHIGAN.

Association convened at West Bay City, June 14, at 2:30 p. m.; assistant superintendent, James Davis, in the chair, H. J. Badder secretary. Twenty delegates present. Treasurer's report read and accepted, as follows: On hand last report \$5.96; received since \$27.42; expended \$9.16; on hand to date \$24.22. Reports of 17 schools were read; but finding that the treasurers of the different schools having sent more money to the district treasurer than had been reported to the secretary by the secretaries of the schools, it was voted that the treasurer's report be accepted and

the amount received by the district treasurer from each school with balance in treasury be placed in report as read. A statement was made by E. C. Briggs from the Eastern district conference informing us that they had withdrawn from the association. Zion's Hope Sunday school got the banner for the next term. Adjourned to meet at Boyne City, October 14, 1895.

Miscellaneous Department.

REUNION NOTICES.

The annual reunion of Northwestern Kansas district will be held at Blue Rapids, Kansas, commencing Thursday, August 15, 1895, continuing ten days, closing with the evening service of the second Sabbath, August 25, 1895. This location is well known to most of the Saints and can be easily found by visitors by inquiring for the Latter Day Saints' reunion camps. It is north of the business part of town about five minutes' walk. Committees have been appointed to make all necessary arrangements, cooking stoves and wood will be furnished on ground free of charges. Hay and grain for teams furnished at reasonable rates. There will be one restaurant on the grounds, good hotels in the city to accommodate those who do not wish to camp; though we would say to the Saints especially that we think it very pleasant and profitable to come prepared to tent on the camp ground and thus sustain and uphold our annual reunions. Elders who come will be provided for by the Saints. All are cordially invited to attend. Bring the Spirit of God with you, and let us have a time of rejoicing, long to be remembered.

ZELONA SMITH,

Chairman of Com.

CLAY CENTER, Kansas.

BISHOP'S AGENTS' NOTICES.

To the Saints of the Northern Nebraska District: Greeting:—Inasmuch as there has been much of late in the *Herald* concerning tithes and offerings and needs for continued consecration; it may seem quite unnecessary to again remind you of duty. Nevertheless, because of our duty and the pleasure and blessing that we feel sure will accrue to all who cheerfully hearken, not only to say *amen*, but to do as requested by the *law*, as voiced by the Bishop, we venture this our appeal; that if possible we need not again have occasion to call on the Bishop for aid. In our last report you will notice there were no funds in our hands to relieve the wants of the poor, or furnish allotments to families whose husbands are laboring continuously for the redemption of Zion. For the last five or six years this district has stood in the front rank. Shall we, now that we are coming higher in the knowledge of the law of life, forget to do that which we already know will increase our present zeal and thereby render our knowledge of none effect? *God forbid!* for how shall they that know to do the law be justified by the law, which they obey not? Perhaps you will say, "Times are too hard; I cannot." True, times are such that money is not plenty with the majority of Saints.

Why is it? If you were sick, would you only pray for health? or would you couple faith with works? The latter, of course. Why, then, do you not treat these sickly, hard times in the same way, by uniting faith and offering in harmony with the law? (See Luke 11:42; Malachi 3:10-17.) And, God willing, we would soon have no poor in the church; and Zion would joy in the Holy One of Israel. If the poor and well to do have done nobly in the past and desire to continue, is'n't it possible for the rich to see that the present necessity is their opportunity to manifest faith by their works, that they may have right to enter into the beautiful city? Brethren, let us not go back, but onward, consecrating ourselves truly unto him who is keeper of the gate, and whose glory shall yet destroy all things contrary to his will. But this is according to his will, that we consecrate according to the law; that we might be glorified of him, when he shall come to glorify the earth, and give inheritances to the meek according to his promise. Shall we have our names written there? Please forward all tithes and offerings to 3,713 North 22d Street, Omaha, Nebraska, except where there is agent in branch to receive them, or to Bishop E. L. Kelley, Lamoni, Iowa.

Your servant in the one faith,

G. M. L. WHITMAN,

Bishop's Agent.

RAILROAD RATES.

To the Saints of Northern and Central California Districts:—Our reunion at Santa Cruz, beginning August 30, and lasting ten days, is fast approaching. Railroad certificates can be had of me, by the use of which you can return home for one third fare; ALL should use them, for if fifty be not used, no reduction can be had. Those outside branches should send to me for them. When you purchase your ticket pay full fare and have agent sign certificate or no reduction will be allowed.

C. A. PARKIN,

Bishop's Agent.

3,010 Sixteenth St., San Francisco, Cal., July 5, 1895.

NOTICES.

To the Soliciting Committee for Tent Funds in Nauvoo District:—Bro. James McKiernan having resigned as chairman of said committee, and the conference having appointed me to fill the vacancy, I desire to urge each one on the committee to renew his efforts. We need just \$65 to make up what was lost by robbery, and as two or three brethren have kindly advanced the amount in order to put the tent in the field at once, they should be repaid as soon as possible. Hoping to hear from all the committee soon, I remain,

Your brother in Christ,

CHAS. N. CRAIG.

Box 136, WEST BURLINGTON, Iowa.

Below are given the names of the hymns to be used at the Central California reunion to be held at Santa Cruz. The numbers of the hymns follow the names of the tunes. The numbers of the tunes may be found by referring to the index. It is earnestly desired that the choirs of the several branches will practice them and have these as well as others

well prepared, that the music at our reunion may be a success.

Loving Kindness 10, Adoration 22, Jacob's Well 32, Uxbridge 38, Aletta 44, Providence 29, Varina 151, Hamburg 80, Toplady 74, Hendon 126, Norman 92, Portuguese 204, Lisbon 224, Dancer 228, Brattle Street 151, New Year 179, Mission 336, Harvest Chorus 337, Benevento 340, Lischer 379, Oak Grove 208, Zion 424, Claremont 431, Lift up Your Heads 433, Trumpet 434, Nativity 449, Primal Praise 298, Bethlehem 378, Roberts 623, Northfield 372, Ballerma 653, Cambridge 664, Come Home 718, Calcutta 721, Hosanna 724, Glad Tidings 747, Duane Street 752, Siloam 655, Zerah 812, Saints' Inheritance 889, Angel's Welcome 925, Hyacinth 1,006, Antioch 1,031, Gentleness 1,079, Paraclete 1,084, All is Well 1,089, Benedictus 238, Closing Anthem 1,120.

VIRA E. PUTNEY, Chorister.

There will be a two days' meeting held in the following-named places in the Eastern Michigan district: July 20 and 21, Frenchtown; 27 and 28, Bell River, St. Clair county; August 3 and 4, Black Creek; 10 and 11, Shabbona, Sanilac county; 17 and 18, Bay Port; 24 and 25, Huron Center, Huron county.

J. A. GRANT, Dist. Pres.

SCATTERED MEMBERS.

Will the brethren and sisters whose names appear below who may see this notice, report to the president, Ralph H. Brown, or to the secretary, George H. Wilson, Valley, Nebraska, of Platte Valley branch, as to their whereabouts; and if living in vicinity of a branch of the church ask for their letters to unite there. And if any know of those who do not read the *Herald* or have died, will they please report if possible, date of death or post office address of those living. Please report by September 15, 1895. Thomas J. Smith (elder), Katie Smith, Lydia Parks, Luther Melton (teacher), Martha S. Melton, Suranay Melton.

RALPH H. BROWN, Pres.

GEORGE H. WILSON, Clerk.

VALLEY, Douglas county, Nebraska.

CONFERENCE NOTICES.

Notice is hereby given that the Northern Wisconsin district conference will convene at Porcupine, Pepin county, Wisconsin, Saturday, August 3, 1895, at 10:30 a. m. All are requested to be there. Will the branches send or bring their reports to the said conference. The officers should be there. We hope to see some of the southern brethren present. As our numbers are few we need help. Love to all concerned.

A. L. WHITEAKER, Pres.

J. T. HACKETT, Clerk.

DIED.

THOMPSON.—At Centerville, Iowa, June 19, 1895, Emily Denim, daughter of Bro. and Sr. William Thompson, aged 2 years, 9 months, and 27 days. The funeral sermon was preached at the home by Frank Izatt.

BADHAM.—On May 14, 1895, the infant daughter of Bro. Amazon and Sr. Melvina Badham, aged 7 months and 3 days. Funeral services by Bro. D. Hougas.

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Kansas City, Missouri, 24 and Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Denver, Colorado, corner of Twenty-fifth avenue and Ogden street; services at two and 7:30 p.m.; Sunday school at 12:45 p.m. Prayer meeting Tuesday evening. Take 25th Avenue car to Ogden street, or Welton car to 27th street.

San Francisco, California: Red Men's building, 320 Post street, Golden West hall. Preaching at 11 a.m. and 7:30 p.m. Sunday school at 12 m. Sacrament service second Sunday of each month at 12 m. Sister's Prayer Union on Thursday at 2 p.m. C. A. Parkin, President.

Manchester, Saints' Meeting Room, No. 15 Dickin son street, Albert square. Sunday services: Prayer meeting 9:30 a.m.; Preaching at 10:30 a.m. and 6:30 p.m.; Sunday school 2:30 p.m.; district priesthood meeting first Sunday in each month, 12:30 p.m. Band of Hope, Temperance and Improvement Society meeting, Tuesday, 7:30 p.m. Fellowship meeting, Wednesday 8 p.m. James Baty, No. 14 Gordon St., Rusholme, Presiding Elder.

South Salford and Pendleton Mission. Saints' meeting room No. 97 Ellsmere street, Regent road. Sunday services: preaching 6:30 p.m. Sunday school 2:30 p.m. The first and third Monday in each month Band of Hope and Temperance meeting 7:45 p.m. Fellowship meeting Thursday 8 p.m. Bible Reading Friday 8 p.m. S. F. Mather, No. 7 Embden street, Hulme, Elder in charge.

Bradford and Beswick mission; Saints' meeting room, No. 20 Hawke street, Forge lane, Bradford, Manchester. Services Sunday: 6:30 p.m. preaching; Sunday school 2:30 p.m. Fellowship, Thursday 7:30 p.m. Elder Henry Greenwood, No. 9 Scropton street, Queen's road, Manchester, in charge.

Leeds, Saints' meeting room, No. 125 St. Ann's Buildings, Albion street Services Sunday: preaching 10:30 a.m. and 6:30 p.m.; Sunday school 2:30 p.m. William Seekins, No. 14 Hugh s ree, Long road, Presiding Elder. Farnworth, Saints' mee ing room, No. 38a Ellsmere street. Services Sunday, preaching 10:30 a.m. and 6:30 p.m.; Sunday school 2 p.m. Fellowship meeting, Wednesday 7:30 p.m. Band of Hope and Temperance meeting second and fourth Tuesday in each month, 7:30 p.m. Joseph Harper, Southern street, Little Hulton, Presiding Elder.

Wigan, Saints' mee ing room, No. 1 Well St., Birkett Bank. Sunday services 2:30 and 6:30 p.m. William Spargo presiding.

Boston, Massachusetts, No. 67 Warren street, "Roxbury Hall," Roxbury, Boston, Mass.

Peoria, Illinois, Trades Assembly Hall, third floor, No. 123 South Adams street, Sunday school at ten a.m., preaching 11:00 a.m. Elder Adam J. Keck, pastor, residence 605 Illinois avenue, second floor.

Council Bluffs, Iowa: Pierce street, three doors west of Glen avenue. Preaching at 10:30 a.m. and 7:30 p.m.; Sunday school at 12 m.; Zion's Religio- Literary Society at 6 p.m. Prayer meeting every Wednesday evening. T. W. Williams, minister.

Chicago, Illinois, Franklin Hall, 70 Adams Street. Sunday school at one p.m., preaching services at 2:30 p.m. Elder F. G. Pitt pastor, No. 254 Garfield avenue.

Detroit, Michigan: Lincoln Hall, No. 265 Dix Avenue, near West Boulevard; Elder W. J. Smith, pastor. Sunday services at 7:30 p.m. Pastor's address No. 613 Cavalry Avenue.

Burlington, Iowa, Saints' chapel, corner of Twelfth and Locust streets, Services every Sunday at 11 a.m.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. G. W. Harlow president, 2428 J street.

West Oakland, California: Montana Hall, Adeline Station, Seventh street.

Des Moines, Iowa, Saints' church, corner of Sixteenth and Des Moines streets, East Des Moines. Sunday services: Sunday school 9:45, preaching service at 11 a.m.; social service at 2, young people's meeting at 5:30, preaching at 7:30 p.m. Prayer meeting on Thursdays at 7:30 p.m.

Pittsburg, Pennsylvania, 67 Fourth avenue. Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street: preaching at 11 a.m. and 7 p.m., Sunday school at 10 a.m.

Bay City, Michigan, Mission Hall, corner of Monroe and Second streets.

At Lincoln, Nebraska, Temple Hall, corner of Eleventh and M. Streets, every Sunday at 2 p.m.

Farnworth, Saints' Meeting Room, 38a Ellsmere Street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, north of Faraon, (take Jule street car,) Elder J. M. Terry in charge, preaching at eleven a. m. and 7:30 p. m.; social meeting six p. m.; Sunday school 9:30 a. m., D. J. Krahl superintendent. North mission, 11th and Douglas; Sunday school, three p. m.; preaching Tuesday nights. South Park mission; Sunday school 2:30 p. m., G. W. Best, superintendent; preaching on Friday nights. Florence Addition mission; Sunday school ten a. m., Sr. Slummer, superintendent; preaching on Thursday nights. Aspey mission, Third and Doniphon Ave.; preaching every Sunday at 2:30 p. m.

St. Louis, Missouri, No. 2518 Elliott avenue between Benton and Montgomery streets.

Omaha, Nebraska, Saints' Cnapel, No. 1418 North Twenty-first street.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church, Meetings every Sunday at 11 a.m. and 7:30 p.m.

Netawaka, Kansas, Saints' Chapel, Church street. Preaching services Sundays 11 a.m. and 7:30 p.m. Social services 2 p.m. Sundays and 7 p.m. Wednesdays.

Los Angeles, California, Knights of Pythias Hall, No. 118 1/2 South Spring street.

San Bernardino, California, corner Fifth and F streets.

THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 42.

Lamoni, Iowa, July 24, 1895.

No. 30.

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THE REV. TALMAGE'S REMARKS EXCEPTED TO.

One of our subscribers takes exceptions to some of the statements made by the Rev. Dr. Talmage, and as the exceptions are well taken, we give them publicity by publishing the following letter in full:—

Editors Telegraph:—Doubtless many of your readers like myself are more or less interested in the weekly discourses of Dr. Talmage published in your columns. Probably no other clergyman in this country is so widely known or so much read by the masses. Yet it is a well-known fact that like many other public speakers he is not always careful in his reference to historical facts. I beg leave to comment briefly on some recent statements, not for the purpose of criticism, but thinking your readers may find interest therein.

Dr. Talmage gave as it a fact not long ago that wheat from ancient Egyptian tombs had been found capable of reproduction, and used that as an illustration of the power of God to demonstrate the possibility of the resurrection of the human body. The story is an old fiction. It has often ornamented addresses and stories, but has no foundation in truth. Probably its nearest approximation to being true is shown in the following incident: A wooden sarcophagus, bought of the

Khedive of Egypt in 1871, was pronounced by Dr. Birch, one of the most famous Egyptian scholars, a genuine unopened mummy case 2,600 years old. Inside were found some grains supposed to be wheat which were sent to the Royal Botanic Society, under whose care they germinated and produced twelve grains of, not wheat, but oats. But oats were unknown in Egypt at that period. The simple fact was demonstrated that a clever Arab had manufactured an antiquity and outwitted the learned doctor. Mr. Villiers Stuart, Egyptian traveler and author, says there is no such thing as mummy wheat that will sprout. Another authority says: "You might as well suppose that an egg which had been embalmed 1,000 years would sprout." Dr. Davis, editor of *Biblia*, the organ of the Egyptian Exploration fund, says: "The best botanical authorities say there is no such thing as an authenticated case of mummy-wheat germination." The testimony of Alphonse De Candolle in his "Origin of Cultivated Plants," one of the International Scientific series, is to the same effect.

A still later sermon of Dr. Talmage from the text, "Let God be true, but every man a liar," contains many statements to which I should like to call the attention of your readers did space permit, but can only refer to two or three.

He says: "God was so careful to have the Bible in just the right shape that we have 50 manuscript copies of the New Testament 1,000 years old and some of them 1,500 years old." The latest and best authorities tell us the oldest manuscript of the Old Testament entire is just 896 years old, and the oldest manuscript of any part of it is only 979 years old.

Again: "This book saw the cradle of all other books and will see their graves; you cannot add anything, you cannot subtract anything. Divinely protected book in the present shape—the same catalogue that has been coming down through the ages, much of it 4,000 years old." One hardly knows where to begin com-

ment on lines so pregnant with mis-statements. Modern scholars do not place the oldest fragments of the Old Testament back more than 3,200 years, and no book in its present form is more than 2,800 years old. In the *Bibliothèque Nationale* of Paris is a manuscript book of Egyptian poems which was more than 1,000 years old when the earliest fragment of Hebrew sacred literature was cradled, and old as it is, it is but a copy. The original was written 800 years before. But few, if any, of the Bible books are as old as the poems of Homer. Some of them are younger than the history of Herodotus and the plays of Æschylus. There is a famous Egyptian poem ascribed to Pen-ta-urt, the manuscript of which is in the British Museum, the text of which is inscribed on the temple of Abydos, in the Hall of Columns at Karnak, on the Ramesseum at Thebes, and the temple carved from the living rock at Abu Simbel, and this poem is four centuries older than any book in the Bible. The British Museum has 30,000 parts of volumes, and the University of Pennsylvania many more, from the resurrected library of Old King Assurbanipal, who reigned and collected these volumes before most of the books of the Old Testament were written. This library contained works on history, on metals and plants and geography and medicine. The sacred book of the Egyptians, known as the Book of the Dead, is thought by the best Egyptian scholars to have been written, much of it, before the reign of Menes, which is the beginning of Egyptian history, and is placed by Wallace Budge and others 6,400 years ago. Its most famous chapter, the 125th, contains the germs of most of the Hebrew commandments, and probably more than 1,000 copies of it are in existence which have been taken from ancient Egyptian tombs, some of which are known to date back four centuries before any fragment of the Old Testament was written, and it is believed to be much older than that.

"Divinely protected book in its present shape," says Talmage. Sixteen

books are lost which are referred to in the Bible as if of equal authority with those preserved. A list of the references to them will be furnished by the writer to anyone on application. Eighteen other books still extant though discarded have all at some time been regarded with favor. Fourteen other well-known books constituted the Old Testament Apocrypha. Says Emil Schurer: "The church of the first three centuries made no essential difference between them and those in the Hebrew Canon." The Council of Trent in 1545 included them in the canonical books. The Westminster assembly in 1647 rejected them. One third of the church membership in the United States today accept them. They are accepted by more than half of all the church membership in the New England States; New York, California, Colorado, Louisiana, Montana, Nevada, and Wyoming. There are 41 extant apocryphal books of the New Testament and 68 lost books which are referred to in the writings of the Christian fathers. The manuscripts of the New Testament were all written in capitals, without division into words or syllables, and without punctuation. The chapter division was made in the thirteenth century, the verse division in 1555. It is well known that the Old Testament was written only with consonant outlines without vowels or points. The vowels were not added until the seventh or eighth century after Christ. Talmage dramatically describes the finding of the Sinaitic manuscript by Tischendorf and attributes its preservation to a miracle, but neglects to say that that manuscript contains two books now rejected from the canon which according to him was divinely protected from the beginning. He refers to the Vatican manuscript as one of the highest authorities, but does not say that its canon corresponds to the present in either the Old or the New Testaments. He says Marcion was expelled from the church for "wickedness" but left a list precisely like the present canon. Marcion's sin was that of being a student and critic, in the middle of the second century. His list is said to be the first ever made of the New Testament and it included one Gospel without a name, since called Luke's, and ten epistles.

Marcion, died 165 A. D. and the second epistle of Peter was not then written, according to good authorities. Melitio 175 A. D. was the first Christian writer to make a list of the Old Testament books and he omitted several now in the canon. Tertullian is vouched for by Talmage and he rejected five books now in the canon and included one now excluded. Origen, 250 A. D., is also accepted as authority by Talmage, and he included three books in his canon now excluded and excluded twelve now included. St. Chrysostom 407 A. D., rejected five books now in the old and five now in the New. Luther rejected Esther and James. It was not till 1827 that the British and Foreign Bible society decided to no longer circulate Bibles with the Apocrypha, and the American Bible society followed, and the Protestant Canon was finally fixed unalterably.—*L. D. Burdick, in Chenango, New York, Telegraph, of June 26, 1895.*

JEWS IN JAPAN.

THERE are believed to be Jews, probably descendants of the ten lost tribes of Israel, in Japan, because of recent discoveries by Mr. H. L. Phillips, who was a resident in that empire for the last four years, and who has visited nearly all the islands of the Mikado's domain. Although in the Kai Fong Fu, a district in China, Jews are known to exist, yet Japan had, until now, not been known to contain any of that people. Mr. Phillips describes the Japan Jews as having prominent noses, full lips, intellectual eyes, not quite so obliquely shaped as those of the pure Japanese. The men are taller than other natives, and their women have a fairer skin and are much prettier. They are good parents, and appear to appreciate more than the average Japanese, the comforts of the domestic hearth.

Mr. Phillips then details the circumstances of his discovery as to the Jewish descent of these people. He chanced one day to walk into Motomachi, a leading street in Kobe, entering the largest native curio store. The proprietor proved to be of a pronounced Japan-Judaic type. Examining a small porcelain vase, for which five yen (Japanese dollars) was asked, he was surprised to notice upon the label attached to the article two He-

brew characters. The proprietor remarked that these were his private signs, representing the cost price. The visitor humorously questioned the proprietor if five dollars was not too high a figure for an article that cost but 32 cents? This question dumbfounded the proprietor, who could not realize that a foreigner could decipher the signs which he and his sons alone possessed. The two Hebrew characters represented L (30), or lamed, and B (2), or beth, which are not only Hebrew consonants but are numerals as well, and both stand for 32.

During a lively conversation the Japanese Jew said that these characters had been handed down from father to son for many generations, yet he could not give their origin. They employed these signs only in business and as private numerals. Otherwise they could not speak or write in that language. These typical Jewish-featured Japanese are scattered as far north as the islands of Yezo and Sapporo, all maintaining the same characteristics. The five families of the latter place claim that they originally came from the south. As to their origin they are totally in ignorance. They are Japanese and wish to remain so.

THE QUALITY OF TACT.

Tact is not dishonesty, writes Frances E. Lanigan in the *July Ladies' Home Journal*. It does not mean the suppression of the truth nor the expression of an untruth, but it does mean the withholding of gratuitous disagreements from arguments in which they are quite superfluous; it also means the effort to induce an agreement kindly when possible, and if an agreement is impossible it demands a gracious acceptance of opposing views. Tact cannot be said to be synonymous with policy; tact is always honest and policy cannot invariably be said to have that distinguishing mark.

There are 3,466 railroad engineers employed in the United States and Canada.

The gold product of the United States last year was the largest since 1886.

The first mention of taxation in Greek history is a tax levied by Solon B. C. 540.

A Russian surgeon charged a wealthy noble of Odessa \$6,000 for opening an abscess of the hip.

NEW TRACTS.

No. 1. The Nature of Man. Is he Possessed of Immortality? By Elder J. R. Lambert. Twelve pages; per dozen 15 cents, 100 \$1.

No. 5. Questions and Answers (on the first principles of the Gospel). By Elder R. E. Grant. Two pages; per dozen 3 cents, 100 15 cents.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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No. 30.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, JULY 24, 1895.

A STRONG INDICTMENT.

Two brothers, one at Denver, Colorado, the other Terre Haute, Indiana, have sent us copies of a sermon preached by Rev. F. F. Passmore, member of the Colorado conference, which is a remarkable production. It was spoken from the following texts:—

I have set thee a watchman unto the house of Israel.—Ezek. 33: 7.

Feed my lambs. . . . Feed my sheep. . . .
Feed my sheep.—John 21: 15-17.

From first to last it is a scorching arraignment of the ministry of the times; especially of the Methodist Episcopal Church, naming Bishops Warren, Simpson, Hedding; and Chancellor McDowell, the latter of the Denver university. From this sermon we excerpt the following spicy portions taken from the *Railway Times*, of Terre Haute, Indiana, for July 1, sent us by Bro. Benedict.

I am no longer surprised at the condition of the church, the country, and the age, when I think that our bishops and great preachers, with few exceptions, have joined with corrupt politicians, gamblers, saloon men, Sabbath breakers, prostitutes, money-changers, and the the oppressors of the poor and weak. Instead of driving the money-changers from the temple, they are invited in and made welcome. Dare anyone think for a moment that such preachers are preaching Christ, living his spirit, and representing his doctrines to the world? Christ's doctrines, principles, and spirit would change all these things and would bring about an era of well-being to mankind. The trouble with our age is that Christ is not being preached in our great churches by our great preachers. I mean just what I say; Christ is not being preached in one of the great Methodist churches from the Atlantic to the Pacific.

THE DENVER MINISTRY.

If Dr. McIntyre and Bishop Warren are preaching Christ, how is it that the longer they preach, and the more fine churches they build, there is the more immorality, drunkenness, crime, and poverty?

Worldliness and political corruption have

come into the Methodist Church like a flood, and have affected our chief ministers to such an extent as to have caused them to preach the teachings of Christ down to the level of a corrupt and effeminate age, and to league themselves with the Republican Party and the immoral and criminal classes of society. Our great ministers in this State, with Chancellor McDowell, last fall and also last April, joined hands with the corrupt Republican politicians, gamblers, saloon men, and fallen women of Market Street to "redeem" the State and city. They succeeded, and as one of the results of the "redeeming," Denver was never so nearly turned over to the criminal elements, and gambling and prostitution were never so flourishing as now. A fine lot of "redeemers!" Preachers, chancellors, university professors, saloon men, and gamblers, and scarlet women. A fine lot of "redeemers"—such a lot as redeemed Babylon, Tyre, and Rome just before those great powers fell. A fine set of reforming preachers, preaching a little about Christ in the pulpit and flirting with gamblers and scarlet women at the ballot box.

See what the bishops, editors, elders, and old preachers now on deck have bequeathed to us. They have left to us a desecrated Sabbath, about three millions of drunkards, an annual death harvest for perdition of about one hundred and fifty thousand drunkards, two hundred and fifty thousand saloons, patriotism almost dead, expiring, four million tramps, the rich growing richer, the poor growing poorer, the rich in power, controlling the navy, army, and government; the general government the most corrupt the world ever saw; two saloons running full blast in the capitol of the world's republic. These are only a few of the conditions that a compliant, complacent, obsequious, time-serving, and man-pleasing ministry have left to this age for solution. And amid all this degeneracy and moral disintegration, these old brothers of ours are not turning over a hand to save or reform the age. They are so busy with the saloon men, gamblers, and scarlet women "redeeming" the State, that of course they have no time (?) and less disposition to spend their time on trifles. It would never do to neglect such weighty matters as "redeeming" the State and city, if the church and Sabbath, and manhood and justice and right go to perdition.

We have not a bishop nor great preacher to-day that is thundering against sinners and corruptions that are overturning our homes, the church, and nation itself. Our great preachers to-day are preaching for big salaries, fine mansions, and sumptuous living; and they are getting them.

Our bishops and great preachers are bobbing along to eternity on the high waves of

riches and fine mansions, and "flowery beds of ease," while millions are hungry and poor and are sinking beneath dark, cruel waves of inhuman wrongs that these "redeeming" bishops will not condemn.

It may be that Bishop Warren and Chancellor McDowell will take this indictment seriously and arraign Rev. Passmore before a tribunal of his peers and try him for a wholesale slandering of the church and his fellow ministry; but it will not cure the fact that the church is largely responsible for some of the things of which he so rabidly complains. Whenever any church, or its ministry leaves the common people and their needs, and the plane of their humility, to pander to the quasi respectability created by wealth and the false estimate of life usually placed on the wealthy and their surroundings, they certainly lose their efficacy as preachers of righteousness and are "teachers" heaped up to those who have "itching ears," and are "turned unto fables."

There is an evidence of spleen running through the sermon, and it is not hard to imagine that Bishop Warren's "thirty thousand dollar home," if he has it, and a site in "University Park," is possibly envied by the poorer pulpiteer. Nor do we credit the sweeping charge of wholesale abandonment to speculation, and the association with disreputable persons, so vehemently made by this Colorado evangelist. He may have come into contact with so much of that sort of thing in a few that he concludes all are equally guilty; but the average itinerant minister in the M. E. Church is a poor man in this world's goods; and many of the superannuated are made so by a too careless devotion to the things of the world, in close attention to the ways of their class in enlarging the borders of the church and increasing its grasp on society.

If the Rev. Charles Parkhurst has been able to revive a spirit of cleansing the political courts of municipal New York, it may be that the Rev. F. F. Passmore may have a call to cleanse the ministry of his own and other

churches of the worldly taint which he claims is so strong upon them.

In the meantime let us take heed that the ministry in which we are serving is kept free from the vices of which Rev. Passmore justly complains.

WARNING OF TROPICAL HURRICANES.

THE Bible prophecies of the Savior concerning "the sea and the waves roaring;" of Jeremiah concerning the "whirlwind of the Lord"—the cyclone—"in the latter days," "from the coasts of the earth;" also those in the revelations of the latter days concerning the sea heaving itself beyond its bounds, and the destroyer upon the waters as well as on land, have been strikingly fulfilled, so far, in the destructive storms at sea and on land—and especially those that have prevailed along the Atlantic, Pacific, and Gulf Coasts, and in the Lake regions.

The government has taken steps to protect by warning signals, and from the item given below it appears that further or special warning signals have been determined upon.

The infidel and orthodox unbelievers in latter-day prophecy have tried to set aside those "signs of the times" with the statement that "such things have always been;" that we but hear more reports of calamities of that nature "because modern facilities for newsgathering are so multiplied and superior to old-time methods of making reports." The action of the government does not seem to bear out this effort to rebut such evidences and the claim that destructive elements are more and more unloosed to the peril of the people. The statement of Isaiah, that when God's judgments are in the earth the inhabitants of the world will learn righteousness, is supported by the increasing manifestations of the "chastening hand of Almighty God." The government finds it necessary to provide additional warnings to give notice of increasing dangers:—

WASHINGTON, D. C., July 16.—With the object of giving warning of the approaching tropical hurricanes, as well as the severe and dangerous storms that pass across the Lake region and the Atlantic coast, the Weather Bureau has adopted a special signal to be known as the hurricane signal. It will consist of the red flags with black centers displayed one above the other. This sig-

nal will be displayed at all Weather Bureau offices and wind signal display stations on the Atlantic and gulf coasts and the great lakes and at numerous other points at sea and lake ports and along these coasts. In a number of instances arrangements have been made with steamship and steamboat lines to display the signal on their vessels.

THE GRAVE OF THOMAS B. MARSH.
IN the Ogden, (Utah,) cemetery, on an elevated point of ground between where flows the sparkling waters of Ogden and Weber Rivers, and where the towering mountains stand as silent sentinels over the tomb, there stands a humble marble stone on which is chiseled the following inscription:—

Thomas B. Marsh, First President of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints. Born at Acton, Massachusetts, November 1, 1799. Died January, 1866. Erected by his friends, July 17, 1893.

By the above dates it will be seen that he had lain in this silent mound for over twenty-seven years ere a monument was erected to his memory, though he passed away in a country where there were thousands who professed to love the cause he served, and in the faith of which he died. Upon inquiry we have learned that his resting place was neglected and apparently forgotten until about three years ago when Mr. G. W. Larkin, who was then sexton, was looking over the old records he found the record of a lot deeded to T. B. Marsh, and also the record of his burial therein. Search was made on the spot indicated by the records, when a grave was found marked by some small rocks laid around it, and a head board, then rotted off at the ground, which bore simply the initials, "T. B. M." It was overgrown by sage brush in such a manner as to obscure it from view. Larkin and Son, Undertakers, cleared off the lot, and published in the city papers an account of their find.

Then a Mr. David M. Stewart took charge of a subscription paper, and in this way raised the neat marble stone which marks his resting place, at a cost of sixty-five dollars. Brigham Young was the second president of the Twelve, and he too has passed away. His burial place has been well cared for. His family cemetery is a beautiful, well-watered, green lawn, inclosed in an iron fence. And now

subscription papers are being circulated widely with a view of raising a splendid monument to his memory to cost many thousands. The last account we saw the amount subscribed was over seven thousand dollars.

We understand that fifty thousand dollars are desired. Why this distinction? When the records of the two men are finally examined, where exact justice is meted out, will these two monuments be an index to the rewards there given? If not, will anyone feel rebuked for unjust discrimination here?

ANOTHER NEW TRACT.

TRACT No. 1; "The Nature of Man. Is he possessed of Immortality?" By Bro. J. R. Lambert. Twelve pages; 15 cents per dozen; \$1.00 per 100.

This tract is a brief statement of the general argument presented in Bro. Lambert's book, "What is Man?"

The purpose of the tract is to indicate briefly the teachings of the Bible concerning the nature of man; and to permit the Bible as a standard of evidence to settle the question of his immortality.

This tract ought to interest anyone. Besides containing matter of general interest, it will be found very effective in refuting the arguments of skeptics, Adventists, Christadelphians, and others who claim that man is but mortal.

Published by the Herald Publishing House, Lamoni, Iowa.

"MARRIAGE NOTICES."

A CORRESPONDENT, an elder in the field, suggests this:—

The charge for the publishing of a marriage notice in the *Herald* is one dollar. Do not therefore, if you give the minister no marriage fee, or a very small one, do not murmur at him for not spending an extra dollar out of his little all, if that "all" be "anything at all;" even if you forget to reimburse him for his railway, street car, and laundry bill, do not think unkindly of him, or complain of him, if he forget to pay the *Herald* a dollar to advertise your marriage to the world; please do not.

Considerate persons will not need to be reminded that the elder's expenses should also be provided for when he is called to perform service of a different character; for instance, a man called to attend upon a funeral service requiring money for the journey and other incidental expenses should not be forgotten in those re-

spects. The gospel in its ministrations by the elders is just as "free" as it is possible to make it, for the ministry go on an "actual cost" basis—a purely economical one; in frequent instances far below it. No one should be so forgetful as to neglect them in their actual needs; and certainly no one should be so close or indifferent as to cause them inconvenience and annoyance by drawing upon their meager store for a personal accommodation; unless indeed the one making request for service is actually unable to offer anything, when the service will be cheerfully rendered and the attendant expense be made up in some way, without doubt.

THE SAINTS' HYMNAL.

WE have not heard from presidents of branches on the new Saints' Hymnal, nor have choristers and singers flooded the office with orders for the oft-requested "smaller sized and convenient hymn book." The issuing of the book was urged upon the Board of Publication and it has provided for it at a very low price—fifty cents per copy, payable in advance. Send us your orders that the book may be put on sale at an early date.

THE Wellston, Ohio, *Sentinel*, July 6, copy sent us by Bro. R. Etzenhouser, has a lengthy defensive article by Bro. Albert Haws; a good one and right to the point, which the editor supplements in the following manly words. The "Rev. J. E. Thomas" has evidently put his foot in it, to use a common expression:—

A WELSH MINISTER WHO THINKS THE LATTER DAY SAINTS SHOULD BE SQUELCHED AT ONCE.

Rev. J. E. Thomas, an aged Welsh pastor of the Baptist Church, and a resident of Orpheus, Ohio, called on the *Sentinel* Tuesday to protest against the Latter Day Saints who are holding evangelistic services in a tent in the center of town. Rev. Thomas says he has known this denomination in Missouri, and that they are no better than Mormons. "If," he says, "I should mount a horse and ride through town sticking everybody I met with a poisoned lance, I could do no more harm than those who preach this latter doctrine." Rev. Thomas asks the newspapers, authorities, and citizens to silence the meetings, lest some be led astray and join this new sect. The *Sentinel*, though, in keeping with its policy of free speech and free worship to all, does not share the opinion of Rev. Thomas, that any denomination should be silenced so long as they obey by their actions, the law of

the land. In another column appears an article contributed by the Latter Day Saints explaining their orthodox doctrines. Those who read them can judge for themselves how much there is that is scriptural, apostolic, and reliable in their teachings.

EXTRACTS FROM LETTERS.

BRO. C. A. PARKIN, San Francisco, California, July 11:—

We hear that Bro. Clapp is improving in health. God grant it. The work moves on, only we have no funds. To-morrow the reunion at Downey, Los Angeles county, opens with Pres. W. W. Blair and J. F. Burton in attendance.

Bro. Henry C. Smith, writing from Milton, Florida, July 13, says:—

Weather very warm, not much vitality in the atmosphere for us. Field corn ripe on the 4th; peaches, pears, plums, figs, and all kinds of vegetables on the market; nothing very good; too wet. Expensive place to live; we are keeping house. Interest in the good work is nothing to boast of; not enough opposition to make it profitable.

Bro. T. T. Hinderks, Stewartsville, Missouri, July 15:—

Our conference is just over; a good representation from all over the district was present. The business was disposed of in a good spirit; in fact, we met with the Spirit of the Master and we parted under the same influence. On Saturday night there was a grand entertainment by the Sunday school; preaching by Brn. Chatburn and Terry; a special social meeting in the afternoon; one ordained to office of priest—T. H. Hinderks—a member of the German branch. All is well.

Sr. Cynthia Cato, Eureka, Kansas, offers the following HERALDS. If wanted write her, sending postage:—

I have the *Saints' Herald* from 1888 to 1893, that I will give away to anyone sending me stamps to pay for postage, during the months of July and August. I will send them to anyone who desires to have them. They can get them by sending to my address. I can send but four pounds by mail at a time, which costs sixteen cents.

Bro. J. B. Roush, Wilmington, Illinois, July 13:—

Bro. F. G. Pitt baptized five here yesterday. Good crowds, and interest increasing. Zion prospers; all is well.

Bro. Henry Sparling, at Springfield, Missouri, July 15:—

Tent meeting here well attended; some to baptize to-morrow; many more about ready.

Bro. W. E. Peak, Fairbury, Nebraska:—

We are having very good meetings here and expect to continue over Sunday, July 21.

Bro. C. H. Jones, St. Clair, Missouri, July 15:—

You see where I am located. Bro. A. S. Davison has done well in hiring a nice little church, and I will stay with him awhile and see what can be done. There is prejudice against the work, but we hope to do some

good by the Father's blessing. Before coming here I was in St. Charles county. Had a pleasant time with the people; visited them at their homes and talked on the gospel; spoke several times at their schoolhouse; baptized two and left several near the kingdom. Will return soon; more will obey without doubt. I am glad to be in the work and hope to do some good. Shall strive to do the best I can.

Here is a practical object lesson in tithing, from a late letter from Bro. J. S. Strain of a brother living near Wheeler's Grove, Iowa. The injunction, "Go thou and do likewise," seems to suggest itself on reading it:—

Bro. Elswick says that when he bought his farm five or six years ago he was seventeen hundred dollars in debt with wife and children to provide for, and no money. He promised the Lord that if he would prosper him he would give him the tenth of his increase; and he has paid all the debt but three hundred dollars, has paid the church about five hundred dollars, and will be able this year to pay off all he owes and have money besides. Bro. Elswick has prospered in everything, and lost nothing. Might not others profit by this example? God has made good his word in this case, and will in every case where men trust him.

Bro. J. M. Terry, St. Joseph, Missouri, July 16:—

Our quarterly conference was a peaceful one, and I think will result in good for the district. Bro. Kinaman is about well and ready for gospel work which, his actions say, he loves dearly. Bro. Chatburn is feeling well. His lungs have not fully recovered from the strain at the debate. Bro. Hinderks is alive to the work, and anxious for its advancement. The local brethren are feeling quite well.

Bro. Charles Sheen has been so well treated and protected in his labors that an unfair opponent was threatened with tar and feathers. Time works wonders; it used to be fashionable in religious circles, not to only threaten with, but to administer such orthodox medicine to the elders, for want of a better argument. Bro. Sheen is evidently safe without a body guard. He wrote from Highmore, South Dakota, July 15:—

Saints in this part of the Lord's vineyard have reasons to rejoice and thank God. We have had plenty of rain up to this date, and the crops are in good condition, I am glad to say the few Saints here are not ashamed of their profession. On the 7th of July we assembled at the water for baptism and I had the pleasure of baptizing five. I am doing all I can in every way to advance the cause I so much love. A short time ago I was invited into the county east of this to speak, and there I met opposition from a Mr. Fisk, a minister of the Congregational Church, who said he was well acquainted with Bro. W. M.

Sparling, formerly of Potter county. The people thought him very unmanly, and made threats if he ever interfered with me again that they would "tar and feather him."

Brethren of the Nauvoo district and adjoining districts have been arranging to hold a reunion at Nauvoo sometime during the fall season. Hearing of it, the citizens of the beautiful city extend the following kindly invitation:—

NAUVOO, Ill., July 19, 1895.

TO REV. JOSEPH SMITH,

President of the Church of Latter Day Saints, Lamoni, Iowa;

Dear Sir:—We, the Mayor and City Councilmen of the city of Nauvoo, Illinois, do hereby tender to you and those having charge of the matter of seeking a location for the proposed General Conference or reunion of your church, an invitation to hold said conference or reunion at this place; and do promise that in the event of your doing so, the Smith Grove, just south of our city, overlooking the river, will be furnished you gratis for such purpose.

JOHN TANNER, Mayor.
ANTON FINKE.
JOHN F. BUCKERT.
LUTZ SCHAEFER.
GEORGE HARSCH.
GEORGE M. KOEHLER.

EDITORIAL ITEMS.

In another place will be found a communication from Elias Land, a whilom member of the Church of Christ, (Whitmerites, so-called,) and who some time ago took us to task for supposing that J. C. Whitmer was the leading, or presiding elder of the Church of Christ, while he was living, after the death of Elder David Whitmer. He sharply handles the *Return* and its present management. We wait developments. Does Elias Land, or the editor of the *Return* represent the Whitmerites, so-called?

We have tried carefully to take conservative and correct ground on the economic question of labor strikes and their results, and to avoid partisan views; however, men differ as to how they see things, this question included. Please read letter from Bro. O. J. G. Preston in this issue.

Bro. Frank Criley, accompanied by Sr. Criley and children, arrived at Lamoni on Monday, the 15th inst. Bro. Criley locates at Lamoni to take charge of Herald Office interests as Business Manager. His record at Pittsburg, Pennsylvania, as Bishop's agent of the Pittsburg and Kirtland district and as a local worker in the branch has been a good one in behalf

of the cause. He brings with him the same zealous spirit and will doubtless do well in the wider field upon which he will soon enter. Sr. Criley is widely known among the Saints for her kindly hospitality to the traveling ministry and her friendly ministrations to all.

Bro. J. H. Bradt reports the arrival of Bro. Joseph Luff at Boston. Brn. Bullard, Fisher, and others were actively at work.

By an oversight the report of the High Priests' Quorum in the last General Conference Minutes appears unsigned. It should have the signatures of Bro. Charles Derry, President, and Brn. H. A. Stebbins and R. M. Elvin, Secretaries, as in the original.

Bro. J. S. Strain, of Council Bluffs, Iowa, had been visiting Saints at Macedonia, Wheeler's Grove, and at other local points. He found all well and earnest in the spirit of the work.

By letter from Bro. J. G. Stewart, we learn that Bro. William Britton, an aged veteran in the cause of Christ and presiding elder of the church at Garden City, Kansas, passed from this life on the 12th inst., funeral services being conducted by Bro. Gordon E. Deuel. Bro. Stewart also sends a contribution to aid in the gospel work. Notwithstanding, he is living in what is termed "drouth-stricken Kansas," he is determined to fulfill all the law relative to the celestial kingdom and have a part in the publication of the gospel of peace.

Brn. S. V. Bailey and A. S. Cochran, of Lamoni, held services at Allendale, Missouri, on Sunday, the 14th inst. Bro. Bailey baptized three—Bro. Joseph Robedau, wife, and daughter, formerly of Detroit, Minnesota.

Sr. C. C. Judkins, of Midway, Arkansas, has not heard a sermon for three years, and asks Brn. H. H. Robinson and J. W. Jackson to labor at Midway, if possible. They will be cared for at her home. She has relatives in Bro. Erwin's field, whom she desires him to visit, of whom we suggest that she write him personally.

Fifteen were baptized at St. Joseph, Missouri, the last quarter. As Bro. J. M. Terry states it, "some substantial ones."

Bro. Thomas Wellington baptized three near his residence, three and a half miles northeast of Lamoni, on

July 7. He has been preaching near there at intervals all summer, and those baptized are some of the results of the sowing of the seed by the preaching of the word.

Letters from Brn. F. Gregory, St. Mary's Ontario; J. D. Erwin, Garland, Alabama; F. C. Smith, Grawn, Michigan; D. M. Rudd, Rhodes, Iowa; will appear in next issue, nothing preventing. All alive and in the heat of the fray.

Bro. Columbus Scott started for Tama county, Iowa, on the 16th inst., to meet Elder W. P. Gray, an Apostolic Disciple, in discussion on questions involving the truth of the Book of Mormon, the Book of Covenants, and the church each represents.

Letters noted because of limited space. Bro. Oscar Case, of Moorehead, Iowa, is pleased to read of progress made by the church. He accepted the responsibilities of the eldership about one year ago; and in the performance of duty the promise of divine aid has been realized. He desires to do good. Bro. G. H. Hilliard had been with the Moorehead Saints to their encouragement and strength.

Bro. I. P. Baggerly has returned to his field in Southern Indiana, after a brief rest at home.

Tent work is prospering in the city of Council Bluffs; good congregations every night; some seeking for truth; so writes a brother of late.

Sr. M. A. Twaddle reports the Southern California reunion well under way at Downey with Brn. W. W. Blair, J. F. Burton, W. Gibson, Wilmer Gilbert, H. L. Holt, Charles Baly, W. P. Pickering, A. Carmichael, and Nelson Van Fleet present; and all looking forward to a season of spiritual refreshing and social enjoyment. Attendance good. Minutes with particulars later on.

The Herald Office people acknowledge a friendly call from Professor Fessler, of Stanberry, Missouri, Normal College, who visited us on the 19th. We found the Professor thoughtful on the main problems, and progressive.

Letters—late arrivals—are from Bro. W. H. Kelley, Temple, Ohio; H. P. Curtis, Porcupine, Wisconsin; C. H. Porter, Hebron, Nebraska; C. E. Butterworth, Cherokee, Iowa; part or all of which will be published next

week, space permitting. Bro. Kelley, we notice, has just returned home from a trip into New York State, East Pharsalia, where lions are wont to come out of their lairs, except in the month of July, being the objective point. Particulars later on. Bro. Curtis' letter has good news of success in that field. Bro. A. H. Smith is with him. Bro. Porter is among the drought-stricken regions of Nebraska; Saints encouraged in the gospel in the face of two failures in crops and prospects of a third. Bro. Butterworth is so closely engaged in meeting ministerial opponents that we must let his letter speak in behalf of himself and Brn. McDowell and Hunt, his collaborators. The elders certainly are busily engaged, showing the valor called for in the army of the Lord.

The Governor of Wyoming was implored on the 16th inst. to protect settlers from an Indian outbreak, which is feared on all sides. Fort Washakie is the nearest military post.

Crops are "fair to good" in many of the Western States. Harvest hands are in great demand in the Dakotas and Minnesota.

The Rev. H. G. Vincent of Pencader Presbyterian church at Glasgow, Delaware, has resigned because of the General Assembly's treatment of Dr. Briggs. He will become an Episcopalian.

DRINK THREE PINTS OF WATER DAILY.

"A reason," says a physician, "why I often prescribe one of the mineral waters for my patient and have them take it daily in considerable quantities is simply to give them sufficient water. It is an error committed by many otherwise sensible and intelligent persons that drinking much water interferes with digestion. One of those persons said to me lately: 'I rarely drink a swallow of water; a cup of coffee with my breakfast, a cup of tea or chocolate with my luncheon, and an after-dinner cup of coffee again with my dinner, that is practically all the liquid I take' (this with an air of conscious rectitude). To begin with, tea, coffee, chocolate, or beer, wine, and like are not substitutes for water, which is one of the most important of all substances required for the nourishment of the body. Don't drain a half-pint glass of iced water just as you sit down to eat: that is palpably injurious; but do have a big glass of water that has been boiled and cooled brought to you on waking, and by the time the bath and toilet have been accomplished and breakfast is to be taken the water will not be an interfering agent. About three pints of water a day should be regularly taken; fully this is needed by the system."

Mothers' Home Column.

EDITED BY FRANCES.

"Be not selfish in thy greed
Pass it on!
Live for self, you live in vain,
Live for Christ, you live again;
Live for him, with him you reign—
Pass it on."

A PETITION.

O Thou who art Father of all,
Hear us while we pray.
Strengthen us to obey thy call,
And keep the "narrow way."
Send showers of blessings upon us,
And lead us in paths of peace,
And courage and light O give us,
And our faith in thee increase.

We are in the furnace of trial,
And our sufferings are great.
O comfort us with thy smile,
And give us patience to wait.
But affliction maketh us better,
And it draws us nearer to thee,
And we pray for faith to sustain us,
In all trials that are to be.

For unless we suffer with thee
With thee we shall not reign,
Nor witness thy glorious triumph,
When in splendor thou comest again.
Then send us a testimony
Of this holy gospel of thine,
And help us to truly serve thee
And trust in thy love divine.

For it is promised unto us,
That all who believe and obey,
They shall know the will of the Father
In this the latter day.
Then in the first resurrection,
May we rise with thee to reign,
And dwell in the city of Zion
Forever and ever. Amen.

FOUNTAIN GREEN, Illinois, July 2.

Dear Sisters:—I write a few lines to redeem a promise made to some of the sisters when I was at the conference. They wanted to know my thoughts and feelings about the sisters following the silly fashions of the world. I don't think that it is right to load their hats with ribbons, and artificial flowers, and feathers. I don't see any utility or beauty therein. I have reason to think that it is pride and that their hearts are set more on those things than on their religion. Another thing, those large sleeves with cloth enough in them to make a child a dress! My dear sisters, don't the good book say, "Come out of here my people"? and "Let your garments be plain and the workmanship of your own hands"? Now I think that the money that those extra trimmings and large sleeves cost would do more good in the Bishop's hands to send more elders into the field than to adorn your hats.

I do not want to hurt anyone's feelings, but I think it my duty to warn you all against pride. It was the downfall of the Nephites. They were lifted up in the pride of their hearts to wearing of costly apparel and forgot the Lord their God who had so often de-

livered them out of the power of their enemies and blessed them with great abundance. When I was at the Spring Conference and looking over the congregation, my mind went back to the old church, and I could not but think of the plainness of our bonnets and dresses, and we wore them for comfort and not for show. We had no little pretence of a bonnet not bigger than your hand trimmed to extremes. We thought more of sending the gospel to the world that was dying in ignorance and darkness. I don't think it is right to hold entertainments in the house of the Church of Christ of Latter Day Saints to make money.

I attended the debate at Blandinsville. I am pleased to say that Brother Williams did nobly and made an opening there that will do much in the future. We expect Brn. Roth and Evans to set the tent there this week, and hope that it will be the means of much good. Your sister in the cause we love,

KATHARINE SALISBURY.

DES MOINES, Iowa.

Dear Sisters:—I have just been reading the letter in the Home Column from Sr. Cora B. Cohrt, and the beautiful trust displayed therein brought tears to my eyes. I was reminded of the words of a certain sister. Not long ago she said to me, "If I were you I wouldn't get married. Your trouble will begin then. You're too young yet, anyway. [I'm twenty.] You don't want to burden your life so soon." I wonder if her tender, loving, bright-eyed, sunny-haired husband knows or even dreams that she deems the holy tie which binds her to him a burden. If marriage is a burden I shall always be too young to enter into it. But true marriage, pure and holy, is ordained of God, and I am foolish enough to believe that marriage is no burden save when the contracting parties make it so. There may be trials and responsibilities, but trials come to young and old, single or married, and to the Saints, with each trial there comes grace from above strengthening and cheering the heart for life's warfare.

How many times we hear unkind remarks about young people who appear happy in each other's society, such as, "If they were not happy now when would they ever be? Just wait awhile." "O it's all well enough now. A new broom sweeps clean," etc., implying that the first happiness of married life is not lasting. Nine times out of ten these remarks come from persons who are possessors of happy homes, and I cannot believe that they are spoken from the heart. But the words spoken fall upon some hopeful young heart as frost upon the tender plant.

I am at present enjoying single blessedness, but if God wills it that I reign queen of a pure and godly heart and have bestowed upon me such a priceless treasure as the pure love of that heart, may the sod cover my head before I consider it a burden to perform my duty toward the one who, next to God, would rightly claim the first place in my life. A labor of love is one of sweetness. There is nothing more ennobling than to live for another.

O the peace, the joy of a home where bick-

ering and strife and unkind words are unknown, but where instead there is found love and self-sacrifice. There, the Spirit of God dwells. Husband and wife, one indeed, each living for the other and both living for God. Where is the burden? Where is the bondage?

I do not speak of married life from my own experience of course, but I speak from the experience of others whom I know, and my own experience could be no better than theirs.

While the wife may have cares she is not alone. The husband also has care and responsibility resting upon him. He has his wife and little ones depending upon him for support, and his strength is taxed to the utmost in his effort for their welfare. It is a selfish wife indeed who expects her husband to bear all his trials and disappointments alone while she lives in idleness, free from care and anxiety, making no effort to render his life happier or to lighten his load. Rather let her share his every hope and ambition, trial and disappointment. Let her lips speak loving words of encouragement and her hand smooth the lines of care from the aching brow. This will prove no burden if she is a true wife, and if she is aught else, I fear her husband finds her a still greater burden than she deems him.

Now ye burdened (?) wives, please pardon my boldness in writing thus to you, and when I enter your ranks I shall strive to practice what I preach. "OLIVIA."

INDEPENDENCE, Missouri.

Dear Sisters:—As I find myself alone on this Sabbath day, I thought I would like to write a few lines to the dear old *Herald*. While I know that I am the weakest of the weak, yet I feel to rejoice in the gospel of Jesus Christ, for I can truly say, "I know that it is the power of God unto salvation." I love to be numbered among the Saints of God, and am glad to be able to bear a little of the shame and trials that our Savior bore. When I contemplate the bright crown that awaits the faithful, I feel to thank God, and pray that we may all be faithful to the end. I am permitted to meet with the Saints only once in a great while, so the *Herald* and *Ensign* are about all the preaching that I have. The people here are very much opposed to this latter-day work, and often when I give out my papers for them to read, this passage of Scripture is brought to my mind: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." But I still hope that the seed sown may bring forth some fruit.

Your sister in the faith,
SALOME CAIRNS.

[DEAR SISTER:—If we hope to reap we must sow beside all waters. We do not know which will thrive, the seed sown here or in another place; but we must sow in faith, looking to God for the increase, and if our own hearts are purified and our own lives conformed to the gospel of Christ, we shall not labor in vain. Truth must triumph. The day of her triumph may be near or it may be

far, but it is certain to come, and all who labor to establish her reign, will surely receive their reward.—ED.]

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR JULY.

"Behold, the Lord requireth the heart and a willing mind."—Doc. and Cov. 64: 7.

Thursday, July 18.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted. Memory Verses.—Heb. 13: 13-16.

Thursday, July 25.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established. Memory Verses.—Romans 11: 25-27.

Original Poetry.

REWARD.

Dedicated to "Aunt Sarah" Luckey.

Peaceful as the gentle wind,
Restful as the setting sun,
Are the glories of that mind
Which at the last can say, "Well done!"
Sadly weak, the body worn,
Whose years have reached their farthest span;
But strong that soul, and free from storm
Where "life's waters" have been the balm.

O, life's frail bark! Contending tides
And threat'ning storms and rocks opposed,

But now thou'st crossed, and safely ride
Celestial shores in blest repose.

Thou didst choose the better part,
And thy life's voyage is nearly run;
Receive from Him, O gentle heart,
Heaven's reward, "Thou hast well done!"

GEORGE BARRETT.

LAMONI, Iowa, Sunday, July 14, 1895.

Letter Department.

DEERFIELD, Mo., July 15.

Editors Herald:—As I am privileged to read the good and encouraging news the dear *Herald* brings every week from all parts of the world, some are just as anxious to hear from here as we are from other localities.

I have been actively engaged in preaching since General Conference. I assisted nearly four weeks in the protracted meetings at El Dorado Springs and it was a success, if Clark Braden did lecture against us. The work is firmly planted in El Dorado. It has come to stay. There seems to be an interest for preaching all over this district; calls for preaching more than can be filled, and as I don't have to preside over this district this year, I want to do all I can towards opening up new places. There is no time for idleness among the priesthood. O, the need of Saints living righteous lives and keeping the commandments of God! The Spirit has admonished us to come up higher.

I am now preaching at Deerfield in a hall

hired by outsiders. Two ladies hired the hall, paying five dollars per week for it. One lady belongs to the Christian Church, the other to the Missionary Baptist Church. You can see which way the wind blows. We are having good crowds and interesting listeners, and the very best of liberty in preaching. Bro. F. Belkham has assisted me. The ladies that hired the hall heard preaching last winter at the Hackbury schoolhouse when it was closed against me, so they wanted to hear more. I never have seen a building closed against us but what two more places would be opened.

I feel encouraged; I don't feel like giving up until the battle is won. May God bless all the dear Saints and those outsiders who have cared for my temporal wants. May his blessings be with the wives of all his ministry, because surely they are the ones that make the sacrifice.

Yours for truth,

F. C. KECK.

ANGOLA, Kan., July 5.

Editors Herald:—I am holding forth here, but it is a busy time among the farmers and difficult to get them out to meeting. The glorious Fourth was not celebrated in this locality in "pomp and splendor" but in a quiet, orderly manner at the homes of friends and relatives; and that is a splendid way to celebrate. In addition to home amusements, there was a sideshow carried on quite successfully in the timber by the Holiness people. In company with some brethren and sisters we attended their services in the afternoon. At the close of the preaching service it rained and the people assembled under the tent for shelter; therefore I requested the privilege of the preacher to testify while nothing was going on. I was a stranger in their midst and they did not know to what pew I belonged. The minister called them to order and stated, "Here is a brother, who desires to bear his testimony." As I arose upon my seat, so that all could see and hear, I was greeted with several amens, "Glory to God," "Bless our souls," etc. I told them I believed in people being just as holy as it was possible for them to be; the holier the better. "Amen, glory to God!" But their exclamations suddenly ceased when I began to talk about the plan of salvation. I told them what the principles of the gospel were, and that it required obedience to those principles before we could be saved in the celestial kingdom of God. Then I said, "These signs shall follow them that believe," etc. Here I was interrupted by several who felt inclined to ask questions. "What are you driving at?" "Say, brother, tell us what Jesus has done for you, we know all about the gospel." I replied that if they would keep still I would. "I took up the sign question again, but my voice was drowned by one of their old revival songs, "The old-time religion is good enough for me."

At the close of the song "a holy man of God," jumped up on the seat and said his soul was afire with the Holy Ghost. He talked a few moments about the signs and said he believed everything in the Bible. "Bless God," etc. The brother sat down, and I arose and

stated that I desired to continue my speech, as they had interrupted me with their singing. No amens this time. I quoted John 3: 5 and told them that a man must be born of water and the Spirit before he could enter the kingdom of God. "We don't believe in water salvation." "Yes," I replied, "but Jesus Christ did." They started up another song and I sat down. The crowd gathered around me and wanted to know where I came from, what I belonged to, and what we believed. I told them if they had not interrupted me they would have found out. I stated our belief to them and emphasized the thought that one must be baptized for the remission of sins. The minister said, "That is not necessary, and the Bible doesn't teach it." I told him the Bible did teach it, and challenged him to affirm that it didn't, and I would negative his arguments before this congregation. He said he wasn't in that kind of business; he didn't believe in argument. I replied, that I would not believe in argument either if I had as weak a faith as he had. Several of the brethren and sisters gathered around me and asked if I was without sin. I told them it was possible for me to sin, and if I did, I had an advocate with the Father. "Now brother, won't you get down on your knees and let us pray for you?" "Get sanctified to-day." I kindly told them God did not pay much attention to people's prayers, when they discarded the words of Christ. (John 3: 5.) I arose and advertised my meetings, and invited them all out, and we expect a good crowd.

In bonds,

A. M. BAKER.

NORWALK, Conn., July 11.

Editors Herald:—After spending six Sabbaths, giving three sermons each and one every night during the week except two evenings when it rained, we packed tent and shipped by boat to this place, commencing operations Sunday morning. The effort in the city was not as successful as we hoped for. However, we sowed the gospel seed to as many as would come out. The first two weeks was our largest audiences except on Sunday evenings. During the week nights our audience was small. One, at least, I think, will find her way into the fold as a result.

Bro. Robley has been at Baldwin, Maryland, for ten days; some interest manifested. People are anxious here for meetings, so I will commence, and hope for help, as I am alone.

A. H. PARSONS.

BENNINGTON, Mich., July 10.

Editors Herald:—The scattered Saints of this region of Michigan collected on the banks of Shiawassee River, Shiawassee town, to celebrate the Fourth of July, which they did in the Saints' peculiar way,—in preaching and prayer and testimony meeting. Elder Blackmore, who is laboring in Brant, Saginaw county, who came with other Brant Saints, was chosen chairman of the day. By motion Elder Phelps, of Grand Rapids, preached us a sermon in the forenoon, then after a beautiful picnic dinner the time was spent in pleasant converse and rowing on

the river. Then came prayer and testimony meeting. Some thought it would have been better to have had that before breaking our fast. Bro. Horton, of Williamston, Ingham county, was with us; also the Saints from Flint, Genesee county; Durand, Burton, and Bennington, Shiawassee county; and Sr. Supry, of Lansing, who had been visiting some of the Saints, cheering and comforting by her genial presence. We all went home feeling it was good to be a Saint in latter days.

A drouth is prevailing in this region, and the Saints have somewhat to discourage them, but they all seem filled with love for the cause, and desirous of paying their tithing as often as convenient. Those living near enough together, meet and enjoy sweet communion with their Lord.

Yours in hope,

ELJA S. THAYER.

SHENANDOAH, Iowa, July 15.

Editors Herald:—Bro. Hilliard was in our district a few weeks ago and attended our conference held at Hamburgh and commenced his noble work at that place, preaching the word and expounding the law of life in Christ Jesus, in a very forcible and plain manner, causing the hearts of the Saints, and all lovers of truth and right to rejoice in God; enabling them to feel grateful to him for the revelation of such a law as will enable them through obedience to reach celestial glory; and dwell in the presence of the Father and the Son.

We visited with him Mill Creek, Shenandoah, Tabor, and Plum Hollow. In all these places the Saints were cheered and comforted in the word and hope of eternal life. At Plum Creek I left him to visit Glenwood and Farm Creek with other brethren, equally interested in the work with myself.

Bro. O. B. Thomas is doing what he can for the work in this district. He has done good work, to the satisfaction of the Saints and friends in several points, and is now trying to open up the work in Red Oak, Stennett, and adjacent schoolhouses. We expect to join with him so far as is practicable.

Bro. D. Hougas is working his way, holding two days' meetings with the assistance of Bro. Thomas in Glenwood and on Farm Creek. All the presidents of branches are doing what they can for the work in their respective neighborhoods, preaching in their branches, trying to keep the Saints alive, and stirring them up to duty; and some are spreading out in the regions around their branches, and making themselves approved of God as workmen in his vineyard.

We spent yesterday, Sunday, in this place—Shenandoah; preached morning and evening to good, attentive audiences; had good liberty. The Saints seem to be alive to the interest of the work. The Sunday school is in a prosperous condition under the management of Sr. Pace, who has always been a faithful worker in this cause. Bro. Leadingham is doing the best he can to teach, instruct, and keep a lively interest moving for good. All the officers have good desires, and we are all striving to overcome our imperfections, and get a better understanding of the

work and its needs, and to better understand one another, that we may be able to labor in unity and in harmony with the law.

I attended the Nodaway district conference held in the Long Branch Union church, June 22 and 23, and was made glad to meet with Bro. Lambert, whose wise counsels and admonitions in business meetings were of great help to us all, and highly appreciated; and as he so faithfully, zealously, and ably expounded the word of God to Saints and those non-members, our hearts were made glad.

The Saints in the Nodaway district are up to the times. They have a tent that will be worked by Bro. E. B. Morgan, assisted by Bro. John Ford and others this summer, and we trust that a good work will be done. Bro. M. P. Madison as district president, with E. B. Morgan as missionary, and other faithful coloborers, trusting in the promises of the Master, can hardly fail to do a good work this summer. May God speed the cause to its ultimate triumph and victory.

Your brother,

HENRY KEMP.

MAGNOLIA, Minn., July 13.

Editors Herald:—Having recently been left alone on account of illness in Bro. Anderson's family, which called him home, and as I am only a new beginner in the work, it sometimes makes me feel lonely to have such a faithful coloborer absent.

When Bro. Anderson last wrote we were at Hills, a small town about twenty miles west. After holding a week's meeting, which resulted in baptizing three good and noble Christians, we started for Salem, South Dakota. On our arrival we were hailed by Brn. Howery and Rooker, the former being the presiding elder, the latter the priest of same branch, who gladly took us to their homes. After preaching there for two weeks we were taken over some fifteen miles northwest where a few isolated Saints live, to hold meetings in neighboring schoolhouses. I staid almost two weeks, while Bro. Anderson went back to hold meetings in a small village where our faith has been unknown till now. The Christian church was procured, while the Christian minister and his wife led the singing. He heartily indorsed all that was said the first night, but as the services continued he was led into doctrine too strong for his digestive capacity, so on the last night he brought his encyclopedias and was going to undermine our house that is founded upon a rock; but before the discourse was ended he had no use for his line of argument. Like a frost it melted before the morning sun. He could only get up and plead ignorance. He did not know what God wanted to speak to man for in the nineteenth century. He was informed that under the different creeds of the world to-day, all claiming to be the right one and none of them identical in faith, practice, and organization with the primitive church, it was essential for God to call laborers into his vineyard and say, "Thus saith the Lord;" for his gospel was to be preached in all the world before the end comes, and that it was to come with authority as in the days of Christ when

he taught them as one having authority and not as the scribes. He wanted to debate but would not defend his organization.

This is not the only place where opposition is raging, for on our arrival at this place the church that was built for union purposes has been closed by the M. E. pastor. Several are very near the kingdom, and that is what makes them rage so. I clip the following from a paper published here:—

"Rev. H. Jones, of Adrian, was here Tuesday, conferring with his church people in regard to closing the church at this place and only allow its use by the Methodists for religious services hereafter. We are informed that the above action was decided upon and ordered carried into effect at once. Comment on our part is not called for, as most of our people are aware how and by whom the church was built. It is to be hoped that the church will be opened as heretofore for use by all Christian organizations."

The Saints here are few in number, but energetic, and are highly esteemed by outsiders, as will be seen.

I am going to hold meetings Sunday at Bro. and Sr. Premo's and on Monday will go to Hills. As harvest is now in full blast it is going to be hard to get hearings in the country. Crops are splendid, although late frost has damaged corn that is on low ground to some extent. Good liberty manifested most of the time.

In gospel bonds,

D. T. TYSON.

OREGON, Wis., July 11.

Editors Herald:—It would do your hearts and very souls good to come into our gospel tent some of these evenings and see the crowds of earnest, anxious people that gather in to hear what they say is the wonderful gospel of Christ. Truly was the Prophet Isaiah inspired when he uttered those words, "Therefore, behold, I will proceed to do a marvelous work, . . . even a marvelous work and a wonder."

This is our third year in gospel tent work, and at other times we thought we had large crowds and fine interest, which indeed we had; but what is manifest here in Oregon exceeds anything we have ever seen. Old gray-headed men and women, the middle aged, young men, and young women by the scores came to hear, and manifest that they are interested; while at the same time in this little town of only six or seven hundred people there is a theater troop playing at the hall every night, and three or four other churches with their regular meetings going on at the same time. Last evening and the evening before more than two hundred people were out to hear our preaching and the interest is increasing.

Yesterday we had the privilege of leading two precious souls, heads of families, into the kingdom of God. Others have declared their intentions to come in soon. Thus the glorious word goes on, gathering into the fold the honest in heart. May the Lord give us wisdom to preach his word acceptably. The brother, William Robinson, whom we baptized yesterday, was

until yesterday the class leader, and leader of the Epworth League, and in full fellowship and high standing in the M. E. Church. Sr. Robinson was also one of their leaders in their Sabbath school, and leader of the Junior League.

E. W. WILDERMUTH.

SAN FRANCISCO, Cal., July 4.

Editors Herald:—I have read your valuable paper with more than ordinary interest, and fully appreciate the good work in which you are engaged; but I am pained to read the article in your last issue, entitled, "Strikes, with violence, unlawful."

I am indeed surprised to see you take the view of the situation that you seem to.

It seems self-evident that the laborers of this country are becoming more numerous, and as they live under the competitive system they must compete with one another, and as there are monopolies of land, machinery, and all products, the poor are on the increase and the rich are getting fewer and richer—to prove this take the principle of "interest" and study it.

Did not the Lord say, "I will be a swift witness against the . . . and the oppressor of the laborer in his wages"?

Read what James says in fifth chapter, fourth verse, which shows how the apostles felt about the rich and the laborers.

These things in themselves oblige you to be well informed for you must not be an accessory to the oppressor, even unconsciously

Did you not assume in your article that Mr. Debs was being punished for the part he took in the riots? Now everybody knows that he continually exhorted his men to *obey the law*. And an injunction was issued at the request of the General Managers' Association restraining him from speaking or corresponding with his men, and his attorney advised him to disobey the injunction and to demand a trial by jury—to which he is entitled by the national Constitution. He was adjudged guilty of contempt of court by the Federal Court, (for the injunction was purposely taken out in said court.) To put the government on record an appeal was taken to the United States Supreme Court by defendant, (E. V. Debs.) and a decision was given affirming the judgment of the lower court. Now a trial by jury was refused by the Federal Court, and the Supreme Court in order to establish a *precedent*, affirmed. Now then, it's all fixed, the next time a strike comes they will jail the leaders for contempt and suppress the indignation of the poor laborer with force—such as bullets, swords, etc., etc.

It was never contended by the prosecution that Mr. Debs was in any of the riots, or took any part in them—but simply was guilty of contempt of court, still all the papers in the country (*Herald* included) have told their readers a falsehood.

Now, dear brother, you are simply at fault for not proving all things and holding fast to that which is good. I wish that you, as a servant of the Lord, would work more in harmony with him, for he is the light.

Comfort those who are oppressed, with the assurance that when he comes he will avenge them and will be their Messiah.

The powers of the earth will not always be, for governments are like men, and earthly men are like animals. Earthly men are in darkness and so are the kingdoms of the earth, unless they have *the light* and *use it* they cannot see, and must perish.

You must not prove a thing by taking what some other paper has said (the *Chicago Tribune*, for instance) for the press of these days are greedy after filthy lucre and will always side with it—not with justice and right without money.

I should think the Saints of Missouri and Illinois can realize how easily injustice can temporarily triumph.

Hoping you will continue to do the Lord's work and do it well I shall remember you in my prayers.

May the Spirit of the Master guide you in my prayer in Jesus' name.

Your brother,

O. J. G. PRESTON.

INDEPENDENCE, Mo., July 12.

Editors Herald:—We are having good interest in our tent meetings at Armourdale, Kansas (a part of Kansas City, Kansas, proper). I believe we have now found a plan by which we can reach the outside world better than in any other way. If we went to the corners of the streets we could not get the respect that we can by having a tent, yet the tent can be placed so near the corners of the streets and almost in the way of the passers-by that it is so easy for them to step in and listen, at least for a little while; and some who do not intend to stay, and perhaps will stand on the outside for a few moments, will conclude to take a seat, and the next evening will come to stay, and come early; and in this way we can catch the ears of the honest in heart.

Churches are so far away and hall stairways so hard to climb, and in places like the two Kansas cities nine-tenths of the people are bound up in bundles, or in other words, they belong to some church or other society, that they have no time to go to Latter Day Saints' meeting; such a thing is entirely out of the question.

We have one church in Kansas City, Missouri, and one in Kansas City, Kansas, and a branch just organized in the northern suburb of Kansas City, Kansas, called the Chelsea Park branch. All these three branches are in good condition and using every effort in their power to advance the work, but all the brethren in these branches are sons of toil and cannot do much only in a local way. With the assistance of quite a number of the brethren we raised the first tent on Saturday, July 6, we believe, that was ever raised in this part of the country by the church. The tent stands thirty-one by forty-five feet, nineteen feet high, and made from the very best material—twelve ounce army duck on the top, hand sewed, heavily roped. The walls are eight ounce army duck, machine sewed, roped top and bottom. The tent cost one hundred and fifteen dollars. It was made at Independence, Missouri. The tent stands at the corner of the Shanee Park in a first-class location, and has been overcrowded every night since it was put up. The speaking has

mostly been done by the local brethren. Elder I. N. White spoke the first Sunday morning and evening. The brethren have tracts on hand to place in the hand of those who come.

Bro. Luff, missionary in charge, has permitted us to have the assistance of Elder R. W. Davis to look after the interest of the tent. He stays at the tent from nine to twelve and from two to four o'clock to wait on parties who wish to ask questions, and also visit the houses of those who request him to do so. He is assisted by Elder George Hicklin, of Armstrong. Yesterday evening we hoisted an American flag on the tent. We wanted to show the people that we honored our nation and country and were loyal to our government. Hoisting the stars and stripes in Armourdale signifies much, as this is a hotbed of the A. P. A. Although we are not now members of nor do not know that we ever shall belong to this society.

I wish we were in such a condition financially that we could have six such tents in this district. Two could be used in Kansas City, Missouri, two in Kansas City, Kansas, and the other two in other parts of the district. I believe this could be done in a business way and each tent be self-sustaining, and if carried on in the right way would not cost anything to the church. Some of our people are very tender-footed in this way and think it is almost a crime to take up collections, but if such persons were Bishop's agents for awhile they would perhaps change their minds, especially if they had as much financial difficulty to contend with for the lack of church moneys as the writer has had in the past few months.

I feel jealous when I see how diligent other people are in pushing forward their church interests. Should we be behind? No; we ought to be in the lead; for we are supposed to be the light of the world.

Yours in Christ,

RODERICK MAY.

MACHIAS, Maine, July 8.

Editors Herald:—On June 16 I attended the Eastern Maine conference at Indian River and spoke once on Sunday. I then, in company with my brother, S. O., went to Machiasport, where I preached two sermons. We left a very good impression, so we learned. I then visited Little Kennebec, the place where Elder T. W. Smith raised up a branch and built a chapel twenty-six years ago.

I found the old shingles on the roof that had been on for twenty-six years very poor, and each rainstorm was leaking through on the plastering, so I called for help of the people for shingles and nails, and in a short time ten thousand shingles were at the house and nails to put them on. I called for help to shingle the roof, and the good boys and men responded and thirteen of us soon had the house in good shape once more.

The ladies thought the inside ought to be cleaned, so five of them went to work and cleaned up the inside and put up new curtains at the windows. While at work I could but look back on the happy days gone by, when Bro. Smith was here and labored so

hard for the cause of the blessed Master. I could only say, Dear Thomas, you are gone to the Master. Ended your hard toil and labor here, but now at rest.

I preached eleven times in the chapel to a full house of attentive listeners. On Sunday I baptized one man; others are very near the kingdom.

Yours truly,
J. C. FOSS:

Original Articles.

"SHARPS."

EDITORS HERALD:—Permit me, please, through your paper to thank you for your notice of C. A. Wickes, the "shrewd" or "unfortunate man," as you have denominated him under the above head in the *Herald* of the 3d inst., and to place myself on record as one of the so-called "Whitmerites" who does not indorse the proceedings of C. A. Wickes or his motto as is clearly manifest in the *now* so-called *Return*.

Just think of it! He says: "We take it up right where he dropped it." This statement is not true in any sense of the word, either spiritual or literal. The spirit of E. Robinson's *Return* and the spirit of C. A. Wickes' *Return* differ as much from each other as daylight differs from dark, as anyone may see. In a literal sense, Wickes did not take "it up right where" E. Robinson dropped it. Elder E. Robinson dropped the paper in the hands of his wife at his death, and his wife turned the paper over to George W. L. Schweich, of Richmond, Missouri, and the executors of the Adam's estate, and notified subscribers that George W. L. Schweich would publish the paper. Schweich published the paper under contract with the executors for twelve months, at the end of which time the executors concluded to suspend the publication for an indefinite short time. In the meantime John C. Whitmer died, leaving Schweich the only approved executor, and while Schweich was making preparations to recommence the issue, lo and behold, C. A. Wickes crawls into the editorial chair of George W. L. Schweich, issues the *now* so-called *Return*, ignoring the twelve months' issue by Schweich, and says: "My paper." Is such a procedure right, either morally or religiously? Who but a crank or a "very unfortunate man," can indorse such proceedings?

The writer sounded the alarm of an approaching head to the church, called "Whitmerites," in two articles of protest in this so-called *Return*, and yet there are three as literally and practically at the head of a *few* of the so-called Whitmerites as there are at the head of the so-called Josephites. But it would not be justice to call those "few" Whitmerites; for they have trampled the precepts and teaching of David Whitmer under their feet; hence, it would be just as proper to call those "few" "Wickesites," as it would be to call the Reorganized Church, "Josephites."

The Wickesites may deny this assertion. If so, let them open the columns of the *now* so-called *Return* to the writer, and proofs will not be wanting.

Respectfully yours for truth,

ELIAS LAND.

ROGERS, Texas, July 10, 1895.

"SAY NOTHING BUT REPENTANCE UNTO THIS GENERATION."—No. 2.

BY ELDER E. STAFFORD.

WE might go on pointing out other portions of the doctrine of Christ that they ignore, or cannot endure. Some of the religionists of the day reject one portion of the gospel, some other portions. Many deny that baptism is for the remission of sins, while the word declares that John, the forerunner of Christ, who came to prepare the way before him and make his paths straight, baptized for the remission of sins; and Mark says his preaching was "the beginning of the gospel" in that age; and Peter, under the inspiration of the Holy Ghost received in that remarkable endowment, while preaching to those that inquired what they must do to be saved, said:—

Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Ghost.—Acts 2: 38.

Some accept that part of the gospel—that baptism is for the remission of sins, but deny that men must be authorized by direct revelation to preach and perform the rite; and thus that which is performed is not baptism, because they run before they are sent; and having no authority to act, their performance is not lawful in the sight of God; thus they are not preaching the doctrine of Christ. All denominations of professing Christians ignore the laying on of hands for the

baptism of the Holy Ghost, which was an ordinance in the Church of God in the days of the apostles, as witnessed in Acts, chapters 8, 9, and 19.

We might bring other predictions from the Old Testament prophets showing that there would be a departure from the doctrine of Christ in the last days, but think what we have already given will be sufficient to satisfy the candid mind that there has been an apostasy from the true faith, or the gospel.

It is often stated by honest inquirers for the truth, when our elders are discouraging upon the apostasy from and the necessity of a restoration of the gospel, that they cannot see a necessity for a restoration of the gospel, it having been handed down to us through the medium of the New Testament. But it takes something more than the letter or word to constitute the gospel. The Apostle Paul, in his first letter to the Thessalonians, 1: 5, says:—

For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.

We see that it requires something else to compose the gospel besides the mere word. It requires the power or authority delegated from God to preach that word; for Paul in the tenth chapter of Romans asks the question, "How shall they preach except they be sent [of God]?" And in Hebrews he says:—

No man taketh this honor unto himself, but he that is called of God, as was Aaron.—Hebrews 5: 4.

It requires the power or authority from God to administer in the ordinance of baptism, spoken of in the word; the word or Bible could not officiate in that ordinance. It also requires the authority or power of God delegated to man to officiate, after the baptism of water for the remission of sins, in the ordinance of the laying on of hands for the gift of the Holy Ghost; and after a man is born of that Spirit, then comes the much assurance; for as the word says, "The Spirit beareth witness with our spirit, that we are the children of God;" for the spirit in the one that has been born of water has been born of the Spirit, fulfilling Christ's word. We do not deny that men may have had portions of the Holy Spirit given to them in all ages—men who have had

a desire to do good. No doubt many noble souls have; but we do deny that men can be born of that Spirit, receive it as an abiding Comforter, except by complying with the conditions that God has laid down by which the sons of men can receive that birth. We see, then, that if the gospel had been kept inviolate from the days of Christ until now there would have been open communication with the heavens; there necessarily would have to be for men to be sent of God to preach and administer the gospel; and the fact that religious professors admit that for eighteen hundred years and upwards, there has been no direct communication from heaven, argues that the gospel has not continued.

But the Savior predicted that "this [the same] gospel of the kingdom" should be preached in all the world for a witness unto all nations before the end should come. The Savior defines the end of the world to be the harvest, as will be found in Matthew 13: 39, 40.

The harvest is the end of the world; and the reapers are the angels. As therefore the tares [or wicked] are gathered and burned in the fire; so shall it be in the end of the world.

John the Revelator was permitted to see in prophetic vision the time when the gospel would be restored, and that it would be by means of an angel from heaven, and just prior to the downfall of spiritual Babylon, and in the hour of God's judgment, and just prior to the coming of the Son of man; also to see the harvest or end of the world, or the destruction of the wicked, as you will find by turning to Revelation 14: 6:—

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

We can see that at the time this angel was to bring the gospel to be preached, that all the world, every nation, kindred, tongue, and people upon the face of the earth, was without the gospel; for if any portion of the world had it, there would have been no necessity of bringing it, and it could not be said that it was for every nation, kindred, tongue, and people, if any portion of the inhabit-

ants of the earth had it. Here was a sure sign that a departure had taken place from the gospel, and we are further assured of this by the language,

Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

This is virtually charging all the inhabitants of the earth at the time the angel should bring his gospel message with being estranged from God; with not serving him—with not fearing him, not giving him the glory; but with worshiping a God that did not make the heavens, and earth, and sea, and the fountains of waters. And, according to the various creeds established among professing Christians, as a belief in the God they worshiped it is stated of him that he is without body, parts, or passions; and that he dwells in a place which is stated by them to be beyond the bounds of time and space. This is an impossibility, and an absurdity; for there is neither person, place, nor thing that can exist without space to exist in. Their imaginary God can exist in no way. He is not the God that created Adam, for Adam was created after his image; and his only begotten Son took upon him flesh, and dwelt upon the earth in the form of a man; was crucified, died, and rose again and took his body; and went to where his Father dwelt, and sat at his *right hand*; so the Scriptures say.

We see, then, that all the inhabitants of the world being in a state of apostasy from the true worship and service of God, having departed from the gospel as taught by Christ and his disciples, there was a necessity for a restoration of the gospel to fulfill the prediction of Christ that the gospel should be preached in all the world for a witness unto all nations before the time of the end.

It will be seen by reading the fourteenth chapter of Revelation that the time that the angel would restore the gospel again to the earth would be just prior to the downfall of spiritual Babylon; just prior to the coming of the Son of man riding on a white cloud, having in his hand a sharp sickle, coming to reap when the harvest of the earth should be ripe; just prior to the time when the clusters of the vine, whose grapes were fully ripe, were gathered and cast into the

great winepress of the wrath of God; or just prior to the end of the world, or the destruction of the wicked.

When the gospel was first preached by John the Baptist, the Savior and his disciples, they began to preach it among the Jews. The gospel ensign was raised first among them, and then went to the Gentiles; but of the restoration of the gospel in these last days the Lord through the Prophet Isaiah predicted that the ensign or gospel standard would be raised first among the Gentiles, and then go to the house of Israel. In Isaiah 11: 1-9 the prophet portrays the situation of things under the reign of Christ in the millennium, after the destruction of the wicked. But of the condition of affairs prior to that time, he says:—

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.—Isa. 11: 10.

It may occur to the minds of some that because of a description of the condition of things having been given before the 10th verse, that what is said to take place in that verse must take place after the other; but we think little reflection will dissipate that conclusion. Paul says:—

There remaineth therefore a rest for the people of God.—Heb. 4: 9.

Peter in his first epistle says that the people of God are made so, by this process:—

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. . . . And this is the word which by the gospel is preached unto you.—1 Peter 1: 23, 25.

The "rest" of the root of Jesse or Christ, is only for the people of God. To become the people of God and eligible to that rest the Gentiles would have to seek to the gospel ensign, which is the ensign of Christ, or the root of Jesse, and yield obedience to that gospel, being born again; and before they could yield obedience to that ensign, or seek to it, it must be set up, or the gospel be restored. We conclude from the foregoing that what is stated in the tenth verse must take place before the rest referred to in the foregoing verses can be obtained either by Gentile or Jew.

It may be a sort of puzzle to some how I arrive at the conclusion that Jesus is the root of Jesse. Well, we will explain. I present the following:—

I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will. Of his man's seed hath God, according to this promise, raised unto Israel a Savior, Jesus.—Acts 13: 22, 23.

"But," says one, "you have only made him a son of David, and a grandson of Jesse, how can he be the offspring and the root?" Jesus says of himself,

I am the root and the offspring of David, and the bright and morning star.—Rev. 22: 16.

It is easy to be seen how he became the root of both Jesse and David. In the first chapter of John's Gospel it is written of Christ,

The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.—John 1: 2, 3.

This being true he must have been the creator of man, therefore the root whence man sprung; and he was the root of both Jesse and David, and was the offspring of David through the flesh.

We see that according to the Prophet Isaiah the gospel standard was to be first raised among the Gentiles, and then it was to be raised to the nations of Israel (verse 12), changing the order to what it was in the days when Christ was upon the earth. And this was to be just before he smites the earth with the rod of his mouth and with the breath of his lips slays the wicked (verse 4); thus he agrees with what we have quoted from Revelation 14.

We now turn to Isaiah 18. There the prophet tells us where the ensign shall be raised, agreeing with John the Revelator respecting the time; for it is to be before the harvest—the end of the world, or the destruction of the wicked. He says:—

Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. For so the Lord said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruninghooks, and take away and cut down the branches.—Isaiah 18: 1-5.

We see by this prophecy that upon this land shadowing with or symbolized by wings, there is to be an ensign raised and a trumpet blown, which ensign answers to the gospel, and the blowing of the trumpet to the preaching of the same. And it must be that it alludes to the same thing, to take place at the same time that John the Revelator saw when the angel brought the gospel to be preached to every nation, kindred, tongue, and people; for this gospel ensign concerns all the inhabitants of the world and dwellers on the earth; and the time of its transpiring is represented to be before the harvest, or end of the world, or the destruction of the wicked, who are represented as the vine of the earth whose grapes are to be reaped and destroyed. And from this land ambassadors are to be sent as swift messengers with the tidings of this gospel ensign, across the waters to a nation scattered and peeled, etc.

No doubt it would be very gratifying to the reader to have this land located, and to know whether or not this angel has restored the gospel, or that this ensign has been raised upon it. To do this I shall quote from Mr. Winchester's "History of the Priesthood," commencing on page 117. He quotes the first and second verses of this 18th chapter of Isaiah, and says:—

Now any person who is acquainted with the Hebrew language, knows that an improvement in the translation of the above can be made with propriety.

It should read thus: "Ho! to the land shadowing with (or in the symbol of) wings, that lies beyond the rivers of Cush." This by no means changes the sense, but reduces it to the modern style of phraseology, which I trust will greatly assist the reader in understanding the true meaning of the prophet.

But now the question is, what land does the prophet address these words to? In order to directly come at this, we must first consider that the prophet resided at Jerusalem, or somewhere near that city; secondly to find the land that he speaks of, it is necessary to be certain as to the location of the land of Cush, or Ethiopia. The general name that the Jews gave all the north part of Africa was "the land of Cush." Ethiopia proper is situated south and southwest of Egypt, and is now called Abyssinia; but according to Herodotus, the Ethiopian nations were very numerous; and it is evident that the Greeks and Romans called the most of the African nations Ethiopians. The writer of the celebrated voyage of Hanno (which is to be found in Mr. Murray's Encyclopedia of Geography) a Carthaginian navi-

gator who attempted to sail around Africa, gives an account of Ethiopians near the Straits of Gibraltar, or Pillars of Hercules; also that he sailed twelve days along the western coast of Africa, which he says was then inhabited by Ethiopians, who were very numerous. This coast is now called the coast of Morocco; hence, the ancient Moors were called Ethiopians or Cushites.

Indeed after a careful research into the history of this people, I have come to the following conclusion: Cush was the son of Ham, and his progeny, soon after the flood, settled somewhere in the neighborhood of the river Euphrates; but at a very early period some of them emigrated to Africa, and at first located somewhere about the head waters of the Nile. According to Josephus these Ethiopians were a powerful nation in the days of Moses; and also that they inhabited the country that lies south, and southwest of Egypt; but they were a warlike people and had a great desire for conquest; hence they soon spread over the north part of Africa; and in consequence of their inhabiting the greatest part of the continent, which was then known to the civilized nations, the Jews called it the land of Cush or Cusheam; but the Greeks and Romans gave it the general name of Ethiopia, and the people they called Ethiopians, the same as we give the inhabitants of Europe the general name of Europeans; although they are divided into many nations; therefore, it is evident that in the days of Isaiah the north part of Africa was called Cush, and the rivers that the prophet alludes to, are those that flow into the Mediterranean sea along the coast of the Barbary States; and also those that flow into the Atlantic Ocean along the coast of Morocco. Now I presume that from the foregoing the reader will readily discover that the prophet alludes to a land that lies directly west of Jerusalem, which course strikes the Atlantic somewhere on the coast of Morocco; but still beyond this is the land in the symbol of wings, which must certainly be America; for this reason, no other land will answer the description of the prophet. Indeed, if the prophet does not speak of this land, then he has wrote a mess of incomprehensible nonsense.

Again, North and South America, as will be seen from a miniature drawing of them on a map, in form and shape, very much resemble the wings of a bird; hence it is a land in the symbol of wings, and in this respect no other part of the globe will answer this description of the prophet.

We then have found the land the prophet spoke of, where this gospel-ensign was to be raised to all the inhabitants of the world, and dwellers on the earth; and we have seen that the time when the angel was to bring the everlasting gospel to earth to be preached to every nation, kindred, tongue, and people; and the time when the gospel-ensign was to be raised to all the inhabitants of the earth, was the same, being prior to

the harvest or end of the world, or when the Son of man should come to destroy the wicked, and reign on the earth in righteousness.

The Savior himself, gave us to understand how we might know when that time would be near at hand, even as we know that summer is nigh by the budding of the leaves of the trees; even by the various signs that should be seen at that time. He says:—

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory.— Luke 21: 25-27.

There have been signs seen in the sun, and in the moon, and also in the stars, in this age of the world; and if there is not now upon the earth distress of nations with perplexity, when shall we look for it? The distress caused by the contention between capital and labor, by strikes, by communism or socialism, by anarchism, and by every other ism is not confined to our country alone, but all nations upon the face of the earth are perplexed and distressed by these things. Wars and rumors of wars are imminent. Europe stands on the verge, as it were, of a volcano of war, on a great magazine of powder or dynamite, waiting for the application of the match, each nation vying with each other to see which shall invent the readiest and greatest death-dealing instruments. Men's hearts are "failing them for fear" of what is coming on the earth. Anarchy, riot, and bloodshed are rampant upon the earth. Fires, earthquakes, and pestilential diseases, cyclones, and tornadoes, are spreading death and destruction on land; while on the water the "sea and the waves" are "roaring," as made manifest in tidal waves, storms, and tempests, producing shipwrecks, death, and disaster on every sea.

Much more might be said concerning the manifestations of the signs spoken of by our Lord, indicating the near approach of his second advent; but we think we have said enough to prove that we now are living in those times—the latter times—when the gospel, according to the predictions of the Savior, of the Prophet Isaiah,

and of John the Revelator, was to be restored from heaven by angelic ministration, to be preached in "all the world," among "all nations," for "a witness," before the end come.

Having found that we are living in the age when the gospel was to be restored by angelic ministration, and the land upon which it was to be restored, the question very naturally arises, Has it been restored in the manner indicated? We answer in the affirmative. There is no other man upon the land of America nor upon any other land, to our knowledge, who claimed that the authority to preach a restored gospel and to administer in its ordinances in this age of the world was first given to him by angelic ministrations, than Joseph Smith, the latter-day seer. He claimed that that authority was placed upon his head by angelic hands, also the authority to ordain others whom the Spirit of the Lord should designate to preach the gospel, who should first have yielded obedience to its requirements.

He was authorized by the same authority, even that of God, to organize the Church of God after the original pattern as established by Christ and his disciples, with all its officers and ordinances; which church was organized on April 6, 1830; and from that time men have been preaching, as Jesus said they should, the same gospel of the kingdom, and have been authorized to tell all that obey—as Jesus did in his day—that if any man will do his (God's) will (by yielding obedience to the gospel), he shall know of the doctrine, whether it be of God or whether they speak of themselves; and thousands, by so yielding the required obedience, have been adopted into the family of God, and have been enabled to cry "Abba Father;" and can testify with uplifted hands to heaven that they know the work is true.

We think, then, in view of what has been said in this article, of the apostasy from the faith once delivered to the saints, as taught in the gospel by the Savior and his disciples; in view of the idolatry of the world, as manifested in the worship of other gods than the true and living God, by the vast numbers of Hindoos, Musselmen, Buddhists, Jains, Sikhs, Parsees, etc., and even professing Christians, that

the angel's message was a necessity, to command the inhabitants of the earth in every nation, kindred, tongue, and people, to "fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

And we think also, that the admonition, at the head of this article, to the servants of God, to "say nothing but repentance to this generation," was highly necessary, that repentance be preached to this generation, to turn them from the service of Satan to the service of God that they may be prepared in this the hour of his judgment for his coming.

Selected Articles.

LUNG GYMNASTICS.

MAN does not live by bread alone. The food we eat would not afford nourishment if we did not breathe. Air is free to us all, but it were better if the over-civilized people of our age had to pay for it, then they would value it. Air is one of our principal nourishments; it is to the lungs what food is to the stomach. Its importance may be judged from the fact that a healthy human being requires 300 litres of air per hour. The lungs consist of eighteen hundred million lung cells, which, if they were spread out, would cover 200 square metres. This proves the usefulness of the lungs. We must breathe, and if we do not instinctively understand how to do it properly, we should learn. Hence, lung gymnastics.

But few breathe properly. Look at the children over their lessons, or the accountant over his books. Can you hear them breathe? Can you see them breathe? Nay, they do it so feebly that it does not affect their position or countenance. To breathe correctly is an art, and must be learned, though Nature ought to have given everybody the faculty.

In the first place it is wrong to draw the breath through the mouth. The nose is the natural avenue to the lungs. In the nose are provided cavities in which the air is warmed before it comes to the lungs. The nose also contains excretions which absorb the impurities of the air. We all commit a great fault by not breathing with

force. To understand what a true, forceful breath is, bare the breast and look into your glass. The ordinary breathing scarcely moves the chest; but hold the breath for an instant before it is blown out, and you will see the chest move. This is right. We must breathe so forcefully that the chest moves up and down, or visibly expands and contracts. "Artificial" breathing consists in forcing the air in and out of the lungs so strongly that the chest visibly expands and contracts. To learn to practice that, it is well in the beginning to stand up straight, against a wall, for instance, placing the heels together, resting the arms (which ought to be bent) upon the hips; the push the chest forward, while the abdomen is retracted so much that the weight of the person falls upon the foremost part of the feet. After having come into this position, close the mouth and draw in the air slowly and blow it out as slowly. After a long or deep breath one ought to hold that breath for an instant before it is blown out again. This is lung gymnastics and the rationale of it is that only thus are gases fully controlled. By holding the breath the air comes to act on the whole surface of the blood, nourishing it, and removing the impure gases. The lungs must be perfectly emptied before being refilled, and that can only be done by forceful breathing.

When we make these experiments, the body must not be tied down by close-fitting garments, bonds, or an overloaded stomach. The best time is in the morning and before meals. The exercises should always be taken in free, fresh, and pure air or at least before an open window. Five minutes' exercise every day will do wonders for a healthy person. We must not expect miracles for unhealthy persons from lung gymnastics. We ought to practice before we get sick. Sometimes the practice would prevent the sickness. At any rate, it will prolong life.—*Selected.*

Every day 3,000 marriages are performed throughout the world.

Florida produces 2,500,000 boxes of over fifty varieties of oranges annually.

The unexplored area of Canada is 1,000,000 square miles.

There are 5,466 railway surgeons employed by the railroads of the United States and Canada.

Conference Minutes.

SOUTHERN MISSOURI.

Conference convened at Mountain Grove, Missouri, July 12; Henry Sparling in the chair, A. M. D. McGuire secretary pro tem. Ministry reporting: Elders H. Sparling, W. N. Currier, C. J. Spurlock, C. M. Bootman, W. C. Cather, and J. R. Wedlock; Priests H. H. Montgomery, A. M. D. McGuire. Reunion of the Southern Missouri district will be held at Mountain Grove, commencing August 23, and continue ten days. Election of officers: C. M. Bootman president, A. M. D. McGuire vice president, W. A. Brooner, clerk. Henry Sparling sustained Bishop's agent. Ordinations, A. M. D. McGuire elder, S. G. Carrow and J. P. Benson priests. Preaching by Henry Sparling, C. M. Bootman, and A. M. D. McGuire. The following resolutions were adopted: Resolved that we petition the committee on the new hymn book that they make copies of the shaped note as well as the round note, for the following reasons: 1. Because the shaped note is almost universally used in this part; 2. Because there are very few teachers teach any other kind; 3. Because it can be learned in much less time; 4. Because enough more copies will be sold of the shaped note to meet the extra expense. We also invite the coöperation of all others interested in this move. Resolved that we very much appreciate the kindness of Bro. and Sr. Pickering, of Springfield, Missouri, in furnishing the tent for gospel use, and we pray our heavenly Father to abundantly bless them for their deed of kindness, and ever keep them faithful to the great covenant (which by their works they have proven they love so well) and when they have finished their labor of love upon this earth, may they arise in the resurrection of the just with the many which they may be the instruments in the hands of God of leading into the truth.

FAR WEST.

Conference convened with the Stewartsville branch, July 6 and 7; Temme T. Hinderks in the chair; W. E. Summerfield assistant; C. P. Faul secretary. Bishop's agent's report: On hand last report \$390.40; received and on hand \$715.50; paid out \$523.34; on hand \$192.06. The report was received, audited, and found correct. [Figures erroneous.—Ed.] Ministry reporting: Elders J. M. Terry baptized 14, T. L. Hinderks, W. Kinney, W. E. Summerfield, W. Moore, J. T. Kinnaman, L. L. Babbit, J. C. Elvert, J. D. Flanders, J. Lampert, Ben Dice baptized 1, A. W. Head baptized 1, T. W. Chatburn baptized 15, C. P. Faul, J. Snider, F. C. Graham, J. Rounds baptized 5, D. E. Powell; Priests C. Householder baptized 1, T. L. Curtis, M. Bryant, and A. Nesser, Jr.; Teachers J. Butler, R. Garlich, T. McKee, J. Limb, M. F. Beebe, and L. Hovenga; Deacon L. Niedorp. Branch reports: Stewartsville 115, German Stewartsville 71, Delano 94, Wakenda 47, DeKalb 26, Pleasant Grove 94, St. Joseph 322. The changing our conference from quarterly was taken up, and 95 voted to hold conference every quarter, and 90 against. The same officers were

reelected for the coming quarter. Wm. Lewis was sustained as bishop's agent. The German Stewartville branch recommended and requested that Temme H. Hinderks be ordained to the office of a priest. The request was granted and he was ordained. The tent committee reported that there was \$85.28 on hand, and that a tent 31x45 would cost \$115. Voted that the president, missionary in charge, secretary, and Bishop's agent of the district have the care of the tent when it is purchased. The General Conference missionaries to the district were sustained. A question was asked, What shall be done with a member who teaches publicly and privately that tithing is not a law of the church and should not be observed by the members of the church? Answer, He should be dealt with for unchristianlike conduct. T. T. Hinderks, T. W. Chatburn, and J. M. Terry were appointed a committee to associate elders, priests, and teachers to labor together. The following report of the above committee was read and adopted: C. P. Faul, A. W. Head, and Wm. Haden, Orchid. Ben Dice and Charles Householder, Union Star and Lathrop vicinity, with their private tent. J. N. Cato, L. Booker, and H. T. Curtis in the vicinity of Wakenda and Richmond. J. D. Flanders and J. N. York, Maysville and vicinity. J. S. Constance and M. F. Beebe, Mable and vicinity. R. Phillip, P. Peterson, and M. Bryant, Kingston and vicinity. Brn. J. H. Snider and A. J. Seely, Banasa and vicinity. J. T. Kinnaman and D. E. Powell, in the Freeman chapel and Hemple. R. Archibald and Robert Garlich, South Buchanan county. Preaching by T. W. Chapburn and J. M. Terry. Adjourned to meet with the Kingston branch, October 5 and 6.

NODAWAY.

Conference convened at Union church, June 22 and 23; M. P. Madison in chair, William Woodhead secretary pro tem. Elders reporting: H. Kemp, J. Morgan, W. Powell, R. K. Ross, J. Gunsolley, J. Ford, A. Jacobson, O. Madison, J. Hawley, and J. R. Lambert; Priests F. Hill, A. Jensen, E. S. Fannon. Bishop's agent's report: On hand February 28, 1895, \$36.95; received since \$121.25; paid out \$150; on hand June 20, 1895, \$8.20. Platte branch was the only one that reported statistically: 117; loss 1. Conference was well attended and the Saints were pleased to have Bro Lambert, with all the rest of the elders, present with them. Next district conference will be held at Sweet Home, the fourth Saturday and Sunday in October.

ALABAMA.

Conference convened with the Lone Star branch, Monroe county, Alabama, July 6, 1895, at ten a. m. W. J. Booker president, G. T. Chute clerk, pro tem. Owing to the recent rains and floods in the creeks, the different branches of the district were unable to attend, so we have no report from them, except one—Escambia—which was referred back for correction. W. J. Booker, M. K. Harp, and G. T. Chute, of the elders, reported. Committee on tent reported and committee discharged. W. J. Booker president, L. G.

Parker secretary, G. O. Sellars Bishop's agent, were sustained. The general authorities were sustained. Preaching by G. T. Chute. The attendance was very large. Adjourned to meet at Pleasant Hill branch, Saturday, ten a. m., before first Sunday in October.

Sunday School Associations.

CONVENTION NOTICES.

The Southern Illinois district Sunday school association will convene at Fairfield, Illinois, Friday, September 13, during the time of reunion. All superintendents and delegates will please bring or send their reports on blanks furnished by the General Association for that purpose at ten cents per dozen at the Herald Office. The election of officers for the ensuing year will take place. We hope to see a full delegation present from each school. The officers will be elected by delegate vote as constitution and by laws provide. (See Article 5 for government of district associations.) The superintendents and teachers please see that their schools are prepared for children's exercises. We are expecting an entertainment by them something after the same that we had at our last reunion. Don't forget the children. We will try and spend at least one hour each day of the reunion in work especially adapted for the officers and teachers. We will there have the assistance of the elders and hope to make this feature of the reunion educational to all present. Come one, come all.

J. D. STEAD, Pres.

Convention of Eastern Iowa district will be held at Fairbank, in Grove Hill branch, August 30, 1895, beginning with the morning session. Please be on hand so that business may be transacted promptly. We look for a full attendance of those on the program, and also all others that can be there. We expect all to take part, as there is room on the program. Bring all the Winnowed Songs, as there are only a few in this branch. Any Sunday school failing to receive a blank report, please notify me in due time. Don't fail to send in reports early, and elect delegates according to Constitution and By-Laws, as officers are to be elected.

LIBBIE SUTTON, Sec.

GROVE HILL, Iowa.

The Union Sunday school at Limerick, Ohio, has decided to hold a celebration September 4, 1895, in the tent. All schools in the district are invited to attend and assist in the exercises. Make preparations and report in time so a program can be made. Come prepared to decide concerning district organization.

M. E. BEATY, Sec.

LIMERICK, Ohio.

ADDRESSES.

M. H. Bond, 2,504 Slattery Street, St. Louis, Missouri.

C. H. Jones, No. 2,512 Benton street, St. Louis, Missouri.

Frederick Gregory, St. Marys, Ontario.

M. F. Gowell, No. 4 Champa place, Denver, Colorado.

E. L. Kelley, Bishop, Lamoni, Iowa.

Miscellaneous Department.

SHALL WE BE SUCCESSFUL?

"A famine in the land, not a famine of bread nor a thirst for water, but of hearing the word of the Lord."

We have one of the best fields in the world for tent work. A tent for the Indian Territory! Ninety dollars will get one that can be used almost constantly the year round to advantage in this climate. There is no country in the world that needs one worse nor in which one can be worked to better advantage.

There is already one of the best organs for the purpose that can be found. We find the schoolhouses to be *small, poor*, and far between, very scarce, and what is worse, the majority of those you find are owned by private persons who are prejudiced members of some sect or other. It is not like the States, where there are good schoolhouses every few miles and they free.

Let three persons each put in as much as those who furnish the organ and it would be more than enough; but that is not necessary. Let two or three put in twenty dollars and four to six put in ten dollars each; or, let four to six put in ten, and six to nine put in five dollars.

Do not be afraid of donating liberally, remembering that Saints are few in the Indian Territory. For that reason you will need to give freely, and our fellow men will receive the benefits in a gospel way. We will not slight any, but give the invitation to all who can and will help this strange historic people in their laudable and praiseworthy undertaking.

Do we really love the great work? Can we sacrifice to see it roll on, and gladden the hearts and save the souls of a starving people? Let us hear from all in the Territory and every other one that can help. Write at once the amount you will give and the earliest possible time you can send it.

I might add that we are using a dilapidated schoolhouse here at Miami (a town of three churches) which costs the Saints fifty cents a night or day. It belongs to one or two persons, as usual, here.

Address me at Vinita, Indian Territory.

Your brother,

A. C. HART.

PASTORAL.

Having been appointed in immediate charge of St. Louis district, and temporarily in that of Southern Illinois, I take this method of informing all properly interested that my permanent address is 2,504 Slattery Street, St. Louis, Missouri.

I am as much of a stranger, geographically speaking, to this new field, as I would be in almost any part of the world. Matters requiring our attention, either by letter or presence, will be attended to so far as circumstances will allow; "circumstances" meaning time, expenses, distance, importance, or urgency in regard to call, etc; Bro. Jones and myself being the only General Conference missionary force, we shall be liable of failure to reach everything and ev-

erybody that may demand our presence and attention, but will do the best we can to cover all needs.

Of St. Louis and vicinity we expect something of local laborers, and are certain we shall not be disappointed.

Tent work in St. Louis, together with assistance to adjacent missions, promise full occupation of our time; but we want, if health permits, to get farther out than that, and would like to hear report of the situation as it actually is everywhere in these districts from those properly authorized to report the situation.

We are not urgent to force out into the world those whom God, and the law, and the church have not commissioned as its representatives. Every man that has been warned, let him at all seasonable opportunities "warn his neighbor." "Let him that heareth say, Come;" but this is not to be construed into a call or authority to run faster or farther than is indicated in the counsels of God.

The advice given to one of the first elders of this church, Hyrum Smith, in Doctrine and Covenants, section 10, paragraph 11, also paragraph 8, and indeed the whole revelation, may be studied with profit perhaps, to many of us. Also section 42:4 and section 120:4 and 5, etc.

A careful perusal, understanding, and application of the law governing may save misunderstanding, possible conflict, and consequent hindrance to gospel progress. Our heavenly Father, who has so wondrously called us from darkness into his marvelous light, is the One whom we alone should fear and serve. To properly love and fear is to "keep his commandments," and not to push our volition in ignorance of, or contrary to his counsel.

Branch officers should remember that an award by the Master for a faithful and wise stewardship enjoins an active and courageous yet careful administration of the law against persistent and flagrant offenders of the same, and in this work will receive our support. "And ye shall see that my law is kept." "He that receiveth my law and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you; for it is not meet that the things which belong to the children of the kingdom, should be given to them that are not worthy," etc. (D. C. 41:1, 2.) Officers whose duty it is to deal with offenders, after a kind and loving spirit has performed duty necessary, should not hesitate to apply the law that severs connection from the member whose conduct becomes a festering stench and wound to the body that is suffering. Officers' or elders' courts who in mistaken kindness add 15th or other amendments to the law of God by placing lawfully tried and legally proved and unrepentant violators upon a six months' or year's probation become, in my personal judgment, themselves offenders against the law, and lend encouragement to evil doers.

If we may not be permitted to build high nor wide nor mighty to the superficial gaze; let us, brethren, endeavor to build permanently in the little we may build for the Mas-

ter, so that his final "well done" may give us final and permanent joy and forgetfulness of present trial that may come to us, whether in the church or out, because of misconception or misjudgment through failure to apprehend or appreciate the value of our motive or the legality of our work.

In hope of the final reward,
Your fellow laborer,
M. H. BOND.

CHURCH LIBRARY.

We return thanks to Sr. Effie Adams-Benedict for a package by mail, containing three pamphlets for the library. They are "Coin's Financial School;" "Merrie England—a Plain Exposition of Socialism, what it is and what it is not;" and "The Gold Dollar the Dishonest Dollar."

Thanks, Sr. Benedict. Who will be next to help the church library?

JOHN SCOTT, Librarian.

REUNION NOTICES.

To the Saints and Friends of Southern Illinois;
Greeting:—The Southern Illinois reunion committee has located the next reunion at Fairfield, Wayne county, Illinois, to commence on Friday, September 6, and end Sunday evening, September 16. The location is a beautiful one. This reunion bids fair to be the best ever held in the district. The best of speakers will be sought for and everything in reason will be done to make it a spiritual feast to all that may attend. Fairfield has courteously invited us to come, tendering us the use of the grounds and all that pertains to them free of charge. There is an abundance of water for man and beast on the ground. However, there is one thing lacking—a large tent; and to make the reunion a success we will have to purchase one; and to fail in this will be good-bye to our reunion. There was a committee appointed at our last reunion to raise money and purchase a tent for the district. The members of this committee are at work in their respective branches. As yet they have failed to raise a sufficient amount to make the purchase, and in this notice we appeal to every Saint in Southern Illinois. There are many scattered Saints throughout this district who would gladly help if called on. It is almost impossible for the committee to see you all. Those of you who read this notice will observe the committee is not willing anyone shall be slighted. Just inclose in an envelope the amount you wish to contribute and send to W. A. Kelley, Tunnel Hill, Illinois, treasurer of committee. Every dollar of this money will be accounted for and an itemized account kept and read at the reunion. The ministry throughout the district will be interested in the success of our reunion. Call the attention of the Saints to this fund so as to give all an opportunity to donate, and prevent a failure in our coming reunion. There should be in addition to this a fund raised to defray the expenses of the traveling ministers. The people of Fairfield will expect to hear something, and we do not want to disappoint them. This will be an opportune time for us to tell the gospel story to many who have

never heard our people. Dear Saints, do you want the gospel carried to others outside of the fold? If you do, and pray that way, come, help answer your own prayers by making use of the means God has placed in your hands. If you can't preach the gospel you can administer to the wants of those who can. Come to the meeting and help to care for those who will do the preaching, and give of your substance to bring them to and from, and in this way work together in the building up of Zion. This is our object in locating the reunion outside of any branch, believing that we can reach more people who never heard the gospel preached by us than we could possibly in some branch. Now most all of us will have to go, and when we go, let's go to stay and go prepared to care for ourselves while we are there. There will be no Saints living there to care for you. Begin now to make preparations, and when the time comes, and before, you will be ready and waiting to go. And in this way, having the meeting on your mind, you will be in a condition to enter into the meeting heartily and with a view to make a success of it, and will do everything you can to get everybody else to go and stay. Those of you who may want to rent tents, if you will write to me I will try and secure the lowest possible prices. Trusting the Saints will respond to this appeal I subscribe myself, your brother and laborer in the Master's cause,

J. D. STEAD, Sec. of Com.

Reunion of the Central California district will convene at Santa Cruz, August 31, 1895, at 10:30 a. m. All persons wishing accommodations provided for them can write to Walter Scott, Santa Cruz, who will have place secured for them. They will be met at the depot by some one having a copy of the *Herald* in his hand. For railroad certificates, apply to C. A. Parkin, 3,010 Sixteenth Street, San Francisco, California, or J. M. Putney, Gilroy.

WALTER SCOTT, }
OMER LYTLE, } Com.
J. M. PUTNEY, }

Clarksdale reunion will be held from the 31st of August to the 10th of September. Grounds are near the depot, and within the city incorporation, and in a splendid grove for the meeting. Wood and water free. Tents from \$1.50 to \$2 during the term. Boarding at the best hotel in the city for \$3 per week, or 15 cents per meal. The best of pasturage for horses 3½ cents per day, with abundance of water.

Able and prominent speakers will be in attendance. This reunion is located within a few miles of four branches, the members of which will spare no pains to make all as welcome as possible. The little city of Clarksdale is all astir in anticipation, and feels to fully appreciate the committee's location. The new district tent, 31 x 45, manufactured by John May, of Independence, Missouri, and fully warranted against any rainstorm, will be pitched upon the grounds. Brethren contemplating purchase of tents should make a close inspection of this tent before purchasing.

We hereby appeal to all the Saints and

friends of Northern Missouri and Southern Iowa to come and spend a week with us and assist in making this our third effort the grandest of all. It is also requested that all those wishing tents provided on the grounds will advise A. W. Head or C. P. Faul, of Clarksdale, Missouri, or for any other information thereto.

A. W. HEAD,
C. P. FAUL,
T. W. CHATBURN, } Com.

CONFERENCE NOTICES.

The Southern Illinois district will meet in conference September 14, during the time of reunion at Fairfield, Illinois. Ministers will please remember to come and bring your reports or send them that we may have a full report from all of the ministry. Please prepare written reports as per resolution. Clerks of branches will please forward their branch reports to J. D. Stead, clerk, Fairfield, Illinois, one week ahead. Remember your reports must be made out on blanks and in due form or they will not be received. The election of officers for the ensuing year will take place at this time.

J. D. STEAD, Clerk.

Texas Central district meets in conference at Elmwood, Bell county, on July 28. Sunday school convention on evening of 27th. Let all branches and Sunday schools be represented, and everybody come that can. We aim to continue meetings some days.

E. W. NUNLEY, Pres.

NOTICES.

Saints who will attend reunion at Limerick, Ohio, August 29 to September 8, will you each *work* that it may be a success? If so, cover your wagon, get your tent ready, and camp on the ground. I am now living in your district tent and shall be till then. Can you live in a tent one week? No other way is a success, for it does not admit of time for going to and from services, and many at a place to be served takes up the time and defeats the purpose. You have asked for President Smith; make it an occasion worthy of his help in every sense. Will you rouse up and have such a time as they have in the West? It can only be by tenting on the ground. Read Galatians 6:5. Let Sunday school workers bring *Quarterlies* and song books. Not of the committee, but yours for success,

R. ETZENHOUSER.

BORN.

FLANDERS.—Cecil Pearl, daughter of Bro. O. E. and Sr. Emma Flanders, was born in Stewartville, Missouri, and blessed at the conference July 7, 1895, by Elders J. M. Terry and William Lewis. These jewels are subjects of God's best care.

ALLBRIGHT.—To Mr. Wiley and Sr. Ellie Allbright, March 12, 1895, a daughter, and name Ola Allbright, and blessed by L. L. Wight. May she become an honor to her parents and a bright and shining light in the house of God.

MARRIED.

YOUNG—STANDFIELD.—At the home of the bride's mother, at Foster, Missouri, July

2, 1895, Bro. Edward Young and Miss Etta Standfield, in the presence of a few Saints and friends. Prayer and remarks by Priest J. I. Young, after which the words which made them one were spoken by Elder S. T. Maylock.

"May their minds in future blending,
Know the purest of earth's peace;
May no evil cloud descending,
Cause their perfect trust to cease.
With the other each forbearing,
When the time of trials come,
Every joy and sorrow sharing,
Fill with light the halls of home."

SCHAFFER—WOOD.—At "high noon" of July 10, 1895, Professor Martin J. Schaffer to Miss Lizzie Gertrude Wood. The blessed rite that united this happy pair was administered by Elder Mark H. Forscutt. At the home of the bride, in the suburbs of Lorton, Nebraska, and in the presence of a large gathering of friends, whose beautiful presents attested their regards for them, our brother and sister were made doubly one, and, we trust, indissolubly so. Although not like Saul, "head and shoulders above all," the king of this new empire of love was as much distinguished by his manly form and superior physique as was its queen by the sweet, womanly grace with which she entered upon their joint reign. The bridegroom, late principal of the high school at York, is our district superintendent of Sunday schools; the bride also is acknowledged as a superior teacher. One full column of the *Nebraska City News* voices the general sentiment of their sterling worth. Entering life together with intellectual and moral forces so strong as to command such high encomiums as they receive, and guided by the Spirit of divine truth, we hope for them the increase that shall perpetuate their names and memories in honor to generations yet unborn.

DIED.

ANDERSON.—At Lebeck, Missouri, July 4, 1895, Elder Buckley B. Anderson, aged 76 years, 5 months, and 20 days. Deceased was born in Huron county, Ohio. Was married to Sallie M. Cutler in 1838. He became identified with the Saints in an early day and resided in Clay county, Missouri, when the exterminating order was issued by Gov. Boggs. He went with the church to Nauvoo and was one of the mechanics who built the Nauvoo Temple. At the death of Joseph Smith he followed the branch of the church under Alpheus Cutler, and in due time united with the Reorganization. Seven children mourn his loss, as well as several grandchildren. His companion had preceded him to the other bright shore. Thus one by one pass away, the old veterans who endured faithful through the "dark and cloudy day." Funeral sermon by Elder C. R. Duncan.

EVANS.—Sister Mary Evans was born September 25, 1835, at Merthyr Tydvil, Glamorganshire, Wales; was baptized into the Reorganized Church in April, 1866; died July 8, 1895. Sister Evans had been a great sufferer for a number of years with several chronic diseases. She has lived a faithful life and had great faith in God, and her testimony was like the Saints of God gone on before,—"the work is true." Her remains were conveyed to the Saints' Church, where

the funeral discourse was delivered by J. A. Tanner to a large congregation. Two sons, three daughters, one brother, and one sister mourn.

GRAY.—At El Dorado Springs, Missouri, June 20, 1895, Bro. Solomon Gray, aged 66 years, 3 months, and 27 days. Funeral sermon by Elder C. R. Duncan.

JETT.—Near Zim, Texas, June 9, 1895, Mattie Ruth, infant daughter of Bro. Thomas and Sr. L. Jett, aged 14 months and 11 days. Little Ruthie was born near San Antonio, Texas, and was blessed by Brn. T. J. Sheppard and O. D. Johnson. Funeral services by A. B. Kuykendall at Eagle Point cemetery.

LILLY.—Merietta Violet, infant daughter of Bro. Joseph and Sr. Mary E. Lilly, died at Des Moines, Iowa, June 15, 1895, aged 3 months and 8 days. She was blessed by Bro. Cook, two days before her death. Funeral sermon was preached by Bro. M. H. Cook, June 16, at the family residence.

BRAY.—At his home in Syracuse, Nebraska, on July 6, 1895, Brother Charles Worden Bray. Deceased was born April 15, 1832. Married to Miss Caroline Trafton, July 2, 1855, he had become the father of three daughters, all of whom had preceded him to the next world, one fifteen, another thirteen, and the last seven years previously. Born at Bristol, Ontario county, New York, our brother entered this life on historic ground. Adventism arrested his attention, and falsehoods by the enemies of the church led him to entertain strong prejudices against it; but his wife's acceptance of it and her earnest devotion to it were means that influenced him to finally accept it, and to live and die in the triumphs of its power. A sufferer for fifteen years, voiceless except to whisper, a condition resulting from ulceration of the bronchial tubes, he bore with patience while still yearning for the greater patience, what his Father permitted, and proved himself worthy the simple motto on his coffin, "At rest." He was buried in the Syracuse cemetery, and the universal testimony of the very large number attending his funeral was highly commendatory of him and his. The burial services were conducted, and the obituary sermon delivered by Elder Mark H. Forscutt, assisted by Elder J. W. Waldsmith and the pastors of the Baptist and Congregational Churches of Syracuse, on July 8, 1895. Our noble young brother, Charles Woods, his grandson, remains to cheer the widowed heart.

WRIGHT.—At Whitebreast, Iowa, July 12, 1895, of inflammation of the brain, Roy Wright, who was in the keeping of his grandparents, Bro. Alfred and Sr. Amanda J. Wright. The little fellow was 1 year and 26 days old. Funeral services in charge of Elder Isaac Phillips, the sermon by Robert M. Elvin, from Matthew 19:14.

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Vol. 42.

Lamoni, Iowa, July 31, 1895.

No. 31.

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It is thus that the children can best recruit for another winter of study and amusement. To parents who make this rational provision for their children, and who have thus, also, time for reflection, must sometimes come the questions: "When are my children to get an education?" "Is the best preparation for study in the winter, total suspension of directed mental activity in the summer?" "Is it wise to allow the vacation to be spent in carrying out programs for each day in the week of diversions such as tennis, driving, dancing, rowing, sailing, wheeling, riding, shooting?"

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How necessary for usefulness in life is the equipment of a well-disciplined mind.

Summer study can easily be adapted to the needs of the pupil, and the proper teacher will see that it is made attractive. If, during the school year the pupil has from any cause lost progress, the time cannot be so well spent as in making good these losses, so that he may start in the autumn on an equal footing with his classmates. If, from lack of capacity, poor teaching, or overcrowding in classes, there are subjects in mathematics, where they are most likely to be found, in grammar or any other study which have not been understood, this is an opportunity to review them and have the rough places made smooth.

A good beginning in a language may be made in a summer; or the foundations having been previously laid, a book of Cæsar or Virgil may be read, or two or three plays of Schiller or Moliere. But for the study of science it is the very best time of year, and offers in every respect the best conditions ever to be had by pupils who live in the city. Many a stone wall is not only picturesque, but the burial place of fossils which are a clew to the geologic history of the ground whence they were gathered. What a pity not to learn it, when one may so easily! Even to children under twelve, elementary lessons in botany and zoölogy may be delightful. Tracing the life of a dandelion from its early leaves to its winged seeds, and learning the oyster's place in the animal kingdom and the delicacy of its organs amounts to discovering two new worlds to a child who has never known what the dissecting knife and microscope may reveal. The fact is that Earth's everyday wonders are as if they were not to thousands of grown

people for lack of early eye opening.

The actual knowledge to be gained in a summer of the classification and peculiarities of plants and animals is not half so valuable as are the incidental lessons in observation sure to be gained. — *Scientific American*.

HOW TO REMAKE BAD BOYS.

FRANKLIN H. BRIGGS, Chief of Department of Mental and Manual Instruction in the State Industrial School, Rochester, New York, has just published, in pamphlet form, a paper he recently read before the Unity Club of Rochester, on "Boys as they are made, and how to remake them." It is an earnest appeal for manual training, and it is peculiarly interesting to see the author start with drawing as the foundation principle for right moral training. In so doing, he acknowledges the correctness of the Greek idea, and admits that modern education has not advanced much beyond it. He says:—

"The story is that a philosopher, in ancient times, viewed a procession marching by. The head, composed of gray-haired heroes, bore a banner with the inscription: 'We have defended the State!' 'Ah!' said the old man, 'if we had such men always! Where shall their successors be found?' As he meditated, the center of the line came in view. Here were men in the strength and vigor of manhood. They bore a banner with this declaration: 'We are the defenders of the State.' For a moment the sage's face lit up with a glow of satisfaction and he said: 'What state can be in danger of disruption and subjugation while her honor and integrity are upheld and defended by such warriors?' Then he grew sad, and after awhile he exclaimed: 'But what shall happen when these pass away?' While he thus sorrowed, the left of the procession approached the spot where he stood. There marched the boys with springing step and smiling faces. They carried high their banner, and upon it the wise man saw these words: 'We will defend the State.' 'The gods be praised!' he shouted;

"the perpetuity of the State is assured."

The writer here asks the question, "What makes the alley-boy what he is? What makes your boy what he is? Three things that neither of these boys could nor can control: their birth, their surroundings, and their education."

He next shows the effects of the environment, of vice, drunkenness, etc., and finally comes to the question: "How shall boys of this class be re-made?" and his answer is,

"Substitute the kindergarten for the home and street during the day; establish one in every locality where the poor abound. The kindergarten gives the child the mental, physical, and moral exercise that it needs. It develops the child in a natural way. How much longer will our churches go on trying to save a few hardened sinners of mature years, who do not want to be saved, and ignore the innocent children? Like the ancients who left the crippled and infirm children exposed upon the mountains to perish, so we leave these children of misfortune to moral and intellectual starvation. It is not enough to plant the kindergartens. The public school kindergarten does not reach the class that most needs it.

"What about the boys who are beyond the kindergarten age now? Put them into manual training schools. Our public schools are all right in their place, but they have in too many cases reached the point where the pupils are for the schools, not the schools for the pupils. In the manual training school we want men and women with a purpose, and a will, and a heart. They strike blows at ignorance and falsehood where lukewarm instructors cannot strike. The workshop should form an inseparable concomitant of every school. Children delight in doing; this is why the kindergarten is so effective as an educational agent.

"Our school for the boy should have drawing for its corner stone. Drawing, that his hand may express the beauty of flower, landscape, figure, and face that delights his soul; that he may transmute into tangible form the idea of shape and figure of the object he desires to describe. And modeling, drawing's twin sister, should accompany it. In my experience, many a boy who had been con-

sidered a dunce dates his awakening from the hour when he found out that the formless clay could take on shapes of beauty beneath his touch.

"And then the other members of this same family, the use of wood-working tools. It helps a boy to find out what square means. When he can saw to the line every time he has a greater respect for truth. When he habitually becomes exact in the use of tools the great battle is won. Your skilled mechanic is not usually a liar. His respect for exactness makes him hew to the line in his speech.

"These three then, drawing, modeling, and wood working in its various forms, should lie at the foundation upon which our remaking structure should rest. They enable one trained in them to see things in new ways; in fact, for training the perceptive and conceptive faculties they stand without a rival."

The writer next advocates music, and demands that natural history and science be introduced into the common school so that the great mass of people may learn. "Nature has a warm place in every child's heart. Nature has too long been a closed book to the masses." He then speaks at length about several of the industrial reform schools of the country, and remarks:—

"No greater folly was ever perpetrated than to hold a habitual criminal in prison for three or four years, and then turn him loose upon the community to rob, plunder, and to slay. Let the criminal be instructed and trained to steadiness in obeying the commandments, and that can be done by manual training."—*Literary Digest*.

AID DEVELOPMENT OF CENTRAL AFRICA.

A RAILROAD is in progress of construction around the cataract of the Congo. It is expected that the road will cost \$5,000,000, including rolling stock and the interest on the capital during the seven years which the building of the road will require. The line is to be 268 miles, and it is said that only twenty-five or thirty miles present any great engineering difficulties. It starts at Matadi, the present base of railroad and steamboat operations, and terminates near the station at Kinchassa, and on Stanley Pool, where the steamers for the upper river have their landing.

This railroad will contribute largely to the development of Central Africa by cheapening the cost of transportation of goods bound to and from the Upper Congo. The extent of this cheapening may be estimated from a comparison of the cost of carrying goods from England to the Congo with that of the portage around the cataract. The freight from England to the Congo is \$10 a ton, while the cost of carrying a ton of freight around the cataract from Matadi to Stanley Pool is \$250 a ton.

The completion of the Congo railroad will mark the opening of a new field of travel for the tourist. The center of the African continent will then be only a few weeks distant from the capitals of Europe, and winter trips to the heart of Ethiopia will become fashionable. The influx of tourists will help business along the Congo. It will also increase the danger of the extermination of the large wild animals of Africa, and if the elephant is not rigidly protected he will soon be only a memory. The tourists might with profit be limited in their shooting to the tiger, which sometimes varies the sport by hunting the tourist.—*Ec.*

B. O. Flower has a stirring paper in the *August Arena* called "The August Present." He deals in a view of hopefulness and enthusiasm with the present and the future which so many find so gloomy for civilization and finds in religion and science, the unrest in society, in the new impulse to the study of economics, and in the modern interest in the science of sociology, evidences of a greater renaissance of human thought than the Age of Pericles or the Reformation and Renaissance of the fifteenth century. A new and profound spirit of the identity of humanity is added to the intellectual activity that alone distinguished other great eras, and this is the result of modern scientific investigation into the phenomena of nature. The world can now be better if men will only hold fast to knowledge and not let themselves retrograde through passion, greed, and prejudice and the brute instincts. It is a striking review of the forces in modern life that leads us to take hopeful views.

In Stuttgart there is a rosebush that covers a space of 230 square feet.

The average annual municipal expenditures of American cities is four or five times that of English cities.

The banner natural gas year for the United States was 1888, when its product reached the value of \$22,000,000. Last year the product was worth less than \$15,000,000.

NEW TRACTS.

No. 1. The Nature of Man. Is he Possessed of Immortality? By Elder J. R. Lambert. Twelve pages; per dozen 15 cents, 100 \$1.

No. 5. Questions and Answers (on the first principles of the Gospel). By Elder R. E. Grant. Two pages; per dozen 3 cents, 100 15 cents.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, JULY 31, 1895.

SOWING TO THE WIND.

THE following is a pointer. T. H. B. Stenhouse staid with the polygamic Utah Church until President Young had no longer use for him. In the meantime during his stay, he became a polygamist, as his own and Mrs. T. H. B. Stenhouse's works both state. Then, when no longer useful to President Young, Mr. Stenhouse turned antagonist and exposor, writing against Mormonism extensively himself, and encouraging his wife to do so, also. If the father might indulge in unlawful loves, why not the son?

SAN FRANCISCO, July 9.—Lorenzo Stenhouse, son of T. H. B. Stenhouse, well-known in early days as an author, lecturer, and reformer, is in jail on a charge of grand larceny. He came hither recently from Salt Lake. His mother, Mrs. Fannie Stenhouse, has some reputation as a lecturer on the evils of Mormonism and kindred topics. The complainant is Lorenzo's son, Garner Stenhouse, who says his father left the family, sold without authority furniture and jewelry belonging to his wife, stored in a warehouse, and then eloped with a Monterey widow, Mrs. Virginia Escobar, with whom he went to Los Angeles, San Diego, and Riverside.

WISER IN THEIR GENERATION.

THE children of this world are in their generation, wiser than the children of light.—Luke 16: 8.

This saying of the Savior has always seemed, more or less, to be a contradiction; for the common conclusion of the ordinary man is that the children of the light walking in the light should be the wisest of the world's inhabitants; but we are more and more impressed with the correctness of the statement from our observation of how men are conducting themselves, and from the consideration which man ought to give in contemplation upon what he sees.

The Lord commanded that the members of the church, or the church

should by purchase acquire so much of the lands lying west of the courthouse in Independence, as could be bought. A few men only responded to the call and the command. The conditions now show that the children of this world, without a commandment bought the land, and a mighty city has risen where the children of light might have had an inheritance.

The church in conference declared that the time was favorable, and conditions demanded that steps be taken to establish a business headquarters and a gathering place for the church; and a committee was appointed to secure a location which they did. A few men having confidence in divine direction put their moneys and their personal efforts into the movement; less than fifty thousand dollars was raised, and the effort to establish a business headquarters was made. Instead of meeting the response due to the men who engaged in it, and commensurate with the importance of the work itself, the cry of speculation was raised by the "children of light;" and the movement was only partially successful in accomplishing what was intended. A business headquarters was secured, but was done at the expense of the publishing department, rather than from the rallying support which the members of the church should have given it.

The church in conference decided that there was a necessity for an institution of learning to be established and located at some one of the branches of the church, where those children of the Saints, "children of light," who might desire to attend a school of the kind, might do so and be reasonably sure that the moral conditions surrounding them would be good, and favorable to a proper development of moral principle and conduct. To secure this end a committee was appointed, who at once went to work to secure the object sought. Three of the good and progress-loving Saints at Lamoni, a brother and two sisters, one of the last-named a widow, gave respectively 20, 13 $\frac{1}{2}$, and

6 $\frac{2}{3}$ acres of land, on a very eligible and beautiful site on which to build a college, if it would be decided to build at that place. No other eligible offer was made. To make the matter further secure, the committee secured 26 $\frac{2}{3}$ acres immediately adjoining the forty donated to be used as a sort of endowment upon which to rely in case of necessity, or exigency. A subscription of a little rising of six thousand dollars was raised, the most of which was donated by dwellers at Lamoni, many of whom are, in relation to the Saints, the "children of this world." Only a small portion of this small amount for necessary building expenses, has been subscribed by members of the church abroad, notwithstanding the institution is to be the work and property of the church as a whole; and the saying of the Savior is having another illustration. One man, not a member, gives \$500, and will put in his effort and time to make the matter a success, to whom but little if any benefit can possibly result. He believes it will be a good thing for the town, the county, the people, and has confidence enough in the men of the church that they will act in good faith with all.

The first installment of the subscription has been paid in and exhausted in the necessary preliminary survey, platting, setting out of trees, grading of the roadways, and the putting on the ground of some rock and sand, and paying for the twenty-six acres purchased. The plan of the building has been decided on, the architect selected; and now, the committee are anxious to push the work along.

There ought to be zeal and enthusiasm enough in the church, and among its membership to strengthen the hands of the committee, that this work shall not languish and falter.

Money cannot be put to better use than in making possible such an institution. There is plenty in the hands of men and women in the church, if they would only use it to that end; and to allow it to be built by the

means donated by those not of the church, notwithstanding it is written that the "Gentiles shall assist in building Zion," ought to be a humiliating thought to those who are children of the light.

If any who read this have of this world's riches in store, so that they can use them for this most laudable object, and they neglect the opportunity, it must not be afterwards a matter of surprise to them if in ways hardly perceivable to them these riches canker and rust their souls, or take wings and fly away. The hastening time has come, and those of us who are not ready in mind and purse to keep step to the music of God's grand march, must not blame the Lord, or his chosen leaders if we suffer loss here and hereafter. What will we do in the matter?

If you cannot help the enterprise by donation, and can by loan to the committee, subject to return in due time, let them know.

As President of the church, as editor of HERALD, as a member of the committee, we anxiously desire and work for this college enterprise.

JOSEPH SMITH.

WORK ALONG THE LINE.

BRO. JAMES CAFFALL reports the work in some parts of his field as being rather at a standstill; others improving and others in quite good condition. His force of laborers is small but is doing well, so far as known.

Bro. Gomer Griffiths and his helpers, few in number, are trying to fan the coals of gospel fire and keep them alight in Wales. He reports hard times, but local men doing well as a rule in gospel work.

Bro. Heman C. Smith reports that the force in the Rocky Mountain mission is doing nobly under the circumstances. R. J. Anthony and S. D. Condit, in Idaho; J. H. Wells and Gomer Reese, in Montana; himself and Hyrum O. Smith, in Utah. Bro. Heman closes with "I never had freer, fuller liberty than I have universally had since I came to this field."

Bro. William H. Kelley, of the Eastern mission, reports encouragingly of the work in the East, with the exception of Brooklyn, Providence, and Fall River, where there

is room for much improvement;—lack of laborers chief cause for lack of improvement, of his corps of laborers he reports favorably. Brn. F. Ebeling and J. S. Parrish were to labor in Virginia; but for reasons, Bro. Parrish could not go. This failing Bro. Ebeling would join Bro. Parsons in the Philadelphia district. Brn. U. W. Greene and Holmes J. Davison are in the tent work in Maine, with some success; Brn. Blanchard and Sheehy, in Massachusetts; Brn. James Moler, R. Etzenhouser, and associates, in Southern Ohio, are doing excellently; and West Virginia picking up. The Kirtland district, with Brn. W. H. Garrett and others is moving. Bro. Joseph Luff, is, also, by agreement, at work East doing good service, in the conferences and reunions. The work in Western New York is improving and prospects good. But, Bro. Kelley remarks, "The right man can do well anywhere in these sections. But the men! So hard to get men that will go right out among strangers and plant the work, stick to it, and make it a success."

This is a suggestion that rising, coming men will do well to take into consideration.

John C. and S. O. Foss, are associated in Eastern Maine district, and are trying for success.

Bro. Joseph R. Lambert, reports from Blandinsville, Illinois. His field has been depleted in laborers, for several causes; but the Des Moines district is in fair condition. Brn. C. Scott, Wm. Thompson, W. H. Kephart, and D. M. Rudd, are associated. Bro. Wight has been kept from his field, in the Little Sioux district, but Bro. Mintun was at work, having baptized fifteen.

Bro. H. N. Hansen has his force at work in Pottawattamie district, things going well, outlook good. Brn. C. Derry, T. W. Williams, and S. Butler are all at work.

Bro. Henry Kemp, Fremont and Nodaway districts, with Brn. O. B. Thomas, E. B. Morgan, and M. P. Madison, keep things in motion and breezy; Bro. Morgan going from house to house, talking and discussing on the gospel theme.

Bro. J. S. Roth, of the Eastern Iowa and Nauvoo districts, with Brn. J. R. Evans, Bro. Hand, J. R. Sutton,

as coworkers in tent and other work are doing well. Brn. Heide and Weld not yet in the fields.

In the Galland's Grove district Brn. C. E. Butterworth, J. F. McDowell, C. J. Hunt, and W. W. Whiting, are also keeping the field and doing well.

Bro. A. H. Smith reports the work in Minnesota and Wisconsin as in fair condition. Brn. I. N. Roberts, Curtis, Swensen, W. A. McDowell, Peterson, Wildermuth, Burr, and others pushing the preaching of the word "sowing by all waters." He had just concluded a two weeks' effort at Porcupine, Wisconsin, says he never enjoyed better liberty in gospel work than this season.

BIBLES FOR SCHOLARS.

SUNDAY school workers, parents, and scholars are requested to notice the very low-priced Bibles kept on sale for school work. (See list as advertised in catalogue and HERALD.) Now that Senior and Intermediate *Quarterly* lessons are in the Old Testament, no scholar or teacher should be without a Bible. Our people, old and young, should become familiar with the Bible, both Old Testament and New. To learn the truth, to know the word of God, one must study it for himself. One may read all the works written by theologians and yet know not the word for himself. It does not do to think only the thoughts of others; all learners must consult and think upon the word for themselves. This process is the true one, for thinking, examining, studying, comparing, analyzing, is personal work—mental training, individual development of intellectual, mental power that not only causes one to absorb the knowledge studied out in work then done, but also strengthens and disciplines the mind in acquiring and using general knowledge. For this cause, among others, the *Quarterlies* are so arranged as to require personal study by teachers and learners.

One brother writes, requesting that the lesson text and other items should be given entire, also that lessons should be given from the New Testament alone, because some scholars do not have Bibles. No doubt some new schools that have not gone over the New Testament lessons of past *Quar-*

terlies may prefer lessons in the New Testament, but the Old Testament cannot be separated from the New, nor the New from the Old. Bibles are now so cheap that none need be without them, and there can be no better investment for a child, or man, or anyone than a Bible. No one is educated without knowledge of the Bible; knowledge of its past history, its paramount importance to men and women now. The moral principles of life that enter into the education and preservation of society, also the spiritual precepts that perfect man and bring him to God, are revealed in the Bible. Children, youth, and matured men and women ought to be well acquainted with the Scriptures; ought to understand them, be able to explain them readily. Buy the Bible for the children and the investment will pay more than a thousand per cent, in morals, spirituality, industry, intelligence,—if they are encouraged and induced to read it.

HIS COMING IS NEAR.

PITTSBURG, Pa., July 15.—The meeting of prominent ministers and lay churchmen in the parlors of the Young Men's Christian Association to-day, to arrange for a prophetic conference in the fall, revealed that the subject has been agitated in widely separated cities, and brought out some interesting expressions as to why the advent of Christ is to be expected soon. The conference will be held in Allegheny City from October 29 to November 1, inclusive. Half a dozen of the most advanced students of the Bible will make addresses. All those who are participating in the present movement are premillennialists—that is, they believe the Christ-coming will precede the millennium, and not occur after or during its continuance. Those who entertain a different view are known as postmillennialists. The difference of opinion is not a subject of denominational division, but adherents of both doctrines are to be found in nearly all denominations.

The gentlemen at the meeting to-day, or included on the committee appointed to have charge of the matter, represent the Presbyterian, United Presbyterian, Baptist, and Methodist denominations. . . .

The arrangement of a program for the conference will be in the hands of Prof. W. G. Morehead of Xenia College and the Rev. Dr. W. J. Erdman, of Philadelphia. Both will be among the speakers, and the Rev. Arthur T. Pierson, of Philadelphia, F. H. M. Parsons, of Toronto, Prof. A. J. Stiffler, of Crozier Seminary, the Rev. Dr. James H. Brooks, of St. Louis, and Prof. E. F. Streator, of New York.

Mr. Miller in speaking of the opinions held by the men who will be here to discuss the prophecies relating to the coming of the

Savior said they did not pretend to fix the time of the event. They, however, hold the opinion it will be a literal coming and that it will precede the beginning of the millennium. The Savior will appear out of the clouds just as he disappeared into them. The opinion is based largely upon the eleventh verse of the first chapter of Acts, which reads as follows:—

“Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

The place of the appearance of the Savior, it is maintained, will be the Mount of Olives, in Palestine, and the proof for it is found in Zechariah 14:4, which says:—

“And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a great valley; and half of the mountain shall remove toward the north, and half of it toward the south.”

The advocates of a premillennial coming do not pretend to say they can fix the time of the advent. They maintain it is impossible for anybody to do that because it is expressly said that no man knows which is the day nor the hour, but they are convinced that it will be in a year or two.

REASONS FOR THIS BELIEF.

Elder S. P. Kennedy, who was at the meeting, advanced the following reasons for this belief:—

“We know from the signs which are pointed out in the Scriptures that the Lord will appear in the midst of great events in the world's history, and that it will be a time of great excitement and great wickedness. We are evidently approaching such a time. There never was so much education or so many churches as there are now, and yet the world is worse than it ever was before. Those who hold the theory that the millennium will come gradually and that Christ will appear during its continuance, deny this, but the Bible and the facts are against them. The churches are full of apostates, scoundrels, and thieves. The inspiration of the Bible is openly denied by so-called Christians, and men who pray Sunday do not scruple to cheat their neighbors every other day of the week. The Briggs business is only one example of the unbelief which prevails among church members.

“The universal unrest which prevails, the great military preparations, and the recent conquest of China and Japan assure the universal spread of the gospel. Another sign is the return of the Jews to Palestine. There are more of them there now than there were after the return from the Babylonian captivity. A short time ago the Mohammedans would not permit any of them there, and now it is probable the land will soon again be entirely in their hands. A sign which is undeniably miraculous, too, is that Palestine is again becoming fruitful, after years of desolation, during which scarcely anything would grow. It was under a curse and the curse is being lifted.”

The conference is exciting great interest among ministers and church workers who do not subscribe to the views held by those interested in it. The weekly meetings of ministers of the various denominations have been suspended for the summer, but as soon as they are resumed there is promise of the conference being brought up as a subject for discussion. It is anticipated considerable opposition will be evinced on the part of some of the conservative old clergymen, but as those directly interested are themselves, many of them, old in years and in gospel work, it is believed the cry of crankism will not have much weight. Anyway a pulpit controversy is looked forward to to cast greater light on the subject, and that is what the projectors of the conference most desire.—*Chicago Tribune, July 16.*

A prominent minister who is committed to the doctrine that will be under consideration said to-day. “We are not classed as cranks, but hold a doctrine which is gaining rapidly. It is asserted by one of the leading ministers of the Presbyterian Church that there are at present five ministers committed to this interpretation of the prophecies where there was one ten years ago. Some of the greatest minds in the country are in line on this subject, and we show this in the convention which will doubtless be held.

“What we believe is simply this: A thousand years before the final judgment Christ will come personally to the earth and inaugurate his kingdom of righteousness. At that time there will be a resurrection of all the righteous dead. The resurrection of the wicked will not take place until the end of the thousand years, and then the final judgment will be held. Whether the Lord will remain on the earth during the millennial period we do not pretend to say.”—*Inter Ocean, July 17.*

To Latter Day Saints who are familiar with the well-known teachings of the church from 1830 to the present concerning the second advent, the resurrection, the thousand years reign on the earth, the resurrection of the just and of the unjust, the judgment, etc., this awakening interest in and belief of such principles of the gospel are hopeful signs. With them the only wonder is that theologians and other Bible believers have been so slow in learning those plainly-stated truths of the Scriptures.

The fact is, men with their scholastic set training have been so busily engaged preaching the doctrines prescribed by their creeds that they have failed to discern the plain truths referred to. That they have not understood those clearly taught doctrines, so often repeated and emphasized by the sacred writers, is another strong point in evidence of their lack of spiritual light. It shows plainly that

men have not been in possession of the same gift of the Holy Spirit by which Moses, Isaiah, Christ, the apostles, and other ancient worthies spoke as they were moved upon by the Spirit of truth.

The ministry of the Reorganized Church will gladly hail all evidences of clearer or added light. However, they probably will not content themselves in the thought that a great task and much work in efforts to convert the Christian world is not yet required. If it has taken sixty-five years to do what has been done, some idea of the probable time required to induce modern church organizations to accept other features of the gospel economy—the principles of authority, church organization, continued revelation, etc., etc., may be estimated. However, we do not expect to convert the world, but to bear witness to the truth,—to do all we can to persuade men and women to obey it, and leave the result with God. The truth of the gospel—the message borne by the servants of God past and present—is being vindicated. The Gentiles are confessing that their fathers have made grave mistakes in their theological formulas. Elder Kennedy's statement is significant upon this point. Extended comment is unnecessary. Our readers will make the comparison between the word of God and the general popular ideas on the doctrines mentioned. The reference to the restoration of Palestine will not be lost sight of.

OFFICIAL REPORT ON ROAD MAKING.

AGITATION of the road making question has resulted in an official inquiry into the matter by the government, a report of which we give herewith:—

WASHINGTON, D. C., July 16.—The reports of several investigations conducted by experts of the Agricultural Department have been submitted to Secretary Morton. The inquiry as to the best roads for farming and farmers was conducted by General Royston, who pictures the road that best meets the farmers' needs as a solid, well-bedded stone road, so narrow as to be only a single track, but having an earth track alongside. "A fine, dry, smooth dirt track," the report says, "is the perfection of roads, easy on the horses' feet and legs and free from noise and jar. The stone roads, on the other hand, wear more in warm weather than in wet. Practical experience shows that the junction of the stones and earth sections of the roads can be kept

even, and there is no difficulty in the meeting and passing of loaded teams, two points which have been raised in the discussion of construction methods. No rutting of the earth roads results."

QUESTION.

IS IT right for our ministry to use rubber suits when baptizing to prevent them from getting wet?

Ans.—Whether right, or wrong, if we desired baptism we should decline to accept the ceremony at the hands of an elder who would use such means to keep from getting wet. It would be about as right as for the candidate to be so enveloped that water did not touch the body. The command is, they shall both go down into the water, then shall the elder or priest baptize by immersing the person to be baptized.

We should dislike to see such practice become established among the elders.

EXTRACTS FROM LETTERS.

OF the opposition to the work at Laurens, Iowa, referred to in Bro. Butterworth's letter, Bro. J. F. McDowell's letter states as follows, under date of July 11:—

Saw Elder Hunter this afternoon. He had not heard from his Illinois friend, but, if did not, would send propositions himself soon. Went to Bro. Lincoln's on Tuesday. Heard Mr. H. Bro. L. thought he was milder because of our presence. I also had a full house in replying; good liberty, good feeling present, outsiders wished Mr. H. could have heard the reply. One gentleman present from Sioux Rapids shook hands saying he was much interested and anxious to hear more. Mr. H. left no appointments.

Bro. C. W. Dillen, an appointee of the late conference, out in the field, seems to have a touch of the old-fashioned missionary spirit in his method of working. Writing to Bro. E. L. Kelley from Chetek, Wisconsin, July 15, he states:—

I arrived here a week ago to-day from Porcupine. I found some good Saints here, also a good interest among many of the world's people. I have spoken five times and the interest is good. Expect Bro. Whitaker to-morrow. I have been assisted by the priest and deacon of the branch. I came overland from Porcupine, and did not want for food to eat or a bed to rest in at night. The first night out I talked with the family I stayed with until eleven o'clock, and they became so much interested that they invited me to stop over a day and talk to them on the principles of the gospel. Of course I stayed. They were so well pleased with the doctrine that they wished us to come and hold meeting in their neighborhood; besides that

they hitched up a team and brought me twelve miles on my way. I felt to rejoice in the gospel. They said they were well paid for their trouble. I sent them some *Heralds*, *Ensigns*, and tracts. May the good Master lead them into the fold. The next night I stopped with an infidel, and had an interesting visit with him. I read several revelations to him from the Doctrine and Covenants; also the one on the late *Rebellion*, and then asked him what he thought of them. Said he, "That is the most reasonable of anything I've heard on religion yet. When you are passing this way stop and you will be welcome and cared for." I left him with a spark of light, and several tracts to read. My next stop was for dinner, which proved to be with Christians of the M. E. Church. After dinner I gave them some tracts to read, and told them I would rest while they read, and then if they wished to ask any questions, I would try and answer them. This led to an explanation of our faith. They too became interested and invited me to stay all night and talk with them. I was glad to do so. They, Christianlike, carried me sixteen miles on my way the next day; and invited me to come and preach for them, or send some one; "For," said they, "that is more like the gospel of the Bible than anything we have ever heard." I gave them the Voice of Warning and some tracts, and went on my way rejoicing. I gave tracts to everyone I met, and felt that I was blessed in so doing. Truly the Lord has been with me, and I desire to be humble and faithful.

Sr. Ann Webster forwards her regular contribution to aid church interests. She says, writing from New Castle, New South Wales, June 15:—

I send you this offering for the work's sake, to use as wisdom directs. I feel a growing attachment to all things connected with the work. My desire is to help roll it on. We want a live ministry to tell the Saints their duty to the church.

Bro. J. C. Clapp, Lebanon, Oregon, July 16:—

I am going to try to run the tent here awhile. We have a large field with but one weak instrument to work it. I wish we could have two good elders here, for the calls are so numerous I don't know which way to turn first.

Sr. Ella Miller, Little Sioux, Iowa, July 22:—

The two days' meeting at Moorhead, July 20, 21, was another spiritual feast. Brn. Alma Fyrande, J. C. Crabb, and David Chambers being the speakers; a number of Saints from Little Sioux and Magnolia in attendance. Bro. Chambers baptized four at the close of the Sunday afternoon service; a husband and wife, a young girl, and a young lady—Miss Anna Eades, whom the Woodbine Saints will undoubtedly remember, as she attended school at that place. She has read the Book of Mormon and many of the church publications, and comes into the work with a good understanding of it. Bro. Mark Jensen baptized four boys at the close of Bro. Hilliard's meetings, two of them being the writer's sons.

Bro. J. S. Roth, Independence, Iowa, July 22:—

Bro. C. E. Hand and I are holding tent meetings here. We have the city stirred from the very bottom, and for eight or ten miles around. One man came twelve miles to see if the rumors were true. The preachers are alarmed, and somebody has reported some big stories. Some said we were not orthodox because we didn't take up collections; some are investigating our claims and are deeply interested; the leaven is working. Prejudice ran so high here that we could hardly get room for the tent, but last night some were heard to say, "It is a shame that this tent isn't up on Main Street. I am going to get a place there, and have Elder Roth move it. These men preach more Bible in one sermon than Williams in a year." Williams is the evangelist who was here the week before we came. He converted over four hundred to his faith. We have appointments out till next week. Bro. Sutton has gone home.

Referred to Dakota missionaries; letter from Mrs. Ellenor McCulloch, Milton, North Dakota, July 20:—

I would like missionaries to come this way. This is a good little town, and good surroundings. Please send my letter to those concerned, and please write me about this.

Bro. W. H. Kelley writes July 17:—

On June 15 I preached in Auburn, Ohio, with good effect, and made friends. This is in about ten miles of where Joseph Smith and Sidney Rigdon were tarred and feathered. I was signally aided and put in some grape and canister in a telling way on sectarian intolerance and bigotry. Am to continue by and by. This led to an invitation to Mantua, possibly to Chagrin Falls later on.

Bro. T. W. Williams, of Council Bluffs, writes:—

Our tent meetings continue every evening; good interest and attendance, save in extreme hot weather. Brn. H. N. Hansen, Peter Anderson, Charles Derry, and Fred Smith have given us excellent sermons; also Brn. Strain, Dodson, and Daugherty of the local ministry have spoken for us. I am planning to devote my entire time this fall to mission work. Since I have been here I have not been able to open many missions; but prospects are encouraging for three or four city missions and several country appointments. This will occupy all my time. I think the local brethren can look after local work.

Bro. G. H. Hilliard, Dow City, Iowa, July 24:—

I am now preaching here; just came from Galland's Grove, and go to Deloit, Iowa, next Friday, to remain over next Sunday. Am preaching every night and on Sundays. Prospects for crops good, but rain is needed. Praying God to bless all his people, and working to this end, I am, yours in the faith.

A brother writing from Peoria, Illinois, says:—

We are moving along slowly but steadily here. Elder A. J. Keck baptized Eugene, son of Sr. Mary Hegwood, on last Sunday; and on Monday Elder M. T. Short baptized Mr. and Mrs. Willey, two excellent persons

who have been investigating for some time and finally determined to cast their lot with us. Brn. Keck, Short, and J. W. Terry are holding forth at Canton to good audiences, but Bro. Keck returns to Peoria regularly to conduct Sunday services. The Wednesday evening prayer services are in charge of Bro. Alex. Young, a very earnest young brother.

Bro. B. J. Scott, Kansas City, Missouri, July 21:—

I believe the work is onward here since the church was dedicated. Bro. Allen has baptized seven, Bro. Geo. Edwards five; and I two.

Bro. Henry C. Smith, writing from Milton, Florida, says:—

Brn. S. D. Allen, Seburn Jones, and others are making an effort to build a church house at this point. These brethren deserve credit for their faithfulness and diligence in the work, caring for the missionaries included. Heaven bless them and their families for what they have done for us already. By invitation we preached in the colored M. E. church Sunday evening; have another appointment at that place on Thursday night. I think the population of this town is more than half colored. The hottest weather here, as yet, is ninety-six degrees.

EDITORIAL ITEMS.

THE committee on American archeology requests aid in preparing a map of Book of Mormon locations. Can you assist them? See special notice in the miscellaneous department.

Bro. William Taylor, of Drain, Oregon, asks prayer in behalf of Sr. Hannah Tracy, that she be entirely restored to health; also for Bro. J. C. Clapp, that he be strengthened for labor, which he is now but partly able to perform, and that the cause there may prosper. Bro. Clapp had organized a branch with Bro. Taylor in charge, as priest.

Brn. William Anderson, E. L. Kelley, F. Criley, T. J. Bell, S. V. Bailey, and D. W. Wight held grove meetings from Saturday night to Sunday night inclusive, near Blythedale, Missouri, on the 20th and 21st of July; attendance large; interest good.

Brn. H. R. Harder, H. A. Stebbins, and E. L. Page held grove meetings at Wirt, Iowa, on Sunday, the 21st, three were baptized and other good accomplished.

Recently in most of the Catholic churches of Chicago announcements of the decision of the church condemning the orders of Knights of Pythias, Odd Fellows, Sons of Temperance, and Freemasons have been read. The church objects to these societies, it is said, on the ground that they "differ

from most other benevolent secret societies in being oath-bound and having a ritual with religious features which they refuse to submit to examination by the church." As the church members in these societies have large amounts invested in insurance which would be forfeited by withdrawal the situation is the more complicated.

Sr. Effie Adams Benedict, and her husband, are living at 501 North 8th Street, Terre Haute, Indiana, and will be pleased to receive a visit from any elder or Saint who might happen to be passing, or have occasion to visit their city. They are within two blocks of the Union depot and may be easily found.

Bro. Isaac M. Smith has located his family at Kirtland, Ohio, among the other good people that comprise the colony of Saints and friends of that historic place. His postoffice address is Temple, Lake county, Ohio.

Good employment for a young man who can do the work required. See advertisement of Ordway & Co., this issue.

Bro. J. C. Chrestensen has been laboring at Blendsville, Missouri, also at Galesburg. He commends the Saints at Blendsville in no uncertain terms. The work, though planted there quite recently, is flourishing because of the zeal and energy of the brethren and sisters. A new chapel has been built and Saints and friends are now working to paint it and furnish it with a good bell. Some want it to ring so loud that sectarian summons will not be heard; however, we suppose our people will not have that end in view. Bro. F. L. English, branch president, Bro. J. Calkins, superintendent of the Sunday school, and the sisters of the aid society are specially commended. Bro. Chrestensen writes also of the recent death of his aged father, recounting the sacrifices and sufferings and disappointments he endured after leaving his home in Denmark, selling out and practically surrendering all he had to go to Zion (?) on the representations of Utah missionaries, from which, like many others, neither he nor his children ever recovered religiously or financially. This Bro. C. regrets, but feels to rest all with the Lord and make every effort in his power to do good. He expects soon to give his entire time to the ministry.

Bro. Richard Farmer, writing from Herriman, Utah, recounts his labors at various points visited in the Territory. He has visited and talked with many friends, some of whom hear while others do not. The gospel, he believes, is the power of God unto salvation to that people as others, on condition that it be received and obeyed, otherwise their condition remains that of bondage and oppression.

Saints at Runnells, Iowa, are doing well with a new church building and expect ere long to have it paid for, ready for dedication. The sisters, as usual, have acted well their part and with them as well as the brethren the honor lies. Bro. I. N. White introduced the work at Runnells about twenty years ago, with much opposition to combat; now openings for preaching cannot all be filled;—letter from Sr. Emma Park, July 21.

Bro. John Pottorff, of Floris, Iowa, eighteen miles south of Ottumwa, asks that an elder visit and preach at Floris, before he leaves in September. Write him and he will meet and care for the coming man.

Bro. R. Etzenhouser was "on new ground" at Wellston, Ohio, on the 22d, where he baptized four; was to go to McArthur, with his tent, on the 26th.

Services held of late at Appledore, Ontario, by Brn. Brown, St. John, Green, and Blakely resulted in the baptism of two. Sr. Mary M. Green, who writes, desires letters from the branches of Chatham district in aid of its Sunday school association.

Sr. Mary Elliott, Richmondale, Ohio, requests that prayer be made on her behalf. She is afflicted, also separated from the Saints and thus denied the encouragement of their association.

Letters are received from Sr. C. E. Barstow, Coal Gate, Ohio, Bro. D. A. Hutchings, Little Sioux, Iowa. Sr. Barstow writes of her love for the work; Bro. H. of the condition of work in the Little Sioux district, where missionary work was now moving forward more rapidly, though hindered by the sickness of Bro. J. C. Crabb and the enforced absence of Bro. J. W. Wight.

We must again remind the brethren not to fill their letters with unnecessary and lengthy details. If they do we shall be obliged to omit their own

or others' correspondence, or merely make notes of it. Conversations with church trustees, particulars of ministers' opposition, names of persons called on, and many other items may be omitted and letters be all the better for the omissions. Please help the HERALD on its space and its readers to economize their time. Boil it down to main facts, concentrate it to main points, and our readers will have the main points without wearisome details. All can then have a better chance to be heard.

Bro. W. H. Garrett baptized three at Wheeling, West Virginia, of late; is making openings near by.

Bro. H. A. McCoy, Haven, Iowa, reports Bro. Columbus Scott as in the thick of the fray, in discussion with Elder W. P. Gray. All is going well.

Bro. J. C. Clapp now writes that he is greatly improved in health and feels happy in his work.

Mrs. William Wheaton, an aged sister, living at Breesport, Chemung County, New York, would be pleased to receive a call from any of our people, resident or passing through. She loves the faith and desires to see and enjoy the fellowship of others in it.

Late receipts of letters from Brn. J. F. Mintun and G. W. Robley, will appear next week, nothing preventing.

Pres. Joseph Smith and his son Fred M., also Brn. A. H. Smith and F. M. Weld, departed for Nauvoo and adjacent points on the 26th.

Brn. J. W. Wight and E. L. Kelley addressed the Saints at Lamoni, on Sunday, the 28th inst.

Brn. A. S. Cochran and S. V. Bailey held services at Grand River, Iowa, near Lamoni, on Sunday, the 28th. Bro. H. A. Stebbins was at Allendale, Missouri, the same day.

Bro. T. J. Bell, M. Shaw, and others held Sunday services at local points.

Electricity is used in 300 American mines.

A sanitary authority insists that catarrh and colds are caused, not by cold outdoor air, but by warm impure indoor air.

Statistics of life insurance people show that in the last twenty-five years the average of man's life has increased 5 per cent, or two whole years, from 41.9 to 43.9.

The cash value of farms in the whole United States in 1860 was \$6,633,000,000, and, though the South had only one fourth of the white population, the value of its farms was \$2,300,000,000, more than one third of the whole.

Mothers' Home Column.

EDITED BY FRANCES.

FORGIVENESS.

My heart was heavy, for its trust had been
Abused, its kindness answered with foul wrong;
So, turning gloomily from my fellow men,
One summer Sabbath day I strolled among
The green mounds of the village burial place;
Where, pondering how all human love and hate,
Find one sad level; and how, soon or late,
Wronged and wrong-doer each with meekened face,
And cold hands folded over a still heart,
Pass the green threshold of our common grave,
Whither all footsteps tend, whence none depart.
Awe'd for myself, and pitying my race,
Our common sorrow, like a mighty wave,
Swept all my pride away, and trembling,
I forgave.

—Whittier.

WE regret that we are requested to withhold the name of the writer from the following lines. There is in them much food for thought and a sermon which many of us would be the better for its abiding.

WORDS.

Among the bright ranks of an army,
Whose soldiers are valiant and brave,
Are those who are noble and steadfast,
And seek souls of many to save.
But noting the files of this army,
We see, here and there, is a loss,
Though nothing without has assailed them,
This army whose flag is the cross.

A noble old soldier in battle
Striving on in the work of his Lord
Though secure 'mid the throng of the foemen,
Is wounded to death by a word.
A word from the ranks of his comrades,
Whose duty to aid him were plain,
Alas! that such guilt should be harbored
'Mong those who God's kingdom would gain.

Another—a younger and stronger—
Whom kind words and counsel would lead
To give his whole life to the service
A soldier for Jesus indeed,
Is driven by fault-finding spirits,
(Though all are within the one fold,)
Because of small follies and errors,
From shelter, to storm—wind and cold.

The light of the past years forgotten,
For gloom shades the present, withal,
And for the harsh words of his brethren
Shall this soldier falter and fall?
O friends, comrades, sisters, and brothers!
Who knoweth the weight of a word?
Who counteth the cost of a sentence,
Or the distance its echo is heard?

It may reach afar o'er the ocean
To those, who, their burden to bear,
Are striving and praying for patience;
Would you add to the weight of their care?
Or, to one who is marching beside you,
You may deem that you fathom his heart;
And you judge of his deeds in your blindness,
Little recking the tears and the smart.

Let us, then, enrolled in God's army,
A watch set, each hour of the day,
At the door of our lips, lest we utter
One thought to send some one astray.
Remember, 'tis greater and nobler
The spirit within to subdue,

Than to conquer and take a walled city.
May we all overcome, and be true.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

THE faith and prayers of the Union are earnestly requested in behalf of Sr. Bertha E. Johnson, of the Mission branch, Illinois. The circumstances of the case are peculiarly touching and such as to awaken your sympathy most deeply if known. May God be pleased to hear your prayers.

Sister Myrtle Harvey, of Green, Iowa, asks your prayers in behalf of Sr. Hurd, of the Powersville branch, who recently fell and fractured her shoulder.

Bro. William Taylor, of Drain, Oregon, desires your prayers in behalf of his mother, Sr. Hannah Tracy, that God may add to other blessings a restoration of her physical strength.

Bro. M. F. Derby, of Selkirk, Ontario, requests your prayers in behalf of his mother that God may be pleased to restore her to health.

Bro. J. O. Booth, of Harlan, Iowa, desires your prayers in behalf of his wife, feeling certain that only the power of God can help her.

Sr. J. Armstrong, of Lee's Summit, Missouri, asks your faith and prayers in behalf of her little son Elmer, who is now very low with fever, that he may be restored to health.

FULLNESS OF THE GOSPEL.

BY F. A. CLOUGH.

Air, "I want to be an angel."

The fullness of the gospel
Is again restored to earth;
And Gentile nations hostile
Now seek to know its worth;
And people long enshrouded
In sin's dark gloomy night,
With hearts and minds unclouded
Are basking in its light.

The Saints of God with gladness
Proclaim the truth abroad;
And hiring priests in madness
Oppose the work of God;
But Jesus in his own time,
In his appointed way,
Will hasten on his kingdom
In this the latter day.

Go speak the word in boldness
Nor in your weakness trust;
Reprove the world of coldness,—
Show them that God is just;
His justice and his mercy
Surely go hand in hand—
If we'll obey the gospel
And follow his command.

Humble and deep contrition,
From you he will require;
To be baptized with water;
Also baptized by fire;
Thus you'll receive the knowledge
Of Jesus, the true way;
And you'll go on rejoicing
In this the latter day.

Ye Saints of God, take courage,
And push the work along;

Relying upon Jesus,
The mighty and the strong;
And, if you lack for knowledge,
Or wisdom from on high,
In prayer ask God to help you—
You'll surely find him nigh.

And when this life is ended,
And all our trials o'er,
In those bright courts of glory
We'll reign for evermore
With Saints of gone-by ages;
For from the great I Am,
We have an invitation
To the marriage of the Lamb.

DONATIONS OF SISTERS IN THE SOUTH SEA ISLANDS.

From April, 1894, to April, 1895.

ISLAND OF MAKATEA.

Tenunu.....\$2 00	Repeta.....1 40	Tohouora.....30
Puturua.....1 60	Piri.....20	Alite.....60
Hina.....90	Urapapa.....20	Ruaino.....20
Kanoho.....1 50	Tetauhiti.....80	Ella.....30
Ahono.....90	Tetaiao.....10	Tapare.....50
Maipuai.....30	Tupai vahine.....10	Aro.....10
Roiti.....30	Tuarui.....60	Hina.....10
Tepera.....1 10	Tepui.....20	Matabaha.....10
Mihi.....80	Taefa.....70	Mareanorapae.....10
Tefau.....70	Tii vahine.....30	Temataha.....10
Terai vahine.....1 30	Tepuna.....30	Tehuna.....10
Avearii.....20	Pupure.....30	
		Total.....\$19 30

TEBUTA BRANCH, ISLAND OF RAIROA.

Tevo vahine.....\$ 80	Teurarea.....20	Huirai.....30
Rereoa.....1 00	Miriamama.....10	Tepuna.....20
Taha.....50	Mareta.....10	Terai vahine.....10
Maui.....10	Raroota.....10	
		Total.....\$3 50

ISLAND OF APATAKI.

Tegahe.....\$1 40	Tatahi.....70	Tekava.....10
Vahine.....2 40	Taio.....20	Tehee.....20
Kaikava.....10	Rota.....10	Huauri.....40
Tegahi.....10	Marei.....60	Tenini.....20
Raheiatu.....70	Ella.....30	Kaogo.....10
Ruarage.....60	Tehutu.....20	Teata.....10
		Total.....\$8 50

ISLAND OF ARUTUA.

Paata.....\$ 70	Reitere.....10	Kaikava.....20
Tara vahine.....20	Vahine.....10	Mere.....30
Ella.....60	Tanepa.....10	Louis.....10
Nohouma.....10	Terea.....1 00	Papu.....10
Maruata.....10	Kaogo.....60	Pana.....10
Porori.....20	Mataroro.....60	Faimata.....10
		Total.....\$5 30

ISLAND OF TAHITI, TIONA BRANCH.

Roo.....\$ 30	Hura.....10	Teroromate.....30
Hoia.....30		
		Total.....\$1 00

ISLAND OF MANIHL.

Teare.....\$ 70	Punau.....1 00	Vahine.....1 00
Teua.....30	Pokiroa.....1 40	Tovi.....20
Marutake.....1 70	Tutamahine.....1 60	Kaikava.....10
Hivanui.....10	Teanini.....1 80	Tapare.....20
Hio.....1 70	Fagu.....20	Teuanui.....10
Kaiaho.....30	Maui.....2 90	Teopu.....30
Tehuihui.....10	Terika.....2 00	Tafaira.....60
Karoariki.....1 20	Puahi.....2 80	Tuhigo.....20
Temarama.....60	Tekeu.....40	Hivaroa.....20
Tapae.....50	Teata.....3 50	Teuia.....10
Huarai.....20	Hiorua.....1 90	Hiriata.....1 40
Manava.....50	Tetope.....3 80	Teio.....30
Temata.....10	Binau.....1 50	Hakura.....40
Arirau.....10	Gaki.....3 30	Teupoo.....90
Ella.....40	Taikua.....30	Matabiapo.....1 50
Terava.....2 60	Turiata.....30	Togi.....90
Kamana.....30	Tatara.....10	Faitua.....10
Perataene.....10	Teunnia.....10	Teatafaatura.....60
Tohutauto.....10	Reitere.....10	Tematai.....10
Teguhe.....1 10	Hihiaata.....10	Puatua.....10
Teagai.....60	Titi.....10	Teaua.....80
Teura.....1 20	Taufa.....19	Pepe.....50
Tohu.....70	Tahu.....50	Huarei.....50
Hinagaro.....80	Teuru.....19	Marae.....30
Mataigo.....60	Tatai.....20	Hina.....70
Hoia.....40	Ruaragi.....10	Gakura.....10
Tukihipo.....60	Rahiafua.....10	Terorokagua.....10
		Total.....\$60 50

(To be continued.)

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR AUGUST.

"Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength"—Isaiah 26: 4.

Thursday, Aug. 1.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints

with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church. Memory Verses.—1 Cor. 2: 12, 13.

Thursday, Aug. 8.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general. Memory Verse.—Doc. and Cov. 90: 6.

Thursday, Aug. 15.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted. Memory Verses.—1 Timothy 6: 17-19.

Thursday, Aug. 22.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established. Memory Verses.—Doc. and Cov. 9: 11, 12.

Thursday, Aug. 29.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace. Memory Verses.—Ezek. 36: 24-28.

Letter Department.

MORRISTON, Wales, July.

Editors Herald:—My last communication to the *Herald* was from Manchester, England. I left there on the 17th of June, and arrived on the evening of the same day at Llanelly, Wales.

I found that the work in the Western district was not in so flourishing a condition as when Bro. Evans and myself left here. It is evident that the enemy of all souls has been at work here as well as elsewhere, sowing seeds of discord and contention among the people; however, I am pleased to report that by the help of the good Spirit we have been enabled to adjust some of the difficulties satisfactorily to those who were concerned. There are still a few more of the kind to be settled, then there will be a clear sky. The brethren have all promised to redouble their diligence and do all in their power to cooperate with us to make this mission a success. There is a little prospect of a few being added to the church by baptism.

The work is looking up in the Eastern district, judging from reports received from there. Brn. A. N. Bishop, T. Gould, T. Griffiths, A. D. Edwards, Cope Jenkins, and others seem to be alive to the interest of the work. May God help them to continue their good efforts.

I am holding forth at present in Morryston, occupying a little "iron chapel." Bro. Gibbs and family and D. Lewis are doing all in their power to get the people interested, but it seems that their efforts so far have been fruitless. I never was in a country where people are so prejudiced and bigoted. It is impossible to prevail upon them to come out to hear. Their intention seems to be to leave us "politely alone." The Welsh people boast of being a religious people, and indeed this statement is very true so far as the form is concerned, judging by the number of chapels they have erected in the land and the number of people that attend them

on the Sabbath day, therefore I do not anticipate that we will be able to gather them into the church by great numbers; but it is possible, by persistent effort on the part of the people and ministry, to gather in a few from the many. The ministry who labor here have to be very patient, as our audiences are very small as a rule. Last Sunday night my congregation numbered seven Saints and two outsiders.

At the latter end of this month and the commencement of the next there will be a "National Eisteddfod" held at Llanelly, when some of the chief Welsh singers from Wales and America will contest. A good time is expected.

Yours in hope of eternal life,
G. T. GRIFFITHS.

TEMPLE, Ohio, July 15.

Editors Herald:—Our meetings were quite well attended here yesterday and seemingly enjoyed. The Saints and friends of the neighborhood are well. A fine shower of rain fell this morning, which is cheering to every one, as it was greatly needed to help growing crops, replenish cisterns, allay dust, and thus render existence more enjoyable. A long dry spell is wonderfully suggestive of how dependent we poor, proud, vain, and shortsighted mortals be after all.

For the last few weeks I have been in York State, endeavoring to test the opportunities for preaching in some localities, blaze out the way for others, and note the time to work the most effectually.

At East Pharsalia I met with a Saints' welcome from Brn. George L. Rathbun and Edmund W. Griswold and families, and Sr. Mary Lewis, the few who are standing for the right in that part of the vineyard, who, by the way, are excellent Saints, though with a strong opposition confronting them. Bro. Henry C. Smith introduced the work here and was followed by Bro. H. H. Robinson last winter in meeting that "lion (?) out of his lair." His opponent, I learned, subsided for awhile. What he will finally determine upon remains to be seen. Anyway, the meetinghouse, a tolerant (?) Congregationalist, is considered a very sacred place just now; so we were ruled out. The congregation is mainly Baptist; that kind that never persecutes anybody (according to Ray), but always do as they wish to be done by. If poor old Roger Williams was alive, under such liberal sentiments he would have to strike out again for a new Providence in order to enjoy freedom of speech. A little imported Methodist preacher occupies the stand, and from appearances one would conclude that they "are rich and stand in need of nothing," except to be protected from Latter Day Saint elders. I preached a few times in Bro. Rathbun's house to the few who came. There is an open door here and the heaven is working.

On June 27, in company with Bro. Rathbun, I went to Smithville, some fourteen miles away, and was made welcome at the house of Mr. Paris Wilcox. Young Mr. Wilcox, a promising young man, took me in his buggy and we soon made a circuit of the neighborhood, and made announcement for

preaching. At evening we met a fair audience in the schoolhouse, who listened attentively to the word spoken. Next evening a much larger audience was present and a cheerful, good feeling prevailed. The pebble was dropped in the water and the waves will keep circling around. We were treated very nicely at Mr. Wilcox's. He is an American of that type that no one would divine what is in him from his appearance; thinks for himself, and is looking for light. His wife is a long-time church member, but is not quite sure she has just the thing needful.

At Preston, five miles from East Pharsalia, in another direction, we occupied the Baptist church two Sabbath evenings with a nice audience in attendance each time, especially so the last evening. The best of attention was paid and the house was cheerfully tendered by influential parties whose names are not remembered. From this it appears that all Baptists are not of the same intolerant school. Some are "more noble" than others. There is some wheat hereabouts.

There is a good base of operations here for a good elder to put in a year's work for the cause to advantage, and not be building on another's foundation either. A little later on is the time to begin. Thanks to the Saints for kind usage and their manifest interest in the work.

Bro. Griswold conveyed me by team to Oxford, where I was entertained over night at Mr. Mauzer's, a good Methodist brother and sister, who made me very welcome and extended an invitation to call on them at any time. From here I went to Vermillion and tarried a few days at Bro. G. A. Whitehead's, including the glorious Fourth of July. Here is another place to build according to Democratic doctrine, out of "free raw material." Bro. Whitehead is fixed in the faith, and his bright better half is revolving it in her mind. A good work can be done here, but a little later on. A call at Savannah found the aged Sr. Seelye, a long-time member of the faith, still rejoicing in the same, devouring each week the *Herald*, *Ensign*, *Hope*, etc., with as much avidity as the vigilant elders in the field.

Cheering reports come in from the active ministry in the main. Though the sky is not always bright, the gospel is being preached and numbers added, such as should be saved. So we are hopeful.

In the faith,
W. H. KELLEY.

LUCAS, Iowa, July 19.

Editors Herald:—When last I wrote you I was leaving Olmitz for Hiteman. Mr. S. P. Smith left his labor and took me to my appointment. Such acts of kindness I greatly appreciate, and thank both the individual and my heavenly Father. The next day I was permitted to lead Mrs. Caroline Town, of Flagler, into the Cedar, and bury her with Christ in baptism. The day was delightful, the surroundings were enchanting, while the good order was all we could desire. I preached in the schoolhouse for a week. The attendance was fair, attention and order good, but I was not satisfied, and thought we should be able to reach more of the people;

so the brethren procured lumber and prepared seats near the center of town, and the congregation was increased more than tenfold, and for outdoor meetings had good order; and a number gave evidence of interest in the cause we represent.

On June 3 I assisted the brethren to set the "chief corner" post for a house of worship; closed meetings the evening of June 7. Both Saints and friends urged return in the near future. I gave a conditional promise, for past experience has taught me that we cannot always do as we desire.

June 8, went to Davis City and took part in the business of the district conference. Bro. D. W. Wight gave the first sermon. It was of interest, and if this young man continues faithful, advances in knowledge of the divine law, having the Holy Spirit as a guide, he will become a useful man in the church. The sermon by Apostle Joseph R. Lambert, on the office work of the Spirit in the church, was the ablest effort I ever heard him make. The Saints' meeting was good, but rather short, considering that it was raining and we could not leave the building. The undersigned preached at night to the few that came out; for it was hot, dark, muddy, and rainy. The only "lost man" was Elder Joseph S. Snively, and a searching party brought him in "right side up with care." I went home to spend a few days, and found plenty to do to keep me out of mischief.

June 11; attended the funeral of Sr. Angeline Loach, preaching the sermon. The next evening attended the Scott-Whittier wedding. We were stormstayed till midnight. June 15 I came here. Bro. David Daniels and others had been preaching some ten miles in the country, and awakened quite an interest. Sunday, after a hard ride of fourteen miles, I preached in the Sipe schoolhouse on baptism. Only about half the people could get into the house. We went directly from meeting to Nyswanger's pond and baptized a Miss E. B. Curtis. This was the first fruit of Bro. Daniel's labor. Preached again in the afternoon to a crowded house, and returning here spoke to a few in the evening; continued during the week. The farmers were too busy and the nights too short to continue week-night meetings in the country.

June 20 came a Holiness band with their tent. Oliver Fluke, a self-constituted evangelist, was in charge of the singing, which is by far the best part of their exercises. Fluke advertised their coming in the following words:—

"Let every saint of God pray for a mighty smashing among dry bones. Lucas is a very wicked town, given up to idolatry, whisky, and beer drinking."—*Christian Witness*, June 20, 1895.

W. E. Stevenson, of Dallas, Iowa, another self-constituted evangelist, who by his own testimony was once a drunkard and gambler, was in charge of the tent. I was credibly informed that he was an exhorter for one year in the Methodist Church, when they called in his license. The chief speaker was B. H. Irwin, of Lincoln, Nebraska. According to his own statement he was deposed from the pastorate of a Baptist church for preaching holiness. If his preaching here

was a fair sample of what he was deposed for preaching, I take off my hat, and say to that Baptist church: "Well done." These men seemed to be void of care or regard as to whom they abused or insulted. Without provocation they made an attack upon the Saints, and kept it up for nine days. The following will indicate my willingness to defend our cause:—

"LUCAS, Iowa, June 23, 1895.

"REV. IRWIN; *Dear Sir*:—I have been informed, that you charged in your sermon last evening that Latter Day Saints were teaching false doctrine and leading the people to hell. If this statement be true, I respectfully request you to retract before the people or meet it in public debate.

"For saving truth,

"ROBT. M. ELVIN."

I sent the foregoing note by the hand of a friend. The only notice Rev. Irwin took of it, was to publicly say, "I have received a challenge from the Devil." He then proceeded to tongue-lash the Saints for all that was mean and disgraceful. At the close of his meeting and after the benediction I went to him quietly and peaceably in a meek and calm spirit, and wanted to talk the difference over. In a loud and insulting voice he said: "I don't want to talk with you; leave the tent." I went and sat down in a seat and after he had spent some of his wrath we had a short conversation. I soon discovered that it was useless, as he did not propose to grant any opportunity to refute his falsehoods. The next day I wrote him as follows:—

"LUCAS, Iowa, June 25, 1895.

"REV. IRWIN; *Dear Sir*:—I have been disappointed at your unfair, ungentlemanly, and unchristlike manner toward those who differ from you. Please be kind enough to answer the following questions: Who did you refer to, when you said the 'leading Mormon lived for many years in open adultery, with many wives'?

"Did you ever read the Book of Mormon?

"Can you point out one immoral or one indecent statement in the Book of Mormon?

"Do you know the difference between the Reorganized Church of Jesus Christ of Latter Day Saints, and the Utah Mormon Church?

"Do you positively deny that baptism is essential to salvation?

"Do you teach that the first thing in obtaining a full salvation is the reception of the Holy Spirit?

"Awaiting an early reply, am yours for gospel truth,

"ROBT. M. ELVIN."

I sent in connection with the foregoing letter a marked copy of the "Epitome of Faith." My reason for submitting the questions was because Mr. Irwin sought to impress the people of Lucas that the Saints in some way sanctioned polygamy. He stated that the Book of Mormon was unfit to read; that it was trash, deceptive, and immoral. He did not hint that there was any difference in those bearing the name of Mormons. He was bitter in his denunciation against the doctrine of baptism; said it was a doctrine of the Devil, and came from hell, and would damn all those that believe or practiced it. "Bap-

tism will save no one." "You baptize a goat, and he will come out a goat; and if you baptize a devil, he will come out a devil." While the envelope had the appearance of being opened, Mr. Irwin took my letter to the post office with the statement: "I do not want a letter from the Devil!" The postmaster wrote on the envelope, "Refused to lift it." I never like for an opponent to lay it over me in that way; I wrote the following:—

LUCAS, Iowa, June 26, 1895.

REV. IRWIN; *Dear Sir*:—Your failure to reply to my letter of the 23d and your refusal to take out of the post office my letter of the 25th, prompts me to write this additional note to you. Had I not been present and heard you boast of being so very "courageous," I should not have been surprised at your manifest cowardice. There was no occasion for your attacking, abusing, and misrepresenting the "Mormons" as you called us in your sermon of last Saturday evening. It was both unmanly and unchristlike for you to refer to my note of the 23d, as "a challenge from the Devil." Your sermon of last Monday evening from Isaiah 28: 17, was nothing but "a gospel of wrath"—a tirade of abuse from opening to finish. Put in contrast your harsh, bitter statements with the angel message, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."—Luke 2: 10. You seemed to have been surcharged with hate and vituperation, spewing forth your spleen against everyone. The measure of the man of God, the follower of Christ is, "who, when he was reviled, reviled not again," 1 Peter 2: 23, with, "Judge not, that ye be not judged, for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."—Matthew 7: 1, 2. The Savior said: "And I, if I be lifted up from the earth, will draw all men unto me."—John 12: 32. This drawing was and is by *love* and the power of the Holy Spirit, and not by "a gospel of wrath." When he was "lifted up," he said: "Father, forgive them; for they know not what they do."—Luke 23: 34. But Rev. (?) Irwin says: "All will be damned and sent to hell, there to burn forever, and never to come out." You seem to exactly fulfill Genesis 16: 12. I wish to testify in conclusion, that I know that the Reorganized Church of Jesus Christ of Latter Day Saints, is the true church, for it is in harmony with the word of God, in organization, ordinances, and spiritual gifts.

"For truth,

"ROBT. M. ELVIN."

The above, together with the former letter, I put in an envelope, had it addressed by the hand of another, and mailed at Norwood, and it went directly into the tender care of the vilemouthed traducer of the innocent.

After the departure of the Holyites, the brethren procured the use of the Presbyterian church, because it is larger and more centrally located than our own. I spoke plainly and with power for four evenings, using freely the Book of Covenants and the Book of Mormon. The people gave me a good hearing, and it was evident that considerable prejudice was laid and friends to the cause made. I also spoke four times in

Knott's Opera Hall. The Saints seemed quite cheered by the efforts. I preached a number of times in R. C. Crooks' grove, and on the 30th baptized Mary E. and Catharine Cackler. I was the orator for the Fourth, and made the oration educational instead of a display of rhetoric. From the expressions of those in charge it was a happy hit.

On the evening of July 6, by the advice of the district president and under the direction of the branch president I ordained Bro. Isaac Phillips to the office of an elder. I preached a funeral sermon some five miles north of Chariton. The surroundings and circumstances gave distress to my soul, and I could not help feeling thankful that the little one was removed from shame and a world of folly and wickedness. I have been hindered in my work some little by ill health, and considerable by the frequent rains. Crops are looking fine. I have yet much that I might include in this, but for fear that it might be thought long, I will wind up with, on duty,

ROBT. M. ELVIN.

MCKILLOP TOWNSHIP,

Huron Co., Ont., July 10.

Editors Herald:—This morning I feel to rejoice in this latter-day message, that my privileges are so many and so great; so much so, that if I could only live up to them I would truly bear the image of Christ. The work in this part is not progressing very rapidly on account, no doubt, of the settlement being chiefly Catholics, and Germans who cannot comprehend the English language very clearly. There are a few Saints here striving for the mastery, and it is to be sincerely hoped they will succeed ere the time appointed for Christ to come and take unto himself the faithful ones. There are other parts of my field where the work is also at a standstill, but thanks be to God not every part, for I am made glad to know the gospel seed has been sown to advantage in some places.

Last fall I made an opening in the town of Mitchell, preaching three sermons, and this spring I returned and preached a number of times, the result of which has been the initiating of four into the sheepfold of Christ, while others are apparently satisfied with our position, and will, I think, soon conclude to follow Christ in the way appointed and dictated by God himself.

The establishing of the work in this place has been the outcome of a joke. Some time ago, an aged brother living in London, named Brown, while visiting a short distance had occasion to go into town. When passing a hotel he was noticed by two men conversing together in the sitting room. One remarked, "There goes old 'Mormon Brown,'" which created strange feelings in the mind of the other and who soon decided to see this "old Mormon." In a short time he overtook Bro. Brown and introduced himself as being one of those peculiar articles—a Mormon.

Bro. Brown made known his find to his son-in-law, Bro. Gray, a priest, and when it was my privilege to labor in Bro. Gray's vicinity we set out in search of this man whose name we had learned to be George Blazey. With-

out great difficulty we found his place, and after making known that we were Latter Day Saints, he gave us a hearty welcome to his house for all time. Upon inquiry we found him a member of the Utah Church, though he did not know of the church splitting up into so many factions at the time of Joseph's death. He was baptized, together with his worthy wife, in England at Norwich, May 18, 1855, by elders lately from Utah, I understand. In a year or a little better he and his family left the old sod for Canada, being urged to do so by a brother of his then living in Toronto. He says he came across in a Utah immigrant boat conveying some seven hundred or more souls to the supposed site for the holy city, and that had he not promised to go to Canada he certainly would have gone to Utah. However, he now rejoices with his wife and two children in the Reorganization, glad in their souls that they have found again the people of their choice. They heard nothing of polygamy at the time of their leaving England, and when I pointed out to them the abominations caused by such a doctrine and other doctrines of like stamp, they were satisfied all had worked for good. The remaining two of the family are near entering the church. This with other interested ones encourages and bids favorable to a further reception of the word.

Some are on the verge of coming into the church in this part. They are investigators of long standing. May all such people be given courage and a determination to serve God irrespective of what it may cost.

Praying for the church's success,

FREDERICK GREGORY.

CHEROKEE, Iowa, July 15.

Editors Herald:—On the 25th ult. I made it my business to go to Mud Lake schoolhouse to hear "Dempsey A. Hunter, Pastor Church of Christ," Laurens, Iowa, deliver a lecture against the "Mormons," in which he was to show from the Bible that the Latter Day Saints were mistaken in their religious views. Before he commenced his lecture proper he made the following statement:—

"... I am well acquainted with the people called Latter Day Saints, and they are a good-meaning people; they are as good as anybody else. When you preach against their views they take it good-naturedly. I knew this people before I was a member of the church. They do not get mad if you talk about their views, but rather court it. But I expect to read some things not in the Scriptures. The Reorganized Church has no connection with the Utah people. Do not think for a moment that they indorse the teachings of Brigham Young; but they are deceived, as I shall show that many things taught by Brigham Young were introduced by Joe Smith."

He read from 1 Corinthians 13 and 14 and made an argument that when that which is perfect is come and the church was able to stand on her feet there was no more need of apostles, prophets, or miracles; though the most of his lecture was read from Lamb's "Golden Bible" and Ford's "History of Illinois." At the close of his speech he said: "Now, do you want me to talk to you again

on this subject? I know a heap about this people; I just know lots about them." Nobody called for more. In the fore part of his lecture he said: "These people are always challenging people for a discussion. I was challenged by Elder Hunt, but as usual they are trying to back out. They are always the first ones to back out."

After the benediction I called the people to order and announced that I would reply on the following night and invited the elder to be present. He seemed taken by surprise, though he let on that he thought all the time that I was Elder Butterworth. I spent two evenings in replying and the elder and some of his church folks were present. I explained how it happened that Elder Hunt challenged him, it was the Christian minister, Dempsey A. Hunter, who tried to back out. I asked him to correct me if my statement was not correct, but he said nothing. Elder Hunter announced that he would continue his subject July 9. I requested either Bro. J. F. McDowell or C. J. Hunt to attend and reply if necessary. I inclose Bro. McDowell's letter to me explaining the results which I think he would not object to you quoting from if you think best.

I came to the Pilot Rock branch on the 2d instant, conducted services in the schoolhouse for some days, and then made an effort to secure the Wesleyan Methodist church and hold services to counteract the untrue statements of one Elder Waldron, of the Christian Church who had held forth in said church abusing the people who were kind enough to let him use their house, not forgetting to give the Saints a snub occasionally.

Last Monday, in company with the president of this branch, Bro. N. V. Sheldon, I went to see the trustees and gained their consent to use the church except Wednesday evening. On Wednesday evening we attended their prayer meeting, and to our surprise I was requested to take charge, as their class leader was not present. Well, I did the best I could and we had a fairly good prayer and testimony meeting, though out of perhaps twenty who testified not one said, "I am sanctified." I was not a Methodist, and they knew it, but I had charge of the meeting, so I took the liberty to ask them if they would be kind enough to give way and let me occupy their church on Sunday, and I put it to vote and obtained their consent. However, I told them as their class leader was not present, I would take no advantage of him but would call and see him, and if he objected I would not occupy on Sunday. Bro. Sheldon and I called on their class leader and readily secured his consent. I have occupied their church now almost a week and it has cost us nothing, only for contingent expenses, and we are very thankful for the kindness shown. While occupying I have preached plain, gospel truths, though I tried to do it in kindness and love. I think no one was offended, as one of their trustees told some of the Saints that I could use their church whenever I wanted to, providing it was not in use by them.

Since coming here I have baptized four. The conversion of these members is due

largely to teachings of the Saints of the Pilot Rock branch as manifest in their faithfulness in everyday life and the zeal manifest and truths taught in their prayer and testimony services and Sunday school work and the excellent flow of the good Spirit which they enjoy.

Bro. Joseph Carlson baptized two and Bro. McDowell one near Mud Lake since I wrote you last, and I learn that two were baptized at the two-days' meeting conducted at Galland's Grove by Elders W. W. Whiting and J. M. Baker. One of these was a widowed sister, a daughter of Washington Roundy.

In bonds,

C. E. BUTTERWORTH.

GRAWN, Mich., July 15.

Editors Herald:—I am now holding forth here in the Methodist church. I tried to get the schoolhouse, but they did not want to give me that, so, I tried for the church. Some of the committee were willing and some were not, so I could not get it, and then I gave up getting a place to speak in; so I concluded to speak in the open air and arranged seats in front of Mrs. Johnson's home, now occupied by Elmer Bowman's people, gave out meeting, and I had quite a good congregation in sight, and I guess as many in the road and yard. I gave out meeting for the next night, and in the morning before breakfast down came a man and told me if I would preach in the church he would open it for me if he had to kick open the door. I told him I would, so he opened the door, gave me the key, and I am preaching the word as best I can, to good congregations. What the result will be is yet to be learned.

I am working hard to advance the cause, but it seems to move very slowly just now. I have preached in different places and it seems hard to get the people waked up. I am glad to hear of the progress of the Master's work if I am not doing much. But as you see God is on our side, and the word is being published throughout the world. In bonds,

F. C. SMITH.

HEBRON, Neb., July 16.

Editors Herald:—Three or four years ago the writer, in company with Bro. James Caffall, assisted in organizing a branch of thirteen members, at the home of Bro. Ezra T. Bryant, about five miles northeast of Hebron. Bro. Ezra was chosen president, and almost unassisted, so far as official help is concerned, he has carried on the work. He has been nobly assisted by Sr. Bryant and others of the members, but his work at times has been of a discouraging nature. The writer has preached occasionally in the branch and surrounding country, and quite a harvest has been gleaned in the few years of its existence.

I came here eight days ago and commenced a series of meetings assisted by Bro. Bryant, and our efforts have been well sustained by all the members. On Sunday Bro. Bryant baptized two young people, and the interest in the preaching is increasing. We have all been blessed. I feel greatly encouraged to find the Saints doing so well, under what would naturally be considered adverse cir-

cumstances. The Saints here are all poor in worldly goods, but they feel that "God is good, and his mercies endure forever."

The drought has stricken this section of the State two years in succession, and seems in a fair way to repeat itself this year also. The pastures are barren of feed. The oat crop is a total failure. They plowed their wheat fields in the spring, and their corn is now tasseling and is almost, if not quite, barren of shoots. Some of it is firing and all of it looks very sickly, and their hopes are being blasted day by day, and still the drought remains unbroken. A few more days of dry weather will tell the story, and then the question will be, What next? A man said to me yesterday, "Three years now I have farmed my own land without a harvest. I have a large family depending on my efforts. I have managed to get along so far and have not found fault or asked help, but I have got to the end. I must have some corn, receive help, or leave the country. To get corn the rain must come in copious showers in a few days. I will not stop here and ask for help, so of necessity if the rains do not come I must leave here."

The Saints are poor but are standing the perilous times well. I expect to remain here as long as the interest justifies.

Your brother in Christ,
C. H. PORTER.

NORMAN, Okla., July 20.

Editors Herald:—Please say to the many friends who have so promptly and liberally responded in sending *Heralds* and *Ensigns* to my address that I am very grateful and thankful to them for their kindness and the interest manifested, and as so many have responded I would suggest that they wait in sending any others until further notice.

Yours thankfully,
R. M. MALONEY.

Original Articles.

SERMON BY ELDER ALEXANDER HALE SMITH,

At Lamoni, Iowa, May 13, 1894.

FOR we are laborers together with God: ye are God's husbandry, ye are God's building.—1 Cor. 3: 9.

There comes to my mind in connection with this verse an exhortation to the Saints found in the Doctrine and Covenants:—

Talk not judgment, neither boast of faith, nor of mighty works.—D. C. 102: 7.

I have allowed my mind to contemplate the nature of the work in which we are engaged and the promises held out therein, and in looking around me for evidences of the progress that ought to have been made, it is discouraging. Sometimes I have been discouraged at the thought that people who have believed in the Lord Jesus Christ, to the extent of testifying that

they have received of the Holy Spirit, that God hath given them a knowledge of the work; to see that these who so love the work have made such little progress toward the culmination of their hopes and the accomplishment of that which is presented in the gospel of Jesus Christ. There are times when this injunction, "Talk not judgment, neither boast of faith, nor of mighty works," seems to me out of place, as applicable to the present generation.

I will give some of my reasons why, at times, this precept seems to me out of place. I believe it is conceded by every Latter Day Saint, who has studied well the lesson of life which is taught in the gospel, that the object to be attained in the presentation of the gospel, is the preparation of a people to dwell with Christ when he shall come to live on the earth; and that this lesson is of a character, that if truly learned and honestly put into execution, it will prepare the people so that when Christ does come he will find them occupying and ready looking for his coming.

As I look into the record which has been made of the history of the world, I discover these lines of thought running through it. The revelation is made, that the hopes, aspirations, and anticipations of ultimately dwelling in the presence of God and Christ, have been cherished in the hearts of those who lived away back in ancient days, as well as by those of the present time.

We call this latter-day work the dispensation of the gathering in of all things God has promised; we believe it to be the very beginning of the end, when all that God has promised and declared through the prophets, will be fulfilled; and the people who shall be so fortunate as to dwell on the earth at the time of this gathering together of all things and shall have builded wisely upon the foundation that has been laid, will be the people that shall receive the reward for obeying the gospel of Christ. If we expect because we have heard the preaching of the word, because we have believed upon the word, obeyed it so far as baptism and compliance with the rite of the laying on of hands for the reception of the Holy Spirit is concerned; that this is all that is required of us, we are deceiving our-

selves, and need not expect to receive the reward promised, and have builded unwisely in the structure we have made an effort to erect.

One of the most beautiful thoughts taught in the gospel, in every age in which it has been preached, has been the idea that Jesus will make his appearance to men, that God will come to dwell with men on the earth, and that men are privileged to so live that if they sleep in Christ their sleep shall be sweet and their rest secure, and their awakening shall be in the presence of God and his Christ to dwell with them. And yet the thought has been advanced, and the declaration made all along, that the work to be accomplished to entitle the people to all the joys presented in the gospel of Christ, is that each individual must work to the end to be worthy of the joys promised.

In the chapter preceding the one from which we have read our text, there is a statement in regard to what God has in store for those who love and serve him. It is recorded that it has not entered into the heart of man, the things that God hath laid up in store for those who love and serve him. Notwithstanding all the bright things that have been revealed; all the gems of thought which have been presented; all that has been held up to encourage us to seek them, we have made little progress. And yet the glory, the brightness, the grandeur which the mind of man has not been able to receive and comprehend, are being held in reserve as gifts of God and will be given to all who labor faithfully to attain them. And the laboring to attain them must be done with a fixed belief in the mind of the individual that God is true and will reward those who serve him. There must, also be fixed in the mind of the individual the principle of faith, which prompts him to move forward in the proper direction to obtain these blessings.

Now I have sometimes thought that these hopes and aspirations have been stimulated; and the representation of the joys to be given to man,—which has been held just beyond his reach, somewhere up yonder, where he can be told of its existence, has been made in order that he might understand that it may be, that it is possi-

ble, that it is there; but he has not been able to see it, has not been able to attain to it; it has been of a character to make the choice of the life of the individual an ideal life and not a real one.

It is true that the Savior has only promised the full receipt of all these blessings in the life to come; but in *this* life it is guaranteed, that we may receive the earnest of the life which is to come, but that is based upon the assumption that we labor to be worthy of it, that we build wisely. In building wisely we should comprehend that which we are building and the purpose for which the building is to be used when perfected; and we should remember the thought in the text, "Ye are God's building," because it brings to us such a chain of thought connected with it, that it helps us to understand the glory presented to our view of those who are permitted to surround the throne of God, in the presence of God and his Christ. The thought of buildings we can understand, because we are accustomed to see them erected, because we are accustomed to use them. There is another statement in the record, which says:—

Ye also, as lively stones, are built up a spiritual house.—1 Pet. 2:5.

If we are that, the stones should be of that character that they should be fit to be put in any place which the Master Builder thinks they should occupy. If we were going to erect a stone building, we would be very careful to select the very best of material; but unfortunately for the spiritual body in process of erection, many of the contractors don't do that. Care should be used to have sound and clean material that is calculated to make the building very solid and clean; but the builders sometimes use stones which are marred by reason of some blemish. Many of the stones have spots of iron in them producing rust, which being exposed to the elements dissolves and runs down the outside disfiguring not only the stone itself, but others that may be connected with it also; and thus the whole building suffers loss.

Are we building in the great structure known as the kingdom of God? The apostle, when he said, "Ye are God's building," was talking to the church, to the ministry; he was talk-

ing to those who were constructing a building for the Master; he was talking to the end that there should be no spot in it.

In one place the kingdom of God is represented as being without "spot, or wrinkle, or any such thing" when it shall be presented to the Master. (Eph. 5:27.) In the lesson of to-day the apostle makes the statement, "Ye are the temple of God," and whether you apply it to the church or to the individual, it matters not to me, the effect is the same. If you permit the temple to become defiled or in any way blemished, if there is a blemish in the building, the Master Builder will reject that which is builded. That which is taught in the third chapter of 1 Corinthians, is in fact taught all along the line of the revealments of God; that men should be correct in their lives and become perfect men, fitted to dwell in the presence of a perfect God and his Christ, and among perfect beings in a perfect dwelling-place.

Perfection is represented as the grand result of the culmination of the gospel of Christ. There should not be a spot or blemish in the completed work of God known as the church. Can we not profit by the failures of others? Can we not profit by the errors of others? Is it not better to profit by the errors that others have made? Is it not better to profit by the failures that others have made, than to fail ourselves on account of errors we have made? We ought to think of these things, if they are of a character to mar the work in which we are engaged. Do you recollect the Master teaching his disciples how to pray? He taught them to pray:—

Thy kingdom come. Thy will be done in earth, as it is in heaven.—Matt. 6:11.

You remember reading this. You have appreciated the application in the thought of the establishment of the kingdom of God. Have you divided it from the present life, placing the coming of the kingdom of God in the life to come? and have you had it in view, that when that kingdom should be established, you are to become an integral part of it, as a member thereof, doing the will of God as it is done in heaven? If you couple your thought with this prayer, you must have reasoned, and asked yourself the question, Am I sufficiently

ready and prepared to be recognized as a member of that kingdom? If the Master should come to-morrow, will he find *me* ready and fit to be counted worthy to dwell with him? You remember I called your attention to the injunction:—

Talk not judgment, neither boast of faith, nor of mighty works.—D. C. 102:7.

When I read the history of Christ's teaching among the children of men, when he taught them the things of life, I find that men were much the same then, as now. The Master had frequently to reprove his disciples and say,

O ye of little faith!

They were like men are now in this great latter-day work; who have need of a similar reproof, after having seen and heard those things which ought to have established in their minds, faith in God, in Jesus Christ, and in his work; and should have enabled them to live above rebuke and reproach as being those who bear the vessels of the Lord secure in mighty faith. These should be clean, clean in every respect, that they should represent the kingdom of God in fact, as being members of the Church of God, officers in his kingdom.

To-day we hear the statement, Boast not of mighty faith. Where is your faith? How strong is your faith? Have you more faith than they had then? I frequently hear it said, "If I had lived in the days of the apostles, how good I would have been." That is the thought expressed. Are these, in their lives, worthy of the faith coming to them? Coming to them by the record that has been made by the apostles, and by that which the prophets have spoken, and also by reason of a belief in the statement of God through his servant.

It is true that the faith of the apostles was peculiar to themselves because of the fact that they *saw* one who was living clean and pure; pure in thought, pure in word, and pure in action; pure in all that he did, representing the character of God and his divinity in his life. Their faith was peculiar by reason of seeing this, as well as having been personally taught by him. And we, by reason of circumstances, being removed hundreds of years from that period of time, why should we boast of mighty faith?

I am constrained to admit, as com-

pared with the faith that has been made manifest in the world for hundreds of years, the people known as Latter Day Saints, to whom I am talking and among whom I am laboring, have faith, mighty faith; but none to boast of, else why so many sick among you, why so many afflicted?

But how strong is your faith? If you let your mind rest upon it you have no need to seek outside of your own households, look to them for example, your own life's history, and let your mind run it over and see how mighty has been your faith, in comparison to that spoken of by the great Teacher, to make a man fit to be in the presence of God.

I frequently hear it said by members in relating their past experiences, "I have made crooked paths and am sorry for it." But do they need to make crooked paths? We must walk by faith and not by sight; but need we for this cause make crooked paths? In this we differ from those who were with Jesus; they saw him and witnessed his power.

We find that those who were the nearest to him, and those who esteemed him the highest, stood in positions by which their faith in him, the great Master, was sorely tried and shaken. I have tried to think of those men on the mountainside, when he stood talking with them upon the things of the kingdom, instructing them; and when in the act of blessing them was taken away from them. I have, in thought, tried to stand by his side—the side of that Being in whom I have placed all my hopes of this life, and the life which is to come—and have tried to imagine him leaving me alone on the mountain side with all my faith centered in him for the life which is before me, and see him, my beloved Master, he whom I had leaned upon, to whom I had entrusted all that I had hoped for in the life to come, taken away from me and I left alone. I have tried to stand in the place of those men and see him go in the cloud yonder; I have tried to think how my faith would stand such a test. And when I have tried to think thus, I have been bewildered and awestruck. I have looked around and have seen those who wore the garb of men, laboring in the work of the Master; I have loved them, but

when I have placed my hope in them, their actions often prove I have not placed it wisely, I should not build my hope and faith in them, but trust in God and labor with them to educate the people that they might be accounted worthy to stand in the presence of God.

I seem to hear that loving Master chiding his disciples; chiding them not for boasting of mighty faith, but chiding them because they had not faith; and telling them that if they had faith as a grain of mustard seed—O how small that is as compared to the things around us—faith as a grain of mustard seed! It seems to me that some of us might boast of having faith sufficient to represent as much as a grain of mustard seed. If we had faith as a grain of mustard seed, we might say to this tree, Be thou removed and planted in the sea, and it should obey us.

What kind of faith have we? We have no occasion to boast of mighty faith; we have no grounds on which to build any boasting of this character. We may rejoice, we ought to rejoice in the thought that God is blessing us; that God pours out of his Spirit, that we have his Spirit from time to time, confirming us in the faith that we have espoused, in this faith, enabling us to open the doors and see in the future that which is in store for those who love him.

But we should sorrow when we think how many are suffering, sick, and afflicted. I seem to see again the Master talking with these loved ones around him in regard to the sufferings of those with whom he came in contact, and saying to them:—

This kind goeth not out but by prayer and fasting.

They could not accomplish all that they desired. We talk of faith being the fundamental principle of this great work. It is by faith we look forward to the time when Jesus, the Son of God, shall come, and we look into the infinite space, and are assured that he is going to return and gather together those who are believing in him. It is by the eye of faith that we labor for this. If we have faith we are sure it will be attained.

There is a kind of faith that ought to be with us to prompt us to always do that which is right. We do not

always have that faith, that is, that strength that should be with us; the principle of faith that will enable us to do right under all circumstances. We should have that faith that will lead us to believe in God, and that which requires us to be pure; that kind of faith which will enable us to make our lives pure and bright that others seeing it may know that we are living with God, because we are keeping ourselves unspotted, we are accomplishing successfully that which God intended us to do, in order that he may fit us in that great and grand building that he is building somewhere.

Let us be careful that we do not build of any material that is not right in the sight of God. This earth is to be sometime cleansed from all its impurities, with the curse removed from it; the curse of thorns, and thistles, and noxious weeds, and bitter fruits, and be clothed upon with the fruits and the grain that were intended of God for the support of the human family; and all that is good, noble, and true, will be represented upon it. The city of God that cometh down from heaven, that shall be the dwelling place of God, shall be on the earth; and in the revealments of God we are made to see the gates of the city, and by faith we behold that the walls of the city are of beautiful stones, the most beautiful the earth affords.

The thought comes to me right here, that a perfect God is building a house to dwell in. If a perfect God is building a city, he will build a perfect city. A perfect God will seek for the best materials of the earth, the best that is found in the world, of which to build such a city. And what would he build it for? For himself and his family.

Men build houses for themselves and for their families, and they build, as their means will let them build, the finest and the best. God is like unto this, in some sense, and if we recognize him as being better and superior in every way, we must represent him as building like as is stated in his revelations to St. John, the revelations of Jesus Christ given for our benefit, as a representation of the material to be used in that great building which is much more beautiful and grand than any of the concep-

tions of men. And much more beautiful would be the representation of that kingdom or nation of men and women who should be lively stones, pure, noble, and grand, cleansed from all the wickedness that is found in men; those individuals who are ready, and willing, who are anxious to do the will of the Master as it is done in heaven.

This world is a good world to live in, if we make it good, but if we make it otherwise, it is a miserable place. I sometimes think that men make nine tenths of their own trouble in this world, while they might make their portion of happiness complete and surround themselves with it, if they would but keep the commandments of God. These pictures are not overdrawn, the word portrays exceeding beauty in the culmination of this grand work. But are we growing toward it, Saints? don't answer hastily. Are we growing into it? What advances are we making?

I find that men's characters are twisted, and blurred, and marred by their acts in this life, their surroundings, their everyday walk, and conversation. We don't expect to enter in and walk the streets of the perfect city, among the pure and the blessed and the perfect, unless we make a strong effort to cleanse ourselves, and make ourselves fit to enter in. And when I think of this, and that the intent of the gospel is a cleansing process; I think also of how willingly we ought to enter in to tread the way; and having entered in, we should continue in it. There are some things that are humiliating, or rather, that seem to be humiliating, but really are such that they elevate and bring us nearer to the character of Jesus who is the author of the work.

Now don't be lifted up, in the thought that you have mighty faith; that you are especially blessed with peculiar faith, unless you can see, in your own lives such evidence in work, as will entitle you to the rights and privileges of the gospel, by reason of faithful work done. Boast not of mighty faith, neither talk judgment. Judgment scores to the line and the plummet, and I am afraid if the line and the plummet were laid to our lives, there are not many of us but what would be found wanting. The

object of my talk is that you may hold this up before you; that you may exercise faith; that it will be accomplished; that it will be brought about; that the culmination will be perfect; that the tabernacle of God will dwell among men.

Men and women will be perfect in this city that God is building, and our object now should be to fit ourselves to enter in and enjoy the blessings promised at the culmination of this great work. If we cannot live in peace with each other in small communities, how can we expect to enter into that life to dwell in the presence of God and the Lord Jesus Christ.

We look for his coming, we anticipate his coming, and pray for the time of his coming; but are we ready for his coming? I once thought I was ready; I once thought I would love to see the walls of the beautiful city; I once thought I would love to see the angels of God coming shouting the praises of God and the Lamb, of the coming Son of God. I once thought I would love to see these things, and I was permitted to see the beautiful gates of the city, and I saw an arch over one of them, and in that arch was seen in rainbow colors,—“None but the pure in heart enter here,” and I asked myself if I was pure in heart, and examined myself closely, and I found something that clung to earth and that I was not yet prepared, and there yet remained a work for me to do. There still remains a work, and I hope I will make some advancement. I hope that you that are here this morning have a work or will have worked so that you are coming nearer; that you are cleansing yourselves from the things that are unseemly in the presence of God and his Christ or in the presence of his Saints.

May your faith in God and his work be of such quality that it shall operate upon your souls to such an extent that you will never do a thing that you will be ashamed to have him see you do, that you will be ashamed to confess before him. If you do this the Spirit of God will dwell with you; do this and you will make the building pure and cleanse it thoroughly. There will be no rusty spots on the figure of the building you have in charge, and the Spirit of God will dwell with you; you will have communion with God, and

you will rejoice in him; and the happiness of this world will be as nothing compared with the joy the Spirit of God brings.

May the few words that I have spoken this morning lead you to open the book of life and read it carefully, and so observe its teaching from day to day that it may be said of you, This people belongs to God; this people have the things of God with them; this people love to do that which is good, and hate wickedness and error to the extent that the evildoer is not at rest in their midst; the evildoer finds no place with them; he cannot dwell in the presence of God on account of his evil deeds. Do this, and it will be said that here, in Lamoni, there is a people content to live with God, rather than to enjoy the world; showing that the work has been established, the kingdom of God set up, and men of earnest purpose in the things of God going out from this nucleus into all the world, to preach the kingdom of Christ and his righteousness.

(Reported for the *Herald* by E. Stafford.)

Sunday School Associations.

SOUTH SEA ISLANDS.

Minutes of meeting held to organize an association of the various schools of the South Sea Islands. Session convened at eight a. m. Called to order by Sr. Devore. Sung hymn 24, Winnowed Songs. Prayer by Tapu, assistant superintendent of 1894. Officers pro tem. elected as follows: Chairman, Tapu; Tahitian secretary, Teuira; English secretary, Alice M. Case. Report of general superintendent of 1894, Ella R. Devore, was read in English and interpreted in Tahitian. Report of assistant superintendent, Tapu, also read. The following schools reported: 1. Avatoru, Rairoa, number of members enrolled 79; number of teachers 6. 2. Tibuta, Rairoa, enrolled 27; teachers 2. 3. Manihi, enrolled 117; teachers 9. 4. Takaboto, enrolled 28; teachers 4. 5. Makatea, enrolled 100; teachers 7. 6. Panau, Kaukura, enrolled 67; teachers 8. 7. Niau, enrolled 76; teachers 7. 8. Tikehau, enrolled 42; teachers 5. Total number enrolled 536. Many schools did not report, as secretaries or members were not present.

The Constitution and By-laws of the General Sunday School Association were read as translated into the Tahitian. Moved that the schools be organized into an association. Carried. On motion Sr. Ella Devore was elected superintendent of the association with power to choose her assistants. Tapu was chosen Tahitian assistant, and Alice M. Case, English assistant, which choice was confirmed by the assembly. On motion

Teuira was chosen secretary of the association, and Hubert Case, English secretary.

On motion a set of questions prepared by Sr. Devore and the various teachers of the Sabbath schools, were received to use as lessons for the coming year. It was also agreed that one hour should be the extent of time for the entire Sunday school session each Sabbath in the various schools. Also that each lesson be twenty-five questions, from the question book. Adjourned to meet April 2, 1896. Sang hymn 102, Winnowed Songs.

Miscellaneous Department.

WHITE-SEWELL DEBATE.

Editors Herald.—The White-Sewell debate ended Saturday, the 20th, near 6:30 p.m. I judge the average attendance was from three to five hundred. However, the last two days may have far exceeded that number.

My opponent was very gentlemanly in some respects. He never called us Mormons but once, and, when some one called his attention to it, made public acknowledgment the next day. At no time did he charge us with polygamy or any of the kindred heresies that have followed that doctrine. Never once did we hear that slough of tirade, "thieves," "robbers," etc., that is so frequently indulged in by our opponents. But, once or twice he dropped below common manhood level and said our books taught murder. However, he did not dare to attempt to cite the passage.

On the first proposition—our church—he dwelt extensively upon supposed errors in the geography of the Book of Mormon. He read into the Book of Mormon many conflicting statements regarding plates and divisions of lands. Finally the whole controversy over that book settled down to the twenty-four gold plates that Limhi found. Elder Sewell thought he had found one of the "biggest inspired 'fullness of the gospel'" feats of travel ever placed upon record. He had the land that was covered with "bones of men" and "ruins of buildings" (B. M. page 158) where King Limhi's men found the twenty-four gold plates of Ether, located away up in North America where Mormon hid up the records unto the Lord in the hill Ramah. (B. M., p. 531.) "This," said Elder Sewell, "was from three to five thousand miles from where Limhi's men started from [Zarahemla], who wandered around many days in the wilderness and then returned with the twenty-four plates." Thus he had King Limhi's forty-three men wandering around and around in the wilderness away down by the narrow neck of land between North and South America, and yet in these few days of wandering they had been three or five thousand miles away up to the hill Cumorah or Ramah and found these twenty-four plates in the land of Desolation which was a land of men's bones, etc., where the big battle was fought and Ether came forth and hid his plates in the same hill where Mormon had hid his. I asked Elder Sewell to please read the statement from the book itself, where Limhi's men got the twenty-four plates in the hill Cumorah. This he never did. But he con-

tinued to assert that the statement was true.

I incidentally referred to his assertion during the second proposition, and Mr. Sewell occupied one whole half hour upon that subject again. It ended by him challenging me to furnish one of our church papers and he would "show it up." I agreed readily to this and offered to give him two columns in one of our papers and I would occupy the same space in answer to it, both articles to appear side by side in the same issue. This he agreed to, but wanted time, as he was very busy. I granted this. His article when prepared is to be sent to me and then it and my answer sent to the press together.

The fight became so hot upon the Book of Mormon that it cut no small figure in the debate. I maintained its truthfulness with such logic and force that my opponent publicly accused me of attempting to advertise the book simply for the profit I would make from its sale at the debate. I gave him to understand that ten per cent was the best figure offered, even to traveling agents, for our church books; but that this people might know that I was not working for the filthy lucre coming from the sale of the book I would furnish from one to one hundred Books of Mormon to the crowd at 75 cents each; that the same book would cost any man one dollar at the publishing house. I took a few orders and almost a score more wanted the book, but through the bustle and excitement I failed to get names and money for them. I believe a whole armful could have been sold had they been on the ground.

Mr. Sewell took the position that my church started in fraud because Joseph Smith said he saw two personages and one said, "This is my beloved Son, hear ye him." "Thus," he said, "the very corner stone and basic principle of the starting of your church was based upon a fraudulent statement that gave the lie to God's holy word." He rested his argument upon 1 John 4: 12 and 1 Tim. 6: 16 as found in King James' translation of the Bible. I showed how Joseph was humbly seeking for light when this vision was presented to him and that it perfectly harmonized with God's dealings with his people in former ages as recorded in the Bible; that we dare not ignore God's statement of facts against Elder Sewell's interpretation of his pet theory that God never was nor can be seen; that we have had somewhere near one hundred and eighty-eight different translations of the Bible and all did not agree with King James' that "no man hath seen God at any time," nor again "can see." I was ready to admit that no man had or could see God unless he was a humble believer in him.

All of this I showed is verified by King James' translation itself. In Matthew 5: 8 Jesus says in his memorable sermon upon the Mount: "Blessed are the pure in heart, for they shall see God." Here I arrayed the statement of the Son of God against Mr. Sewell's pet theory and interpretation. I also quoted Genesis 32: 30: "And Jacob called the name of the place Peniel; for I have seen God face to face, and my life is preserved." And in Judges 13: 22: "And Manoah said unto his wife, We shall surely die, because we have seen God." We have also the great prophets

Isaiah, in Isaiah 6: 1-5, saying: "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim. . . . And one cried unto another, and said, Holy . . . is the Lord of hosts: the whole earth is full of his glory. . . . Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Now my question reads that we are in harmony with the New Testament church as it is described in the Holy Scriptures. Joseph said he saw two personages, and one was the Lord of hosts. Isaiah declares the same. Now if Joseph's work is based upon a fraudulent statement, Isaiah, Moses, Aaron, Jacob, and others stand shoulder to shoulder with him.

I also arrayed the following against Elder Sewell's statement of fraud: "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; . . . And they saw the God of Israel . . . And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone," etc.—Ex. 24: 9-12.

Every inch of ground was hotly contested. I hardly ever felt better in my life, and went at my work as trustful and confident of God's aid as at any time during my many debates.

The debate was held in a large arbor purposely arranged for the occasion, in the edge of Durango, in Falls county, Texas. One night while sleeping in a draught I caught a little cold and the next morning was quite hoarse during my first speech. I took my seat after my half-hour speech and my mind quickly flashed back to Blendsville, Missouri, where Brn. Chatburn and Davis' voices gave way under a severe test of outdoor speaking. I silently lifted my heart to God—not knowing at the time that any of the Saints were doing the same, which I learned afterwards they were. I arose for my second speech and my voice was clear, and remained so to the last.

On Saturday, the last day of the debate, by urgent request of many I spoke at night to a large crowd. On Sunday I spoke at eleven and three o'clock and drove twelve or fifteen miles in cart with Bro. Currie so I could be ready to take the train at Troy next morning to reach appointment I had at night in Geneva.

I could write enough upon the second proposition of pith and points to fill one *Herald*, but I am reminded that debates are getting numerous in the church and I do not care to burden the *Herald* columns with my own work for fear of being thought egotistical. The Saints who attended the debate were simply carried away with our success. A little move among the outsiders may not be amiss. Our victory was so apparent that the outsiders arranged a blue ribbon badge and were hardly prevented by some of our leading brethren from rushing upon the platform and pinning it upon me the moment the debate closed. They had also made some arrangements to fire anvils in honor of our victory. This was prevented because I was announced to preach at night. Elder Sewell said in his

closing speech: "The Baptists' and Methodists' sympathy has been sought by White and he has got them deceived. I want to tell you when I am down you are not a drop in the pail for him." My opponent's church had ministers and professors of schools from Tennessee and Kentucky and they swarmed around like bees. There was an attempt to break me down in my closing speech.

Elder Sewell and his moderator and another one of their ministers were either on their feet all at once or clammering at me. I learned afterwards that it was a made up job on purpose to break the force of my closing remarks; but it was amusing to the crowd to see how easily they were dispatched. Alexander's church was on trial for all it was worth; and my thorough knowledge of their origin and doctrine, and understanding their tricks and dodges, bluffs and bluster to down everybody else with the old cry that "Where the Bible speaks we speak, and where it is silent we are silent"—was more than they were willing to stand, when seeing that their true position was being shown up in its true light. Surely none of them can stand to be tested with the "Bible alone."

I do not believe that in all of my debates I ever got the Saints' doctrine so thoroughly before the people as I did at this debate. Our people should profit by it and the work should not be neglected there by those in charge.

Bro. (Elder) E. Bates lives there, and his name is phenomenal for "good deeds." He is a man that tries to let his light shine.

Methodists, Baptists, and outsiders, almost by the score, asked me to remain and preach for them. Quite a number of the Disciples were much interested too. The Missionary Baptists held Sunday school at three, and after opening the house they dismissed on purpose to go and hear me at that hour. I took dinner with one of their leading and wealthy members and he ordered one of the large Books of Mormon. They have become so interested in the debate and our doctrine that he urged me to correspond with him. I distributed at my eleven o'clock services about one hundred *Heralds* and *Ensigns*.

I had the pleasure of making the acquaintance of many of the Texas brethren and sisters. Bro. E. W. Nunley was my moderator and he did a good work; did not agree upon a chairman, hence we went through the debate without one. I feel thankful to God that I did not experience a dark hour through the debate. I remain preaching at Geneva till the 25th, when I go north to look after necessary work. In bonds,

I. N. WHITE.

GENEVA, Texas, July 22, 1895.

SPECIAL NOTICE.

The following resolution was passed at the April Conference of 1894: "Whereas we feel the great need of a map locating the cities and travels in Book of Mormon times to aid in studying said book, therefore be it resolved that we, the members of the Third Quorum of Elders, ask General Conference now in session to appoint a committee to make and have such a map printed at as early a day as practicable." The above resolution was re-

ferred to the committee on archaeology. The committee have been at work on the subject, and expect to have something ready ere long. We request assistance from all who may be interested. There are many now who are using charts and maps in various places. Will they be kind enough to send us copies or suggestions to aid the committee in their work. The necessity for uniformity in regard to this map is seen in the fact that different ones locate the same rivers and cities differently. If the committee can have all of these different points presented to them, with the reasons assigned in cases why they locate certain rivers and cities and lands as they do, they will be able to draw from the whole a better average. We are anxious to have the matter attended to as speedily as possible. Will those who are interested please take notice, and act accordingly. The addresses of the committee are, William H. Kelley, Temple, Ohio; William Woodhead, Barnard, Missouri; F. M. Sheehy, No. 2,948 Washington Street, Boston, Massachusetts.

Respectfully yours,

F. M. SHEEHY.

TWO DAYS' MEETINGS.

Two days' meetings will be held in the Southern Michigan and Northern Indiana district, as follows: At Dimondale, August 9 and 10. Marcellus, August 17 and 18. Hartford, August 24 and 25. Buchanan, August 31 and September 1. Galien, September 7 and 8. Knox, Indiana, September 14 and 15. Coldwater, September 21 and 22. South Scott, Indiana, September 28 and 29. All meetings beginning on Saturday at 10: 30 a. m. It will be expected that Elder E. C. Briggs, general missionary in charge, and ministers from neighboring districts will attend these meetings and dispense the gospel of Christ. Branch officials will please take under advisement the foregoing dates and give the meetings publicity in county papers. S. W. L. SCOTT, Pres.

CONFERENCE NOTICES.

Conference of the Philadelphia district will convene at Baldwin, Maryland, September 28, in the gospel tent at six p. m. for business. Sabbath, the 29th, prayer and preaching. We anticipate one of the best times ever had in these parts. Let everybody come. As there are those who hold the priesthood in the district that have ignored the conferences for the past three years, making no report by letter or in person, it's about time we knew something about your desires. So many elders and priests reported by the conference every year, yet the conference has had no report from many of them. What think you, brethren? Send your report to Thomas Lester, East New York Avenue, near Powell Street, Brooklyn, New York. A. H. PARSONS, Pres.

Conference for the Eastern Iowa district will meet with the Grove Hill branch at Fairbank, Iowa, at ten a. m., August 31, 1895. Fairbank is on the Chicago and Great Western railroad, seventeen miles east of Waterloo and six miles west of Oelwein. Those

coming by team from the east or northeast will go due west seven miles from the north end of Oelwein and inquire for Milt Dawold or Ben Shippy, and they will pilot you four miles farther to Fairbank. Those coming from the northwest will inquire for Charles Shippy, at Grove Hill, seven miles from town. All who possibly can, come in time to be at the Sunday school exercises to begin at ten a. m., Friday, August 30. Branch clerks, send all your reports to J. S. Roth, in care of John McRea, Fairbank, Iowa. Bro. J. R. Lambert is expected to be with us to help us along. Come one, come all. Come filled with the love of God, and for the work, and we will have a spiritual feast long to be remembered. J. S. ROTH, Pres.

NOTICES.

All who contemplate attending the West Virginia district conference and reunion at Goose Creek commencing August 22, 1895, will please write to B. Beall or J. B. Russell at Goose Creek, West Virginia, that arrangements may be made for the accommodation of all. Those coming by rail will please state day of arrival and whether morning or evening train, that we may be prepared to furnish conveyances for all. In bonds, B. BEALL.

GROVE MEETING.

A grove meeting will be held near New Marion, Ripley county, Indiana, August 18, 1895, in Bro. Edwin Flint's grove. Saints from Union and Manville branches are invited. Bring your baskets, prepared to stay in the woods all day. Brn. M. R. Scott, Sr., W. C. Marshall, and J. D. Porter are expected. M. R. SCOTT, JR.

BORN.

BLACKMAN.—At Woodbine, Iowa, June 2, 1895, four children of Bro. George and Sr. Alice Blackman were blessed under the hands of Brn. A. M. Fyrando and H. A. Stebbins. Bro. Stebbins was speaker in blessing Verne Merritt and Stella Ray, and Bro. Fyrando in blessing Charles Willis and Nellie Vida.

DIED.

BARLER.—At Lucas, Iowa, July 16, 1895. Richard, the infant child of Mr. Firman and Mrs. Amanda Barler. This little stranger came July 4, his early departure gave evidence that he was loved. Funeral service at the residence in charge of Elder Isaac Phillips, sermon by R. M. Elvin from 1 Corinthians 15: 22.

HOLCOMB.—At Galland's Grove, Iowa, July 22, 1895, Sr. Elnora Ann Holcomb. Deceased was born May 27, 1855, at Galland's Grove, Iowa, was married to Harmon C. Holcomb, December 7, 1873. She was baptized April 16, 1876, by Elder John Hawley. She lived a consistent Saint, was a devoted wife, and affectionate mother, and an excellent neighbor. A husband, two children, and a host of relatives and friends mourn their loss. She died in the full hope of a part in the first resurrection and the glory of the redeemed. Funeral sermon by Elder G. H. Hilliard from John 11: 25, 26, to large concourse of people.

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Vol. 42.

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THE RELIABILITY OF THE GOSPELS.

WHILE the complaint is loud that modern biblical criticism is giving us chiefly negative and destructive views, it is still true that many of the results of this criticism are positive contradictions in defense of the reliability of the Scriptures. Just at present this fact is more noticeable in New Testament research than in Old Testament investigations. A fair representative of this school of critics is Professor Jülicher, of Morburg, Prussia. In "Einleitung in das Neue Testament" (Introduction to the New Testament), he writes as follows:—

"The Synoptic Gospels—Matthew, Mark, and Luke—possess an invaluable worth not only as books of edification, but also as sources of the history of Jesus. Altho some of the statements they make may be of questionable correctness historically considered, yet the picture they give of the founder of the Gospel is correct throughout. Many and many of his words the gospel writers have never heard or have forgotten; others they have transmitted in modified shapes; but the modern efforts to make the sayings of Jesus, because some of

them can be outwardly paralleled in the Jewish Mishna and Talmud, appear as only from contemporary literature made from the standpoint of a special party spirit, is just as unreasonable as is the opinion of the rabid and radical extreme criticism of the day, which finds in this language only the reflection and reproduction of the philosophical ideas of the first three centuries. The one fact alone that in the Gospels we have so large a selection of unique parables show that these are the production of one and the same person. In a word, in the language of Christ as found in the Gospels there is a kernel of most marked individuality, a uniqueness that cannot be imitated, which raises their authenticity above any and every doubt.

"The reports given in the Gospels of the doings and sufferings of Christ must be accorded an equally high estimate on historic sources of information. Even should it sound rather paradoxical, it is nevertheless the fact that these synoptic traditions go back to the very days of Christ himself. It is incorrect to claim that the Gospels are late productions because they contain elements of a legendary character. The substance in the career and teachings of Christ remains notwithstanding the literary history of these books."

In a few lines Jülicher sketches in a most suggestive way the gradual development of Gospel traditions and Gospel writing in the early Church. He distinguishes (1) the time of oral tradition, about 30 to 60 A. D., when those who were acquainted with the gospel story transmitted it and used it without any special reference to the needs of coming generations; (2) the period of Synoptic compilation of the Gospels, about 60 to 100 A. D., when, after one of the Apostles, Matthew, had, as the Church Father Papias reports, by his compilation of the "sayings (logia) of the Lord," made the beginning of a gospel literature, by a selection from oral and written sources, in which he was followed by "many" as St. Luke says in his intro-

duction to the third Gospel; (3) after the year 100 began the period of pseudo-gospel compilation in the interests of sects and heresies. It was then that the duty devolved upon the church to select the most reliable and authentic of this class of literature as an inheritance to the church. How this was done, and what confidence can be placed in the Gospels now in our Canon, Jülicher, as the result of his criticism, says in these words:—

"The church has exhibited marked skill in declining to have anything to do with these later pseudo-gospels. We have the best of reasons for believing that in the synoptic Gospels of the New Testament we have the very best and most reliable that the entire gospel literature of the early church produced, and that we will nowhere find a simpler, more complete, and more faithful record of the fundamental truths of Christianity than in Matthew, Mark, and Luke."

In conservative circles also vigorous defense is made of the historical correctness of the Gospel records. The latest article of value from this side of the house is in the *Evangel. Luth. Kirchenzeitung*, of Leipzig, No. 13, in a discussion headed "The A. B. C. of Gospel Criticism." The discussion is mainly intended to show the fallacy of the favorite *argumentum ex silentio*, or conclusions drawn from the fact that certain things are not mentioned in a book to show what the literary origin or history of the book must have been. A feature of this discussion is the opinions quoted from men like Humboldt and others to show how little such an argument is really worth. Thus he says: "In the Archives at Barcelona there is not a syllable found in reference to the triumphal entry of Columbus into that city after the discovery of America; in Marco Polo not a word is found concerning the Chinese wall; in the Archives of Portugal not a word is found concerning the journeys of Amerigo Vespucci." The application of these facts to either Old Testament or Gospel criticism is easily made. The Gospels were written for persons already acquainted with the

ThosFrance 5796

deeds and saying of Christ; accordingly many things are omitted which would have been stated in a book written for persons not at all familiar with these facts. This fact, so fundamental to an understanding of the origin and contents of the gospel, can fairly be regarded as belonging to the elements of fair gospel criticism.—*Literary Digest.*

FROM A TRAINED NURSE.

AS FAR as circumstances will admit, it should be made the duty of one person only to care for the sick, receive instructions from the doctor, and give him an account of such symptoms and changes as occur during his absence. Two or more persons taking orders, reporting symptoms, and giving medicine and food, will create confusion. As women are usually more sympathetic, exact, and observant, and are also quicker and easier in their movements, they make better nurses than men. A good nurse will endeavor to be cool and collected, avoiding excessive anxiety and an excitability of temperament, and will maintain in conversation and deportment, a bright, cheerful disposition, thus inspiring the patient with hope and materially aiding in a recovery. It is better to avoid talking much to sick persons, especially of their illness, and keep from them all depressing news. Loud talking should not be permitted in the room, nor whispering unless the patient is asleep. Necessary conversation, in low and distinct tones, will not usually, annoy the sick. In walking about the room, step lightly, and avoid creaking shoes. Persons should not be allowed to stand outside the room door and talk, as the patient will oftentimes imagine they are discussing his case; nor should heavy walking in the room overhead be permitted, as it disturbs the sick greatly. A sick person is frequently irritable, and sometimes obstinate, yet ought to be kindly and firmly dealt with. If very ill, he should not be permitted to get out of bed for any purpose. The nurse must assist him in all necessary movements. Turning the pillows often will add greatly to the comfort of the patient. The hands and face should be sponged several times a day with warm water, teeth cleaned by means of a soft linen rag. The hair should be carefully combed and brushed each

day. In severe illness the patient will be weaker in the early morning hours than any other time in the day. He will require special attention from the nurse at such time.—*Sel.*

BRAIN WORK AND VITALITY.

AS A factor in longevity, the *London Speaker* calls attention to the fact that those people who have been accustomed to the continued disciplinary use of their brains daily, and who have thus placed their nerve-power under a highly-developed condition of constitutional training, are enabled by these very means to escape the so-called early decay, and to avoid those alarming accidents to health, from which so many apparently healthy men succumb. People who use their brains and observe ordinary hygienic care of their bodies resist diseases in the first place, and when they are actually ill, prolong their lives or recuperate sooner than do those who have lived less intellectual lives. Thus there is given a new force to the assertion "that you may kill a man with anxiety very quickly, but it is difficult to kill him with work."

"Whether the brain can actually give power to the muscles is not certain, though the enormous strength sometimes developed in a last rally looks very like it. That it can materially affect vitality is quite certain, and has been acknowledged by the experienced in all ages."

THAT keen-sighted observer, Dr. Benjamin Franklin, had a saying that, "It is the eyes of others that ruin us." It was a shrewd observation, and never more true than to-day. The desire for display is at the bottom of most of the dishonesty of men in positions of responsibility, who, in nine cases out of ten, betray their trust, not through the mere love of money, but because they want to equal or surpass their neighbors in luxurious living. It is hard to understand how anyone can find satisfaction in finery bought with stolen money, and with discovery and disgrace an ever present possibility, yet men take the awful risk simply in order to appear well in the eyes of others. Nothing can excuse dishonesty. And yet society is much at fault in setting so high a value on the outward appearance. A fine house, rich apparel, a handsome equipage,

make entrance into "society" easy, and so if they do not go to the length of dishonor, men sacrifice health, comfort, domestic happiness, intellectual culture, to the acquisition of means to secure them. It is "a vain show;" but how much is lost to win it.—*Presbyterian.*

LACK OF EASE IN CONVERSATION.

There is one great reason for this lack of conversational power: in too many cases the art is never practiced inside the home circle, writes Louise Royle in the *August Ladies' Home Journal*. No attempt at pleasant converse is ever made save when visitors are present; the various members of the family may gossip a little, or discuss purely personal affairs, but they make no attempt at entertaining talk. In point of fact, the art of conversation is like a game of battledore and shuttlecock, one needs the quickness and dexterity of constant practice. In many busy households the only general gathering of the family is at meal time—a time above all others when worry should be banished, if only for the sake of physical comfort. Yet this is the very time when the mother will complain of domestic worry, the father of business cares, and the daughters of shabby frocks.

All this should be changed; it ought to be a rule in all households that disagreeables are to be banished at meal time. If complaints must be made let them come at a proper time, but do not imperil your digestion by eating while you are in an irritated and discontented frame of mind. Pleasant talk relieved by an occasional laugh will be more beneficial than pounds of pills. In the household there should not only be an avoidance of unpleasant topics, but an attempt to find agreeable ones. Each member of the family should come to the table prepared to say something pleasant. Any bright little story or merry joke, or any bit of world's news that will loosen the tongues and cause animated talk—how it will increase the brightness of the working day. There need be no profound discussion—it should be just lively touch and go talk.

Hungary will soon celebrate its one thousandth anniversary.

A biblical student has figured out that Solomon's temple was only 107 feet long, 36 feet wide, and 54 feet high.

There are fifty thousand Protestant Christians scattered through the Turkish Empire.

The phonautograph is a newly invented machine which, it is claimed, combines the phonograph and the typewriter.

Coreans go hatless until they are engaged to be married.

Presidency and Priesthood.

BY ELDER WM. H. KELLEY.

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NEW TRACTS.

No. 1. The Nature of Man. Is he Possessed of Immortality? By Elder J. R. Lambert. Twelve pages; per dozen 15 cents, 100 \$1.

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 42.

Lamoni, Iowa, August 7, 1895.

No. 32.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, AUGUST 7, 1895.

THE REST DAY.

WE are in receipt of a small tract, evidently issued by the Saturday Sabbath keeping, soul-sleeping Adventists. The first page is a purported quotation from a lecture delivered by Father Enright, of the Catholic Church, at Harlan, Iowa, December 15, 1889, in which the reverend father is made to state that the Protestants have no right to observe Sunday; that Sunday is not the Sabbath; that Saturday is the seventh day and the Sabbath, according to the Bible and the record of time; and that the "holy Catholic Church changed the day of rest from Saturday to Sunday, the first day of the week."

This tract is sent to us by a sister who asks that we offer some aid to enable her to maintain her faith in keeping Sunday, the Lord's day, as the rest day.

To us the following reasons are quite sufficient.

1. It is the gospel dispensation, not the dispensation of the law of Moses that is to contain the elements of salvation of man.

2. The seventh day of the week, was the Jewish Sabbath, and was to be observed very strictly; it was not made a Sabbath to the Christian.

3. The keeping of the Sabbath, was not made a part of the gospel dispensation under Christ.

4. Neither the Catholic Church, nor any other can show by competent evidence that Saturday, Saturn's Day, is in point of fact, the seventh day of the week, the Sabbath of the Jew, to be observed on the land of America, whose record of time is twenty-four hours later than the Jerusalem time.

5. The church has been told by revelation to observe the Lord's Day, as the day of rest, not as the Sabbath, the Jewish Sabbath, but as a day of

rest, assembling for worship, and paying our devotion to God.

Believing in divine revelation we cannot ignore so plain a revelation, so much in harmony with the action of the apostles and disciples after Christ, or accept an institution of the Old Testament, against such revelation.

6. The disciples observed Sunday, long before the Catholic Church sanctioned it, or attempted to enforce the keeping of it as the Sabbath, Father Enright to the contrary, notwithstanding.

7. Those who accept the gospel of Christ, and who through obedience receive the Holy Spirit need have no sort of fear or hesitation about the keeping of the Lord's day, as commanded in the revelation of 1887, which clearly designates that as the day we are to observe as the rest day.

Our soul-sleeping, Advent brethren attempt to enforce the dogma of the Sabbath, and stumble over far more important things commanded in the gospel of the Lord Jesus Christ. Many a man that keeps the Sabbath, and makes others offenders who do not, is a whited sepulcher of hypocrisy, touching the law of regeneration, in Christ, and the life in him.

If our sister shall keep her gospel hope bright by keeping the New Testament doctrines and teaching, she will have the Spirit and be able to keep the rest day unblamed of God, for not being Jewish either in descent or tradition.

WHY DIFFER?

THERE occurs here and there among the elders discussion as to what is meant by the word Rock as used by Jesus in Matthew 16: 18, "Upon this rock I will build my church."

By examining the passage and its context it will be seen that Jesus did not intend to say that he would build his church upon himself. Nor does he propose to build it upon Peter. "Thou art Peter, and upon this rock," not upon thee, referring to the man Peter, does he propose to build.

There was revealed to Peter and the rest, Peter speaking for all of them, one great and important fact, a dominant and all-pervading and triumphant truth. This truth was Jesus was the Christ, the Son of God. The whole story of the transaction goes to show this. The scene, the men, the question, all trend in the one direction, and that was to make manifest the fact that Jesus was the Christ. If there is any truth to be deduced from the sentence and its connection it is this one important one above all others, that Jesus is the Christ. The varying opinions of men, the doubts of the apostles themselves, the baffling suggestions of the jeering multitude and the adversary of souls, all settled and vanish in the one absorbing conviction that Jesus is the Christ. Even the manner in which this knowledge reached them, and the Spirit through which the truth had been conveyed to them, were lost sight of and swallowed up in the one great fact.

Why then should the Saints, or the elders differ and contend about what the rock was. There was concerned in the occurrence, the Father, the Son, the Holy Spirit, the fact that Jesus was the Christ, and the disciples represented by Peter. The disciples needed the knowledge who Jesus was. He had been among them, called them, wrought miracles in their presence, and yet they did not know him; it was necessary that they should know him. He had told them that no man could know him except the Father should reveal him. The Father, taking cognizance of the condition of things, saw the necessity and fitness of the occasion, and using the Holy Ghost as the means revealed through it, the fact that Jesus was the Christ. Which of the two is the greater, the thing revealed, or the means of communication? Is the telegraph of more importance than the messages it is used to transmit? Was Jesus proposing to build his church on means of revelation, or on the thing revealed? As we see it there can be but one answer given to these

queries, and that is, a great truth was to be laid down on which the church could in all its multiplied membership be safely grounded and builded, that truth was that Jesus was the Christ. Revelation, the means through which that truth was made known, was a secondary consideration; important, it is true, but used only as an instrument to an end, that the stability of the church.

From these considerations we conclude that the revelation by which the truth that Jesus is the Christ, and that truth are so intimately blended that they should not, and indeed cannot be separated, and the one be made the rock to the exclusion of the other; both are necessary to the upbuilding of the church, and neither can be safely ignored, or dispensed with. Let contentions over it cease, if there be any.

BECOMING A NUISANCE.

SPEAKING of "boy preachers," who are prevalent in the South, the *Memphis Commercial Appeal* says: "They are becoming a nuisance, and causing men of thought to become very tired; for they and those who encourage them are making a travesty of the most sacred of human concerns. We have been having them for quite awhile, the first one naturally creating a sensation. But the crop has been increasing every year, until now, as is the case with the English sparrows, there must be found a way to abate them or the cause of Christianity will suffer."

It is the business and office work of the newspaper man to give the public a statement of things as he finds them, not simply as they seem to be. In the performance of the task imposed upon him he becomes, as a rule, a critical observer of the methods and happenings incident to the general trend of life, among which the various incidents peculiar to religious events do not escape his notice. The news man therefore sees the practical phases of life and is strongly inclined by the very nature of his profession to view things in the light of their practical worth. Because of this he is in position to render valuable service to humanity, especially if disposed to warn the public against what his broader general experiences with human nature and events enable him to discern as impracticable, false, or designed to deceive or defraud.

In the paragraph quoted from the *Appeal* we think the writer has done credit to himself and much service to

the public; we notice that the statement has already been quite extensively reprinted. He has concentrated in few words that which if heeded would do much to aid many religious organizations in their efforts to do good and guard them against sensationalism and fitful, momentary impulses and methods.

It ought to be apparent to church workers in general that they and their organizations stand before the people as advocates and exemplars of principles of truth; of truths in moral principles included in the spiritual profession of what they accept as the gospel of Jesus Christ. It must also be apparent that steady-going hard common sense must be manifest in all the methods adopted to bring men and women into a condition of true citizenship in this world and lead them onward to the high plane of life that shall fit them for the world to come; and, that if other methods are resorted to, people who deal with the hard, practical problems of life in the struggle for existence will naturally be shrewd enough to see that sensationalism in religion is without value to them and unworthy of their time and attention.

It is said that manual training of a child which requires him to measure material before cutting, to fit before joining, etc., not only makes him exact in ordinary work, but also develops his sense of trueness—makes him truthful in statement, careful in what he says and does;—causes him to be exact, right, correct. That there is truth in the statement is apparent, hence it is also apparent that the practical affairs of life and the precepts and methods of religion should go hand in hand, in entire harmony in the growth of men and women for good, inasmuch as true religion comprehends all good and harmonizes with all phases of truth.

It is our opinion that sensationalism in religion is both a failure and a wrong; also that those indulging in such directly or indirectly—as active participants in it or as abettors or employers of sensationalists—are wrong-doers; that they do nothing to establish true religion but very much to retard it. The work of Sam Jones, of Harrison, the boy preacher so-called, and others of like spirit, has been temporary, passing, fitful, un-

substantial; it has left persons unconverted, dazed, or confused concerning their conceptions of religion and dissatisfied with their experiences in it; worse off than they were before, if not discouraged, and entirely indifferent to religious influences.

Then, too, large sums of money have been paid these sensational revivalists. They are not to be had for the mere asking, nor for ordinary compensation. A successful modern revivalist grows rich out of it as a rule; and, invariably, when such fail to attract sufficient attention to make a financial success, they quit the field. We once heard a business man criticize a professional revivalist as "a religious mountebank," and we confessed the aptness and correctness of the appellation.

Persons who are fed on sensationalism are converted to sensationalism, and are partakers by nature of what they imbibe. They are or become sensational by nature; unstable, transient, unreliable, and require unlimited and continuous sensations to keep them going. They need to be turned about, to be remade, unconverted from fanciful notions to soundness of mind and soberness of judgment.

Infidelity, unbelief in general, is feeding and growing upon these religious follies peculiar to the present age. Modern Christianity, based largely upon misconceptions of the Bible, has been turning in almost every direction and striving by many means to find something to hold the people and attract others to the churches. Being void of the spiritual power peculiar to the church as endowed and blessed by the Master, modern church organizations have acted according to the conceptions of those directing them, hence modern methods, "business enterprise," "variety," etc., according to the ordinary sense in which such methods are in vogue are resorted to; hence the advent of the modern boy preacher with his supposed precocity, and the noisy evangelist with his pulpit jokes and slang, and the general bad taste displayed in revival methods.

We agree with the *Memphis Appeal* man, only we think he should have said that the travesties who pose as revival ministers who leave communities farther away from the sober

truths of religion than where they found them, *are* nuisances; pronounced, unmistakable nuisances, and should be abated as such by disposing of their services and resorting to other and true methods of reaching and benefiting the masses.

The recommendation that they be abated in the interests of Christianity and the comparison with the English sparrows is not too strong. Correct statements of the matter are needed to discourage and do away with a class who would not be at work without there was plenty of money and a general good time in it. The English sparrow as a nuisance is outdistanced and outdone by the class with which he is compared. It is a reflection upon our civilization that such men receive so much encouragement.

Religion ought to represent permanency. To secure permanency, sound principles must be adopted and true methods be used in teaching and presenting them.

"UTAH STAKE OF ZION CONFERENCE."

ON Sunday, July 21, we attended the forenoon services at this conference in the Stake Tabernacle in Provo, Utah. Apostles A. H. Cannon and John Henry Smith were the speakers. Mr. Cannon introduced the subject of politics, which by the way is the absorbing theme in Utah just now. If Mr. Cannon's arraignments of the people were just Utah Mormons are playing with edged tools when they essay to handle politics. As we listened we were tempted to ask, "Is this people capable of self-government"? The speaker viewed coming statehood with some apprehension lest politics would result in a neglect of more weighty matters. One young man told him a few days ago that when it came to a question between his religion and his politics his religion would have to stand aside. The speaker said the Saints were becoming so partisan on this question that some who were afflicted with disease would send for elders of their own political party to administer. Teachers in their official visits would choose only those of their own political party as associate laborers. In one instance not far from Salt Lake, teachers while on an official visit got into a political quarrel and came to blows. The local

press was often a disgrace and shame to the community. He had yet to see one "partisan paper which did not indulge in discourteous and even vulgar allusions to political opponents." He said even women who were to be granted the political franchise behaved improperly but he left us to conjecture as to what their conduct was. We were anxious to know, but yet admired the gallantry of the speaker in passing it by so lightly.

The speaker feared that statehood would result in the revival of the old Mormon and Anti Mormon parties, he had already heard hints in that direction. He condemned this tendency in unmeasured terms, and ably plead for a division of church and state. He deprecated all the evils mentioned, and upon the whole his advice was sound and practical. He plead with the members of the church to elevate politics to the standard of their religion, and not drag their religion to the level of partisan politics. It will be well for Utah if the people heed the advice of Mr. Cannon; but the tendency seems to be to adopt a lower standard. We shall see.

Mr. Smith followed with an indorsement of Mr. Cannon in part, but was noncommittal upon some points. He especially emphasized the position of Mr. Cannon on church and state. The expressed views of these speakers plainly indicated that they did not think Mormons had a monopoly on loyalty, honesty, or ability. There was nothing little, narrow, or illiberal in the expressed sentiments of these gentlemen.

Mr. Smith then branched off into a strong exhortation to the Saints to read and become acquainted with the teachings of the sacred books. This was in such strong contrast to the reputed teachings of Utah leaders in the past that we were interested. Mr. Smith thought in many things they had been too exclusive, that they could adopt some of the practices of others with profit. He had visited Christian families of other denominations and observed a practice of reading the Scriptures by father or mother before family prayer and the expounding of the same to their offspring. On the other hand he had visited the homes of Latter Day Saints perhaps as much as any of his brethren and had not seen this practice observed

except in one instance. He urged the adoption of it, and thought the result would be a greater love of home and a more intelligent reverence for the word of God. May God grant that this people may heed this admonition of Mr. Smith. It will heal some of the breaches existing in modern Israel. "Let there be a class for the teaching of gospel principles established in every family circle," said Mr. Smith.

That this admonition was timely appears from the reports of the Stake Presidency given the day before as reported in the local press. President John said:—

One Sunday evening the Stake presidency drove from Payson between ten p. m. and 12:30 a. m. and in all the settlements passed through scores of young people were on the streets. While no harm was perhaps done, that practice could not be continued without harm resulting therefrom. Parents cannot too rigidly guard virtue. Their first step is to discontinue late hours that are now indulged in by the young.

President Smoot said:—

There is an organization of young people, so speaker had been told, extending through the entire Stake, and they have a place of rendezvous for each Sunday, sometimes in one settlement and sometimes in another. Parents and teachers should break up that organization, if it exists.

Apostle Young:—

Felt that the advice given was most timely, The principle of properly rearing the youth should touch the hearts of all parents. Today there is an enemy at work seeking to destroy the very hope of Israel. If the enemy cannot get the old it will work to get the young. Speaker regretted to see what he had seen at the resorts which the people so freely patronize. . . . The purity of the home and of the community was urged to be protected even with force if necessary.

Is this the "righteous seed" specially provided for in the institution of celestial marriage, eh?

DEPARTMENT AT CAMP MEETING.

LAKE BLUFF, hitherto a popular camp meeting ground of Chicagoans and largely attended by leading church people, is, as many camp grounds of lesser note have been, considerably disturbed of late and its attractiveness and usefulness as a place of religious devotion greatly impaired by the presence of recreation seekers who are "lovers of pleasure more than lovers of God," hence so indifferent to the spiritual comfort of attenders of camp meetings as to practically

nullify their efforts by disturbing services.

The tendency of certain elements to mar the peace of those attending camp meetings, reunions, etc., has become so general that we note some of the difficulties experienced by these Lake Bluff campers. Two factions had sprung up there, religious and pleasure seeking bodies. In regard to the gradual transformation from a place of camp meeting solely to a full-fledged summer resort, Rev. William E. McLennon, pastor of the Berwyn Methodist church said:—

It is impossible to hold a successful camp-meeting in a place where there is so much gayety. I am sure the pleasure seekers are driving away the people who come here solely for worship. The summer-resort people are out for a good time and their sole object is to enjoy themselves. They do not even observe the Sabbath, and on that day many of them go in bathing and engage in other sports which are entirely out of place at a place of worship.

The tendency to make the camp ground a place of convenient flirtation, if not of open abandon and drunkenness, is well known. We join in this protest from Lake Bluff, and believe with those making it that the purposes for which places are set apart should be recognized and respected. Two or three or a dozen careless young people, or an equally small number of older careless or vicious ones, can easily kill the spirit of any religious gathering; can disturb the meetings, annoy those assembled, and divert the attention of the most sober and staid by their godless disregard of propriety and their reckless irreverence.

Our tent workers and other campers know what this careless element is and how those composing it misbehave, and will join in sympathy with the harassed worshipers at Lake Bluff. A proper love of recreation and due preparation for it is all right, but when individuals show disrespect to religion and worship they are down in the scale, and need educating, if not suppressing, as disturbers of the peace and interferers with the privileges and rights of others.

The boy or girl, or man or woman, who is heedless of the claims of religious worshipers to enjoy their devotions undisturbed by rude conduct or silly chattering of light brained persons who have no seriousness or

solidity in their composition, belongs evidently to the class named.

There are rights due both worshipers and pleasure seekers, also a legitimate time to enjoy both; but pleasure seeking in the ordinary sense of the term is as objectionable and out of place as laughter at a funeral or business transactions at church service.

Children or young people who do not observe the proprieties due religious services reflect not only upon themselves, but upon the parents responsible for their education and training. Older ones who do not, show woful lack of character. The laws of the land protect worshipers from intrusion and disorder, and, when necessary, should be enforced as a last resort and to teach a moral lesson in common behavior.

Individuals who do not innately possess a sense of the respect due such assemblings need some vigorous action to teach them a lesson, or a punishment that will suppress them and discourage such unlawful misbehavior.

A BIT OF BYPLAY.

ONE sister writing to another, her letter fell into the editor's hand, by accident, and as the sentiment is excellent, no confidence is violated by the sister receiving it if an extract or two is taken from it by the editor. Writing of the trouble some of the Saints in her locality are in, she says:—

It seems as though when some great trouble comes upon our people they hardly know what to do; and here in — some of the Saints have a great deal to make them regretful and downcast. . . . I think, —, it pays best always to look on the bright side, and I am trying to keep quiescent under that kind of regime; but with all my optimism I find myself under a thick, dark cloud sometimes, and to my vision there is no brightness on any side. This kind of experience, however, is not without its uses, and if we have formed the habit of trusting in God, he will bring comfort and peace when we most need them, and is near when no one else can help us. Sister — is not going to bother anyone with her troubles, because he will turn and overturn for our good, and whom "the Lord loveth, he chasteneth;" and if we strive to walk uprightly "he will withhold no good thing."

Blessed gospel! How fortunate for us that it has been restored! How much we are indebted to those who after living true to the principles of such a glorious message have by their words bequeathed to us in this generation an increase of faith in their power to uplift and save. . . .

I wrote to Sr. — a day or two ago, but have not quite finished my letter; I was try-

ing to tell her what was the matter with married folks and how to get out of their dilemmas, and my brain got tangled up on the "momentous question" as Sr. — says; so I left it. Some of the old grannies say "the gospel covers all;" and I believe it. The fact is, if we follow the instructions of the Savior and the apostles, we have got the solution of all these problems that interest virtuous, honest, truth-loving men and women, in a nutshell. But we see the necessity of helping one another, and that's what we are trying to do; and, —, we know these helps are good.

This letter is only from a woman to a woman, sisters in the church relationship, but an "able elder" could not have more correctly stated the sentiment expressed than she has done. The gospel was intended to fit people for grave emergencies, for trials great and trials small, for grievance serious and trivial; yet when troubles come some are so unprepared that they are distressed and "downcast." May it not be that these are of those represented as having lamps, but neither oil nor light?

EXTRACTS FROM LETTERS.

BRO. DAVID CHAMBERS, Mondamin, Iowa, July 29:—

We trust for success in the coming reunion, in every way. The work up this way is in fair condition; the tent work seems successful; large turnout last night, about five hundred present; one baptized yesterday, four baptized at Moorhead at two days' meeting July 21.

Bro. E. B. Morgan, Stanberry, Missouri, July 30:—

Bro. Ford and I raised our tent and commenced meetings here the 27th. The attendance is only moderate; some interest manifested by a few; one lady, Sr. Burke, was baptized to-day, Bro. A. W. Head performing the sacred rite. She made a very thorough investigation before leaving the Christian Church. I am satisfied there are more to come in this town in the future; how soon I know not.

Bro. W. W. Blair, writing from Downey, California, July 22, says:—

Our ten days' reunion closed at nine last night. It was harmonious, attractive, and joyful from first to last, and is said to be the largest gathering of Saints and investigators ever had by our people in Southern California. There were nine baptisms. More than as many others were "almost persuaded." The Saints return home (as also many inquirers) feeling well repaid for their coming. Prospects for church progress throughout this region are very good. Elders Burton, Baly, Holt, Gilbert, Gibson, Earl, Van Fleet, Carmichael, Patterson, Pickering, Walker, and other ministers, rendered excellent service, as did also the lay members including the sisters. Unity and

Christian fellowship prevailed, and the Spirit of the Lord ruled over all.

Of the general work Bro. Blair says:—

The interested, animated condition of the Saints is quite refreshing now.

Bro. J. C. Crabb, Modale, Iowa, August 1:—

Brn. Chambers, Fyrando, and the writer are holding forth in tent work at Mote's grove near this place. We have had good interest so far. Will begin here the 22d. All is well.

Bro. Thomas Daley, Englenook, California, July 26:—

I arrived here on the 12th and have spoken twelve times. It is a new field; I understand I am the first elder to preach here. I have a good, fair turnout and good attention. I believe that the seed sown will bear fruit after while. I had just enough means to reach here, and on last Sunday night, of their own free will they took up a collection for me, amounting to ten dollars. God will provide.

Bro. Joseph C. Clapp, writing from Lebanon, Oregon, July 28:—

Will you tell the dear Saints that have offered prayers in my behalf that their prayers have been heard in a most remarkable manner, and that I am feeling better than I have felt for years. I will certainly try and devote my strength to the cause I love. I feel grateful to the Saints for their prayers and sympathy. May the Lord bless them and roll on the work of redemption.

Bro. B. J. Scott, of Kansas City, writes:—

Also the college presses its claim for a moment of my time to consider its future. And as I believe it to be a step in the right direction, I wish the committee God speed in their work. This thought presents itself, Why not sell life scholarships? Some could and would help in this way that could not afford to in any other.

Bro. Henry Sparling, Ozark, Missouri, August 3:—

Tent full, much interest, all the talk now. Many just near the water; trust they will obey.

EDITORIAL ITEMS.

THOSE who love "solid reading" will find it in Bro. Charles Derry's letter in this issue. The purpose of a teacher being moved upon to teach is evidently that those taught shall be furnished unto, prepared for, and do, good works. If the truths presented are understood and received in the heart, the manifestation of them will appear in the actual application, the doing of them. In proportion as such results follow we move forward; otherwise we do not, but fail to occupy higher ground and thus fail to come "nearer to God" as he designed, and lose an opportunity. Whenever man has be-

lieved and obeyed God he has succeeded; whenever he has not he has failed. All past successes are traceable to observance of law, all failures to disobedience. We sow what we reap, and shall continue to be what obedience or disobedience makes us.

Bro. R. M. Maloney secured insertion of a lengthy article written in explanation of the faith, in the Norman, Oklahoma, *People's Voice*, of July 26. It causes the people to think of the church in more friendly and reasonable spirit when they know the high moral grounds upon which the church stands. Such articles do much good in preparing the way for greater work. Thanks to the press for its work as a public educator.

Sr. M. E. Hobart, El Reno, Oklahoma, requests prayer for restoration of health.

Pres. Joseph Smith reached home from Nauvoo on the 29th.

Bro. G. H. Hilliard came to Lamoni on the 1st inst., for a few days stop-over on church business, etc.

Two baptized of late at Burtville, Missouri; letter from Bro. S. J. Madden, who is doing what he can for the cause. Brn. Sawley and Mannering were preaching there and in the neighborhood.

From letters crowded out: Bro. W. C. Cather writes from Ozark, Missouri, July 26. Tent meetings at Springfield closed on the 23d. Thirty-eight sermons were preached, one baptized, much prejudice removed. Other ministers visited from house to house warning the people against the work, but some were disposed to investigate. At Ozark prospects good, though opposition was active.

The preaching of Brn. G. W. Robley and A. H. Parsons at South Norwalk, Connecticut, caused the publication of an interview with those brethren; an excellent statement, almost a full column in length, which appeared in the *News* of the 22d. This brought forth a criticism, "Broad River Mormons," which appeared in the *Sentinel* of the 23d, but the brethren were there to see the faith presented in its true light and vindicated, hence Bro. Robley replied to the criticism, in good form, in the *Sentinel* of the 25th. One man remarked that there was power enough in the preaching to turn the city of Providence upside down "if they would only change

their name." There may be very little in a name but in this case there is a great deal in the thing itself.

Bro. J. W. Simmons, of Bell, Iowa, commends the recent work of Bro. G. H. Hilliard in the district, also the general labors of Brn. Butterworth and Baker.

Bro. J. J. Cornish sends us a leaflet, "Rev. J. Musser vs. the Saints," being a letter in praise of Musser, published in the Boyne, Michigan, *Citizen* of July 4, also a reply by Bro. Cornish. From what we read and what we hear from Musser's efforts, it appears that the brethren have a cinch on Mr. Musser.

Bro. J. G. Vickery writes in praise of the efforts of Bro. J. D. Erwin at Garland, Alabama, and other points in that field; Sunday School work was also looking up.

A letter from a sister—"Linda"—at Vincennes, Iowa, reports the few Saints there alive, working that additions may be made to their number. We are asked a question by the writer but cannot reply to the address given.

Brn. J. S. Roth and C. E. Hand have been tenting and preaching at Independence, Iowa, of which Bro. G. W. Rogers writes commendably. Some heard the word and were examining the faith, others opposed, as usual. Bro. Hand was continuing the effort, on the 30th; Bro. Roth had gone to Illinois.

Sr. M. Burlison, of Akin, Illinois, writes that she has a good house at Benton, the county seat of Franklin county, Southern Illinois, which she would allow free use of by an elder and wife without children, if the elder would locate there and do ministerial work. Any brother who is worthy and competent desiring to locate in that portion of the State should write the sister, as above.

Bro. A. J. Shores, residing at Rich Mountain, Arkansas, would be pleased if an elder could come in there and labor. It is a good opening, and Bro. Shores thinks it could be occupied to advantage. He will gladly meet an elder at the nearest railway point and take him home to where he could find place to preach.

Bro. E. E. David, of Sacramento, California, writes of his love for the work and earnest wishes for its progress. Removed from church privileges for a time, he realized the

indefinite and unsatisfactory condition of mind of one without communion with the Lord and his people. He recounts a marked case of healing in his family, by which he feels under renewed obligations to God.

Bro. J. P. Benson, of Palmetto, Missouri, has been laboring at numerous points in Southern Missouri, where he finds a deep interest awakened among the people with urgent invitations to visit among them and preach the word. He is encouraged by blessings of the Master and hopes to continue for good in the field.

Letter from Bro. F. C. Smith dated Inland, Michigan, July 30. He had baptized one at Port Oneida and three at Burdickville "last week."

Mothers' Home Column.

EDITED BY FRANCES.

"Speak a shade more kindly than the year before,
Pray a little oftener, love a little more;
Cling a little closer to the Father's love;
Life below shall liker grow to the life above."

A DREAM.

I dreamed a wonderful dream one night,
And I'd like to tell it to you;
I seemed to be in a beautiful place.
What joy! when it all comes true.

I saw an army of boys and girls
Go marching along so free,
I looked at the first and I followed the line,
But the end I could not see.

They carried a banner of white and gold,
And their dress was pure and white;
As they passed me by they sweetly sang,
"We are working for the right."

As I looked I wondered, "Who can they be,
And what, O what does this mean?"
The banner was turned, and on it so plain,
"The Children of Zion," was seen.

I woke. And I thought as I pondered it o'er,
May our Father himself speed the day
When the children of Zion united shall be
In working for right in this way.

And I see, too, quite plainly a lesson to all,
Let the mothers and fathers take heed!
Then, Zion will have her confines within,
Sons, daughters, and children indeed.

ELLA J. GREEN.

ONSLow, Iowa, July 6, 1895.

"HE WHO CANNOT PAINT MUST GRIND THE COLORS."

IN the world we find, as our subject suggests, different classes of people—those who paint, and those who prepare the material for their use. The world has been only too ready to heap laurels upon the head of the artist, quite forgetful of the patient, humble class whose only glory is in doing well the work life has brought to their hands. But the thought

arises, "Is not the artist less praiseworthy than his color grinder?" for in many cases he is helpless to do more than simply *apply* what is prepared for him, and if the colors are improperly prepared, no amount of ingenuity on his part can repair the damage to the picture.

We can easily see in this artist a man as he appears before the world, and in his color grinder we find the agency that is supplying the materials he uses,—or in other words,—his character. As with the artist, so it is with this man—the world will honor him for what he appears, losing sight of the source of all his success,—real or only apparent,—his character.

Like the house built upon the sand, such artificial structures cannot stand forever; for the character man builds for himself is the foundation of his life, and if this foundation is weak in any place, a corresponding weakness will be discernible in his life's work. How necessary, then, that man should heed the wise counsel, "Remember now thy Creator in the days of thy youth," and make his beginning perfect, that the end may be peace. This universal unrest that whole nations are seeking to escape, could find an easy remedy here: "Make peace with yourself, and you will be at peace with humanity." This advice has been easier to give than to practice, for we find an echo of disquietude in every heart, and many are asking of the others, "What can I do—wherein does my duty lie?" O that some wise power would but turn the attention of *all* to the inner man, for *only* there lies the field of action. Many hearts are awaking to the sense of having work to do, many a joyful song is hushed because of the thought of some duty neglected and unknown; many are sitting with folded hands but restless hearts waiting for the Lord to show them the duty they feel he has for them to do; but where is the inspiration that is to teach all these restless multitudes that *self* is their battle ground? Let no one imagine this is too limited a field for his or her ability for it is *not* limited, and the more that is accomplished here the greater the blessing and tranquility of the one engaged.

This restless striving for wealth and social position has been found unsatisfactory; fame has not yielded the promised returns; the endless competition with the ambitions of the world is as the apples of Sodom, but *here*, in the inmost heart, can man engage in the most glorious battle, and reap the most bountiful harvest, far from the restless throbbing of the tide of humanity. Even though the entire years of mortality shall be consumed in uprooting the evil and planting the good seed, the reaping time will surely come, for in eternity will the spiritual seed break forth into sweetest bloom and the harvest be truly great.

In this warfare with self there is no resting place, for while there lurks in the heart an impure thought; a suspicion against a brother; a selfish desire, or the lack of love for our fellow man, the work with self is not finished.

The work of perfecting the character might be likened to a great architect who has placed certain materials and ability

within the reach of the stones he is to use, and commanded them to prepare themselves for his use in building his great structure. Then those stones that were unprepared at his building time, he would surely cast away, but those that had obeyed his command would each fit into his building and form a glorious work.

It is hardly possible that the stones to be used can *all* be the corner stone or all be used to ornament the structure, but it is sufficient to know that each occupies its place, and each is perfect in its sphere, and found bright enough for the Master's use. This is all the human heart desires. It desires no reward greater than the approval of its Creator and the knowledge that it is preparing itself to fill the place appointed by him, be the position high or low. Each heart will find its fullest happiness, and know the deepest peace in the place assigned to it.

"He that ruleth his spirit is greater than he that taketh a city." No earthly pleasure equals the supreme consciousness that we are masters of ourselves and can do what is right. Happy indeed is the man who at the closing of the day can truly say, "I have done the best I could, and at the closing of his mortal day will receive from his Master's lips the blessed words, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord."

AGNES WHITE-KECK.

PEORIA, Illinois, January 29, 1895.

TO EACH HIS WORK.

EACH has some appointed work to perform, some little niche in the spiritual temple to occupy. Yours may be no flaming or brilliant actions to blaze and dazzle in the eye of man. It may be the quiet, unobtrusive inner work, the secret prayer, the mortified sin, the forgiven injury, the trifling act of self-sacrifice for God's glory and the good of others, of which no eye but the Eye which seeth in secret is cognizant. It matters not how small. Remember, with him motive dignifies action. It is not what we do, but how we do it. He can be glorified in little things as well as in great things, and by nothing more than the daily walk, the daily life.—J. R. Macduff, D. D.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. MARTHA BURKE, of Farwell, Michigan, requests your faith and prayers in behalf of her daughter and granddaughter who are very sick with typhoid fever.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR AUGUST.

"Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength."—Isaiah 26: 4.

Thursday, Aug. 8.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general. Memory Verse.—Doc. and Cov. 90: 6.

Thursday, Aug. 15.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted. Memory Verses.—1 Timothy 6: 17-19.

Thursday, Aug. 22.—Zion, our country, its

welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established. Memory Verses.—Doc. and Cov. 9: 11, 12.

Thursday, Aug. 29.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace. Memory Verses.—Ezek. 36: 24-28.

DONATIONS OF SISTERS IN THE SOUTH SEA ISLANDS.

From April, 1894, to April, 1895.
(Continued.)

ISLAND OF TAKABOTO.

Ella.....\$ 20	Taata.....10	Taitua..... 80
Matabiapo...3 30	Terai vahine... 20	Terika..... 10
Teopogi.....1 70	Maurea..... 20	Tenini..... 10
Hiriata..... 10	Tepifai..... 10	Kaikava..... 10
Tafira..... 3 20	Maui..... 20	Tuhigo..... 60
Tamarama... 3 00	Teoro..... 20	Tevaha..... 40
Teunia.....1 50	Teaua..... 60	Teuanui..... 20
Togi..... 3 10	Paimata..... 10	
Terava..... 20	Fana..... 10	Total.....\$20 60
Teua..... 10	Tekava..... 10	

ISLAND OF NIAU.

Teupoo.....\$3 30	Fainau..... 2 10	Teura..... 20
Koukori..... 2 80	Ella.....1 30	Ruarau..... 10
Paora..... 80	Tahuri..... 70	Maruia..... 20
Fareunu.....1 20	Apua..... 20	Tapora..... 10
Unu.....1 50	Teapehu..... 40	Terava..... 40
Taurua..... 70	Rota..... 10	Teroha..... 10
Reitere.....1 30	Teura..... 30	Terai vahine... 20
Ave..... 30	Aroro..... 40	Vehia..... 10
Teremia..... 50	Tiraha..... 20	
Tara..... 20	Mahia..... 60	Total.....\$20 30

ISLAND OF RAIROA, AVATORU BRANCH.

Pani.....\$ 20	Tetohua..... 40	Vahia..... 10
Tematai..... 40	Takabotu..... 20	Teputa..... 10
Tutouh..... 30	Tepeoe..... 30	Teeva..... 10
Tara tafai..... 10	Tevavaro..... 20	Teumere..... 10
Tepeoe rela... 20	Afa..... 20	Tuane..... 10
Te konea..... 10	Tepairu..... 30	Tefaura..... 10
Tumaroa..... 10	Tefaje..... 30	Terai vahine... 10
Tepeoe..... 70	Marara..... 10	Fainau..... 10
Teuhi..... 10	Terika..... 10	Manuia..... 10
Teurere.....1 40	Pupou..... 20	Haroata..... 10
Teurarea.....1 40	Mahia..... 20	Tepare..... 10
Nohoraie..... 60	Uraeva..... 30	Rahea..... 10
Tefanea..... 10	Manava..... 10	Tauepa..... 10
Tegairu..... 20	Aiite..... 10	Temateu..... 10
Tefaura..... 10	Ella..... 10	
Guahi..... 10	Terava..... 10	Total.....\$10 70

ISLAND OF TIKEHAU.

Teniatua.....\$ 90	Turereura..... 70	Teura..... 20
Tauepa..... 20	Terouru..... 20	Tapere..... 10
Mahia..... 60	Tahanui..... 10	Teheura..... 10
Tekahu..... 20	Tini..... 20	Tepuvanaa..... 30
Turere..... 90	Tapinoa..... 10	Temateu..... 20
Temarama... 30	Vahine rii... 10	Teuhihui..... 20
Roiti..... 30	Tapea..... 10	Tatohu..... 10
Pnabi..... 10	Tarea..... 10	Rarona..... 10
Katupu..... 10	Vairaa..... 40	Gakura..... 10
Teupoo..... 30	Teroro..... 20	
		Total.....\$7 50

ISLAND OF TAKAROA.

Tutamahine...\$ 20	Kapua..... 10	Hiriata..... 10
		Total.....\$ 40

ISLAND OF TAHITI, TARONA BRANCH.

Hana.....\$1 70	Hina..... 10	Hura..... 20
Tuane.....1 24	Emma.....1 50	Toarere vahine 20
Matahira.....1 00	Alite.....1 06	Hoiaia..... 30
Kanoho..... 30	Teoro..... 30	Tehea..... 10
Manuia..... 1 40	Teura..... 30	Ella..... 20
Nakura..... 20	Hio..... 20	Tahiariki..... 10
Vahine arii... 10	Teroromate... 40	Maruata..... 10
Teahio..... 80	Teheura..... 20	Taraatua..... 10
Tevava..... 20	Temata..... 20	
Ahuura.....1 20	Teouru..... 20	Total.....\$13 90

ISLAND OF KAUKURA.

Ella.....\$ 20	Vetea..... 20	Tepoe..... 10
Maui.....1 40	Teua..... 10	Hiriata..... 10
Tekahu..... 10	Maoe..... 30	Vairaa..... 10
Rota..... 20	Haehu..... 10	Vahine..... 10
Oue..... 10	Heru..... 10	Ruaragi..... 10
Tuhiata..... 20	Lapea..... 10	Kaikava..... 10
Temehau..... 30	Tinai..... 10	Tegahe..... 10
Taupau..... 10	Hura..... 10	Tiritake..... 10
Gahono..... 20	Teuhihui..... 10	Taata..... 10
Tenini..... 40	Kahupogi..... 10	Fana..... 20
Tetua..... 10	Teumere..... 20	Mataroro..... 10
Tahunui..... 10	Tepepe..... 10	Toimata..... 20
Ahupo..... 10	Mahue..... 10	Tepuku..... 10
Temerama... 10	Tahuri..... 10	Emma..... 20
Maria..... 20	Mahaa..... 20	Alite..... 20
Teoro..... 10	Kaheke..... 10	
		Total.....\$8 00

When the vessels now in the course of construction are completed Uncle Sam's navy will consist of forty-one vessels, ranging in size from 11,300 tons down to 120 tons displacement.

Letter Department.

OMAHA, Neb., July 25.

Editors Herald:—Since my last writing to the *Herald* for your perusal, I have visited and done some labor at Bee, Lincoln, Palmyra branch, Bennett, and Wilber. From the latter place I was called home on the 24th of June on account of the illness of wife and death of child. I remained home until the 23d when I came here, where I now am assisting in tent services for a few days. I find the work in this mission in great need of labor both in the Sunday school department and general missionary service. Whether I shall be able to assist to any extent or not remains to be seen. I am very desirous of seeing a better state of things exist and pray that I shall be sufficiently qualified to help in this direction.

The work in Omaha appears to be advancing under the management and efficient care of officials appointed over its interests. Considerable interest manifest in the tent services, and prospects for some good resulting therefrom.

I have never been received by any people with greater kindness than by the Saints in this mission everywhere I have been, although they are struggling to meet their obligations and present necessities financially. Prospects for supplies this year are good, and I expect to see their obligations to the Lord's storehouse met more fully and cheerfully than ever before, judging from the expressions I have heard from several. The truth shall make men and women free that they may be free indeed. Zion is yet in bondage to the adverse conditions of the world, and under that condemnation under which they will remain until by complying with the truth they are made free.

Hopefully, your brother,
J. F. MINTUN.

DENVER, Col., July 30.

Editors Herald:—Sickness compelled a cessation of labor during the latter half of the previous conference year, but I am glad to be able to renew the conflict. I never felt so much the necessity or desire to put forth every effort for the spread of the gospel as at present. Without any special fitness for such work having been developed, I find myself in the midst of one of our large cities to "sink or swim, survive or perish," apparently, and solve the problem of how best to attack and reach the people.

It is evident that a few sermons semi-occasionally delivered by even one of our very "ablest elders," will not suffice to "take a city." Nothing but wise, patient, well-directed, continuous effort can. Truth travels slowly, even if well advertised. The din and confusion must be undermined rather than overpowered. I believe that study, thought, and work will surmount the obstacles, not only here but elsewhere in the centers of population, so am hopeful.

By the help of the Literary Society we are about to inaugurate a system of house-to-house tract distribution, adapted from ideas

given us by Bro. T. W. Williams and the Seventh-Day Adventists, which we hope for good results from. The Adventists set us a good example in zeal and persistent effort. They are good financiers, too. Here in Denver they have, besides a large church building, a tent constantly in operation. Colporteurs and canvassers for the sale and distribution of tracts gain opportunities for Bible readings, and contribute success. In my opinion they are better equipped in the way of publications adapted to their evangelizing or proselyting work, than we are for ours; this not by way of complaint, but look for a better development of our resources for a more aggressive paper warfare in due time.

I feel myself a weak instrument, but purpose to make a diligent effort, and ask the prayers of the Saints for physical and spiritual strength requisite. May the time soon come when things that are wanting in the organization and discipline of the church will be set in order, that greater impetus all around may be given to the work. However, I cannot help feeling that through patience and toil there are glorious victories coming and near at hand. Let us all then, elders, priests, teachers, deacons, and members be of good courage, double our previous diligence, love, sustain, and pray for one another to the end.
M. F. GOWELL.

SPARTA, Ill., July 21.

Editors Herald:—I wish to bear my testimony in behalf of the Book of Mormon being the word of God. In the fall of 1861 my mind was held spellbound for three weeks upon 1 Corinthians 13: 8-12; being then a member of the Christian Church. At the end of three weeks the Spirit of the Lord came upon me giving me a clear interpretation of the above Scripture. I at once ceased holding fellowship with the Christian brethren not knowing where the true Church of Christ was, neither did I hunt for it, but kept my mind secret to myself. I prayed and waited patiently until my faith was sufficiently strong to go before God and ask him the true and living way to eternal life.

At this time I was greatly opposed to the latter-day work. I had never seen the Book of Mormon; but it was not long until I felt at liberty to go before my God in prayer, and even at this writing my soul is filled with exceeding great joy while thinking about these things, for it lives in me like a living fire. I did not ask God to make it known to me who were the true church, but I called upon him to bless me by the power of his Holy Spirit and make known unto me the true way that leadeth unto eternal life. When I rose from prayer I was filled with the Spirit of the Lord in such power as I had never witnessed before, staying with me long and sure, speaking within my soul these very words: "The Book of Mormon is the word of God and Joseph Smith was a prophet of the Lord." O, how I shouted and gave God the glory! I cannot praise and adore my heavenly Father too much for these great and glorious blessings.

I have never doubted the revelations of Jesus Christ. When I was eight years old I was blessed with a wonderful vision upon the

Holy Scriptures. When I was twenty years old, in the year 1859, I was warned by the Lord through a little girl four years old to beware of certain coming evils. She spoke to me with all the eloquence that a lawyer could have spoken to me. Thank God, I have heeded and obeyed his voice to this day!

Early in the spring of 1860 the Lord made it known to me that there would be war between the North and South, so I predicted that if Lincoln was elected there would be a war; but the people told me no. At this time I knew nothing of the revelation given to Joseph Smith on the rebellion between the North and South. In the two years I was in the Christian Church I know I kept the faith, but six months before I left that church I dreamed once every two weeks that I was bowed to the earth close by a stream of water praying God to forgive me my sins.

Twenty years ago I was admonished through the Spirit to commit myself to prayer and fasting from one to three days at a time as often as the Spirit directed. These special fastings ceased about two years ago. During the time of these fastings I was wonderfully and miraculously blessed many times. I have been filled with the Spirit of God so much that I could hardly contain myself with the joy I was laboring under until I would cry out, "Glory, glory to God! hosannah, hosannah in the highest to God and the Lamb!" Thus my soul was filled from time to time with God's loving-kindness and goodness.

These gracious and holy blessings brought me down into the very depth of humility. I could not praise and adore my heavenly Father too much. Many times I have bowed and humbled myself in praise to God and kissed the earth in sweet token of God's revealments to me of his great and mighty power and loving-kindness towards the children of men. His love and mercy endureth forever.

Yours in Christ,
JAMES HOUSTON.

WOODBINE, Iowa, July 23.

Editors Herald.—Having had so little to communicate to your pages, and not thinking it worth while to trouble your readers to read commonplace statements as to where I am, and the unimportant notices of my moving from place to place, just to let them know that I am in the field, my pen has been silent, believing that unless I can say something that will gladden the heart and inform the mind it is best not to intrude on your pages, or the time and patience of your readers. But I none the less rejoice in reading the good news that drops from the pens of other laborers in the field, and it is a joy to learn of the real progress of the work in all parts of the vineyard.

At my request, because of increasing years and decreasing strength, the boundaries of my labors have been more limited than in former years; but I am trying to do what I can, and hope through God's aid to accomplish some good. Our worthy missionary in charge of the Pottawattamie district has kindly permitted me to labor in the western part of the district, and since the General Conference I have labored in the vicinity of

Boomer and Loveland townships, assisted by Elder C. McIntosh. I believe there is a good interest in those places, not aroused alone by my efforts, but others have labored very acceptably there; Bro. H. N. Hansen and the Carlile brothers, all earnest workers for the cause of truth. I shall be greatly disappointed if there is not a goodly ingathering into the fold ere the summer closes. It is always a pleasure to see the people take out their pencils and notebooks and jot down the passages of scripture quoted, and others come forward and ask to be put in possession of those references. It evidences attention and a desire to learn.

Our numbers have not greatly increased of late, but there must be seedtime before harvest, and between these seasons there must be proper cultivation and nourishing of the budding plant; uprooting of the weeds of error and a general, kindly, and wise watch-care, lest the enemy sow tares and they choke the good seed. The sower may not always reap, nor may the cultivator see the fruits of his toil, though their task may be the most arduous; but it matters not if a "Paul plants and Apollos waters" so long as God gives the increase, and the wheat is gathered into the garner. It is not well for me to take praise to myself because I have had the honor of entering into other men's labors and watering the seed already sown and cultivated; but I may rejoice that God has counted me worthy to do the watering; and to God I should give the glory, but never seek to detract from the honor of my predecessors and coworkers. It is good to know that there is an unimpeachable record kept of every one's labors and that none shall lose their reward.

It does me good to know that after nearly fifty years of arduous toil and earnest solicitude for the spread of this glorious gospel many noble, earnest, self-sacrificing young men have taken and are taking up the work and ably sounding the gospel trumpet East, West, North, and South, and are successfully extending the boundaries of the kingdom of God and pressing back the adversaries of truth on every hand. It is good to see the numbers from every quarter gathering into that kingdom and "putting their hands to the gospel plow." May they never look back! But numbers are by no means the only test of progress. Our individual growth in the "divine life" is the true test of solid, enduring progress. If we are growing in the grace and knowledge of our Lord Jesus Christ individually, we shall collectively be adorned with all those virtues and excellences that shall render the church fit to be received by the great Bridegroom, as "the bride, the Lamb's wife." Then while we labor with all our might to gather people into the kingdom, let us as assiduously labor that we, individually, ministers and lay members, may be clothed upon with the "divine nature," possessing every excellence essential to the child of God; in fact, that we may become "like him," that we may be permitted to "see him as he is."

It was my privilege to assist Elder George Hilliard, of the Bishopric, during the past week, while he was unfolding what we sometimes call the "temporal law," but God says

his laws are all spiritual, and I judge from what I could discern of the measure of the Holy Spirit given him while teaching that law, that it is indeed a "spiritual law." And as I contemplate the vastness of the work to be done by the Reorganized Church of Jesus Christ of Latter Day Saints, I realize the absolute necessity of compliance with that law by all classes, rich and poor, as God hath blessed us. How can "this gospel of the kingdom be preached in all the world for a witness unto all nations" if we disregard this God-given law? Shall we expect the ministry and their families to bear all the burden alone? Have we not all alike to bear an equal part according to our means? Can we expect to reap an equal reward if we neglect our duty? Is not every one commanded to "warn his neighbor"? Is not that duty devolving upon all who have been partakers of the joys the gospel brings? Since we all cannot go, we can send the warning voice, and by this means we can warn the world, at least as effectively as if we went ourselves into all nations. God has called and qualified men for the work, they are gone and going, and others are being called and qualified by the operation of God's Spirit; but means are needed to send them and to sustain the families they leave behind. We talk of the service of God and claim we are enlisted therein, but that service means something more than singing and praying. It means work; the performance of every duty, the consecration of our bodies and spirits and of our means to the purpose for which God has called us; and nothing less than this entire consecration and devotion will bring the great reward—eternal life. Brethren and sisters, the work is vast, the spreading of the gospel to all nations; the time is short, the signs of the times declare the nearness of the end; when "night cometh and no man can work." The laborers are few, because we withhold our substance and shirk from the task of consecrating our efforts and our substance to the Lord. Soon the voice will be heard, "Gather my Saints together unto me; those that have made a covenant with me by sacrifice." Shall we be with them, or shall we be left behind as mere rubbish to be burned? "The wise man seeth the evil and avoideth it, but the wicked pass on and are punished."

C. DERRY.

STERLING, Col., July 31.

Editors Herald.—I have just read a letter in last issue of the *Herald* from O. J. G. Preston, finding fault with the *Herald* editors for their views concerning "strikes with violence unlawful." I want to inform the *Herald* readers that the editors' opinion in regard to this matter was right and in accordance with law. The case cited by Bro. Preston is not in point with his idea of the meaning of our constitution. The courts of our land exist for the purpose of causing law to be enforced and its meaning carried out between all litigants without fear or favor, and where anyone *disobeys* an order of court, he has thereby placed under his feet the law; and as provision is made for his immediate arrest and apprehension the law of our land, based upon the constitution, provides that for

contempt of court no trial by jury shall be allowed, as justice would not nor could not be meted out, if parties could leave the matter in the hands of a jury. A jury is to try a matter of fact, while a court is to try a matter of law; and no jury can try matters of law.

Courts *must* be obeyed and are clothed with all the necessary power to carry out their orders, and are very careful to only make such orders that, when put to test, will prove to be in line of the law. I speak this from experience, having had a few contempt cases to deal with.

The brother states that "the next time a strike comes they will jail the leaders for contempt and suppress the indignation of the poor laborer with force." The courts will never jail anyone for contempt until after they have disobeyed their orders and then in a majority of cases until after a *trial of the cause is had*, and these same leaders have their case *pleaded before a jury; then the court orders in accordance with their findings.*

I am a friend of the poor man, but he as well as the rich *must* obey the law; and when the Prince of Peace shall come, then will their hearts rejoice if they have obeyed the gospel.

In bonds,

GEORGE E. MCCONLEY.

MACHIAS, Maine, July 29.

Editors Herald:—Since I last wrote you, I have put in good time in preaching the gospel at Hadley's Lake and Little Kennebec. At the latter place I baptized four; others are near the kingdom. Last evening the chapel was filled with attentive listeners. The people of Kennebec are just going for the Baptist minister because he has been making considerable talk about J. C. The people say, "We have known Mr. Foss from a child, and he has always borne a good name; and as for the doctrine he preaches it is found in the Bible and if the Bible is true, Foss is right." The young men have invited the minister to come and hear me. I sent word to him that he could speak in our church every other evening if he would; or, if he thought I was wrong and preaching a false doctrine, he could appear before my congregation where he would have two hundred people to address, and could point out my false position. But I have been here and spoken twenty-four times and the Baptist preacher has not put in his appearance yet.

I hear Bro. Joseph Luff has arrived in Jonesport, and is expected the latter part of this week to speak in Machias, as Bro. U. W. Greene is there with the tent. I will be there to help him some this week. The work is moving along very well in Maine at present.

As ever,

J. C. FOSS.

RHODES, Iowa, July 17.

Editors Herald:—I came here on the 8th inst. to assist in putting up our new district tent that came on the 9th, and by the way it is a good one, 30x40, round corners, from Murray & Co., Chicago. We are well pleased with it. I preached in Bro. Nirk's house on the evening of the 9th, as we didn't have the tent seated. On the 10th we opened up in the tent with a fair attendance

that increased nightly until Sunday night, when the tent was full, and it is said nearly as many were on the outside listening. Before the sermon was half through the wind began blowing and almost at the same instant about one half the congregation left the tent fearing a bad storm; "men's hearts failing them for fear," etc.

One thing about tent work is that we never can tell how many are listening to the sermons. People who wouldn't go to church will gather on their own or neighbor's porch and there listen to the speaking as attentively as though they were in a meeting-house.

The good Lord has blessed me abundantly, sometimes wonderfully, while laboring here. To him be all the praise. I have spoken here ten times beginning on the 9th. The last I heard from the missionary in charge it was expected that our tent would go to near Chelsea, Tama county, in which the debate between Elder Gray of the Christian Church and Bro. C. Scott was to begin on the 22d inst. So we will be required to close here to-morrow night. Saints here have purchased the old district tent for their own use here and in neighboring places.

In bonds,

D. M. RUDD.

NORWALK, Conn., July 24.

Editors Herald:—I wrote you in May from Philadelphia where I was waiting for Bro. Parsons and the tent. On the 24th Bro. P. came up from Baldwin, Maryland, and we set about making necessary arrangements to get the tent in operation. On Sunday we met with the Saints in their hall, Bro. Parsons preaching in the morning and the writer in the evening. On Wednesday night I went with Bro. Christy and family out to a quiet place some miles from town where we remained over night, and the next day we spent the time boating, eating, etc.

On Sunday, June 2, we opened up the tent services not exactly amid the booming of cannon, but amid the hum of human voices, the treble notes of the children predominating. It was necessary to have police protection during evening services, otherwise it would have taxed the powers of the preachers to make noise enough to be heard above the din outside. On the 15th by request of Bro. Parsons I went to Baldwin. Bro. Willie Atkinson and Bro. Harry Hargan met me at the train and made me feel at home. In the evening we attended a kind of lawn party or picnic held by the Methodist Church to help pay the debt on their church building. They had ice cream, cake, cigars, etc., for sale. I indulged in the ice cream but drew a line at the cigars. After a little while the young people gathered on one side of the grounds and forming a circle began to sing,

Two in the center, O how fair,

Bright blue eyes and curly hair.—

then the "two in the center" would choose two kindred spirits and—well, you can guess the rest. As we walked slowly down the winding road toward our stopping place the soft breeze of the summer night laden with the sweet perfume of many flowers came to us blended with the sound of youthful voices

as we heard them in the distance, "They love, they do," etc.—the old, old story ever new. Next day I met with the Sunday school and enjoyed the session very much. Preached at 10:30 and again in the evening, also held sacrament meeting in the afternoon. Monday evening spoke again with good liberty.

On Tuesday went back to the city and remained in the tent until July 2 then went to Baldwin again held meetings for eight nights with small attendance but good interest. Some are very near the door in that place. I enjoyed my stay in Baldwin very much and reluctantly bade the Saints good-bye with the hope of seeing them again, if not in this life in the world to come.

News from Bro. Parsons came that the tent was packed and shipped to Norwalk, Connecticut, so I made arrangements to follow it. I came to Philadelphia on Thursday, attended prayer meeting at Bro. Lewis'; very good one. On Saturday evening held elders' court, preached to the Saints on Sunday morning and evening. On Monday night I had the pleasure of leading four precious souls into the waters of baptism, Bro. Fred Watez and wife being among the number. On Tuesday we bade farewell to the Saints in Philadelphia. May the Lord bless them for their kindness. We were soon moving along at a lively rate toward New York City. Arriving there, we took the elevated for the "Grand Central" and then off again on the rumbling, cracking, sliding, come-up-sudden sort of a thing—called a railroad train. We found Bro. Parsons all right (the "we" here mentioned was Bro. A. N. Watez and myself). Preached Tuesday night and have been at it off and on since. The people here seem to be interested and we trust that some may see the light before we depart. I am feeling well and hopeful.

Yours as ever,

GEO. W. ROBLEY.

CHELSEA, Iowa, July 29.

Editors Herald:—Thinking your readers would be glad to hear how the debate is progressing, I write. The discussion began on the 22d of this month in the northeast corner of Poweshiek county, five miles south of Chelsea.

I shall not attempt to give even a synopsis of the debate. The first proposition, "Are the Book of Mormon and Book of Doctrine and Covenants in harmony with the Old and New Testaments and entitled to respect and belief of all Christians?" was affirmed by Bro. C. Scott. This question has been discussed for six nights with two more to be held yet. Elder Gray will then affirm his church to be in harmony, etc., with the Bible for five sessions, then Bro. Scott will take the affirmative for the Reorganized Church for the same length of time.

Elder Gray depended on the Spalding story for his support in fighting the Book of Mormon, and when that was taken from him he tried the Rigdon authorship story and Tucker's "mysterious stranger;" but now he has passed on to the work of showing up where the two books contradict the Bible. The first one he found was in 1 Nephi 3:13,

where it says Mary was "carried away in the Spirit." He said: "Joe got it mixed;" that "it was Elizabeth that was in the wilderness." This will serve to show about his manner of construing all the way through his twelve speeches. If we never have any stronger opposition than that presented here we will have no fear of the work being overthrown by trickery of man.

Having been chosen as moderator for Bro. Scott I shall have to stay here until the last of next week. The farmers are very busy now, yet we have a very good attendance. It was estimated that there were four hundred out Saturday night. That perhaps was the largest crowd we have had. Elder Gray occupied our tent at eleven yesterday and the writer in the afternoon, speaking to apparently appreciative audiences.

Brn. Thompson and Kephart spent a part of last week with us, but on Friday went to Montour to do some preaching. Bro. Scott's health has improved since entering the debate.

In bonds,

D. M. RUDD.

LOUELLA, Mo., July 28.

Editors Herald:—Bro. W. E. Summerfield and the writer have just finished up a week's meetings at this place, baptizing five to-day in the "raging Wakenda." These additions are all adults save one. They are Bro. Hutchens and wife, Brn. Lafayette Bailey, Chas. Gentry, and Frederick Bailey; others almost persuaded. This is an old historical place and has a history as old as the Reorganization. Once a flourishing branch with some of the leading minds of the church here; notably W. C. Kinyon, E. W. Cato, Joseph Cravens, Father Woods, W. E. Summerfield, W. L. Booker, and others. Old Sister Cato, trembling under the burden of eighty years, is still here, bearing an undying and a faithful testimony to the great work, and surrounded by a score or more of children and grandchildren whom she has seen buried with Christ in baptism and over which she tearfully rejoices and considers it as flowers strewing her pathway to the grave.

Some four years ago we found this branch in a very dilapidated condition indeed, with one Bro. Morris Stone, a deacon, as its presiding head, with three or four members and only an occasional meeting; downed, discouraged, and disheartened, with a bane of a prophecy hanging over it that the Lord was displeased, and that its members should be "scattered and peeled;" that after many days, Phoenix-like "it should arise out of its burnings and again be blessed of the Lord." Catching up the inspiration of the thought we ventured the thought that possibly the time had come and that I was merely the forerunner to assist in driving the dark clouds away. We called a meeting; less than a half dozen attended. Bro. James Cato, who had just returned from the West, covered with laurels of the "cow boy" order, an expert with the "lasso and revolver" was in the room. We had a season of prayer and after some appropriate remarks I asked for expressions concerning a reorganization and a strong pull all together to revive the smoldering embers and rebuild the branch,

with an assurance that the promised time had come and that the Lord would bless every effort.

Bro. James arose with the Spirit beaming from his face, declared his willingness to quit sowing wild oats, and turn to the work of the Lord to which he had been called years ago, and which call had been a brake in a great measure upon his actions in all the wicked days of the past. He had sinned against God and high heaven and now asked forgiveness of God and the church. Of course it was tearfully granted and he was chosen as president of the branch and a new impetus was given that has raised it to its present conditions and a membership of eighty-four; and while the clouds of despondency have rested upon the brother at times, yet by a persistent effort and under his wise and fostering care the branch is now in fair spiritual condition with bright prospects for the future.

Good and efficient work has been done here by my brethren, notably W. E. Summerfield, John Rounds, and Louney Booker, the latter having returned from Alabama and repurchased his old farm with the intention of making this his future home. At the confirmation meeting to-day the melting influence of the Spirit was wonderfully manifest and a real feast was enjoyed. Bro. W. E. Summerfield, one of the old pioneers of the district, is with me, and is yet full of zeal and ambition for the work. He presided over this district in its palmiest days, when it reached from St. Louis on the east to the "line between Jew and Gentile" on the west, and the mode of travel was ox teams and on foot, over the wild and boundless prairies of the West, and no doubt those long tramps in early days gave the old "warrior" a love for the wandering "byes," Ephraim and Manasseh, of which he loves to tell the story.

We shall make our way east into the Northeastern district with a hope of cheering some loitering one by the wayside and encourage the stronger ones the best we can.

Yours in bonds,

T. W. CHATBURN.

PORCUPINE, Wis., July 16.

Editors Herald:—The grove meetings at Ono, Wisconsin, closed last Sunday night and were in every respect a perfect success. Bro. A. H. Smith made many friends to the church and helped to clear away prejudice from the public mind. We held over two Sundays and during the week in the evening. Bro. Smith and the writer feel grateful to the many friends for aid and help.

The interest will be kept up there at Liberty Hall, which came into existence so like magic last winter, when other religious denominations closed us out of public places. Now, the matter of a new hall being built is strongly talked of there, also a new Sunday school organization wanted. We hope to see both accomplished soon.

From Ono we came to Porcupine, where Bro. Smith will hold meetings in the new church this week and over Sunday, July 21. We hope to push the new church to completion this fall, and have it dedicated before I leave for the South. I am sorry to have to

leave my work here to go South; it is so grand. I hate to leave this people; everybody seems to be my friend, and the church is gaining so many friends; yet wise heads and the Spirit indicate and advise me to go, and I believe I will be fully healed and made strong. This is a hard test on the lungs, in this north country; none but the strongest can stand it.

Bro. Smith is like a father to me; kind, good, and generous, and looks after my good in a way that none but we missionary orphans know how to appreciate. I expect Bro. Closson to take my place here in the branch and work in general.

I wish to say to the Saints of Texas that they can look for me by November 1, to be there for business, not for pleasure. While I go for my health, it is intended to mean to labor in a more congenial climate. Those in authority there, please take notice. I have learned to be a soldier and obey orders. Wherever I be sent I go to serve the great kingdom of God and not to be served.

Ever your fellow laborer in Christ,

H. P. CURTIS.

BANDERA, Tex., July 23.

Editors Herald:—I have been a subscriber and a reader of your columns for about twenty years. Bro. O. D. Johnson and I have been trying in our weak way to keep the gospel banner waving. We have not been able to do much preaching on account of the way we are situated. We have appointments at four different places in the county; Dug Spring, Saints' church, East Verde, and Pipe Creek. Elder L. L. Wight has been with us lately; he filled the appointments at Dug Spring on the first Sunday, at Saints' church on the second, and at East Verde on the third Sunday. We have a Sunday school organized and hold alternately at three of the above-named places; no Sunday school yet at the Saints' church. The church was dedicated on the second Sunday by Elder L. L. Wight.

The Saints in this district have not been able to do much in the way of tithing; the district is not self-supporting. Our district conference met June 6; all was harmony, but the rain caused us to break up a little sooner than we would otherwise have done. Our worthy brother, A. B. Moore, has failed so far to put in an appearance.

Hoping for the success of Zion's cause, in the liberty of the gospel,

W. H. DAVENPORT.

ADDRESSES.

J. S. Roth, Grinnell, Iowa.
 W. J. Smith, No. 15 Amherst street, Detroit, Michigan.
 Frederick A. Smith, No. 2013 Cass street, Omaha, Nebraska.
 A. H. Parsons, No. 3126 Athol street, Philadelphia, Pa.
 Gomer R. Wells, General Post Office, Sydney, N. S. W., Australia.
 F. G. Pitt, No. 254 Garfield Ave., Chicago, Illinois.
 James Kemp, Conifer, Jefferson Co., Colo.
 M. H. Bond, 2,504 Slattery Street, St. Louis, Missouri.
 C. H. Jones, No. 2,512 Benton street, St. Louis, Missouri.
 Frederick Gregory, St. Marys, Ontario.
 M. F. Gowell, No. 4 Champa place, Denver, Colorado.

Original Poetry.

KINDER THAN A BROTHER.

The summer rain
Beats on the window pane;
Refreshed and green
The waving trees are seen
The splashing drops between,
That falling slow
Upon the roof and walk,
Appear to talk
In liquid accents
Soft and low.

Within the church a solemn hush,
Deeper in contrast
To the water's rush,
Broken alone by prayer
Or testimony of some Saint,
Half darkness in the air,
And in my soul complaint;
But now from out my sight
Fades each familiar face,
The people of the Lord.
No more I hear the spoken word,
But see a light fill all the place,
That widens to illimitable space.
A wondrous light,
And in the light an eminence,
And by the eminence a man
Dear to my heart
And prominent in God's plan.
Around him stand
Of Saints a multitude
On either hand,
With dazed sight,
And some unconscious of the light.
Leaders of men and eminent
Arise by mutual consent
And come to him as friends,
With smile and kiss and words of grace,
To smite him in the face.
Pale are his cheeks and fair,
And white is his hair,
But not with time,
Nor weight of years;
And in his eyes sublime
Are tears;
And on his forehead care,
With sorrow stirred,
Yet answers not a word,
And only looks with sad reproof
Till his strong soul stands plainly forth.
And then appears to me
What others do not see,—
That Christ stands by him there,
Tall and divinely fair,
And smooths his servant's hair,
And wipes his tears away,
And leads him up the eminence
From out our midst.
But now the light
Fades slowly from my sight;
The scene no more
Is visible to me,
But rather see
What I had seen before.
The clock points to
The hour of four,
And in the twilight dim,
Before the meeting close,
They sing a hymn:—
"We thank thee, O God,

For a prophet."
(I wonder if they do.)
But this I know, that God
Is kinder than a brother
And more true.

ELBERT A. SMITH.

SUNDAY, May 5, 1895.

Original Articles.

LET YOUR YEA BE YEA.

EDITORS SAINTS' HERALD:—For some time past I have seen frequent notices in the *Herald*, *Autumn Leaves*, and *Zions' Ensign* calling the attention of many of their readers to the fact that they were in arrears in their payments for said periodicals, and I have often wondered why it is that those who style themselves "Latter Day Saints" have to be constantly reminded that they are in debt. It must be very trying and discouraging to those who have been so kind as to trust them to be under the necessity of pleading and almost coaxing them to pay their just dues.

We are told by the great Lawgiver himself that our yea should be *yea* and our nay should be *nay*; but it seems from our experience with a great many who have taken upon them the name of Christ that they are not very particular, as to whether they keep their word or not. To my mind the word of a true Latter Day Saint ought to be as good as his dollar. For an individual to make a positive promise that he will do a certain thing at a specified time and then neglect to keep his promise, is unworthy of the confidence of good, honest men.

I am acquainted with a great number of persons both in America and Europe who have been taking the publications of the church for some time, and as yet they have not made an effort to pay one cent, notwithstanding the continual appeal through said publications for those in arrears to pay up. However, many of those feign to be good members in the church; but the writer has come to the conclusion, from the experience he has gained during the last eighteen years, that the maxim is but too true which says,

All that glitters is not gold.

There is another class of people who make it a point to get the traveling ministry to order papers and books for them with the promise that

they will "pay up" within a few weeks, but alas, the weeks run up into months and in some cases into years with the result that the poor elder has to pay up the bill himself in order to keep up his reputation with the publishing house.

The argument is oftentimes advanced by the persons who are guilty of the above offense that they are desirous of paying their debts but are unable to do so because of their intense poverty. This argument may be justifiable in very few instances. In case this be true they should have the manhood to write to their debtor, explaining their circumstances; but, Mr. Editor, I am in position to vouch for the statement that a great number who are in arrears are amply able to pay for the papers and books in question. Some of those people can afford to take daily and weekly newspapers and other periodicals that are to be found out of the church circle, and can spend money for luxuries and other things; and it seems queer that they cannot find money to pay for the church papers and books.

There is a third class of people who give the church officials considerable annoyance and bring reproach upon the fair name of the church. This class has a weakness for borrowing money from their brethren and sisters and giving no security aside from their word. At the same time they promise to pay it back within a certain date, but never keep their word, and when the parties who have so generously assisted them, speak to them about the matter, they are given to understand that they had better attend to their own business and that when they get ready to pay it they will do so.

Now, Mr. Editor, if it were not for the fact that there are a great number who keep up this evil practice I should not take the trouble to write concerning this matter.

It seems to me that something rigid should be done with the characters herein referred to, for the reason that when the officers of branches are asked to deal with such people the answer invariably is that there is no law in the church bearing upon the point. Thus it is they are allowed to go on repeating their evil practices. It is *not* dishonorable to be in debt providing that good and satis-

factory security is given; but it is dishonorable to contract debts and not give good security nor make an effort to cancel them.

If a person should repeatedly get drunk, lie, or steal, he would be very quickly brought face to face with the law of the church. Now is it not lying when an individual repeatedly promises to do a certain thing at a certain time and willfully fails to keep his promise? Is it not stealing when a person borrows money from other parties and never pays it back? If not stealing, pray tell me what it is.

I sincerely trust that the time is not far distant when the managers of the church periodicals will not be under the necessity of appealing so oft to the delinquent to pay up their arrears, but that every one will watch the labels which indicate the time when the money is due.

Honesty is better than riches, and only such as are honest with themselves, with men, and with God, will be considered worthy to pass in through the pearly gates into the presence of the King of kings.

G. T. GRIFFITHS.

A VISION.

AS I LAY on a bed of affliction, at Bro. and Sr. J. W. Moxon's, I called for the elders of the church to administer to me, after which I felt better and took a sleep. I awoke and saw the following vision:—

I saw a street reaching from earth to heaven and at the end of the street the most beautiful city I ever saw. The buildings were as white as marble, and this street was leading up to this city, and before entering, just above the door was a bright star. The end of the street seemed near to me; it was built up on each side, and it seemed as though that star shone as bright as the sun and made the street shine as bright as gold.

The end of the street near me seemed about wide enough for two to walk, and I saw an angel coming towards me, beckoning for me to come; and as she came nearer I saw she had a message in her hand. After a short time, she gave it to me. It read as follows:—

“I will not leave you comfortless: I will come to you.” She stood there until I read it, and then she departed.

As she went away she told me to pray; I prayed and sang the following hymns: Saints' Harp, Nos. 168 and 720, and then she appeared again, and held in her hand another message, and after a short time she handed it to me, and it read as follows:—

“I will come again and receive you unto myself; that where I am, there ye may be also.” She told me to pray again, and departed; and I sang again, Nos. 685 and 1,013, when she came back the third time and there were more with her. She came ahead and came up and stood at the right hand side of the street. After a short time one of these that was with her came up to me. As she came she was beckoning to me, and when she came near me she took me by the hand and I looked at her, and it was Sr. Sarah Pontius; and then the second one came and took me by the hand that I saw was Bro. Gordon Blasdell; then the third one, and she greeted me the same; that was Sr. Rebecca Smith; and then still a fourth, who was my grandma. She grasped me by the hand and they all wanted me to go back with them. I asked the angel and she said, “No; not yet.” Back of these were little children running along the street hand in hand. Their little faces were as bright as could be, and then these four started, one by one, Sarah came and bade me good-bye and told me to be faithful, and then Sr. Smith came and bade me good-bye and told me to be faithful, and then Grandma came and bade me good bye and told me the same—to be faithful; and Bro. Blasdell told me he wanted to speak to me, and he asked if his family was there. I told him they were, and he said, “Now be faithful;” and as they all started away they sang hymn No. 600, and the singing was beautiful beyond any earthly thing I ever heard; then all departed and entered the door, and the angel said to me: “They will all come to meet you when I come after you.” Then she said: “Be faithful, and you will gain a crown at the end;” and then it all disappeared. These four persons died strong in the faith of the latter-day work.

It seemed as though this was given to me to strengthen me, and it has, and I hope it will strengthen you the same. My desire is from this time on

to be more faithful and live as a Saint should live, whatever be my lot. I feel to thank God for these blessings he has bestowed upon me, and I know that if I am faithful he will continue to bless me, and I ask an interest in your prayers that I may be faithful, that whatever trials I may have I may bear them with patience and run with patience this race that is set before me.

Your sister,

EMMA VAN VOLTENBURG.

COLEMAN, Michigan, June 11, 1895.

ANCIENT AMERICAN LANGUAGES.

THE article in the *Herald* of the 17th inst., from the *Review of Reviews*, is made up, without doubt, from the best information obtainable from the sources of Dr. Le Plongeon in respect to the interpretation of the Troano manuscript; also as to who the Maya and Quiche people were. According to Mr. H. H. Bancroft's work, which is considered one of the most important we have on native traditional history, it shows that the Quiche natives belong to the Nahuatl and Toltec tribes who invaded the Maya country at an early day in their history. Hence it is apparent that “the Maya people of Yucatan” were not of the same tribe as “The Quiches of Guatemala.”

Again, so far as I have gone by my studies in regard to the Maya natives, I find by comparing the account of the Nephite records with the Gemelli manuscript, a native work, and also by the native traditional name of “Maya and Mayax,” that the name is, apparently, derived from “Mulek” who led a company of Jews from Jerusalem to America (B. M., Helaman 2: 27) after his father, King Zedekiah, was taken captive by the Chaldeans in the eleventh year of his reign in Jerusalem and taken to Babylon. The records show also that Mulek landed in America from the Gulf of Mexico and located the first city in Chiapas, which is also shown by the Gemelli, native chart. It shows also that when the Nahuatl (Nephites) entered the Maya country it was about four hundred years after their settlement in the land; also that the Nahuatl entered it from the southern country, and not from the north, as alleged by some of the writers.

That the Nahuatl were from the south when they settled with the Mayas is plainly shown by the Gemelli

chart, and also by the Boturini document, another native work; for it shows that the Nahuas landed from their native land from the Pacific Ocean into Peru; they therefore must have traveled northward to get to Yucatan.

The cause for the language of the Mayas being similar to or like the Quiches is apparently from the following account:—

Their language had become corrupted; . . . and Mosiah, nor the people of Mosiah, could understand them. But it came to pass that Mosiah caused that they should be taught in his language.—Omni 1: 7, 8.

Mosiah was a Nephite chief or leader. It is seen, too, by the text that the people whom Mosiah taught his language to were Zarahemlites, Zarahemla being their king, hence the name. The record shows that Zarahemla was a descendant of Mulek. (Mosiah 11: 8.) It is seen, then, that Zarahemla and his people and their country were identically the same as Mulek and his people and their country. The language of those people which their ancestors had brought with them from Jerusalem, being corrupted to that degree that the Nephites who were also from Jerusalem—could not understand their speech nor who they were until Mosiah had taught them his language, which according to their history (the Nephite) they spoke and wrote what they called the Reformed Egyptian, and also the Hebrew (Mormon 4: 8), which their ancestors had taught from the time of their arrival in America; the record of the Jews, which they had brought with them, being written in the Egyptian language. (Mosiah 1: 1.) Hence it is seen that the Mayas, who according to the account had brought no records with them, relearned their mother tongue from the Nahuas, who were descendants of Lehi, who was “a descendant of Joseph; . . . the son of Jacob, who was sold into Egypt.” (1 Nephi 1: 47.)

This account bears out that of Dr. Le Plongeon's discovery, that the people who settled Yucatan at a remote date had a knowledge of “Egyptian hieroglyphics.” It is seen, therefore, that the Nahuas taught the Mayas the art of writing which had been handed down from time to time by their fathers from the time they left Jerusalem; whose ancestors had

taken the art with them from Egypt to Jerusalem, from the account that the record of the Jews, which Lehi brought with him to America, was written in the Egyptian language, he having left Jerusalem six hundred years B. C. (1 Nephi 3: 3.)

Of the native manuscripts saved from destruction at the hands of Bishop Landa, the Doctor thinks that the Troano is the most important; but I consider that the Boturini is the most valuable of native history of the origin of the Nahuas; for it shows clearly their route from Jerusalem to Peru or in other words, the route taken by Lehi and Nephi from Jerusalem to Peru.

The ancient empire of the Mayas, according to the Gemelli chart, extended from the Tehuantepec Isthmus southward to the boundary line between Gautemala and Honduras only; which is also shown by the Nephite account in the Book of Mormon, Alma 13: 11; 22: 2.

Now it is evident that most of the learned writers of native history have confounded the most ancient history of the Mayas with that of their descendants of the time of the Spanish conquest; as also of the ancient Nahuas with the history of their descendants of modern history, partly, through a wrong interpretation of some of the native records and also of their unbelief in the written account of those peoples in the Book of Mormon.

It is evident, too, that those writers have given that credit which is due principally to the Nahua people to the Maya in Yucatan, in respect to the art of sculpture found among the ruins of their cities; as also the Aztecs of Mexico for being the authors of those most ancient picture and hieroglyphic records, whereas they are the works of the Nahuas—Nephites. (See Heleman 2: 27.) For the Mayas, as quoted, had degenerated and lost their native language when found by the Nahuas. The Nahuas too were the ruling power of the Mayas for a long period (Mosiah 11: 10), which was called in the tradition the Votanic Empire. But in the fourth century A. D. a civil war broke out, (Mormon 1: 3,) and subsequent to it the tribes separated themselves into separate governments again after long and bloody

wars and established a new order of things in the land as found by the Europeans in the fifteenth century.

Yours very truly,

SIMON SMITH.

St. JOSEPH, Mo., July 21, 1835.

ANOTHER VIEW.

In the Home Column of your interesting issue for June 19, appeared an article under the title, “The pure in heart,” which I enjoyed very much, and am in the fullest sympathy with the touching appeal to the Saints to become pure in heart. But there was one thought expressed that was so different from what I have gleaned from the Bible concerning God's manifestation of himself to Moses and others that I cannot refrain from briefly and tenderly expressing a few thoughts and citing a few passages of scripture on the subject, which I offer with all due deference to the opinion and feelings of the writer of the article referred to. It was concerning Moses seeing God “through a glass darkly.” A careful reading of the thirty-third chapter of Exodus, in the Inspired Translation, reveals the fact that at the time when God talked with Moses face to face as a man speaketh with his friend, Israel was in favor with God, and power was given Moses to stand in his presence, evidently without a veil, “as a man speaketh with his friend;” not through a glass darkly. The latter is a saying of Paul, recorded in 1 Corinthians 13: 12, and has no reference to Moses. At this time Moses was evidently pure in heart and could be permitted to see God.

The account given in the latter part of the chapter is of a subsequent time, when Israel had murmured and Moses had distrusted God; as the foregoing communication between God and Moses shows. The twentieth verse says:—

Thou canst not see my face at *this time* lest mine anger be kindled against thee also, and I destroy thee and thy people; for there shall no man among them see me at *this time* and live.

The twenty-third verse says:—

But my face shall not be seen, as at other times, for I am angry with Israel,

God here gives his own reason for hiding Moses in the cleft of the rock and putting his hand over him, at *this time*, while his glory passed by. Turning to the thirty-fourth chapter and

reading from the twenty-seventh to the thirty-fifth verses inclusive, we see that when Moses went into the presence of God he was unveiled, putting the veil over his face each time he came before the people; for they could not endure the glory of Moses' face. If indeed Moses was pure in heart when God talked with him "face to face," and then only saw him "through a glass darkly," what assurance have we that our vision of God will be any clearer at the time of which Paul speaks? Surely the words "face to face" must have the same significance uttered by Paul or Moses.

In Exodus 24:1, 2, 9, 10 is revealed the fact that Moses, Aaron, Nadab, and Abihu and seventy elders of Israel saw God at one time; but only Moses was permitted to come near to him. It seems that they beheld the body of heaven in his clearness.

They must have seen his glorious appearance, as expressed in the term "clearness." I trust I shall not have wounded the feelings of the sister writing the former article, nor yet any of the brethren or sisters who may read both articles; if indeed this should be published.

Yours for the truth in love,

O. B. THOMAS.

HENDERSON, Iowa, July 22, 1895

Conference Minutes.

POTTAWATTAMIE.

Conference convened with the Hazel Dell branch on the last Saturday in May; S. Butler president, assisted by H. N. Hansen; T. Scott and A. B. Mair secretaries. Branch reports: Council Bluffs 262, gain 4. Fontanelle, no change. Boomer 18, gain 1. Crescent, no change. North Star 95, loss 7. Hazel Dell 63, loss 1. Wheeler's Grove, not reported. Ministry reporting: Elders T. W. Williams, J. S. Strain, J. Carlile, D. Parrish, J. J. Christiansen, H. N. Hansen, C. Castenson, J. P. Carlile, P. Anderson, C. Derry, W. W. Blair, C. A. Beebe, D. K. Dodson, H. Hanson, S. Butler, and L. Campbell; Priests J. Lents, J. Leytham, S. Underwood, C. Larson, T. Scott, and A. B. Mair; Teachers I. Carlile and A. Madson; Deacon H. Hanson. Bishop's agent, J. P. Carlile, reported: On hand and received \$513.25; total disbursed \$258.50; on hand \$254.75. S. Butler, president of district, Joshua Carlile assistant, T. Scott secretary, and J. P. Carlile Bishop's agent, were sustained. General church authorities were sustained. Bro. Blair gave timely instructions and encouraged the Saints. The following resolutions were adopted: Whereas certain portions of the rules of representation

now adopted by the district seem to be objectionable to some, as they do not give the same liberty to the priesthood as other districts do, and as provided for in book of Rules of Order, section 180, viz., that priests, teachers, and deacons may be made members of district conference, Resolved that section 1 of the article of the rules of representation be amended by inserting after the word "elder" in the last paragraph the words "priests, teachers, and deacons," making such paragraph to read, "all high priests and elders, priests, teachers, and deacons, who are members of branches in the district, are ex officio members and are entitled to voice and vote in the district conference when present." Resolved that hereafter the yeas and nays shall not be called unless demanded by at least three members of the conference, and that this be adopted as an addition to the rules of representation. Preaching by Elders W. W. Blair, Charles Derry, and S. Butler. Adjourned to Crescent the last Saturday in August.

NAUVOO.

Conference convened in Keb, Iowa, June 1, 1895; W. McGahen president; C. E. Willey clerk. Branch reports: Keb 34; 1 baptized, 1 died. Montrose 95; 1 baptized. Farmington 56; 2 removed. Burlington 97; 4 baptized, 2 received, 2 removed. Rock Creek 50; 2 removed. Keokuk 46; 1 died. Ministry reporting: Elders J. R. Lambert, J. S. Roth, J. R. Evans, J. McKiernan, H. T. Pitt, W. T. Lambert, P. P. Batten, C. Willey, and W. McGahen; Priests T. Williams, D. T. Williams, and J. Barnes; Teachers C. N. Craig, J. Richardson, C. B. Brown; Deacons R. D. Williams, J. T. Williams, and S. Siegfried. Bishop's agent's report: Due church at last report \$35.05; received since \$58.15; paid out \$60.40; balance due church \$32.80. Preaching by Elders J. R. Lambert, J. R. Evans, and J. S. Roth. Adjourned to meet with Rock Creek branch, October 5, at 10:30 a.m.

SOUTHWESTERN TEXAS.

Conference convened June 6, 1895, at eight p. m. at the iron bridge on the Medina River in Bexar County, Texas; W. H. Davenport president, Sr. Julia V. Neal secretary pro tem. Absalom Kuykendall was elected to assist the president during the conference. Ministry reporting: Elders L. L. Wight baptized 3, W. H. Davenport, and A. Kuykendall. Branch reports: Oak Wood 78; 1 baptized, 2 died. Bandera 42. L. L. Wight was elected president of the district, O. D. Johnson vice president, and W. H. Davenport secretary. Preaching by Elder L. L. Wight. Adjourned to meet on Pipe Creek in Bandera County, Texas, September 19, at eight p. m.

In proportion to the population France has more money in circulation than any other country. In France it averages \$40.26 per capita; in the United States, \$24.34; in England and Germany, \$18.42.

Wisconsin is second in hops, third in potatoes, fourth in rye and buckwheat, fifth in oats, seventh in iron and sheep, eighth in hay, ninth in copper.

Sunday School Associations.

POTTAWATTAMIE.

Convention met with the Hazel Dell branch, May 24, 1895; district superintendent, A. E. Dempsey, in the chair, Ada Scott secretary. Number of schools reporting and represented 5. Delegates present 14. Treasurer's report read and accepted, as follows: Amount received since last report \$6.05; expended \$1.62; balance in treasury \$4.43. The following named brethren and sisters made short but instructive speeches: A. E. Dempsey, H. N. Hansen, J. J. Christensen, D. Parrish, W. Darrington, A. E. Madison, Sr. T. Scott, Sr. J. P. Carlile. Adjourned to meet at the call of the district superintendent.

MASSACHUSETTS.

Association convened in Fall River, July 13, at 7:45 p.m.; G. H. Gates superintendent. The reports of superintendent and his assistant read and accepted. Reports of delegates read and received. Committee on credentials reported twenty delegates present. Reports of schools read and referred to a committee of two brethren, E. H. Fisher and F. O. Coombs and were correct but one. Treasurer's report read and referred to a committee of two, Srs. Sarah Mortimer and Ruth Sheehy, and found correct. Brn. E. H. Fisher and Myron C. Fisher were elected superintendent and assistant superintendent for the ensuing year, and Sr. Ora Holmes secretary and treasurer. Voted the next convention meet in Boston second Saturday in January, 7:30 p.m. Voted the retiring superintendent receive a rising vote of thanks. Sunday, 10:30 a.m., primary class drill by Susie Gilbert. Chalk talk, Ephesians 6:11-18, by F. O. Coombs. Superintendent's review on the lesson of the day by John Suttill. At 2:30 p.m., Paper, "Sunday school and Sunday school workers," by Dr. John Gilbert. Address, "The coming woman," by Arthur L. Crocker. Solo by Thirza Linney. Essay, "The Sunday school and its relation to the family," by Josie Gerrish. Solo, Sr. Levina Ashton. Paper, "Book of Mormon in the Sunday school," by John Smith. A very interesting concert by the home school at 7 p.m.

NORTHERN AND CENTRAL CALIFORNIA.

Please elect your delegates to district association to be held at the reunion at Santa Cruz on August 31, 1895. Each school is entitled to "one or more delegates" as it may decide. Secretaries of schools please send reports for year ending August 31, 1895. Schools will please study and prepare themselves with lesson for September 1, as found in the lesson quarterly, "God's Covenant with Isaac. Come prepared with a good lesson so that we can have an interesting and instructive session. We also hope to have a good program. We cannot say just what day the convention will be held. That will be decided at the reunion. Come, all who can, with your hearts filled with a desire to move on this great work.

Your brother in Christ,

JOHN A. SAXE, Supt.

No. 1,549 Mission St., San Francisco, California.

Miscellaneous Department.

PLEASANT GROVE CHAPEL RECEIPTS.

PLEASANT GROVE, Utah, July 17.

Editors Herald.—Below I give a list of those not living here (except one, and he is not a member of the church) who have contributed very generously to help us build a church, to all of whom we extend our heartfelt and sincere thanks for their generosity; and we pray the Giver of all good to bless them, each one abundantly for the same. We have our church finished, except the molding around the doors and windows inside and the painting and seating, which we expect to do as soon as we are able, which we hope won't be very long, as we would like to have it dedicated when Bro. and Sr. Blair reach here. Ever praying for the spread and prosperity of the gospel, I am,

Yours for the spread of truth,
H. B. STERRETT.

Sr. John Brown, Lehi, Utah.....	\$ 5 00
Bro. John Brown, " "	10 00
Jas. Alexander, Pleasant Grove, Utah.	2 00
Bro. and Sr. W. W. Blair, Lamoni, Io.	5 00
D. C. Salisbury, Burnside, Ill.....	50
J. H. Butler, " "	50
S. J. Salisbury, " "	50
Wellington McGahan, " "	50
Elmer Sherman, " "	25
James Salisbury, " "	25
Mary Furrow, " "	25
J. Gault, Reno, Nev.....	1 00
Geo. W. Galley, Columbus, Neb.....	1 00
W. Riley, Breeds, Ill.....	1 00
Esther Rohrer, Colton, Cal.....	50
A Sister, Nevada, Mo.....	50
C. W. Lange, Kickapoo, Wis.....	1 00
Joseph Chester, Los Angeles, Cal.....	50
E. H. Crowson, Alton, Ill.....	50
John Wood, Sandy, Utah.....	1 00
Sr. Sarah Smith, Union, Utah.....	5 00
Sr. Lucy Smith, " "	1 00
Joseph Marriott, Murray, "	1 00
J. F. Weston, Salt Lake City, Utah....	50
J. D. Wilson, " "	50
Leon G. Anthony, " "	1 00
J. T. Johnson, Windom, Kan.....	25
Mrs. R. Heavener, Piper City, Ill.....	1 00
Millersburgh branch, Millersburg, Ill.	2 00
Young People's Literary Society, Mill-	
burgh, Ill.....	2 00
M. T. Short, Millersburg, Ill.....	1 00
D. C. Carter, Provo, Utah.....	2 75
Doc Carter, " "	1 37
Mrs. Louisa Benson, " "	50
J. D. Bardwell, Standley, Ind. Ter....	50
James Cox, " "	25
J. B. Bowyer, " "	25
Levi Cheney, Kent, Ill.....	50
David Thomas, Fairfield, Utah.....	50
John F. Flack, " "	50
Mary Burchel, " "	60
Annie Thomas, " "	50
James McLane, " "	5 00
Mary H. Ramond, East Helena, Mont..	1 00
Wm. L. Mitchel, Park City, Utah....	2 50
James Anderson, Kansas City, Mo....	1 00
John Billinsky, " "	1 00
Sarah Newton, " "	50
Richard Britt, " "	50

A Sister, Kansas City, Mo.....	50
J. and M. Stratton, " "	25
A. and M. Millote, " "	25
Mrs. A. M. Dempster, White House,	
Cal.....	9 50
Sr. Lola Stuart, Council Bluffs, Iowa..	50
Sr. Tena Hansen, " "	50
Sr. Annie Stuart, " "	50
James Caffall, " "	50
Elizabeth Hewster, " "	50
S. C. Williams, " "	50
A. O. Berg, Kansas City, Kan.....	1 00
S. H. Vallem, Woodford, Cal.....	50
Sr. Ellen M. Boan, South Westport,	
Mass.....	1 00
Hannah Tracy, Drain, Oregon.....	50
Phoebe Taylor, " "	50
Wm. Taylor, " "	50
Owen Thomas, Samaria, Idaho.....	50
James " "	50
Wilhelmina Peterson, Provo, Utah....	2 50
Joseph Dayer, Appleton, Wis.....	5 00
Jerome Middleton, Stewartsville, Mo..	1 00
T. J. Mauzey, " "	50
James Limb, " "	50
Benjamin Dice, " "	50
E. E. Binstead, " "	40
Sr. Binstead, " "	25
Sr. Summerfield, " "	35
John Swenson, San Jose, Cal.....	50
Hulda Blackleach, " "	25
J. B. Carmichael, " "	25
Ethel Burgess, " "	50
A Brother, Riverside, Cal.....	50

NOTES FROM THE DOWNEY REUNION.

According to previous arrangements, a few of the Saints of Southern California assembled from various points and had their tents up on the camp grounds early in the morning of July 12 at the quiet little town of Downey, which is about fifteen miles southeast of Los Angeles. Among the first arrivals were Bro. and Sr. Blair from Lamoni, having come by way of San Francisco, where they spent a few days visiting with Saints and preaching the good word, and Bro. H. L. Holt of the Seventy, and missionary in charge of Southern California. (Pardon the scribe for saying that Bro. Holt's countenance was very bright because of the recent arrival of a pair of twin girls in his household.) Bro. Joseph F. Burton of the general missionary force and president of the California mission, and J. W. Gilbert missionary to the South Sea Islands, lately returned, were also among the early arrivals.

The first meeting was opened at 10:30 a.m. by Bro. J. F. Burton. Pres. W. W. Blair was called upon to give counsel and instruction to the Saints, which he did, cheering and encouraging all. Then followed short talks by many of the brethren and sisters, and a splendid feeling obtained.

In the afternoon the reunion convened for business, and proceeded to organization. J. F. Burton was chosen president of the reunion, W. W. Blair and Bro. Gibson were chosen as his assistants; Bro. J. W. Gilbert and Sr. Twaddle as secretaries; Srs. Ollie Ames, Cora Van Fleet, and Sr. Patterson as organists and choristers. Janitors and policemen, Brn. Pickering, Carter, and Reynolds.

It was decided by motion that the bell should be rung at ten in the evening for retiring, and that there should be no talking after that until 5:30 in the morning. This was pretty well regarded, and it secured to all a sufficient time for sleep, so that generally all were fresh and bright to enjoy the meetings.

J. W. Gilbert was the speaker the first evening. His text was: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." We cannot do anything in this world without first knowing how. We may have the material, the strength, and the time to build a house, an airship, a locomotive, yet without knowledge we are powerless. So it is in regard to being saved in the kingdom of God. Knowledge is power. We must learn how. We must know God, for this is life eternal. "No man can say that Jesus is the Lord, but by the Holy Ghost." That is the way Peter found it out. If one knows for himself, the Devil or anyone else cannot deceive him. Therefore it is a rock to him; he will stand firm and not waver. God knew his business when he gave the gospel. He gave it as a means to a certain end; viz., the salvation of fallen man. So long as man is in a fallen condition, the same means will remain to bring him out of it. God in all his infinite wisdom could not have given another gospel that would have brought about the desired effect, simply because the very first principle that caused the fall of man in the garden of Eden was unbelief; the only principle God could find to offset unbelief, was faith. The second step in the process of the fall was disobedience. Repentance is the only principle that will offset disobedience. The third step was death of a twofold nature, which caused the complete fall of man from his perfect state. Nothing but a birth of a twofold nature could possibly offset the effects of a death of a twofold nature, so Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." There was quite a number of outsiders present, and they gave good attention.

July 13.—The prayer and testimony meeting was good, the Saints being comforted by a considerable degree of the Holy Spirit.

At the morning preaching hour, Pres. W. W. Blair was the speaker. "Blessed are the pure in heart." "Blessed are the peacemakers." "Blessed are ye, when men shall . . . persecute you, . . . for my sake." He showed how necessary it is for us to be peacemakers at all times and under all circumstances, and to endure persecution for Jesus' sake. That we should pray for them and forgive them. He related instances of how the Lord had greatly blessed him in bearing calmly and patiently persecution from others. He spoke at length concerning the teaching of the children in the church so that they may be prepared to be baptized when eight years old. He said that if a child is instructed and wants to be baptized, and lacks a few days of being eight years old, "let him be baptized." He cited instances where children were remarkably blessed who were baptized when young. Although sometimes some seem to wander away for a time in youth, and grow cold, yet God's hand is over

them and they generally of a sudden turn and make the best of men and women. His sermon was attended by the Holy Spirit, full of wisdom and instruction.

At 2:30 Bro. Pickering was the speaker. Text: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." This is the key which unlocks the mystery.

At 7:50 p. m. Bro. H. L. Holt was the speaker. "We are invited in these days to come to Jesus. Many preachers are saying this. But the question is, *how* to come to Jesus. We must come to Jesus through faith, but it must be accompanied by works." The speaker discoursed upon the principles of the gospel in a comprehensive and logical way that was very interesting. A large crowd was in attendance, and the tent was well filled. A great many outsiders were present, and gave good attention.

Sunday, the 14th.—More Saints came in from various points on the railroads, and some in buggies, and the meetings were well attended. Brn. Blair, Burton, and Holt were the speakers for the day.

Monday, the 15th, was one of the best prayer and testimony meetings during the reunion. The Spirit was present in a goodly degree, melting to tears of joy, inspiring testimony, and manifesting the gifts of prophecy, tongues, and interpretation of tongues. On several days the gifts of tongues and prophecy were manifested. The prayer services were good throughout the entire reunion. Many wonderful testimonies were borne by the Saints, which were cheering and encouraging, confirming all in the most holy faith, and reminding us of the great love and mercy the Father has for his children.

During the week, many more Saints came in from the surrounding country in wagons, bringing their tents and enlarging the little white village, until quite a number had gathered together by the second Sunday.

On Saturday, the 21st, at two p. m., there was baptizing in the river about a mile from the camp grounds. Three or four had desired baptism, but when the time came, lo there were nine. Bro. Joseph F. Burton did the baptizing.

Sunday, the 22d, and last day of the reunion quite a number of Saints came in from Los Angeles and other points by train, and some by carriage, swelling the crowd. Brn. Blair, Burton, and Holt were the speakers for the day, and all preached splendid sermons. The audience gave good attention, though the tent was full to overflowing. The young Saints were asked several times during the reunion to stand up outside the tent to give room for outsiders. There was considerable interest manifested among the outsiders, many being in attendance at all the evening meetings, and toward the last, in the day meetings also. The preaching was good throughout, being such as to confirm the Saints, and convince those of the outside world of the truth of the gospel and of the

validity of the claims of the church concerning the restoration of the gospel in these last days. Even the poets of Downey were moved to express the impressions of their minds in verse. Here is a scrap from one of their sages, found on the grounds on Monday morning after the close of the meetings:—

The Mormons are a curious sect,
Some people call them queer,
Because they say that they believe
In Joseph Smith the Seer.

The time and place for the next reunion was left in the hands of a competent committee to decide. Brn. Patterson, Van Fleet, and Carmichael were chosen as a reunion committee for the next year. They were the committee last year, and did the work so well that they were reelected. A vote of thanks was tendered the committee for their work and diligent care for the comfort of the campers, and the success of the reunion.

A vote of thanks was tendered the people of Downey for their kindness in ordering the street sprinkled contiguous to the camp grounds. A resolution obtained that all branches assist in the tent work, and the reunion closed.

GENERAL REUNION NOTICE.

Musicians wishing or willing to assist the "service of song" by such instruments of music as are adapted to the voice in congregational singing, are invited to take their instruments of music with them and report to the undersigned. When the choir of any church shall attend in a body, and have an anthem, a chorus, a quartet, or any special selection they can render best alone and together, they are also invited to report to the undersigned, and he will arrange a suitable time, place, and service for their selection. All members of established choirs are invited to join the reunion choir, also those who read music readily, who are not enrolled in any choir. As there is not sufficient time to prepare any especial selections, we will use in the coming reunion the tunes we have prepared for previous reunions. If any wish to write to me previous to the reunion they will please address me at Nebraska City, Nebraska.

MARK H. FORSCUTT, Chorister.

CONFERENCE NOTICES.

Conference of Central Nebraska district will be held at Meadow Grove, beginning August 31, 1895, at two p. m. Let branch clerks see that correct reports are sent in on time. All come who can, that a good time may be had. The grove meeting that was to be held there beginning just after conference will not take place, for reasons that will appear at conference.

W. M. RUMEL, Pres.

NOTICES.

The South Missouri district reunion will convene at Mountain Grove, Wright County, August 23, to continue ten days. Bro. I. N. White and F. C. Keck will be our speakers, besides our own force. Walter E. Lloyd will have charge of the singing, with Miss Vietta Schofield as organist; so let those of the young people and old ones too that take an interest in singing be there early on Friday that we may practice. Those that have Har-

mony's and hymn books, bring them with you. Everybody come and bring some one and let us have a good time together at our first reunion.

W. H. SCHOFIELD,
C. J. SPURLOCK,
HENRY SPARLING, } Com.

MARRIED.

PRICE—LEABO.—At the residence of the bride's parents in Salem, Oregon, Bro. Guy A. Price to Sr. Ella Leabo, of Salem, Oregon. Service by Bro. J. C. Clapp. A goodly number of Saints and friends were present to witness the solemnities of the ceremony, after which all partook of a bounteous feast that had been prepared for the occasion. Bro. and Sr. Jaspersen, from Independence, Oregon, and Bro. and Sr. Barzee, of Turner, were present, and a pleasant day was passed, winding up with a gospel discourse by the writer.

J. C. C.

FORSCUTT—HUNGATE.—Married; during the noon hour of July 24, 1895, at the residence of the father of the bride, E. Hungate, Esq., of Omaha, Nebraska, Mr. Mark Zenas Forscutt and Miss Bertha Hungate. But few outside of the relatives of the contracting parties were witnesses of the simple but admirable ceremony of the Saints' Church by which, as administered by Elder M. H. Forscutt, this union of hearts and hands was legally affirmed. Two lovely little girls, dressed with becoming taste, each carrying a large and choice bouquet of fragrant flowers that spoke the unwritten language of love and trust, preceded the bridal party as they entered the spacious parlors where awaited the anxious guests who, delighting in the old, old story that is yet forever fresh and new, showered their congratulations and expressed their hopes of peace, and prayers for blessings on the happy pair, in which we affectionately and heartily join.

Blushing in beauty's charms, adorned with grace, stood she
And upward glances stole of his beloved form,
While tall and strong, with manly pride looked he
Upon his lovely bride; each heart pulsating warm
With such pure and strong affection as doth justify
Our fervent hope that love like theirs shall never die.

DIED.

TERRY.—Sr. Loretta Terry was born March 6, 1855, in Canton, Michigan. United with the Church of Jesus Christ February 6, 1892. Died July 20, 1895. Her husband, two sons, and two daughters mourn. She has been a sufferer for years, but since uniting with the church has been faithful unto death, and according to the word will come forth in the resurrection of the just. Funeral was held July 23 in Gilmore Baptist church. Elder John Bailey, of Coleman, delivered the sermon from 1 Thessalonians 4: 18.

LILLY.—At Higbee, Missouri, July 18, 1895, Sr. Maggie, daughter of Bro. Thomas and Sr. C. Lilly, aged 12 years, 11 months, and 14 days. She was born at Braidwood, Illinois; was baptized November 13, 1892, at Higbee, Missouri. Her remains were conveyed to the Saints' chapel, where the funeral discourse was delivered by W. H. Vincent.

"She sleeps! Her troubles here are o'er;
She sleeps where earthly ills no more
Will break the slumberer's rest;
Her dust will rest beneath the sod,
Her spirit has returned to God,
To mingle with the blest."

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 42.

Lamoni, Iowa, August 14, 1895.

No. 33.

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CENTRAL POSITION OF CHRIST IN THE HISTORY OF THE WORLD.

TO SEE clearly the relation of the Christian religion to the preceding history of mankind, and to appreciate its vast influence upon all future ages, we must first glance at the preparation which existed in the political, moral, and religious condition of the world for the advent of our Savior.

As religion is the deepest and holiest concern of man, the entrance of the Christian religion into history is the most momentous of all events. It is the end of the old world and the beginning of the new. It was a great idea of Dionysius "the Little" to date our era from the birth of our Savior. Jesus Christ, the God-Man, the prophet, priest, and king of mankind, is, in fact, the centre and turning-point not only of chronology, but of all history, and the key to all its mysteries. Around him, as the sun of the moral universe, revolve at their several distances, all nations and all important events, in the religious life of the world; and all must, directly or indirectly, consciously or unconsciously, contribute to glorify his name and advance his cause. The history of mankind before his birth must be viewed as a preparation for his coming, and the history after his birth as a gradual diffusion of his spirit and progress of

his kingdom. "All things were created by him, and for him." He is "the desire of all nations." He appeared in the "fulness of time," (Mark 1: 15; Gal. 4: 4,) when the process of preparation was finished, and the world's need of redemption fully disclosed.

This preparation for Christianity began properly with the very creation of man, who was made in the image of God, and destined for communion with him through the eternal Son; and with the promise of salvation which God gave to our first parents as a star of hope to guide them through the darkness of sin and error. (Gen. 3:15.) Vague memories of a primitive paradise and subsequent fall, and hopes of a future redemption, survive even in the heathen religions.

With Abraham, about nineteen hundred years before Christ, the religious development of humanity separates into the two independent, and, in their compass, very unequal branches of Judaism and heathenism. These meet and unite at last in Christ as the common Savior, the fulfiller of the types and prophecies, desires and hopes of the ancient world; while at the same time the ungodly elements of both league in deadly hostility against him, and thus draw forth the full revelation of his all-conquering power of truth and love.

As Christianity is the reconciliation and union of God and man in and through Jesus Christ, the God-man, it must have been preceded by a twofold process of preparation, an approach of God to man, and an approach of man to God. In Judaism the preparation is direct and positive, proceeding from above downwards, and ending with the birth of the Messiah. In heathenism it is indirect and mainly, though not entirely, negative, proceeding from below upwards, and ending with a helpless cry of mankind for redemption. There we have a special revelation or self-communication of the only true God by word and deed, ever growing clearer and plainer, till at last the divine Logos appears in human nature, to raise it to communion with himself; here men, guided in-

deed by the general providence of God, and lighted by the glimmer of the Logos shining in the darkness, (John 1: 5; Rom. 1: 19, 20; 2: 14, 15,) yet unaided by direct revelation, and left to "walk in their own ways," (Acts 14: 16,) "that they should seek God, if haply they might feel after him, and find him." (Acts 17: 26, 27.) In Judaism the true religion is prepared for man; in heathenism man is prepared for the true religion. There the divine substance is begotten; here the human forms are moulded to receive it. The former is like the elder son in the parable, who abode in his father's house; the latter like the prodigal, who squandered his portion, yet at last shuddered before the gaping abyss of perdition, and penitently returned to the bosom of his father's compassionate love. (Luke 15: 11-32.) Heathenism is the starry night, full of darkness and fear, but of mysterious presage also, and of anxious waiting for the light of day; Judaism, the dawn, full of the fresh hope and promise of the rising sun; both lose themselves in the sunlight of Christianity, and attest its claim to be the only true and the perfect religion for mankind.

The heathen preparation again was partly intellectual and literary, partly political and social. The former is represented by the Greeks, the latter by the Romans.

Jerusalem, the holy city, Athens, the city of culture, and Rome, the city of power, may stand for the three factors in that preparatory history which ended in the birth of Christianity.

This process of preparation for redemption in the history of the world, the groping of heathenism after the "unknown God" (Acts 17: 23) and inward peace, and the legal struggle and comforting hope of Judaism, repeat themselves in every individual believer; for man is made for Christ, and "his heart is restless, till it rests in Christ."—*Schaff's History Christian Church.*

Use wood ashes for trees, especially pear. Don't pile the ashes close against the trees, but broadcast over the ground, as the feeding roots extend even further than the limbs.

To Every Member of the Church.

By action of the Board of Publication during the last General Conference Bro. Frank Criley was appointed Business Manager of the Herald Office. This action was taken that the business interests of the publishing department of the church might receive the supervision and special attention their importance demands as the property of the church and an active arm of its service.

Upon examination of subscription lists and book accounts we find a large number of overdue accounts, for HERALD, HOPE, AUTUMN LEAVES, and books. Some of these accounts have run for a year, many of them for a longer time, and are mostly made up of small accounts, from twenty-five cents to ten dollars.

It will be seen by this brief statement that many of the Saints have not been prompt in meeting their obligations to the church in this respect, and that because of this the Office has been hindered where it should have been more prosperous and more useful to the body.

It is the desire of the management to place the Herald Office on a true business footing and to keep it there, that it may be in condition always to meet the growing needs of the church as the work spreads. To do this it will be necessary to conduct its affairs upon strict business principles, hence in the interests of the work we hereby appeal to all the Saints to manifest their love for the cause by coöperating with those in charge in their efforts to make it a success. They cannot do it alone; our people must help them.

We desire that all outstanding accounts be settled at once. It will be necessary to do this that obligations may be met. *Our patrons are therefore asked to take note of their subscription labels and other accounts, and if they find themselves in debt to the Office to remit at once.*

Do not pass it by because it is a small amount; it is just such small accounts that make up the large amount due and which are a burden and expense to carry.

Make an effort and send us the money, and you will feel better because your duty has been done and the Office is helped by your action.

Latter Day Saints, above all people, should be prompt and faithful in meeting their obligations. They should not need to be reminded of the principle that should prompt them in this respect. It will not do to pass by such matters indifferently; they ought to receive attention and at once.

The work of the Office is rapidly increasing. This demands closer management and careful coöperation that the highest good result to the church.

The publications are placed in the hands of the Saints at very little or no profit, while a great number are distributed free.

The circulation of the HERALD is about two thousand less than it ought to be according to the number of members in the church. Are you one of those who fail to grow in spirituality because you do not take the church paper, hence do not get the good news of the progress of the work and the blessing of God upon his people? It ought to be in every family.

Send \$2.00 for the HERALD one year, \$1.00 for six months subscription, or 50 cents for three. Try it and see what you have lost by not taking it. To make progress and keep in touch with the great latter-day work one must read the church publications.

Your active coöperation is asked for, that the work may progress and every member be alive in it. Members of the church would find it to their advantage and to the welfare of the work to pay promptly as they go. It would be in harmony with the admonition, "Owe no man anything," and also develop faithfulness in meeting all other obligations.

You are asked to work with us,—to do your own part. Will you do it and not longer leave it undone?

We expect the ministry to do their part, we know the Lord will do his, and the laity must do theirs.

This change of management makes it necessary that all outstanding accounts due August 1, 1895, be settled within the next sixty days, that the books may be balanced. Please remit at once, without further request.

For the cause, yours,

DAVID DANCER, Retiring Business Manager.

FRANK CRILEY, Business Manager.

The Board has seen fit to place me in this position to attend to this portion of the business of the church. My duty can only be done by a plain statement of facts and by your hearty coöperation in its interests. This I sincerely ask.

Please address remittances and orders to the undersigned.

In bonds, yours for success,

FRANK CRILEY, Business Manager,

HERALD PUBLISHING HOUSE,

LAMONI, DECATUR CO., IOWA.

August 1, 1895.

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 42.

Lamoni, Iowa, August 14, 1895.

No. 33.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, AUGUST 14, 1895.

NEW BUSINESS MANAGER.

THE Saints who so long have addressed business letters connected with the Herald Office to Bro. David Dancer, will please hereafter address such matters to Bro. Frank Criley, who succeeds Bro. Dancer as Business Manager, and is duly installed. Address him at Lamoni, Decatur County, Iowa, making all orders for money payable to him.

Bro. Dancer has served the office for years without compensation. Though his name disappears from the church publication in the capacity in which he has served, he will not be forgotten by our people, who have known him to respect and esteem him for his worth. He still remains a member of the Board of Publication, where he will continue to lend the aid of his counsel in the interests of the publishing department.

Bro. Criley takes up the business management with the intention of pushing and extending its interests. See his card addressed to the members of the church. We hope he will be promptly, practically sustained in his endeavors to place the Herald Office on a firmer financial footing. He will devote his entire time in its interests and will thus be able to add to its usefulness—if sustained by the Saints, otherwise he can do but little.

There is such a thing as passing by such appeals made to the Saints with but a passive notice; however, this should not be; for such matters ought to be heeded and, where it is at all possible, be responded to. Our church is made up of individuals here and there and small gatherings or branches of people, and it is by the united action of each member that success is to be realized. One is apt to be negligent and wait for others, supposing that *they* will act and keep

things moving. This is "bad policy" and very damaging both to the one pursuing it and to the church. We repeat it, "bad policy," for the reason that individuals who pursue such a course are in a measure asleep, not awake and responsive to the demands of the work, as they ought to be.

It is time for Latter Day Saints to be alive, alert, to be fully aware of the fact that to profess to follow the teaching and example of Jesus Christ requires more than the ordinary methods of life followed by "the world." It means promptness, care, business-like methods of life at home, everywhere. We are nowhere told that it comprehends a mere attention to church forms and ceremonies, even though the customary "bearing of testimony," etc. be included. Such customs are all good in their place, but must be made good in fact by substantial action.

If an individual is careless in meeting his obligations, in paying his debts, he has become guilty of a very damaging practice,—damaging to others and dangerous to himself, a serious wrong; for his example creates distrust and causes lack of confidence in himself and in God's people. As a people we cannot be too careful about these things. An individual is in an unfortunate condition who can pass by his obligations, his debts, without an earnest, sincere effort to meet them.

All over the land, all over the world, Saints look forward to a day to come when they shall receive and occupy an inheritance in Zion; some entertaining ideas more or less visionary or impracticable, forgetting that Zion can only be established upon sound, economic principles; those that require industry, frugality, good management, energetic application of individuals to the problems of life and the solution of them by hard work. Personally, we never expect to receive an inheritance upon any other theory or basis; and, as we understand it, people are to become prepared to

abide in Zion by an application of the laws of the true order of things in their *present conditions*.

We believe the Saints should strive to pay as they go; or if unable to do so, to try to reach a condition where they can. For years the Herald Office, and we suppose the general finances, have not been by any means among the first considerations with a great many, as they ought to have been. Persons should pay what they owe the Lord, and purely from a desire to be helpers, workers together with him, in the work "intrusted to all;" this should be the primary cause of their action. It is poor policy, "bad policy" to do anything not in entire harmony with the Lord. What the people of God want to do is, in all things they undertake to do them by God's blessing; to live in such close touch with the Lord that they shall have success because they seek to do his will with a view to be workers together for good. We want to take the Lord into our partnerships; to refuse to undertake anything in which we cannot sincerely receive his sanction, and when blessed, to not become so in love with the means acquired as to forget the Giver.

Our religion is a system of education intensely practical. Emanating from God, it must be perfect itself and must have as an object the perfect development of his children. Anything less than this fixes the standard too low.

Let us constantly step up and occupy higher ground, in theory, in practice—in business, in everything. Then the work will move faster and be more firmly established.

A GOOD REPORT.

A NEW book called The Memorial Story of America, edited by Hamilton W. Mabie, and published by John C. Winston and Company, 1895, contains a notice of the Reorganized Church, citing the Bulletin of Church Statistics, United States Census of 1890, as the authority from which they draw information. It is more than fair, it

is a very correct and impartial statement of the facts, as we of the church understand them.

In the paragraph immediately preceding the notice, however, occurs the inevitable "clergyman origin" for the Book of Mormon, though this time it is given thus:—

It is confidently asserted that the "Book of Mormon," the basis of "The Church of Jesus Christ of Latter Day Saints," in the Territory of Utah, where the Mormons settled in 1847, is, in its authorship, the production of some divine of the "Disciple" persuasion—an adherent of Mr. Alexander Campbell, founder of the "Campbellites" who was born in Ireland in 1778 and died in West Virginia (U. S. A.), in 1866.

This is the usual formula, "it is confidently asserted." No matter how incomplete the assertion as to the men, or man who is thus asserted to be the originator, or how shaky the evidence on which the assertion rests, it is always the same and such is the making of history.

The next assertion is correct.

But all authorities agree that Joseph Smith, of New York, the Mormon founder and prophet, obtained possession of the book September 22, 1827.

It may be that in a few years we will be able by persistent effort and unyielding watchfulness in getting the "clergyman," Disciple, Presbyterian, Baptist, or other denomination in name, eliminated from the story as it may appear in the encyclopedias and histories.

This chapter, occurring on pages 412, 413, of the Story of America, is with the exception noted above the clearest and best statement found in print in popular works of the period. We congratulate the editor on his fairness.

JOSEPH SMITH'S CHARGE TO THE TWELVE.

ACCORDING to testimony Joseph gave some parting charge to the Quorum of Twelve. This charge is made the basis of defence in justification of the Twelve in assuming to lead the church. In respectful consideration for their claims we were led to inquire, What was this specific charge? Surely if so much depends upon it we should know precisely what it is, that special consideration may be given. His exact words should be preserved, or if lost, no pretense should be made to having them. Before us are four statements, two from Pres. Wilford

Woodruff, one from Orson Hyde, and one from President Brigham Young purporting to be Joseph's language verbatim, as each is inclosed in quotation marks. Then there is one from P. P. Pratt which may not be intended as verbatim, but only the substance of what he said, as quotation marks are not used. No two of them agree in regard to this most important and vital language. Even President Woodruff does not agree with himself, neither of his statements agrees with Hyde's or President Young's, Hyde's does not agree with either of President Woodruff's or President Young's; President Young's does not agree with Hyde's or President Woodruff's, though all four are evidently intended as verbatim quotations of Joseph's words. Here they are:—

Upon your shoulders the kingdom rests, and you must round up your shoulders and bear it, for I have had to do it until now. But now the responsibility rests upon you. It mattereth not what becomes of me.—Pres. Woodruff's address, *Mill. Star*, Vol. 5, p. 109.

I tell you the burden of this kingdom now rests upon your shoulders; you have got to bear it off in all the world, and if you don't do it you will be damned.—President Woodruff; see Roberts on Succession, p. 119.

If I am taken away, upon you, the Twelve, will rest the responsibility of leading this people, and do not be bluffed off by any man. Go forward in the path of duty though you walk into death. If you will be bold and maintain your ground, the great God will sustain you.—Orson Hyde, *Millennial Star*, vol. 5, p. 103.

I have laid the foundation and you must build thereon, for upon your shoulders the kingdom rests.—President Young; Roberts, p. 95.

The Lord is about to lay the burden on your shoulders and let me rest awhile; and if they kill me, continued he, the kingdom of God will roll on, as I have now finished the work which was laid upon me, by committing to you all things for the building up of the kingdom according to the heavenly vision, and the pattern shown me from heaven.—Pratt, *Millennial Star*, vol. 5, p. 151.

Upon some points these witnesses agree as to the *intention* of Joseph, but we would like to know what he *said*, so we may form our own conclusions regarding his meaning; but we can never determine what he really did say through such testimony as this. But allowing the people in Utah to select either of these statements they choose to rely upon, as the words of Joseph, we ask, What of it? We have no objection to the idea that Joseph charged the Twelve that

the burden of the church would rest upon them. We are of the opinion that if the Twelve, as such, had continued in their place, discharging their legitimate duties as provided for in the law, God would have acknowledged them and their ministrations. But even Joseph, had he been inclined to do so, had no authority to confer upon the Twelve powers, prerogatives, or rights not provided for in their calling and ordination. Neither is there any evidence that he attempted to do so. Nor does either of these statements as made by their own witnesses contain the least shadow of an inference that Joseph anticipated that any three of the quorum should be elevated to a higher position than other members of the quorum, as they afterwards were, but rather there is a strong inference that Joseph by this charge, if given, intended to warn them against any attempt to step out of their place, and to admonish them to bear off the kingdom by strictly adhering to the duties of their legitimate calling; and, according to Woodruff, damnation was the penalty for deviation. Let it be understood that the issue is upon the question of successorship in the First Presidency, and the nature of the work done by the Twelve.

There is no question as to whether the Twelve were authorized to bear off the burden of the kingdom, as the duties of their calling required.

Roberts, after giving his production the title of "Succession in the Presidency of the church," dodges the issue implied by his subject, by but vaguely referring to the creation of a First Presidency by them, and avoiding even in the most remote sense, to defend their order of "succession in the Presidency of the church." His production is therefore a misnomer and in this regard a lamentable failure.

AGRICULTURAL EDUCATION, ETC.

WASHINGTON, D. C., July 16.—The status of agricultural education in the United States is given an extended review in the forthcoming year book of the Agricultural Department. It shows there are sixty five institutions in operation under the provisions of the acts of July 2, 1862, and August 30, 1890. Sixty of these maintain courses in agriculture. In fourteen States separate institutions are provided for white and colored students. Special courses in dairying and other agriculture industries have been

recently established at a few of the colleges.

The United States Census report shows that more persons are engaged in agricultural pursuits than any other. The importance of agriculture and the number engaged in it has been recognized by the addition of a new or later department to the government service, with a Secretary of Agriculture added to the cabinet.

Although this modern age is far in advance of any preceding one in mechanical contrivances for plowing, sowing, harvesting, and threshing of crops, we are doubtless far behind many ancient tillers of the soil in knowledge and application of irrigation and other methods of crop cultivation. Uncle Sam's vast domain and comparatively small population have not required economical, close farming as a general rule. However, as immigration continues and the population otherwise grows, closer and more scientific attention to the question of crop raising is becoming necessary, hence the growth of agricultural institutions and agricultural education.

Special courses in law, medicine, engineering, etc., are no new things; but "special education in agriculture" and "dairying" are terms not so familiar to us. They sound well, however, and indicate more complete recognition of and compliance with the principles necessary to the intelligent advancement and permanent welfare of the people; the establishment of the still further and higher civilization which the spirit of the times demands.

Much has been spoken and written in praise of the wonderful social, political, moral, mechanical, agricultural, and general development of our country and people; and that development cannot be too truly appreciated; but an ordinary observer ought to be able to note that we are far, very far, from what our condition ought to be. So long as intemperance abounds and social evils remain; so long as ignorance continues and vice flourishes; so long as poverty prevails because of the idleness, thriftlessness, improvidence, or oppression of the poor, or the selfishness of the rich; so long as the great majority or a numerous minority of the masses fails to discern the evils of our present civilization and does not rise to a study and ob-

servance of the laws by which the people can be emancipated;—so long will such evils prevail and men and women live far beneath their privileges; below the standard in intelligence, morals, health, happiness, and general welfare.

There are successive, progressive steps in all advancement. Primary and intermediate steps must first be taken before higher conditions are possible. As well try to read without knowledge of letters as to hope for political, industrial, moral, or religious emancipation without comprehending and doing the work necessary to be done. Our gospel means and requires all this; it includes it all. We are therefore interested in every indication of better things, of truer methods, of higher life in any field of effort.

There are two methods of treatment, of calling attention to such subjects; one consists in specific, detailed statement of some special movement; the other of calling attention to the general underlying principles that govern the movements and determine the character of all things. Both are useful and necessary. By the first much detailed and general information concerning special matters is presented, without so much thoughtful attention being required by the reader, or to an extent, much thought and time are thus saved him. By the other method, however, the general principles that make manifest the real character of movements and conditions are so set forth that the reader is enabled to grow in power to individually determine the character not only of one but of all movements or principles that affect him and his fellows, that he may act independently and yet in harmony with the interests of all.

The advantages and the necessity of both lines of thought and presentation are obvious. One cannot take time to investigate and bring out the details of every special line of knowledge. However, one should be sufficiently advanced in knowledge of the truth to discern the true or false character of any movement; sufficiently so to appreciate and aid the good, and to discover and help suppress, to root out evil and error.

Society is a unit, when truly or

ganized and at work. The race is codependent. Citizenship means opportunity to advance and to aid advance movements, or responsibility of failure, and the resulting unhappiness and evils of such failure, visited upon ourselves and others affected by the course pursued.

Latter Day Saints are called by the gospel to stand in the forefront on all important questions; of moral and economic and social reform, social purity, temperance, etc. We represent the faith when we do so. If ignorant and heedless of such matters we cannot honor the cause nor do the good we are called to do "as lights in the world,"—to the world. "The glory of God is intelligence." "Truth is knowledge of things as they are, and as they were, and as they are to come." "The kingdom of God" is to "come" in the sense that men are to go on to perfection; a gradually advancing, natural process that should begin at baptism—if not begun before—and continue to the end. In this sense the Son of man said, that men and women should know the truth and be made free in it:—

If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

Disobedience is sin; ignorance is reprehensible; perversity is criminal. The disciple is called to be as his Lord, to rise above them all, to be seeing higher ground and to be striving to walk in a high plane of life.

We are interested in agricultural education, also in everything that will tend to more fully develop and rightly use the forces for good that exist all about us and within us. We comprehend true religion to require this of every intelligent creature, that he act perfectly in his sphere. There should be no waste, no loss, no misdirection, no failures; at least no very great mistakes nor serious errors, but if mistakes occur, a prompt and unreserved correction of them. To the bringing about of such an order of things—such citizenship and such conditions—every man must pledge himself and so act, or in time be relegated to the sphere for which he is adapted, if truth is to finally prevail.

To honor and work for the maintenance of these principles we have pledged ourselves in baptism.

IN A FRENZY.

TABOR, Iowa, August 4.—The Holiness people have been holding meetings in this city the last week. They claim to have had a divine presentment that the world will come to an end within ten days. In support of this claim they quote a scriptural promise as follows:—

“For the Lord himself shall descend from heaven with a shout with the voice of an archangel, and with the trumpet of God, and the dead in Christ shall rise first; then we which are alive shall be caught up together with them in the clouds to meet the Lord in the air.”

The Holiness adherents have worked themselves into a frenzy and their meetings are attended by hundreds of people. Some of their leaders announce positively the early destruction of the world and many of their followers are making preparations for the exit.

We note the above with other similar accounts of “date fixing” that those making them may be placed on record and their prophetic powers tested. This press clipping scarcely overstates it in reference to the “frenzy” of some of these “Holiness” people. From what we have seen of them we think it is stated mildly.

Why is it that many who manifest good common sense in the ordinary affairs of life will be caught by such chaff and vagaries in the guise of religion? It is astonishing that in matters involving eternal interests, excitement and almost entire abandon of sober judgment becomes the rule, and about anything bearing the name or making the claim passes as “religion.”

It will be well for many good and well-meaning people when they put away childish things and assert the manly and womanly nature within them and more carefully examine the principles upon which true religion is based—intelligence, knowledge, sobriety of spirit, etc., and thus possess a firm foundation for their own faith and that of their children, and save themselves from disappointment and unbelief.

DEATH OF BRO. G. W. SHUTE.

WE learn indirectly that Bro. G. W. Shute, who labored as missionary in charge of Oklahoma, is dead; that he died away from home, and suddenly, while at his post of duty, and was buried there; we have not learned the particulars. We sympathize with his family and extend them our sincere wishes for their comfort and

resignation in this hour of trial. It is a touching instance, this passing away of one of our fellow soldiers, alone and at the post of duty; faithfully engaged in the service, giving the years of his life and leaving the endearments of home and family in love for Christ and fellow man. It ought not to pass unheeded nor be forgotten. The Lord is not indifferent concerning such service and “the death of his Saints,” and the church ought not to be. The faithful life of a missionary is one of noblest consecration—a giving of life for the world; a manifestation of a portion of the same Spirit that prompted the Master to give his life for his brethren. The hope of reward may be the last consideration in the mind of one rendering such service, but it cannot fail; the law of compensation is as sure and as broad as the principle of sacrifice, and abounds the more as the sacrifice is unreserved. God himself is the pledge of it.

BRO. HENRY HOOLE sends us a clipping from the *Sheffield, England, Telegraph*, in which while eulogizing the Church of England, one Mr. Plunket, grandson of Lord Plunket, while debating the Welsh Church bill, said:—

The Church of England is no foreign, no exotic, institution. Long ago its form was fashioned by Englishmen for themselves. Its wealth, its endowments, were given to it and accumulated by Englishmen for the teaching and the administration of their own religion from generation to generation, etc.

We can appreciate the devoted religious and patriotic spirit which binds Englishmen to the Church of England because of the close connection it bears to their national and local life and history. Nevertheless the statement of Mr. Plunket that “long ago” the form of the Church of England “was fashioned by Englishmen for themselves” remains and is known to be historically true. It is a fact true beyond historical contradiction that the Church of England was formed in the days of Henry VIII. and can in no sense be shown to have claim to apostolic succession.

While admitting the superior character of the service it has rendered to the political-religious wants of the English people in raising them above what Roman Catholicism imposed

upon other peoples, its outgrowth from the latter church cannot successfully be denied. Mr. Plunket is strictly correct. Many other religious institutions have also come into existence in a national sense and have been the outgrowth of some local or national crisis. The Church of Jesus Christ came into existence based on the universality of man's nature and needs and his relationship to God. Because of these underlying truths God has in these last days spoken unto us by his Son, restored the gospel in its fullness, and committed to man universal the dispensation of the fullness of times.

THE following from the pen of Bro. Morris Short, in the *Cantonian*, Canton, Illinois, for August 1, is good.

The Lord's ways and thoughts are above the schemes of mankind. His doings are ever wonderful, marvelous, supernatural, and divine, or perfect. Man experiments, improves, and even surprises himself. The achievements of man are always open to be questioned, while the designs of the Supreme Being ought to be acquiesced to without cavil, or carping criticism. To find fault with the one that gave you an existence and perpetuates your life, is monumental presumption with a vehemence indeed. As touching this “Church of Jesus Christ of Latter Day Saints” the Almighty said he would bring it forth as follows: “The Lord shall do his work, his strange work; and bring to pass his act, his strange act.” “I will proceed to do a marvelous work among this people, even a marvelous work and a wonder.” “They that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.” The Scriptures abundantly teach that Christ had a church duly organized and set in motion, all during his brief earthly sojourn or pilgrimage. The Bible, ecclesiastical history, and the divided condition of Christendom, are threefold evidences of a great apostasy from the primitive faith and worship, as well as the doctrine and practice of the true church and kingdom of God's dear Son. This universal heresy was the outgrowth and result of the “falling away” from the faith once delivered to the saints.

The long, dark time of error, covering more than a thousand years, had the tenth century for the midnight of the world's history. During those unhallowed ages poverty and vice, indolence and crime, ignorance and superstition and every evil thing was enthroned in high carnival. The reformation of the sixteenth century was the sure harbinger of the rising dawn. Dissenters organized factions, consummated the union of church and state, had national religions, till the great wheel of progress overtook and crushed out church and state. Friction between the mother church and insubordinate children paved the way for political freedom and reli-

gious liberty. In the providence of God this nation came up so that the church of Christ and the gospel of peace and good will could have footing. The perfect law, that brings peace and pardon—yea, happiness and eternal life—hath been restored to earth in fulfillment of prophecy. "The everlasting gospel," having been recommitted to earth by angel hands, as saith the sacred word, is being proclaimed by divine authority and power. This restoration reproduces the New Testament church with all the inspired officers, gifts and blessings appertaining thereto. Where there are no living holy-inspired apostles, prophets, etc., there the church is not, and where there are no "spiritual gifts," "manifestations," "signs," etc., there are no believers, in a gospel sense, but the rather infidels, although their skepticism may be screened with the fig-leaf covering of a creed. To be destitute of the Holy Spirit is a deadly condition, and to claim it, and then deny its office work and gifts, is equally reprehensible. Unreserved obedience to the restored gospel, supplemented with an upright, humble, faithful life, is the way to obtain that very desirable guest. The new birth, creating a life in Christ Jesus, is all we ask and desire.

M. T. SHORT.

EXTRACTS FROM LETTERS.

SR. LIZZIE WEISE, Malheur, Oregon, July 30:—

I am still at work, doing all I can in my weak way, trying to make friends to the cause. A gentleman gave me two dollars, one for the *Herald*, the other for Bro. J. C. Clapp, of this mission: so little by little we gain friends for this glorious cause. It is just a year since this friend began to read and hear the old, old story from me, and I rejoice that he is near the kingdom.

Bro. E. M. Wildermuth, Oregon, Wisconsin, August 5:—

We had a large attendance last night, and although we have been here four weeks, when we called a vote to know whether the people wished us to stay longer the expression was unanimous for us to remain; so we shall hold forth another week. Yesterday I had the pleasure of baptizing three more; others will follow in a few days. Truth will prevail; the doctrines of men will fail; God's work will triumph.

Bro. J. A. Saxe, San Francisco, July 29:—

We are striving to build up the latter-day work in this city, but our efforts seem feeble indeed when compared with the amount of wickedness found in a large city like this.

Bro. S. D. Condit, Emmett, Oregon, August 1:—

Bro. Jacob Klengback, eighty-three years of age, sends to renew on the *Herald*, and desires to say that he is very feeble in body. For sixteen years he has not been able to leave his home and for a number of years back has been confined to his room. He and his aged wife are anxiously waiting the summons home from this world of suffering. They have held fast the faith, though their only preachers have been the books and

church papers, and their hope a part in the first resurrection. The Saints should pray for them.

Bro. J. C. Foss, Machias, Maine, July 31:—

I baptized two more last Sunday, at Kennebeck, making four at that place. We look for others soon. Brn. Luff and Bullard are with us, having good meetings.

Bro. H. E. Moler, McArthur, Ohio, August 6:—

Bro. Etzenhouser and I began tent meetings at this place some twelve days ago, and interest and attendance have been excellent from the beginning till now. The best people of the town come to hear and the best of order and attention prevails. Many are pleased with the doctrine; think some will obey. We will continue as long as interest and time justify.

Bro. Henry Kemp, Shenandoah, Iowa, August 8:—

The Saints of this branch are rejoicing in the work; working for its interest, endeavoring to stem the oppositions of the adversary, trusting in God, striving to attain to the unity of the Spirit that they live in bonds of peace.

Bro. J. F. McDowell, Bradgate, Iowa, August 8; Bro. C. J. Hunt with him in tent work:—

Our meetings here are fairly well attended; very busy season. Crops of small grain simply wonderful throughout Northwestern Iowa. Feeling well in spirit, joyous in the gospel. Friends are kind to us. Bro. Hunt and writer are "batching;" get along nicely, friends send us articles of food occasionally, which are gratefully accepted. There is a debate in prospect between Elder D. Logan, of Illinois, and the writer; we are in correspondence upon propositions—Book of Mormon, Joseph Smith, and the Disciple and Latter Day Saint Churches. He wrote in a letter to Rev. Hunter, of Laurens: "If I am to be the man I want plenty time to prepare, for I propose to clean out the whole matter."

EDITORIAL ITEMS.

THE Saints of the Northwestern Kansas district will hold their annual reunion in Mill Grove, Blue Rapids, Kansas, beginning August 15, to hold over ten days or more; Bro. Alma Kent in charge. Their handbill announces that Brn. H. A. Stebbins, E. L. Kelley, J. T. Davis, and many others are expected as speakers; also that the grove will be well seated and amply lighted. The district tent will also be on hand. They want a large attendance; "everybody" invited.

Sr. W. H. Lawrence, Florence, Michigan, renews for the *HERALD*. She writes bearing testimony to the divine origin of the Book of Mormon and the successorship of President Joseph Smith in the prophetic office,

the Lord having so borne witness to her by manifestations of his Spirit.

Bro. Henry Sparling requests us to state that Bro. G. H. Hilliard will attend and be one of the speakers at the South Missouri district reunion to be held at Mountain Grove, Wright County, August 23 to September 1. Three gave their names for baptism at Ozark, Missouri, where Bro. S. is preaching, August 5.

Sr. Susan Matthews, of Shullsburg, Wisconsin, eighty years old, come Christmas next, sends the College Committee one dollar "to help build the college," she says. Sr. Geo. A. Staples, Woonsocket, Rhode Island sends five dollars.

Reunion at Bluff Park, Montrose, Lee County, Iowa, will be held from the 6th to the 16th of September; and will afford an excellent opportunity for those desirous of seeing the old town of Nauvoo, as Bluff Park is directly opposite the city on the Iowa side of the river, affording a magnificent view of the historic beautiful city, almost looking down on it as from a passing cloud. Bro. McKiernan writes encouragingly of the venture, and invites all to attend.

Brn. "Ordway and Co.," who advertise for "a young man," in this issue of *HERALD*, wish to obtain the services of an elder, that while employed by them he may also help the work. See ad on third page of cover; a chance for the right man to help himself and the cause.

On Monday, August 12, ground was broken for the college at Lamoni—Graceland College. Rock, sand, and brick are on the ground. We understand that work will soon begin on the Saints' Home; probably this week. We might remark in this connection, for the benefit of those whom it may concern, that workmen are abundant, the supply of labor already here being greater than the demand for it. We say this that there be no rush to Lamoni for work.

Bro. G. H. Hilliard, of the Bishopric, will meet with the Southern Saints as follows: At Milton, Florida, August 31; at Bay Minette, Alabama, September 7 and 8; and during the month of October will labor in Mississippi and States adjoining. The brethren and sisters will be strengthened by the labors of Bro. Hilliard at their reunions and other gatherings.

Mothers' Home Column.

EDITED BY FRANCES.

BE KIND.

Kind hearts are the gardens, kind thoughts are the roots,
Kind words are the blossoms, kind deeds are the fruits;
Love is sweetest sunshine, that warms into life;
For only in darkness grow hatred and strife.—*Selected.*

TOO LATE.

What silences we keep year after year
With those who are most near to us and dear!
We live beside each other day by day,
And speak of myriad things, but seldom say
The full, sweet word that lies just in our
reach,
Beneath the commonplace of common speech
Then out of sight and out of reach they go—
Those close, familiar friends who loved us so;
And sitting in the shadows they have left,
Alone with loneliness, and sore bereft,
We think with vain regret of some fond word
That once we might have said, and they have
heard.

For weak and poor the love that we expressed
Now seems besides the sad, sweet unexpressed,
And slight the deeds we did to those undone,
And small the service spent, to treasure won,
And undeserved the praise for word or deed,
That should have overflowed the simple need.

This is the cruel fault of life—to be
Full visioned only when the ministry
Of death has been fulfilled, and in the place
Of some dear presence is but empty space.
What recollected services can then
Give consolation for the "might have been?"
—*Nora Perry, in Chicago Israelite.*

IRVINGTON, California.

Sister Walker:—Perhaps a little sketch of whereabouts and doings may not be amiss. About four weeks ago we again locked up our house and started forth for the summer. The morning was beautiful and the hour early, six a. m. We were sad on one account only, that of leaving Bro. Eugene Holt in very poor health, scarcely able to leave his bed. Bro. Albert Page took us to Hollister, a pleasant drive of thirty-seven miles, which was made in less than six hours. The day was Thursday, so I had the privilege of meeting with the sisters in their Prayer Union. Though only a few in number, we had an enjoyable season of prayer. I hope the sisters of Hollister will continue to do their part in this great work, just as faithfully as if their number were very much greater. The "Well done, good and faithful," will be individual, so our work must be individual also.

Next day we went to San Jose. Spent a week there profitably among the Saints; a very pleasant week to me. They have a flourishing little Sunday school in that branch, a credit to them, truly. During the week they have prayer meeting and teachers' meeting, and the sisters have Prayer Union and Daughters of Zion. I do pray that the Lord will bless their every effort in behalf of his cause, and to gain individual knowledge, faith, and righteousness. We were joined while there by Bro. Gilbert. It was like being wafted back to the Islands

again, to see him, and hear directly from and of the people there. We felt a degree of sadness on leaving San Jose, also on account of Bro. J. C. Clapp, who had started a day or so before for his field in Oregon in such ill health that it cast a gloom over us all, both for his sake and that of his wife and family who remain at home to "watch and wait."

Our next stopping place was here at Irvington, where Mr. Burton left me—at the hospitable home of Bro. and Sr. Simeon Stivers, he going on to the city to greet Bro. and Sr. Blair and thence on to Napa county. Later I had the pleasure of meeting Bro. and Sr. Blair and also of attending the reception given them at the home of Bro. and Sr. Saxe, of San Francisco. They, Bro. and Sr. Blair, together with Brn. Gilbert and Burton, are at the Downey reunion, from which we have had most pleasing reports.

Last Sunday, through the kindness of Sr. Lizzie Driver and her brother, I attended a little family Sunday school twelve miles from here, where there are a half dozen or more of Saints. The school is held in the house of Bro. John and Sr. Mattie Driver, near Haywards. Sr. Mattie is one among the willing workers in the church. When there are church services held at Irvington, which occurs once a month, the Hayward Saints attend, so on that day they cannot hold their Sunday school, therefore on each following Sunday they have two lessons; and last Sunday was the day for two lessons; and I must say I gained more knowledge in that little school than in any one day's Sunday school in my life. There were four little tots who had their exercises first, then were dismissed and enjoyed themselves well, sitting in a double-seated buggy 'neath the shadowing branches of a big tree, fancying, no doubt, that they were having a lovely drive, while we adults, a class of nine, had our lesson undisturbed. I have wondered if ever there was a work written up that would yield such fruits for good in this life and the life to come as those *Gospel Quarterlies*. Happy are those Bible students who have thus generously and discreetly placed the treasures of knowledge they possessed within the reach of all Saints for their reward will surely be great.

SISTER EMMA.

HUBBARD, Ohio.

Dear Sisters:—As there are no Saints in this place besides our family I feel impressed to write you a few lines. We are still contending for the faith once delivered to the Saints. I am often cheered by the letters from the sisters, also the instructions received through our dear Home Column in regard to the training of our children. Would that every sister could realize the benefit it has been to me.

I loan my papers and books to the people here. They seem pleased to read them. I gave "With the Church in an Early Day" to the Baptist preacher of this place, but have not had opportunity of talking with him since.

We attended the Sunday school picnic at Youngstown last Saturday and had a joyous happy time, also had the pleasure of meeting

two sisters of the household of faith. Enjoyed Sabbath school and preaching service on Sabbath and our hearts were thrilled with gratitude for the blessed, comforting assurance of God's Holy Spirit. Trusting my feeble effort may cheer any of our dear sisters who may be isolated from the Saints I am,
Your sister in bonds,

FANNIE E. RICHARDSON.

DR. PARKHURST ON CHILD TRAINING.

HE CLAIMS THAT IT IS ETHICAL RATHER THAN INTELLECTUAL.

CHILD training is, in the first instance, ethical rather than intellectual, writes the Rev. Charles H. Parkhurst, D. D., in the August *Ladies' Home Journal*. No one will ask to have this point argued who considers that the child is to be educated for the purpose of his own personal enhancement and not for the purpose of making him an expert or a sharper. It is a great deal easier to make people bright than it is to make them sound. Mentality is an easy art as compared with morality. There is a good deal to be said about intellectual discipline when we get to that point; but it is still true that the issues of life are out of the heart and not out of the brain. The brain can be taught from books, but morality is not a thing that can be printed. There are, it is true, books that are published on ethics, but few read them and probably nobody practices them. The old Hebrews were deluged with moral precepts, some of them written by God's own hand; but even the first generation that had the Ten Commandments had to be killed off before the Promised Land could be entered.

I am not going to underrate the value and importance of mental schooling for the children; but it needs to be said that unless a man has a pure and honest heart, the less he knows the better it will be for him and for all concerned. And it needs, also, to be said that even trustworthiness of intellectual action waits on personal soundness. Sound brain and an unsound life are incompatible. Even if our object were only to secure the finest and fullest intellectual development, we should still aim, first of all, to secure a foundation of personal integrity for the scions of wisdom to root and vegetate in. It is something as it is with the planting of an astronomical observatory; however fine its equipment and whatever the power of its lenses, we depend, first of all, upon the solidity with which the observatory is planted.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR AUGUST.

"Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength."—Isaiah 26: 4.

Thursday, Aug. 15.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted. Memory Verses.—1 Timothy 6: 17-19.

Thursday, Aug. 22.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established. Memory Verses.—Doc. and Cov. 9: 11, 12.

Thursday, Aug. 29.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace. Memory Verses.—Ezek. 36: 24-28.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. N. C. CHRISTENSON, Soda Springs, Idaho, requests your faith and prayers in behalf of her husband that God may incline his heart to obey the gospel.

Letter Department.

TEMPLE, Ohio, Aug. 5.

Editors Herald:—In your last issue you say that "Bro. Isaac M. Smith has located his family in Kirtland, Ohio." This is incorrect; Kirtland is my present headquarters, and "Temple, Lake County, Ohio," is my permanent field address all right enough, so far as the present is concerned, but that is all.

On July 26 the last good-bye to Saints and friends of Southern Michigan and Northern Indiana district was said, and, with feelings of sadness, I took the train for my new field of labor, to meet with new faces, form new associations, see new sights, but to tell the same old, old story of the cross. The past three years I have labored in the above-named district. How faithfully, how well, or how effectively is not for me to say; but I can say this: the Saints, in that district by their many acts of kindness have endeared themselves to me in such manner as to make thoughts of a long separation, thoughts of sadness indeed. Many times I have been disheartened, had the blues, and felt that I was doing comparatively nothing to advance the cause of the Master; but when my children in the gospel, some of whom are quite old and their hair graying fast, came to me with tears in their eyes and thanked me for bringing them the gospel saying, at the same time, they were better satisfied and happier than ever before in their lives, I felt to thank God that I had been the means, in his hands, of making even a few happy in the hope of life.

I feel an anxiety for the work there even if my labors are to be elsewhere. Many of the older branches are able to stand alone, and take care of themselves; but not so with the younger members of the household. At South Scott I baptized two (Bro. Charley Kissinger and his faithful companion) not quite one year ago. These two with Bro. Jacob Petre, who was baptized in Oregon by Bro. Hiram Holt, were the only Saints there when the great (?) debater, Clark Braden, undertook to demolish "Mormonism" but was so completely defeated by Bro. Scott. Since then I have baptized eighteen more there, making twenty-one in all. They are noble Saints, too, and, although they are not organized into a branch, they hold their prayer meetings and, I suppose, they now have a Bible class organized too and are moving right along in the work. May God bless them, and send some one to feed them the true "bread of life."

Chester, Michigan, is another place that

needs labor in the near future. Two ladies told me when I left there four weeks ago that they aim to be baptized the next time one of our elders goes there. But it is useless to mention places that need work, for they are too numerous. Bro. Scott is well liked by Saints and friends, but he has more work on hand than four men could do, even if they were all strong and healthy. He needs help, and needs it badly. But where is it to come from?

My present field is all new to me, but I fancy I shall like it quite well when I get acquainted. I find the same drawback here—lack of laborers—that exists everywhere I have been. What a change in the last few years! No trouble now to get places to preach—places, too, where the gospel has never been preached. True we are not, as a rule permitted to occupy the popular churches, but the Lord seems to be opening up the minds and hearts of the people to that extent that they consider they have a right to hear and think for themselves.

I expect to leave here this week and make my way towards Goose Creek, West Virginia, with the intention of attending the reunion there, beginning August 22. After that I hope to be able to attend the reunion at Limerick, Ohio, beginning August 29. And then—I know not where.

With kindest regards and best wishes I remain as ever,

Yours in hope,
ISAAC M. SMITH.

CASE OF HEALING.

This is to certify that I, Charles Cline, was for over a year sorely afflicted and suffered great inconvenience from hernia or rupture, and for eight months preceding the twenty-second day of October, 1894, I was entirely prostrate, forced to lie upon my back continually. On the date above given I was administered to, by an elder in the Latter Day Saints Church, in harmony with James 5:15 and was immediately healed, and arose from my bed the next morning and have been well ever since. I certainly can say, "Praise God from whom all blessings flow."

CHARLES CLINE.

VIRGIL CITY, Missouri, February 23, 1895.

I, Mrs. Polly Cline, mother of said Charles Cline, attest the above statement of my son as being true. I had despaired of his life because I could find no relief for my boy either from medical skill or from the usual trusses used in such cases. In the eight months he was lying in bed he became very much emaciated indeed, hence I was alarmed as to his ever walking again, but I am now rejoicing in the goodness of God to me and mine in this miraculous healing. Praise his holy name.

POLLY A. CLINE.

February 23, 1895.

To all whom this may concern:—I do this day certify that I was employed to treat Charles Cline of this town and found him suffering from rupture of both right and left groin, known as inguinal hernia, and that he was confined to his bed for eight months, lying on his back with legs flexed or drawn up, and

every attempt to sit up or walk on his part caused the bowels to protrude, or drop down, causing great pain; and that I was employed to furnish truss for him, and that I ordered two separate trusses from Woodard and Faxon, druggists, at Kansas City, Missouri, for him, and they did him no good, and I considered his case *very bad* indeed and hard to keep the bowel back *with* trusses, as they produced great pain.

And furthermore, he is now to all appearance well, hearty, and at work, and got up very suddenly without the use of medicine or trusses. As to the means employed by the Latter Day Saints, I confess I know nothing, but that the cure was sudden *is a fact* and also a marvel to me.

J. W. COCHRAN, M. D.,
Graduate of Memphis College,
Memphis, Tennessee, in the year 1890.
WILLIAM B. ROGERS,
Then Dean of said school.
Witnessed by
T. W. CHATBURN

VIRGIL CITY, Mo., Feb. 24, 1895.

SYDNEY, N. S. W., July 4.

Editors Herald:—Since writing you last have continued in this metropolis with some interest. Several are convinced, but it being winter they don't seem to enjoy the thought of so cold a burial, and as they approach their remissional grave, they shrink back. Though this is quite appropriate to the figure, yet they are surely not made of the stuff martyrs are composed of; and besides, they don't know what really "cold" water is. Not to be too hard, will allow that probably the Australian winter is just as cold to an acclimatized Australian, as the North American winter is to an American. When mention is made of baptisms in Canada where a door must be cut in several feet of ice, they point out that the water under ice in Canada is not so cold as the weather. Perhaps our Canadian baptizers can tell.

Besides missionary work, have been engaged in local matters, in branch and school, which under the functions of district president seems unavoidable. Prayer meetings are too large for private houses, and another hall is being sought where all meetings can be held. The Austral school is getting on its feet with an attendance of forty. It has joined the association and adopted the *Quarterlies*.

Catholics and Protestants are having a passage at arms. As the battle proceeds from pulpit and press, one can sniff the burnt powder of denominational pride. Cardinal Moran, the Australian head of the Catholic Church, lately delivered a lecture (a report of which was forwarded to you) and the next Sunday fifteen pulpits in Sydney answered, while correspondence pours into the newspapers. The Church of Rome claimed to be the only truly "catholic" body. The Anglican pulpit says no, "we are catholic;" while many-voiced sectarians expose such "exclusiveness," and claim that the great invisible body (believers in Christ in all churches) is the only true "catholic" church. The Cardinal asserts that Protest-

ant's foreign missions are a failure; while the latter deny it and bring up "statistics" to prove Catholic missions a failure. The Cardinal replies with more "statistics," and adds to it the allegation that the self-sacrificing (?) missionary of Protestantism in the Pacific Island mission often engages in commercial pursuits, thereby piling up a fortune ("not always honestly") and returning to spend the autumn of life among admiring and sympathizing friends at home. The Cardinal had read that the missionary bark, John Williams, working under the London Missionary Society, sailed from Sydney some years ago (1880) with a "spiritual cargo" consisting of one hundred and ninety casks of alcoholic liquor. This latter turns out to be a mistake, as the statement was due to a printer's error, corrected in a later issue; but which the Cardinal, in his zeal to get damaging testimony, overlooked. This would not be worth mentioning only for the fact that it gave opportunity for pot to call kettle black. Coming with the correction are statements of those who "know" that as far as engaging in commercial pursuits in connection with missionary labor is concerned, the priests of Rome in those same fields are not a whit behind; that on several islands Roman Catholic missionaries own lucrative plantations and obtain their labor at very cheap rates.

As to the "spiritual" aspect of these missions, an "Island Trader" declares in to-day's paper as follows: "If the Cardinal wishes it, I can obtain him particulars of spiritual comfort delivered to the order of his church missions, and to prove my assertion I do not need to go back to 1880, neither do I include sacramental wine. It is a well-established fact in the South Seas that the reverend fathers keep the best choice of liquors, both as regards quantity and quality. I do not blame them, as I have on more than one occasion had the opportunity, at their invitation, of judging as to their epicurean tastes."

It is said that often one has to go away from home to hear the news. It is possible our own missionaries in the South Seas do not get this news, as the avenues of such facts may open up more favorably in this, one of their trade and supply ports. As they are on the ground, perhaps they can give better testimony than this, or perhaps they have been so occupied in their own work that they had no time for observation. If so, we will not worry over the lost opportunity for corroborating the above. Be that as it may, it can be hoped without hesitation that our missions will so labor that these charges and disclosures will never fall on us and our mission bark, the Evanelia.

Through the kindness of Sr. Nakuina, while at Honolulu, Hawaiian Islands, our Australian party was treated to a trip on horseback up to the "Pali," a historical mountain pass some four to six miles above the city. Standing here where cold winds blew a gale we could see the blue ocean on either side of the island. On the opposite side from Honolulu a plantation was pointed out to us, the property of the Utah Mormon mission in that island. We were informed that the missionaries of that church spent

more time in the business connected with this plantation than in preaching the gospel.

I am well aware that the divinity of a religious institution does not depend on the conduct of individuals in it, only so far as that conduct is the legitimate fruit of the principles held by it. The superior test is in a comparison with the standard of truth and organization given us from the Founder; and while other religious bodies of the world are seeking to disprove each other's claim by exposing private conduct, or exulting in the fact of superior numbers, wealth, and learning, making it the supreme test, we can afford to be an exception and preach the word, "the law of the Spirit of life," applying to them (and ourselves too) the proper test aforesaid; hence the above items are given only as incidentals.

I shall be off for New Castle within a fortnight, where my active vice president resides, and where the district conference will convene in December—28 and 29.

GOMER WELLS.

Permanent address G. P. O., Sydney, N. S. W.

AMERICAN ARCHÆOLOGY, ETC.

ST. JOSEPH, Mo., August 2.

Editors Herald:—In answer to your question in your issue of 31st ult., "Can you assist them?" I believe as one of the many who are interested in the work of the committee on archæology of America that I can; but as to what means the committee already has on hand, I know nothing outside of the Book of Mormon account. Nevertheless, I will here suggest to the committee through the *Herald* that it adopt for the first part on its map of the travels of Lehi from Jerusalem to America, the route represented on a native picture record, called the Boturini chart; and, second or next, adopt the Gemelli chart, another native picture record for the route traveled by Nephi and his people from the land of Lehi to the land of Nephi; which also shows the route traveled by Mosiah and his people from the land of Nephi to the land of Zarahemla. And by the means of those two charts the committee can then locate the Jaredite country, provided it can read said charts.

Now those charts being in harmony in their outlines of travel with the Nephite record account of the travels of the people of Lehi and Nephi, of the Nephite record, by them can the city of Lehi, of Nephi, and the city of Zarahemla be located.

I suggest further that if it is convenient, for the committee to meet in person with those who have different views of the route and locations of cities, etc., of the Book of Mormon account of the ancestors of the American natives, as suggested in the notice of Elder F. M. Sheehy, and investigate the matter, it would be far more expedient and be also more satisfactory in results than by a correspondence, as it will be necessary to use several maps of modern date to help out the showing of those native ancient maps, in order to prove up the correctness of the Book of Mormon account of travels of those ancestors to America. Respectfully,

SIMON SMITH.

BLUE JACKET, I. T., Aug. 3.

Editors Herald:—We must have a tent. To the Saints in this Territory, Arouse, and don't stand by to see a few do it all, but take hold and help, thus making the burden lighter in that way, answering the urgent demands of your own country. The world *must* have the gospel, and unless we send it to them God will reject us and raise up a people who will sacrifice for the spread of his work. We must be up and doing while it is called "to-day," lest night overtake us and we have no oil in our lamps.

We have just received a letter from two missionaries here; one Bro. Montague, missionary in charge of the Southwest, saying they had utterly failed in getting a place to preach in, and to push the tent work; for without one the work in this part of the district is a failure. We want to have the tent ready for work by the 1st of September, so when you promise to give prepare at once to be ready to pay so there will be no delay. We will then have it to work with three months yet this fall.

We have about forty-five dollars subscribed now and if we could get about seventy dollars in money we could get it and be at work, for one brother promises to stand good for the rest until such time as it can be raised.

We would like to hear from Bro. John May and any others in regard to price, terms, etc., of tents.

Send all moneys, etc., to my address.

Your brother in the conflict,

A. C. HART,
Vinita, Indian Territory.

NEW BEDFORD, Mass., Aug. 5.

Editors Herald:—If those who write such doleful news about Fall River for the *Herald* would take advice of the apostle "to come and see," they would tell a different story next time. If the missionaries have forsaken Fall River the Spirit of the Lord has not. Three were baptized on Sunday, July 28, and others are near the door.

I will say in connection with Bro. Strain, that an observance of the law of tithing is a benefit and a blessing to all who observe it. I know whereof I testify.

Yours in the faith,

JOHN SMITH.

WEST CONCORD, Minn., Aug. 5.

Editors Herald:—The work is onward in this part of our mission. I baptized five here yesterday, making seven in all since the 30th of June; six of them heads of families, and four of them husbands and wives; and they are the very best citizens of this section of country and will give prestige to the work here. There was a good gathering at the water yesterday to witness the baptism—I should think about eighty, and a good feeling both at the water and at the confirmation. In fact, there is the best feeling that I have ever seen here. They have had two ice cream socials the last month and have given me eight dollars of the money raised, and I think that I can appreciate it from the fact that when I first came here several years ago a good old Presbyterian lady (I presume from

the goodness of her heart) said I ought to be driven out of town because of that which she thought was "heresy." But I find that the world "do move" and that from the force of circumstances men are compelled to believe that which sixty-five years ago they thought was heresy.

It seems to me the more I defend the work the more I love it and the better it seems. I realize more than ever that it (the gospel) is being preached for a witness; for at times when the Spirit is resting upon me I feel to warn the people against rejecting the message we bear because it may be true and they will meet it at the day of judgment and will then know they have rejected the truth.

This is a busy time of the year in this State, as it is harvest time and everybody is at work, so we can't do much night preaching for a time yet, but will try and make up for lost time (if we have lost any) when harvest is over. Bro. John Gibbons is rejoicing because of those baptized yesterday; one was his sister and another her husband. He has reason to be glad, for he has stood alone here for years, with the exception of his own family, himself going seventy-five miles to be baptized; he being baptized by Bro. J. R. Lambert in 1875, I think, at Lake Crystal, Minnesota. I am feeling well in the work and expect to continue as long as strength is given me.

Yours for the right,

E. A. STEDMAN.

CROSWELL, Mich., August 5.

Editors Herald:—I rejoice in the great work of our Father, as restored by the hand of an angel in these last days; I feel my insufficiency at many times, but hope to so live that I may more nearly approximate the life and character of our blessed Master that when he shall appear I may be perfect and entire, wanting nothing; but in order for us to attain to this I feel it is needful to make some sacrifice in this life, and that we should always remember that the Savior has said the reward is at the end of the race. So press on, fellow laborers, in the work of the Master; for methinks if we are so faithful as to meet on the shores of sweet deliverance our little trials while here will look so small we will not care to mention them.

I arrived in the city of Detroit, May 31, by request of W. J. Smith. On June 7 we drew our new gospel tent from the depot to the corner of Scotton Avenue and Baker Street and raised and had it ready for conference the next day. On Sunday, the 9th, it was dedicated. The conference placed the writer in charge of tent, therefore I remained in the city several weeks in the interest of the Master's cause, in company with Brn. E. C. Briggs and W. J. Smith. I shall ever feel grateful to the Saints of Detroit for their hospitality and kindness to me, and above all for the new suit of clothes they bought me. May the good Lord bless them both in spiritual and in temporal things, is my earnest prayer.

On July 18 I took leave of the city to attend the two days' meetings as previously appointed. The first one, at Frenchtown,

was hindered somewhat by rain. At Bell River the meeting was well attended and a good interest manifest. The one at Amadore on Saturday and Sunday last was a complete success. We were blessed in telling the gospel story. It was thought there was a thousand in attendance yesterday. Two were baptized and so the good work moves on. Elders Barr, Davis, Delong, and the writer have been the speakers thus far. After an absence of three and one half months I expect to arrive home in about one week.

The work is moving along fairly well in this district. Many calls for preaching come from north, south, east, and west. We are hopeful of the final triumph of our Father's work.

J. A. GRANT.

BAY MINETTE, Ala., Aug. 5.

Editors Herald:—I left home on June 25 to attend the Alabama district conference at Lone Star branch, Monroe County, Alabama, one hundred miles distant by private conveyance—horse and road cart. About forty miles from home in Escambia County, Alabama, I fell in with some families I had formerly known in Butler County, and among them two sisters in the church. They had removed here on account of so much open level government land that can be gotten very cheaply, they like the land much better than where they came from.

I began meetings on the 28th ult. at private houses, as there was no other we could get, and gave out meetings for Saturday night, Sunday, and Sunday night. Our meetings were broken up Saturday night and Sunday on account of rain. On Sunday night some came through the rain. Quite an interest here; I left appointment for Sunday before fourth Sunday in August, and moved on.

Arrived at Mr. Frank Edeker's, on Brewer Creek, Conecuh County on July 2, and began preaching the 3d, was to have held meetings twice on the 4th, but rain prevented. On the 5th baptized Bro. Frank Edeker and Sr. Grace Dean. Prejudice runs very high in this neighborhood. I preached here upwards of eighteen years ago; Bro. Heman C. Smith organized a branch here about sixteen years ago; all moved away that lived here then.

Feeling that my work was done, at least for the present, I moved on to the conference which convened on the 6th. Bro. W. J. Booker, president of district, was on hand; others of the ministry were unable to get here on account of recent heavy rains. We had a very large turnout at the preaching services. The week following began meetings six miles below at a small church west of Wells' Mill, Conecuh County. Had full houses with good interest; many are believing. I preached here years ago, and Bro. Turpen held a debate here with Elder Love of the Christian Church, but little fruit of that and previous work has been seen as yet, although the church achieved a grand success. Bro. M. K. Harp has regular appointments here. We hope the wheat will be garnered in due time. It takes some people a long time to make up their minds what to do after they believe.

I moved on to a new point in Escambia County that Bro. Booker had arranged for. The first two days' meetings were poorly attended on account of rain and other meetings, and on Monday Bro. Booker was taken sick, and left for home on Tuesday. My meetings continued to increase in number and on Friday I baptized two, Brn. Joseph Odom and Lewis Morris and left others believing. I shall return here the fourth Saturday in August. I left here Saturday to meet my appointment at Hadley, the place I first visited on my way out; but within about eight miles of my destination my horse took fright and began running and kicking when I fell out unhurt and she went scot free through the open pine timber. Presently the cart struck a tree and tore all to pieces, one shaft hanging to the breeching. She kept it flying in the air with her heels. She took the road back about eight miles and I did not find her until a little before night, my harness scattered; some of it I could not find. She had on bridle and collar when found. So I failed to meet my appointment; but I met a young man from that settlement, sent word to them the reason I could not be there. I made my way home, about forty miles, for repairs and found all well. Will be out again in a few days.

We have our church about completed at Bay Minette. It would have cost about six hundred dollars if we had hired all the work done. We want to have it dedicated at conference which convenes here September 6. Expect Bishop Kelley or Hilliard to be with us.

I met with the Saints Saturday, August 3, at the new church and organized the Saints into a branch to be known as Bay Minette branch; also on Sunday morning, the 4th, organized a Sunday school. Have sent order to Herald Office for Sunday school supplies; have also ordered an organ for school. We have met with great opposition and persecution. We trust the Lord has a people here to be gathered out. Some persons are to meet me next Sunday to confer in relation to a discussion—Christians.

G. T. CHUTE.

INDEPENDENCE, Mo., Aug. 9.

Editors Herald:—"Wiser in their generation," is the heading of an editorial in the *Herald* of July 31, written by the President of the Church, which I think should receive the approval of the church. The President is trying to carry out the will of the body. And he has always advocated a wise, intelligent obedience of the members of the church (and not a blind following); and as the church has said in conference assembled that we needed a college, and decided where it should be located, and appointed this committee, let not this appeal be in vain, but let those who can, respond in a substantial way, and put the necessary means in the hands of the committee, so the building can be erected and the school started in September, as contemplated by the board elected last spring.

It is for the general good of the whole church. Our young people need it, and let no one try to retard its progress, on account of the place of its location, or any other cause,

but come forward and help in this good and much needed work. The Lord says:—

"It is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in no wise lose their reward."—D. C 58: 6.

Now is the time to move in this enterprise, and start the college, and supply this want. It will be no great benefit to the people of Lamoni, more than others, for they will have to furnish cheap board and hold out every inducement possible, to make it a success. And while those out of the church are willing to help, let not those in the church withhold their means, and thereby defeat the work.

I do not want this to lessen the tithe and offering fund, but want those that can to help, for it is surely a good work.

The prospect for crops is good, and as stated in the article, "the hastening time has come;" and, let us move forward in every good work, as fast as we can, and let it not continue to be said, that the children of this world are wiser than the children of light. Working and praying for the advancement of the cause of truth, and the prosperity of Zion,

I am, as ever, hopeful,
G. H. HILLIARD.

HARP, Ala., August 2.

Editors Herald:—Bro. J. D. Erwin came here on the 22d and commenced meetings with good results; he preached eight times, baptized nine. He then went to a place called Lizard Lope, in Conecuh County, and preached twice and baptized four,—thirteen in all. We had a good meeting.

He left on the 30th to meet a Baptist preacher at Moss Point, Mississippi, to hold a debate with him. I pray that he may gain the victory and the honest in heart be added to the church. Bro. Erwin preaches the gospel so all can understand. He made many friends to the cause while he was with us.

In bonds,
M. K. HARP.

MANCHESTER, Texas, Aug. 4.

Editors Herald:—We had a fine meeting, large attendance; everybody seemed to enjoy it. Prejudice is about gone in this country; I think everything bids fair to build up a fine branch here. Brn. John and A. B. Moore went from this place to Lydia, forty miles east, and held a meeting; baptized nine and organized a branch of about twenty-four. Those brethren are fine men and did some fine preaching while in this country. Pray for us.

Yours in bonds,
E. A. ERWIN.

M. Camille Flammarion claims that the Star of Bethlehem was Venus at the time of its greatest splendor.

Original Articles.

THE WORD OF WISDOM.

ELDER G. H. HULMES.

I HEREBY present some thoughts relative to the "Word of Wisdom." In presenting them to your readers I do not wish to be understood as insisting upon others accepting them, but present that which I conceive to be true. Where the Lord has clearly defined his meaning, I believe in following it closely; where there is room for a difference of opinion, I believe in giving equal deference to the opinions of others, which we expect them to show to ours, where neither the law of God nor physical, moral, or statutory law intervenes. Where any of these oppose though an individual has the privilege, he has no real right so to teach or practice; therefore if I state anything contrary to any well-defined law, I hope to be corrected.

I do not think it advisable to add anything by way of restriction where the Lord has spoken. If it had been necessary to add more restrictions in advice or commandment he would have done or will do so. If the young ministry attempt to do so, being more or less inexperienced, they will likely err. If the middle aged or old do so, they are liable to be narrow or prejudiced and therefore unsafe to formulate laws to govern the lives of other people who have given up their own ways, not to be governed by other men's wills, but by God's law and advice, esteeming that greater liberty in fact than their own wills in government of their lives.

Because a man may be wise and blessed in his spiritual work is no reason why he may not be unwise outside of what the Lord has called him to do. Being blessed in one's ministry would not necessarily fit one to advise as to how to build a house or steer a ship; yet sometimes our members feel sadly worried if any of the ministry fail to perfectly accomplish something as far from what he is sent to do as those things would be. Some of our ablest ministers have been men who in practical affairs of life have made total failures. Peter was possibly a man of that kind. If he had not been, it is probable instead of making a poor living by fishing out of a little boat in the Sea of Galilee

he would have been running a large fish market at Jerusalem or engaged in something equally profitable; but for all that God gave him the gospel to preach, and when he kept close to his mission he made a success of it, but aside from the work he had been given to do he was quite liable to err as Paul plainly proves he did.

The first paragraph of the "Word of Wisdom," to my mind, teaches total abstinence from all intoxicating liquors and tobacco in language so plain that there can be no two opinions regarding its meaning.

By the first part of paragraph second I understand all wholesome herbs and fruits are to be used with prudence and thanksgiving.

I don't understand the term "prudence" here to indicate that we should not eat what we deem necessary for our sustenance. According to our dictionaries the term "prudence" means "being careful of consequences." For instance, some herbs and fruits which are wholesome to some are injurious to others; or some can use them in certain forms but not in others; some can use them plentifully, while others find it necessary to eat them sparingly. All should study their own needs, using care and prudence.

The term, "every herb in the season thereof, and every fruit in the season thereof," is a further application of the necessity for prudence in seeing that they are developed and ripe enough to use without evil consequences. For instance, we often know of people being sick and dying through eating fruit before it is ripe enough to eat, having "cholera morbus" and other ailments from this cause. Again, we find, and especially of late has it been published that much of the sickness of our large cities results from eating decayed fruit.

I decline to accept the theory that preserved fruits should not be used because out of season. Such a construction, to my mind, involves an absurdity; and I decline accepting any interpretation of Scripture or anything else that involves absurdities. By such a view we would throw back into the face of Providence a large part of his precious gifts unused. The preserves, jellies, and jams that cheer the homes of civilization and

make more endurable the long hours of many an invalid would have to be left on the ground in the shape of decaying fruit instead of being used for the good of man in their preserved forms. By insisting upon such an application we could not use raisins, currants, winter apples, peaches, or dried fruit of any kind; in fact some extremists may insist upon the non-use of vegetables such as potatoes, turnips, and cabbage, out of their growing season.

It seems to me that the beautiful gospel of Christ is too precious to be handicapped or marred in its progress with any human fallacies or fancies being attached to it. The more the enemy of our progress can get us to add of human invention to God's requirements, the more he can hinder the progress of the work of redemption for which Christ died; indeed, being a skillful strategist, the enemy will often accomplish more in that way from within than he can from without by other means. It is our duty to zealously see to it that no man add to or take from that which God has given to govern our lives, by insisting upon strictures that God has not placed there.

Men even in the ministry in the days of Paul were constantly tempted to add here a restriction and there a burden born purely of their own notions, until at last Paul arose in his indignation and said,

For why is my liberty judged of another man's conscience?—1 Cor. 10: 29.

Again, hot drinks are not for the body or belly.

Some insist that this means tea and coffee, I have no objections to anyone assuming such a belief who wants to, but I do object to anyone trying to force it upon others, or in any manner throwing discredit upon those who use these things as being weak in the faith or in some way being morally lacking. I understand that when the "Word of Wisdom" was given tea and coffee were in general use among the Saints and of course were included in the reference to "hot drinks," tea and coffee therefore being generally drunk hot were of course referred to, not as tea and coffee, however, but as to temperature. The Lord knew that other drinks had and would be invented; for instance, hot chocolate, hot cocoa, hot milk, hot water, and

many other hot drinks, and instructed accordingly that hot drinks are not good. Do we think the Lord made a mistake or an oversight in not mentioning tea and coffee? Is it not more reasonable to assume that he said what he meant and meant what he said? Personally, I do not think tea is fit to be used as an article of food or drink; and, pure coffee is hard to get, and most people will lose nothing by avoiding both, and will likely gain much.

Some one may say of these things, both or one of them, "Why did the Lord not explicitly warn by naming them?" I don't know, neither do I know why he did not mention opium and other increasing evils, as the Lord intended the work to continue and become universal. I presume he will if he deems it necessary. Another reason, perhaps, is because he leaves man in many things to the exercise of his own judgment.

It would seem from all I can learn that it was only after earnest solicitation upon the part of the Saints for the Lord to reveal that which multitudes of other people before and since have learned by a simple application of good common sense that the Word of Wisdom was given. I am glad indeed it was given, because instead of being left to the slower methods of individual application of wisdom learned by experience, it will lead to the growing Church of Christ in its gathering hosts becoming a unit in following its beneficent teachings, leading thereby to more rapid results in the church's great mission; yet God in his infinite wisdom did not give it by command or by constraint, but as advice and, adapted [it] to the capacity of the weak and the weakest of all Saints, who are or can be called Saints.

This statement in the preface to the "Word of Wisdom" to me seems another good reason why the Lord did not add more than is written there. It is evident that he did not deem more necessary at the time, or it would be there. There have been and doubtless will be thousands of good people who have observed the "Word of Wisdom" as it reads, to whom the words "tea and coffee" would have been the obstacle that might, added to other obstacles, have prevented the good seed from taking root in their hearts and have

helped to prevent their enlistment under the banner of Christ, which they happily have successfully followed to a great reward.

It will be that when God speaks, even in advice, true loyalty will obey as willingly as if by command.

When I notice some of the attempted additions to the "Word of Wisdom" I fear that even yet there are some who almost require that a code of carnal commandments shall be added to the gospel as a schoolmaster to bring men to Christ.

Let us here consider the following:—

Yea, flesh, also, of beasts and of the fowls of the air, I, the Lord, hath ordained for the use of man, with thanksgiving.

I refuse to accept the idea of some that its use makes men ignoble and lascivious, or has such tendencies. If there were nothing else written but this "Word of Wisdom" it alone would cause me to decline to accept the idea that God would ordain that which is degrading and of a lascivious tendency upon those who use that which he has ordained for their use. Has God made such a mistake as that? Never!

Another reason I have for not so believing is that those nations who by nature and environments recognize and practice if not in belief the fact that the "beasts of the field" are "ordained for the use of man," stand at the head of the nations of the earth to-day mentally and physically, while those nations whose teeming millions either by compulsion or choice live principally upon a vegetable diet, as in the principal parts of Italy, Persia, China, India, and many other countries where the food nature has ordained for their use is largely denied them, instead of higher development, at least morally and mentally, are much lower, and in some instances where they have the advantages of modern civilization their animal tendencies are, if any different, of a lower rather than a higher order.

In Romans 14: 1-4, 12 we read as follows:—

Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not, judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up: for God is able to

make him stand. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of: for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

I have no fault to find with anything God has advised or commanded; I am willing to abide by it; but I decline to accept and abide by every construction men may place upon it.

We will here consider the next phrase in the second paragraph of the "Word of Wisdom":—

Nevertheless [not less true and to be observed, dictionary], they are to be used sparingly.

From the facts stated in the forepart of this paragraph that these things are "ordained for the use of man," I prefer to accept the definition of this word, given by Webster, as follows:—

Not abundantly, abstinently, moderately.

I am informed that many of the people of the church at the time this was given were great meat eaters, many of them making it almost their exclusive diet, and in view of this and other things they asked for instruction and because they desired it this "Word of Wisdom" was given them by way of advice from the Lord.

The advice continues in the second paragraph,

And it is pleasing unto me that they should not be used only in times of winter, or of cold or famine.

Why in winter? Because the human system needs it and it was "ordained for the use of man." Why in times of cold? For the same reason as in winter; the system needs it.

There often is raw, cold weather in summer and we are carefully instructed as to its moderate use under those conditions. Why in times of famine? Evidently because of the scarcity of other food. Later in the second paragraph we find wild fowl and animals referred to with this statement,

These hath God made for the use of man only in times of famine and excess of hunger.

Of hunger, the dictionary thus states:—

That which is beyond the common measure.

It is evidently distinct from conditions of famine, and it seems to me may safely be a time when any other meat proper to eat at all may safely be eaten.

There may be times and circumstances, even in warm weather, when individuals may be in a condition of excessive or unusual hunger and craving for meat. Nature is asserting itself and demands that which God has ordained for the use of man when required by his system. The meat is taken and the general avoidance of the use thereof only under the conditions stated continues until the cold weather comes, when nature again asserts its demands.

We often knew instances where for reasons unnecessary to here explain persons through loss of appetite or other reasons craved meat in summer and had it been withheld the results would have been disastrous. More than one case of this kind has come under my own limited experience. This is only one phase of what may be termed excessive or unusual hunger.

Why, it may be asked, is it advised not to use meat in summer when God has ordained it for the use of man? I would think, among other possible reasons, because it is heating to the blood, and in summer the system requires less heat instead of more. Also because the blood of animals is liable to be overheated and filled with distempers to which all animal life is more susceptible in hot weather; also to avoid the unnecessary slaying of animals when all nature is so pleasant to them and is providing food so plentifully for man and beast. Conditions of famine do not apply only to countries, cities, and communities; they often exist in families when abundance surrounds them. Sometimes it is from lack of money to obtain the necessaries of life in their varied forms. Sometimes it is from inability on the part of those doing the buying and cooking to utilize different methods of preparing vegetables without meat. I often think that some daughter or daughters of Zion will do a grand work for the

church and its fast increasing membership who will begin the publishing in book form or in the *Herald* of every possible way of preparing soups and broths, and palatable and satisfying foods prepared without the use of meats.

Some one will say, Why make so much ado about the stomach and its wants? For similar reasons that we satisfy the ear with music and beautiful sounds, and the eyes with pleasing colors and scenes, because they are all a part of God's arrangement for man; and a failure on the part of man to follow where God in nature has indicated he ought to follow is a transgression against the wise arrangements of God in nature, against which nature in some form rebels sooner or later.

With most of people it is so easy to prepare a palatable meal with meat, also broths, soups, and varieties of dishes and is so hard without meat, that in carrying out more fully the "Word of Wisdom" every advantage in preparation of vegetable foods ought to be placed in possession of our people. We are advised indirectly to excel in all right things, and directly advised to seek knowledge from every source whence it may be obtained. The true way in everything is evidently the best way.

Consider the efficient housekeeper; with a little in her possession a table is soon spread fit for a king. She knows just what to buy, how much of each, and just what to do with it. When she has it her food is prepared with skill; the bread is light and wholesome, and not one particle of God's food gifts to man has been spoiled, but, on the contrary, has been utilized to the best advantage; and, strange to relate, she who has prepared this pleasant meal is bright and cheerful, clean and fresh, with her tasks well done, with infinitely less labor than another who did not know how and who has expended upon a meal plenty of inefficient labor that has produced soggy potatoes, heavy bread, and everything the most commonplace and poorly prepared. What worry and waste! She knows it is not right, and knows every one else knows it. She becomes heated and fretful and wearied with her task.

A good workman or workwoman

takes pride in his or her work. The moment we take pride in anything it becomes comparatively a pleasure to us, hence we become cheerful and efficient and are able with pleasure and profit to follow the words of holy writ,

Whatsoever thy hand findeth to do, do it with thy might.

To return to the "Word of Wisdom" and the point of view from which I have been able to look at it for many years, it has been of inestimable value to me—a pearl of great price indeed, for which I expect ever to be grateful.

PITTSBURG, Pa., July, 1895.

"DID THEY SPEAK IN TONGUES?"

THE record of that wonderful event and the manifestation of the power of God made on the day of Pentecost as found recorded in the second chapter of the Acts of the Apostles, does good service to Bible students in that it not only gives a history of what took place on that memorable day, but furnishes a key by which we may be better able to understand other very important scripture. Were the term proper we would call the history given in Acts a very meager one; but there being no other, we receive it with gratitude and feel thankful that it contains so much that helps to make the chain of evidence such that by taking it in connection with other passages of the New Testament we are better able to judge what was intended by our Savior in the commission he gave to his apostles as found in Mark 16: 15-18.

In verse 17 he says:—

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues, etc.—(See Acts 2: 6-8.)

The modern method of interpretation furnished by many of our popular preachers as a sedative for inquiring minds is that speaking with new tongues is simply turning from cursing, swearing, lying, and blasphemy to praising God by prayer, etc. The ancients did not so understand it; neither did the Reformers. If we are to accept the Bible as the standard of evidence let it be its own interpreter so far as possible.

The words of our Lord referred to above were among the last utterances just before his ascension into heaven. He had forbidden their going into all

the world until they should be endowed with power from on high. He had made promises of the Holy Ghost, "another Comforter," "The Spirit of truth," "The promise of the Father," etc., etc., as found in the fourteenth, fifteenth, and sixteenth chapters of St. John. All have reference to the same thing. It was but natural that the apostles should expect some super-human power, something extraordinary, from the very nature of the promise made; for in Acts 1: 8 we read,

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.

They had seen the blind made to see, the lame to walk, the leprosy removed, the dead raised to life again. They had seen that even devils were made subject to them (the apostles) by virtue of the authority they had received from him. They had declared their allegiance to him; they had communed with him from time to time for forty days after his resurrection; yet all this experience is insufficient for the work intrusted to them. In the fourth verse of this same chapter we read:—

And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me.

In this same chapter we are told that after our Lord was taken into heaven the apostles returned to Jerusalem and continued with one accord in prayer and supplication with a number of other brethren and sisters, making an aggregate of one hundred and twenty brethren. In anticipation of the fulfillment of this extraordinary promise they waited until the day of Pentecost, the very day that must have been in view by the prophetic eye of their ascending Messiah. The time was propitious—the coming together of so many "devout men out every nation under heaven." There never was a time better calculated for an infallible demonstration of the power of God with results calculated to make rapid growth in the apostolic church. There being devout (God-fearing) men from or out of every nation under heaven, their conversion would be the means of the gospel story being carried widespread in a

few weeks that the true Messiah had come and been rejected of the Jews, crucified by the Gentiles (or Roman soldiers), had been resurrected by the power of God, and ascended to heaven invested with all power in heaven and on earth.

The historian further says:—

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—Acts 2: 2-4.

Are we to understand that these apostles and all of these assembled in solemn conclave with them simply changed their manner of conversation with one another, or are we to accept the word as written?

The following verse of this same chapter says:—

Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?

I have given these quotations in full for the benefit of those who may not have a Bible near or whom some other cause may prevent reading these verses. Now I think it quite obvious why it was "noised abroad," and why they were "all amazed and marveled," why they said, "Are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born." It was the miraculous power of God; it was the fulfillment of the glorious promise that Christ had made to them as recorded in Mark 16:17: "They shall speak with new tongues." The devout Jews out of every nation under heaven could now testify of a truth that the Galileans were possessed of a superhuman power, not only superhuman, but "the power of God unto salvation;" for they were converted and baptized into Christ's kingdom.

Some may think this the only time the Lord ever condescended to bless with the extraordinary gift—the gift of tongues. To disabuse your mind of this error and to show you that it was had among the Christians right along during Paul's ministry, you will please turn to Acts 8: 46. Here Luke tells us that the Holy

Ghost fell upon those that heard Peter (although they were Gentiles) and they heard them speak with tongues and magnify God. Again in Acts 19:6, narrating Paul's labors among the Ephesians and of their baptism, it says that when Paul had "laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

Other citations could be given and considerable history to defend the position, as John Wesley puts it in his sermon on "the more excellent way":—

When in the preceding verses St. Paul had been speaking of the extraordinary gifts of the Holy Ghost, such as healing the sick, prophesying in the proper sense of the term—that is, foretelling things to come; speaking with strange tongues, such as the speaker had never learned, and the miraculous interpretation of tongues, etc.

We trust, dear reader, that you will appreciate every promise made by Christ whether you be saint or sinner. This gift of tongues has been tested to the satisfaction of the writer that it does exist to-day. While this may be classed as the least of gifts unless an interpretation be given, yet it is God's doings.

E. B. MORGAN.

BEDISON, Missouri, May 24, 1895.

Conference Minutes.

SOUTHERN NEBRASKA.

Conference convened with the Palmyra branch, June 16 and 17; J. W. Waldsmith president, J. L. Diefendorf secretary. Ministry reporting: Elders C. H. Porter, J. W. Waldsmith, J. F. Mintun, J. Kemp, J. Thompson, P. C. Peterson, E. T. Bryant baptized 3, A. J. Myers, E. D. Bullard, W. M. Self; Priests J. Ferguson, F. Tucker, J. E. Hill, M. J. Schafer, and J. H. Drury; Teacher R. O. Self, and Deacon S. Swank. Bishop's agent: On hand last report \$150.47; received from February 1 to June 1 \$111.05; paid out from February 1 to June 1 \$180.93; balance on hand June 1 \$80.59. J. W. Waldsmith, agent. Branch reports: Blue River 159; 5 baptized, 1 received. Haigler 38; 3 baptized. Hebron 25; 3 baptized, 1 removed. Lincoln 46; 1 removed. Nebraska City 129; 2 received, 6 removed, 1 expelled. Palmyra 34. No reports from Brownville, Cottonwood, Fairfield, Snowflake, or Union. J. W. Waldsmith, tent committee, reported funds same as last report (\$71.85). Elder J. F. Mintun was associated with Bro. Waldsmith on said committee with instructions to procure a tent 28 x 38 or 40 as soon as possible. They were also authorized to solicit funds for the equipment of the tent, also to purchase the same. By resolution the attention of the camp meeting association com-

mittee was called to the fact that the district deems it advisable to hold a camp meeting in the district this season, and that all would lend their support to make it a success, provided prompt action was taken by them. Preaching during conference by Elders C. H. Porter, J. F. Mintun, and M. H. Forscutt. Next conference to be held at Nebraska City, sometime in October, the date being left with district president. The district officers were sustained for the next four months.

VICTORIA.

Conference held at Drysdale, May 4 and 5, 1895; president, Elder McIntosh, secretary W. J. Wiffen. Branch statistical reports: Queensferry 41, no change. Leopold 30, no change. Hastings, referred back for correction. Bishop's agent's report: Balance last conference 5s.; receipts £11. 7s.; expenditures £9. 19s. 6d.; on hand £1. 12s. 6d. Elder Butterworth reported having baptized one. The question of altering meeting of conference from four to six months was referred to next conference, delegates to come prepared with definite instructions. Officers for ensuing term: President, Bro. McIntosh, secretary, Bro. Read. Bro. D. Craig recommended for office of Bishop's agent. Resolved that a letter of condolence be sent to Sr. Jones on account of her recent bereavement. Next conference to be held at Hastings, September 7 and 8, subject to discretion of president of district. Bro. William Craig was ordained a priest and the child of Bro. and Sr. G. Wiffen was blessed.

Sunday School Associations.

FAR WEST.

Association convened at Stewartville, Missouri, July 5, 1895, at ten a. m.; Superintendent, D. J. Krahl, in the chair, L. Niedorp secretary. Nine schools reported for the past four months. Scholars enrolled 465. Average attendance 330. Superintendents of different schools reported. Committee on program expended \$1. Treasurer's report: On hand \$4.40. Address by J. M. Terry was very instructive. Best method of teaching: Senior grade by G. J. Whitehead. The remainder of questions from the question box from the previous convention were taken up, which were very interesting. On Saturday evening the Stewartville Sabbath school gave a very interesting entertainment. It was the best one ever witnessed in the district; a tableau, entitled, "The angel of light," was enjoyed. The Kinnaman quartet gave us some choice pieces. The church was crowded. Adjourned to meet with the Kingston Sunday school on October 4.

Women have some form of suffrage in twenty-eight States and Territories.

The sense of taste is most acute in the base, tip, and edges of the tongue.

If a crawfish loses an eye a new one will grow in its place.

China has a war god that has three thousand names.

Miscellaneous Department.

NAUVOO, DECATUR, EASTERN IOWA, AND DES MOINES DISTRICTS, AND NORTHERN ILLINOIS REUNION.

The reunion of these districts will be held across the river from Nauvoo at Montrose, Iowa, September 6 to 16, 1895. The beautiful Bluff Park, dotted over with handsome rustic cottages, almost hidden in the dense shade of trees of nature's own planting, has been secured for this reunion. A large shingle-covered tabernacle, well seated with regular church seats with capacity of 500 persons, will be used. Cisterns near at hand, an artesian well, and a living spring will supply the water. A grand view of the city of Nauvoo on the opposite side of the Mississippi River, and a beautiful scene of twelve miles up the river and half that distance down stream is to be had from the bluff.

Furnished cottages on the ground to rent at from \$1.50 to \$4.00 per week, according to size and furnishing. These are nicely painted and commodious, safe in rain or storm. So no tents are needed; but if any prefer to bring tents and use them there is ample room, free of charge. Pine wood delivered at the rate of \$1.25 per cord.

The Montrose grocers are gentlemen and will sell to campers at usual retail rates and deliver goods at the cottages. Mr. James Cassidy has the exclusive right and will transfer passengers to the grounds for fifteen cents and baggage at proportionate rates. Where ten or more in number at one time wish to go over to Nauvoo, he will pay ferrage and convey them to the various points of interest and return to the park for thirty-five cents, or will leave you in the city in the morning and return for you in the evening, thus giving you a whole day in the "city of beauty"—if you wish to use that much time.

Now is your time to visit this historic spot. And at no time in the past would you have been so heartily welcomed as now. The reunion would have been held there but the offer came too late after we had accepted the Montrose offer. Come and see how the Lord has fulfilled his promise, "I will get them honor where they have been put to shame." You can see from the park over to the spot where lie buried the patriarch and the prophet and his sainted consort in unmarked but not forgotten graves. The old Mansion, Nauvoo House, and Temple site are also in plain view. This reunion presents an opportunity to visit these historic places, enjoy the society of brethren and sisters, the preaching of the word, and the blessings of the Spirit of God, seldom equaled and never excelled.

Montrose is on the bank of the Mississippi River and is a station on the St. L., K. & N. W. Railroad,—a branch of the C. B. & Q., and may be reached via Burlington, Ft. Madison, or Keokuk. Efforts are in motion for reduced rates. Trains will stop at the entrance to the park if the conductor is notified in time. Checked baggage must go the depot.

The usual program of daily and nightly meetings will be held. Good speakers will

be in attendance and Sunday school work will receive due attention. So bring along the children and give them an outing and a season of instruction.

Those intending to come will please write Bro. D. Tripp, Montrose, Iowa, at once, and state what time you will start and what kind of a furnished cottage you want and he will see that you get the best to be had for the money. (Don't forget stamp for reply.) All are cordially invited. No admission fee is charged. Don't miss the reunion.

JAS. MCKIERNAN, Chairman Com.
Box 225, FARMINGTON, Van Buren County, Iowa.

BISHOP'S AGENT'S NOTICE.

To Saints of the St. Louis, Missouri, District; Greeting:—Whereas, the finances are in a low condition, it is enjoined upon the Saints to do their duty in paying their tithes and offerings. That the poor may be supplied with the necessaries of life, the gospel preached, and the traveling ministry have their families taken care of, let the Saints observe the law of God as found in Doctrine and Covenants 42: 8: "If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me."

Again, Doctrine and Covenants 102: 2: "Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer."

Doctrine and Covenants 106: 2: "Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you; and this shall be an ensample unto all the stakes of Zion. Even so. Amen."

Malachi 3:7, 8: "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye

have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

Tenth verse: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Eleventh verse (now comes the blessing): "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts."

Now, beloved Saints, let us keep the law of God, that when we shall stand before the great judge as recorded in Revelation 20:12 we may be able to say we have done our duty. May the blessings of God attend his people and assist them to observe (keep) God's law is the prayer of your humble brother in Christ.

Post office orders will reach me.

NOAH NEPHI COOKE.
No. 2,730 Rutger Street, St. Louis, Missouri.

REUNION NOTICE.

The Spring River district reunion will be held in Camp Logan, Baxter Springs, Cherokee County, Kansas, commencing on Saturday, September 7, 1895, continuing over two Sundays, and closing on Monday, September 16, 1895. This location is central, high, clean, and healthy, and a place of great renown; first, historically, because of the inhuman butchery of one hundred and fifty odd Union men, by a gang of border outlaws; second, it being a health resort on account of the mineral spring; third, Camp Logan being the annual reunion grounds of the old soldiers and Sons of Veterans; and, fourth, the place of devastation by a furious cyclone Friday evening, July 5, 1895, wherein a number of people were killed and wounded, while four churches and other buildings were leveled to the ground. Camp Logan is located in a fine grove (under fence), and in the center stands a large and commodious amphitheatre. This has been secured for our reunion services, and is capable of seating all that will or may attend. We will also have access to a good well of water and a fine spring. No hitching of horses to the trees will be allowed. Saints, do not fail to come with your whole frame and mind filled with the Spirit of God to this reunion. Bring your neighbors and friends with you in well-covered wagons, together with tents, bedding (bring some extra bed supplies), stoves, eatables, etc., and let us have a time long to be remembered. (Elders who come will be provided for by the Saints.) Water, wood, and straw for beds, will be free. Pasture for stock three and one third cents a day per head, while hay and grain will be furnished at very reasonable rates, and day and week board the same, if wanted. Able and prominent speakers will be in attendance, hence we your committee make an appeal to all the Saints and friends of the Spring River district (all others are invited to attend) to

be present on the first day of the reunion, and spend ten days with us and assist in making this our first effort (in said district) a grand and glorious success, that will give us prestige and power in a new field in years to follow. All those wishing tents provided on the grounds, will please advise the secretary, Elder J. C. Chrestensen, of Jasper City, Missouri, or for any other information regarding the reunion.

C. R. DUNCAN,
A. H. HERKE,
J. C. CHRESTENSEN, } Com.

PITTSBURG AND KIRTLAND DISTRICT.

Circumstances having arisen which make it impracticable to hold the conference at Blake's Mills, Ohio, September 7 and 8, as appointed by conference last March, and on account of the absence of some of the ministry who are in attendance at reunions, it has been decided, upon consultation with the missionary in charge, Bro. W. H. Kelley, to postpone said conference until October 5 and 6, at which time it will be held at Pittsburg, Pennsylvania. The choice of some one for recommendation to the Bishop to fill the office of Bishop's agent for this district, made vacant by the removal to Lamoni, Iowa, of our esteemed brother, Frank Criley, will have to be made, and it is greatly desired that each branch in the district shall be represented at this conference, so that a selection satisfactory so far as may be possible may be had. Send all reports, branch and ministerial, to the district secretary, Bro. E. S. Fairley, care Henry Sproull & Co., 78 Fourth Avenue, Pittsburg, Pennsylvania. W. H. GARRETT, Pres.

WHEELING, West Virginia, August 3, 1895.

REUNION MUSIC.

By request of the committee I have prepared a partial list of the hymns to be used at the Southwestern Iowa reunion to be held at Council Bluffs, Iowa, September 12-22. We have omitted from the list the old and most familiar hymns, since they are all very generally sung. They will, however, be used at the meeting. All are aware that good music is one of the important factors that go to make up a good meeting; and to secure this all must be somewhat familiar with the same hymns. This is our reason for publishing a list of hymns to be used. Will not all examine the list and learn all the strange tunes? Bring your wind or string instruments to the meeting; all are needed. The first tune on the page and first number of words indicated with each tune is the one intended unless otherwise indicated. Page of Harmony: 397, 482 second, 179 H. 272, 242, 488, 306, 482 second, 208, 202 second, 239, 207, 450, 339, 483, 412, 231, 282 second, 522, 542, 415 H. 380, 338, 194, 372, 92 second, H. 137, 3, 16, 525, 462, 531, 117, 216, 396 second, 360, 6, 448, 102, 120, 165, 192, 222, 232 second, 294, H. 190, 295 second, H. 94, 402 second, 484, 488, 502, 62.

Yours for the good of the work,
T. A. HOUGAS.

HENDERSON, Iowa, August 5, 1895.

The farm lands of this country are estimated to be worth \$13,279,252,649.

CONFERENCE NOTICES.

Conference of the Southern Indiana district will convene with Plainville branch in Daviess County, September 23. Will branch clerks please take note of this and make out reports according to previous resolution on blanks, and have date of approval to agree with the date for which reports are made out. There are branches named on the record which have not reported for some time. What is the matter, brethren? Why not report according to the law of the church? A motion prevailed at the June conference that branches send delegates to the September conference. Send your branch report to the undersigned in care of D. O. Stites, Plainville, Indiana. The ministry who do not expect to attend may send their reports accordingly. I think it would be well for our general missionary in charge to be present, as also Brother I. P. Baggerly.

M. R. SCOTT, JR., Dist. Sec.

Conference of the Nevada district will convene in the Fairview schoolhouse, October 6, at eleven a. m. Visiting brethren on the coast, try to give us a call on the occasion, together with all friends. All heartily welcomed.

T. R. HAWKINS, Pres.

NOTICES.

Will the Saints of the Fremont and Nodaway districts please take notice that our reunion, will be held in Council Bluffs, as published in the *Herald* and *Ensign* by Bro. T. W. Williams and the Committee. I wish to mention this, as there are some still inquiring where our reunion is to be held, this year. We hope all Saints and friends will take particular notice and attend as usual. Every preparation will be made for the comfort of all. Come all that can, and let us have a time not soon to be forgotten.

Yours in bonds,
HENRY KEMP.

The time for our mission reunion will soon be at hand. Our tabernacle tent for the occasion is ordered made, and will be ready early in September. The subscription is not yet sufficient, but we are trusting that a number more of "good hearts" will respond right away, and make up the deficiency. Who will it be? Those who have subscribed will please take notice and forward the amount subscribed not later than September 1, if possible. *Don't fail in this!* Make all remittances by post office or express orders.

Address, I. N. WHITE.

INDEPENDENCE, Missouri, August 9, 1895.

BORN.

STOLL.—At Fulton, Iowa, June 8, 1895, to Bro. Will and Sr. Mary F. Stoll a son, and named Edward William. Blessed July 14, 1895, by Elder John Heide.

WELLS.—Near Wirt, Ringgold county, Iowa, Luella Hazel, Anna Rosalia, and Barron Coleman, children of Bro. L. W. and Sr. Minnie Wells, were blessed by Bro. H. A. Stebbins, July 22, 1895.

BISHOP.—Albert Edward Bishop was born September 22, 1893, in Portland, Oregon. Blessed by Thomas Daley, December 25, 1893.

BISHOP.—John William Bishop born January 22, 1895. Blessed July 17, 1895, by J. C. Clapp.

BLOD.—At Tacoma, Washington, July 18, 1895, to Bro. and Sr. Joseph Blod, a daughter, and named Bertha Josephena. Blessed by Elder John Davis.

HALL.—At Farwell, Michigan, July 11, 1895, to Bro. Peter and Sr. Myrtle Hall, a daughter, and named Mamie Malena; blessed July 24, 1895, by Elder John J. Bailey.

JUDSON.—Near Greenschoolhouse, Fayette township, Decatur County, Iowa, August 19, 1893, to Mr. Isaac H. and Sr. Ada L. Judson, a daughter, and named Mildred Fannie. Blessed August 1, 1895, by Elders Robert M. Elvin and James Whitehead.

DIED.

YOUNG.—July 26, 1895, at the home of her son David, Sr. Martha Young, at the ripe age of 82 years, 8 months, and 22 days. She was born in Herkimer, New York, where she resided till after her marriage with D. P. Young in 1831. Joining the church in 1844, she passed through the trying vicissitudes incident to a nine years' sojourn in Utah, and eleven in California. She joined the Reorganization in the latter State and "was never too tired to wait on the elders who came that way." The last year or more of her life she suffered from a broken leg, it having never healed. That she was a good mother is attested by the six of the twelve children born unto her, yet alive; that she was a good Christian and esteemed neighbor was demonstrated by the large concourse of people both in and out of the church, who listened to the funeral sermon from Revelation 14: 13, by Elder J. W. Wight. Of her it may well be said: A "mother in Israel" has gone to her "rest."

COOK.—At Lamoni, Iowa, August 4, 1895, Bro. William Cook, aged 55 years, 2 months, and 25 days. He suffered severely for eleven days and then passed away quietly and as peacefully as one who simply goes to sleep, his last sleep, that which the Savior gives to his "beloved." He was born at Raleigh, Kent County, Ontario, Canada; married to Ellen Kelley, April 30, 1861; was baptized by Elder George Cleveland, September 15, 1862. He was the father of nine children; six sons and three daughters. Two of the sons preceded their father to the beyond. Funeral service at the Brick church, August 5, to a large audience; sermon by Elder R. M. Elvin, from John 11: 25, assisted by Elder James Whitehead. Interment in Rose Hill cemetery.

NEWMAN.—At Lamoni, Iowa, July 30, 1895, Sister Lovina Newman, aged 78 years, 1 month, and 3 days. She was born in Chautauqua County, New York, and married Stephen Newman in 1839. He died in Lamoni in 1883, since then her home has been with or near her daughter, Sr. Minnie Wickes. She was the mother of five daughters all of whom are living, and four were with her at the last, including Sr. Nellie Kennedy, of Logan, Iowa. Also three of her sisters were present at the funeral, one of them Sr. B. F. Wickes, of Deloit, Iowa. Sister Newman and the two daughters named accepted the gospel, and she was baptized August 23, 1868, by Elder Eli Clothier.

She remained faithful until death. Her life is also a happy memory to her daughters, as one who walked devotedly along the path of duty and who did her life work well. By her request Bro. H. A. Stebbins preached the funeral sermon, and her mortal form was laid to rest at Rose Hill. Bro. R. M. Elvin assisted in the services.

SNYDER.—Mrs. Carrie A. Snyder passed away on the 23d day of July, 1895, at St. Joseph, Missouri, aged 36 years, 8 months, 16 days. She leaves a husband and six children to mourn the loss of a dear wife and mother. She had heard the gospel and was favorably impressed but had not obeyed. A just God will do right by her. Elder J. T. Kinnaman, of Stewartville, Missouri, preached funeral sermon, assisted by R. Archibald and R. A. Marchant.

RICHARDS.—At Higbee, Missouri, July 21, 1895, Kate Eunice, daughter of Bro. W. J. and Mary A. Richards, aged 2 years, 7 months, and 21 days. She was born at Higbee, Missouri, and was blessed January 22, 1893, by D. F. Winn and W. H. Vincent at Higbee, Missouri. Funeral discourse was delivered by W. H. Vincent.

My little Eunice,—sweet and gay
As the birds that soar away,
Sweet was that little curly head
That death has snatched away.

PETERS.—At Council Bluffs, Iowa, July 19, 1895, Sr. Maggie Peters. She was born November 3, 1842, in Scotland; united with the Reorganized Church of Jesus Christ of Latter Day Saints in 1865 in Utah, being baptized by Elder George Ross. She had gone to Council Bluffs to receive medical treatment, where she suddenly and unexpectedly passed away. She was buried from the family residence in Boomer and was followed by a large concourse of people to her last restingplace. She leaves a husband and eleven children to mourn her departure. Funeral sermon by Elder H. N. Hansen.

CAPEL.—Grace Leota, infant daughter of Thomas and Nellie Capel, was born June 28, 1895, and died July 20, 1895. Funeral services by T. W. Williams at the residence, Council Bluffs, Iowa.

SKANK.—At Henderson, Iowa, July 31, 1895, Henry Glenn, infant son of Bro. Robert, and Belle Skank, aged 9 months and 23 days. He was such a bright, intellectual little fellow, it was hard to give him up and say, "Thy will, O God, be done." May we all be prepared to meet him in the sweet by and by. Interment in the Henderson cemetery. Funeral sermon by Henry Kemp.

BLOD.—At Tacoma, Washington, July 31, 1895, the child of Bro. and Sr. Joseph Blod. Deceased was born October 5, 1892. Interment in the city cemetery. Funeral services by Brn. John Davis and N. C. Enge.

BAILEY.—Sr. Melvina Bailey was born May 13, 1861; baptized in 1881 at Goodland, Lapeer County, Michigan, by Elder John J. Bailey; died August 1, 1895. She leaves a mother and two children.

EDWARDS.—At Marion, Michigan, July 28, 1895, Bro. John Edwards, aged 86 years, 9 months, and 13 days. The funeral discourse was delivered by Elder A. Barr to a large congregation in the Methodist church.

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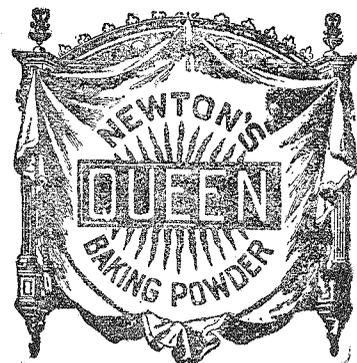
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Vol. 42.

Lamoni, Iowa, August 21, 1895.

No. 34.

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IN THE AWFUL DEPTHS OF SPACE.
LET us suppose that telegraph lines, instead of being merely confined to the earth, were extended throughout the length and depth of space. Let one wire stretch from the earth to the moon, another from the earth to the sun, another from the earth to the nearest bright star, another from the earth to a faint telescopic star, and finally let a wire be stretched all the way from the earth to one of the more distant stars. Let us now see what the very shortest time would be in which a message might be transmitted to each of these several destinations. First, with respect to the moon. Our satellite is, comparatively speaking, so near to us that but little more than a second would be required for a signal to travel thither from the earth. The sun is, however, many times farther away than the moon, and the time required for sending a message to the sun would be correspondingly longer. The sun is, indeed, so far that when the key had been pressed down and the electric wave had shot forth along the solar wire to pursue its route at that stupendous speed which would permit it to place a girdle seven times round this earth in a second, yet eight minutes would have to elapse ere the electric wave had passed from the earth to the sun. An answer sent back from the sun would require another eight minutes for the return journey, so that if there were no undue delay in the solar postoffice we

might expect a reply within half an hour or so after the original message had been dispatched.

Telegraphing to the stars would, however, be a much more tedious matter. Take first the case of the very nearest of those twinkling points of light—namely: Alpha Centauri. The transmission of a telegraphic message to this distant sun would indeed tax the patience. The key is pressed down, the message bounds off on its journey; it wings its way along the wire with that velocity sufficient to carry it 180,000 miles in a single second of time. Even the nearest of the stars is, however, sunk into space to a distance so overwhelming that the time required for the journey is not a question of seconds, or of minutes, not of hours, not of days, not of weeks, nor even of months, for no less than four years would have to pass by before the electricity had accomplished this stupendous journey.

Alpha Centauri is, however, merely the nearest of these stars. We have yet to indicate the distance of those which are more remote. Look up tonight toward the heavens, and among the thousands of twinkling points which delight our eyes, there is many a one up there so far off that if, after the battle of Waterloo had been won in 1815, the Duke of Wellington had telegraphed the news to these stellar depths, the message would not yet have been received there, notwithstanding the fact that for eighty years it has been flashing along with that lightning velocity which would carry it seven times round the earth in the interval between two ticks of a clock.

There are stars farther still. Fortify your eyes with a telescope and direct it toward the sky. Over our heads there are thousands of stars so remote that if the news of the discovery of America by Columbus had been circulated far and wide through the universe, by the instrumentality of the telegraph, those thousands of stars to which I now refer are elevated into boundless space to altitudes so stupendous that the announcement would not yet have reached them.

And we have still one more step to take. Let us think of the telegraph wire that is supposed to run from the earth to one of those stars which are only known to us by the impressions they make on a photographic plate. It seems certain that many of these stars are so remote that if the glad tidings of the first Christmas at Bethlehem, 1894 years ago, had been disseminated through the universe by the swiftest electrical current ever known, yet these stars are so inconceivably remote that all the seconds which have elapsed in the 1894 years of our present era would not have sufficed for the journey.

But if any reader of these lines should entertain any misgivings as to the reality of these stellar distances, then there is one consideration which I specially commend to his notice.

Remember that space seems to us to be boundless, for our imagination can conceive no limits. There must, it would seem, be depths of space thousands of times, or indeed millions of times, greater than those of which I have spoken. We can conceive of no boundary; for even if that celestial vault of crystal existed which the ancients supposed, our imagination could pierce through it to the other side, and then in thought we could start afresh, and on and on indefinitely. And seeing that space seems to us to be indefinite, what wonder is it if the stars should lie at the distances I have named, or at distances millions of times greater still.—*Sir Robert Ball, Astronomer.*

ECONOMY IN FUNERALS.

WEALTHY people in the East are setting the example of inexpensive funerals. They are doing this in the interest of poor families who are really unable to meet the extraordinary expense involved in what has come to be the conventional interment. It costs a great deal to die and be buried these days. The undertakers are not responsible for the sentiment or "fashion" that prevails. Many people are reluctant to bury their dead simply and unostentatiously lest they be

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charged by their neighbors with showing lack of respect for the deceased. Hence, they go to all sorts of extravagance which they cannot afford, and incur obligations which they are able to meet only at considerable personal sacrifice. The reform inaugurated should become general. A plain coffin and a simple, private ceremonial should be sufficient, except, perhaps, in cases where the dead man or woman was a person of such public eminence as to make a demonstration fitting. As it is, families having loved ones to lay away in the earth are put to a charge of from \$150 to \$500 under the notion that such expenditure is required by some social rule. Nothing could be wider of the mark. Society asks nothing of the kind. The simpler the ceremonial the better. It is supposed that in the burial the body is to resolve into the original elements, and hence it is folly to incase it in a costly casket, which merely interrupts the process of nature. It is for the rich to change the order. If they will take the lead in the matter of cheap interments the poor will follow, and many a family will be saved the suffering consequent upon the absurd effort to bury their dead in the expensive style of their more affluent neighbors — *Memphis Commercial Appeal*.

A MONK PAYS HIS RESPECTS TO SCIENTISTS.

THE banquet given to M. Berthelot in Paris, and the speeches made thereat, one of which—that of M. Zola—we recently quoted in THE LITERARY DIGEST, have stirred the French religious world deeply, and its members are hastening to the defense of religion, against what they regard as the attacks made upon it by irreligious scientists, as ages ago the chivalry of Europe flocked to the defense of the Holy Sepulcher. In the journal *La Croix* [The Cross], a contributor who signs himself *Le Moine* [The Monk] comments on the affair as follows:—

“Science is good just as language is a useful gift; but it does not follow that science, like speech, may not often be employed badly.

“The two thieves saw the sufferings of Jesus and knew his divine patience; the penitent one made good use of this knowledge, prayed, and was saved that very hour; the bad thief made

bad use of his lesson, blasphemed, and was damned with his knowledge and his speech.

“We have therefore the best right to repeat that science, even that acquired by a Berthelot, who cannot see beyond his crucibles, is a benefit to humanity, and to affirm that even the discovery of explosives is a boon, although those who are wise in their own conceit find in crucibles the secret of damnation, and in explosives a means of shattering this poor world.

“Science leads true savants to the Creator; for, according to the words of Pasteur, ‘An invincible force impels the human mind to ask what is beyond the starry vault;’ the more one advances the more one thirsts to know and the more one admires the divine Architect.

“Increase of knowledge in the human intellect elevates it instead of lowering it and holding it down, as happens to those who fall into the muck of materialism. A ladder remains a useful implement, although many people, in place of using it to climb to the summit, make of it the means of a lamentable fall.

“Every discovery accorded to our researches has its useful side, it is a good in itself, and if we do not know how to find this good side, that is our disadvantage. Let us keep on studying; we shall find it, as we have already found it for dynamite and for divers poisons that are in use as remedies.

“M. Berthelot and his crowd pretend that science ought to pull the chariot backward; now this manner of harnessing up progress proves nothing against progress but against the coachmen.

“We do not complain, then, of the ‘evils, of progress,’ but of the stupidities of the materialists.

“For the Church, iron is a valuable thing so long as poniards are not made of it.

“Let us leave M. Berthelot and some other great savants to roo; and search under the oaks; what matter if they do grovel so long as the poor world, by their aid, gets good truffles to eat!” — *Translated for Literary Digest*.

□ An island in the Missouri River, near Leavenworth, which contained 500 acres in 1858, has grown until its extent is 1,400 acres, and has a valuable coal bed.

RECENT DISCOVERIES.

It was only the other day, in a rock-hewn tomb down in Southern Mexico, that there was found a bronze and hammered iron sword, bearing on its blade and handle—in rich inlaying of silver—characters of record and representations of life distinctively Assyrian and Grecian. The roughly hammered iron blade showed the crudity of the early days of the iron age, but the exquisite inlaying of silver on the bronze bore testimony to the cunning of the silversmiths who wrought the weapon. To all appearances, and according to the inscriptions, it was a royal arm, for on its ample hilt it bore in horizontal lines the crowned head of its wearer, while below, in cuneiform characters on the blade, were apparently the title and name of the sovereign. The sword and scabbard weighed twelve pounds, of which the sword alone represented two thirds of the total. How a Chaldean sword could find its way into the tomb in Mexico is more than anyone has been able to conjecture.

All over Central and Southern Mexico there are relics of a departed race whose annals antedate even those of the Aztecs. Antiquarians have endeavored to read their history in the stones of Tula, which was the old Tolttec capital, now a place of ruins. Old Tula is now overgrown and half hidden from sight. San Juan Teotihuacan is also famous for its two great earthen pyramids, which stand out on the plain a half-mile apart. One of them was dedicated to the sun, the other to the moon. The earth for miles around is filled with small images—caritas—insomuch that it seems as if these ancient people spent most of their time in making them.—*Atlanta Constitution, June 17, 1895.*

MEATS OF THE FUTURE.

A practical chemist of Philadelphia looks to the speedy solution of a problem upon which men of his profession are engaged the world over—the reproduction of meats for the table from their chemical constituents. “Within this century,” he says, “I expect to see synthetic steaks, roasts, and chops entered upon the bills of fare at our leading hotels and restaurants, and they will be prepared so artistically as to appeal to the sense of beauty as well as to the appetite. At first, of course, in order to appease the natural prejudices against anything so novel, a choice will be afforded between the real and artificial; but eventually the killing of animals for food will be regarded in all civilized countries as barbarous. That this is not an absurd prediction is well assured to those who have observed what synthetic chemistry has already done in exactly reproducing mustard, sugar, butter, ice, lemon juice and flavoring essences; besides madder, turpentine, and many other compounds used extensively in commerce.”—*Philadelphia Record*.

ADDRESSES.

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W. J. Smith, No. 15 Amherst street, Detroit, Michigan.
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A. H. Parsons, No. 3126 Athol street, Philadelphia, Pa.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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No. 34.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HERMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, AUGUST 21, 1895.

IN THE NAME OF CHRIST.

THE testimony of the books as to the name of the Son of God.

For according to the words of the prophets, the Messiah cometh in six hundred years from the time that my father left Jerusalem; and according to the words of the prophets, and also the word of the angel of God, his name shall be Jesus Christ, the Son of God.—2 Nephi 11:4.

And as the Lord God liveth, there is none other name given under heaven, save it be this Jesus Christ of which I have spoken, whereby men can be saved.—2 Nephi 11:5.

And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things, from the beginning; and his mother shall be called Mary.—Mosiah 1:14.

And it came to pass that he stretched forth his hand, and spake unto the people, saying, Behold I am Jesus Christ, whom the prophets testified shall come into the world.—Nephi 5:4.

Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost.—Nephi 5:8.

Know ye that ye must come to the knowledge of your fathers, and repent of all your sins and iniquities, and believe in Jesus Christ, that he is the Son of God. . . . Therefore repent, and be baptized in the name of Jesus, and lay hold upon the gospel of Christ.—Mormon 3:4.

O then despise not, and wonder not, but hearken unto the words of the Lord, and ask the Father in the name of Jesus for what things soever ye shall stand in need. . . . But see that ye do all things in worthiness, and do it in the name of Jesus Christ, the Son of the living God: and if ye do this, and endure to the end, ye will in no wise be cast out.—Mormon 4:7.

And may the Lord Jesus Christ grant that their prayers may be answered according to their faith; and may God the Father remember the covenant which he hath made with the house of Israel; and may he bless them forever, through faith on the name of Jesus Christ.—Mormon 4:8.

Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written.—Ether 1:4.

Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ.—Ether 1:8.

In the name of Jesus Christ I ordain you to be a priest.—Moroni 3.

O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ.—Moroni 4.

O God, the Eternal Father, we ask thee, in the name of thy Son Jesus Christ.—Moroni 5.

And they who were baptized in the name of Jesus, were called the church of Christ.—Nephi 12:2.

Have they not read the scriptures, which say, Ye must take upon you the name of Christ, which is my name? for by this name shall ye be called at the last day.—Nephi 12:3.

Now the birth of Jesus Christ was on this wise. . . . And thou shalt call his name Jesus. . . . And he called his name Jesus.—Matt. 1:18-25.

What have we to do with thee, Jesus, thou son of God?—Matt. 8:29.

Thou art the Christ, the Son of the living God.—Matt. 16:16.

Then charged he his disciples that they should tell no man that he was Jesus the Christ.—Matt. 16:20.

And the multitude said, This is Jesus the prophet of Nazareth of Galilee.—Matt. 21:11.

What shall I do then with Jesus which is called Christ?—Matt. 27:22.

This is Jesus the King of the Jews.—Matt. 27:37.

The beginning of the gospel of Jesus Christ, the Son of God.—Mark 1:1.

Art thou the Christ, the Son of the Blessed? And Jesus said, I am.—Mark 14:61, 62.

And the writing was, Jesus of Nazareth the King of the Jews.—John 19:19.

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—John 20:31.

And there are also many other things which Jesus did.—John 21:25.

Repent, and be baptized every one of you in the name of Jesus Christ.—Acts 2:38.

In the name of Jesus Christ of Nazareth rise up and walk.—Acts 3:6.

I am Jesus whom thou persecutest.—Acts 9:5.

Of this man's seed hath God, according to his promise, raised unto Israel a Savior, Jesus.—Acts 13:23.

There can be but one conclusion drawn from the consideration of the foregoing texts, and that is that the name of the Son of God, the Messiah, was and is Jesus Christ. All other appellations are figurative, prophetic, or descriptive, such as the Counselor, the Man of sorrows, and of Galilee.

These texts are from the Book of

Mormon and the Bible, to which we shall add a few from the Doctrine and Covenants, because they are so strongly corroborative.

The number from both the Book of Mormon and the Bible might be enlarged to a great extent, but it is not needed. The narrative in the four evangels is a history of what Jesus, the Christ did; and runs in the name of Jesus did this and said that, until the fitting close by John, that many things Jesus did both say and do that are not written.

Paul calls him Jesus Christ, in Romans 1:1; 1 Corinthians 1:1, 2; 2 Corinthians 1:1; Galatians 1:1; 5:6; Ephesians 1:1, 2; Philippians 1:1, 2, 6; Colossians 1:1, 2; 1 Thessalonians 1:1; 5:28; 2 Thessalonians 1:1, 2. He does the same in both epistles to Timothy, to Titus, Philemon, Hebrews, "Jesus Christ, the same yesterday, and to-day, and forever."

James calls him Jesus Christ 1:1.

Peter, in both epistles, calls him Jesus Christ. John, in first and second epistles, calls him Jesus Christ, and so does Jude in his single testimony; and he is called Jesus Christ in the Book of Revelation.

In the revelation given in June, 1829, is this command:—

Take upon you the name of Christ, and speak the truth in soberness, and as many as repent, and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved. Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved; wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day; wherefore, if they know not the name by which they are called, they can not have place in the kingdom of my Father.—D. C. 16:4.

Behold I am Jesus Christ, the Son of God.—D. C. Sec. 5:10. April, 1829. See also D. C. Sec. 10:12

The law is,

There is none other name [than Jesus Christ] under heaven given among men, whereby we must be saved.—Acts 4:12.

We have appealed in connection to the testimony of the writers of the Book of Mormon, the New Testament, and to the revelations to the church

in these last days, and the testimony agrees that the name is Jesus Christ; the descriptive title of whom is "of Nazareth, the Son of the living God."

Those who may choose to ignore all this long array of testimony may do so; but we prefer to abide the conclusion; "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." We have found what the law is, and that the testimony agrees therewith, hence are satisfied to be called in the name of Jesus Christ.

REUNION AT COUNCIL BLUFFS.

WITH this issue of the HERALD will be found a supplement announcing the Reunion of the Southwestern Iowa Saints at Council Bluffs, beginning Thursday, September 12, and lasting until the 22d.

The circular shows that the Council Bluffs brethren have manifested commendable energy in making arrangements for their meeting. We congratulate them on their good, businesslike work. Their diligence deserves to be rewarded with abundant success, and we trust they will have it.

Their announcement includes; first, the excellent grounds of the Council Bluffs Driving Park Association, centrally located, with plenty of grass, shade, water, good accommodations for teams, with feed at low prices; food, fuel, and lodging obtainable at reasonable rates; reduced railroad rates; the opportunity to visit the Nebraska State Fair at Omaha; the opportunity to secure tents;—and, by no means last, the promised attendance of leading ministers of the church. These features make up a list of substantial attractions that seem to insure a good time all around; a profitable and pleasurable visit among the Saints of Council Bluffs and others from Iowa, Nebraska, the Dakotas, and elsewhere who may gather with them.

The brethren in endeavoring to build up the work strongly and permanently in the cities of Council Bluffs and Omaha are doing work that will promote its extension into many other places. The invitation of the mayor and city council with the promise of police protection indicates the estimation in which our people

are held in that important locality.

Saints interested in this meeting—in having a profitable time themselves as well as in helping the cause as indicated, will find all necessary information in the circular and in further announcements that may appear from the committee in charge.

BRO. GEORGE MONTAGUE reports from Fairland, Indian Territory, under date of August 2, that Bro. G. W. Shute was doing a good work in Oklahoma. (Since this report was written we are informed that Bro. Shute has been called from his mission by the pale reaper.)

Bro. Joseph Ward was at work in Sharp County, Arkansas; Brn. Shepard and Simmons in Arkansas and Indian Territory, with some additions. Bro. A. C. Hart and himself were at work together; hindered as Bro. Montague thinks by the want of a tent, which they were trying to obtain by subscription, having half enough at date.

THE population of Utah by the late census is 247,295, as against 207,905 in 1890. Of this number 126,763 are males and 120,532 females, 6,231 more men than women.

How carefully God provides the numbers of the respective sexes, to emphasize the policy of marriage as instituted at the beginning. If all the inhabitants were of a marriageable age and all the women were to marry one man each there would be over six thousand men without wives. The men have been in excess in the Territory since the first census taken in 1850.

BY request of Superintendent Rothert we publish the circular that follows, for the benefit of the school and of such as may wish to patronize it.

IOWA SCHOOL FOR THE DEAF.

(Free to all deaf persons of school age in Iowa.)

COUNCIL BLUFFS, August 15, 1895.

To Parents, Friends, Guardians, and Pupils:—Notice is hereby given that the next term of school will commence Wednesday morning, September 11, 1895, and it is expected that all pupils be present on that day or the day prior; viz., September 10, 1895.

Conveyances with officers of the Institution in charge will meet all trains on arrival, September 10 and 11.

Parents need have no fear as to care of, and attention to their children after they reach the railroad depots at Council Bluffs.

There have been many betterments and improvements made during the past vacation, tending to the comfort, health, advancement, and contentment of the children.

A postal card notifying each parent or friend of the safe arrival of the child, will be issued immediately after registry of name.

All trunks or baggage should be checked to local depot, Council Bluffs. This is imperative to avoid trouble and delay. Please bear this in mind.

Promptness as to date of attendance is urgently necessary. Our classes are organized September 12. Do not think it will be as well to send the child a day, a week, or a month later. It is an injustice to the school, unfair to prompt scholars, and detrimental to the tardy pupil. Sickness can only be considered a legitimate excuse for delay.

We will not guarantee to meet trains after above date. Parents must secure conveyance, should our teams not be in waiting.

Every parent or friend, interested in one of our children, should be interested in all the Deaf of school age in the State and are therefore requested to give this notice the widest circulation and greatest publicity possible.

Hoping for a prosperous year, and ready at all times to answer any and all communications, I remain, truly yours,

HENRY W. ROTHERT, Supt.

EXTRACTS FROM LETTERS.

BRO. DAVID CHAMBERS writes from Persia, Iowa, August 9:—

I came home on Monday from tent work to attend to reunion work. I return to-morrow to tent work near River Sioux, on the Missouri bottom. The interest is just splendid and prospects good for quite an ingathering of souls. This is a very promising field of labor along the Missouri Valley bottoms; and if energetically worked will give large returns. Bro. Crabb is a congenial and able defender of the truth. I will do all I can and trust for strength of body.

Bro. Joseph Ward, Pomona, Missouri, August 10:—

I closed a ten days' meeting at Center, Arkansas, on the 8th. I had a crowded house each night notwithstanding the rainy weather. Two were baptized and many more very much interested. I am at home for a few days rest, then I will respond to other calls.

Bro. C. E. Butterworth, Dow City, Iowa, August 11:—

We had a real spiritual meeting here this morning, for which we thank God. After services three were baptized by Bro. J. M. Baker; an aged sister and two boys. Three were baptized at Deloit not long since, by Bro. J. T. Turner, I think, and one was watered at Harlan by Bro. J. W. Chatburn. Sr. Butterworth has been quite ill, but is improving. All moves fairly well in spiritual matters.

Bro. Henry C. Smith, Milton, Florida, August 9:—

For the benefit of my correspondents please say that my permanent address is Lamoni, Iowa. Our friends in this part counsel a

change in altitude and temperature on account of poor health, as I am not able to continue missionary labor. Will probably stop in Southern Missouri, on the Ozark Mountains, for a time.

Card from Bro. J. R. Lambert, from Burnside to the *Patriot* states:—

We have been here over two weeks. Expect to continue another week. Baptized four yesterday. Are getting along well.

Bro. H. F. Durfee, Thurman, Iowa, August 12:—

The work here is moving along steadily; many calls for preaching in the surrounding country and neighboring towns, which are being looked after by some of the local ministry. Bro. J. C. Moore and the writer held two services in McPaul on the 11th; good interest manifest and a desire to hear more. The writer has been holding regular services every two weeks near Farragut, with good interest.

EDITORIAL ITEMS.

THROUGH the kindness of Mr. A. S. Patterson, of 401, East 64th Street, Chicago, we are able to give a chapter on the events of the week culminating in the death of Joseph and Hyrum Smith, fifty-one years ago last June. We are sure our readers will be interested in this relation of what happened in those few eventful days.

Press telegrams of the 12th state that two men lost their reason and another died of heart disease induced by religious excitement at a Holiness camp meeting at Pitman Grove, New Jersey. Near Ramsey, Illinois, some of the Holiness converts go into a trance and remain twelve hours in that condition.

Bro. T. C. Kelley, in charge, and D. E. Tucker, J. D. Erwin, G. W. Chute, Henry C. Smith, and James M. Baggerly are doing excellent work in the Southeastern field, and the work is reviving somewhat, though not in good condition in places. It is likely Bro. Smith will not be able to stand the Southern climate.

Mr. George A. Smith, of Jerome, Arizona, and a friend for whom he speaks, desire to unite with the church and write asking that some elder in that field visit and wait upon them and labor there. Who can respond to this call?

Sr. Lillie Bonner, Scandia, Kansas, reports a small branch at that point, with Saints striving to live worthy of the work.

Some one sends us the parable of the tobacco seed. This we published not a great while ago.

We renew request of the ministry for names of persons baptized, that we may send them sample copies of the *HERALD*. We shall be pleased to also receive addresses of friends to whom any may wish a copy of the *HERALD* sent. Please help to get the church paper before the people.

Bishop E. L. Kelley started for Blue Rapids, Kansas, on Saturday, August 17, to be present at part of the sessions of the Northwestern Kansas reunion.

Brn. William Anderson and A. H. Smith were the speakers at Lamoni, on Sunday, the 18th inst. Brn. A. S. Cochran, S. V. Bailey, T. J. Bell, and others held services at local points.

Brethren are doing good work at local points near Lamoni. Bro. S. V. Bailey baptized two of late at Lone Rock, Missouri.

A revised catalogue of church publications has just been issued by the Herald Office; mailed on application.

ANOTHER NEW TRACT.—No. 13. Discipleism, or the claims of Alexander Campbell to a restored primitive Christianity examined, by Elder J. F. McDowell. Twelve pages, price 15 cents per dozen, \$1 per hundred. The writer quotes copiously from Disciple publications and meets Campbellism on its own and on scriptural grounds. The tract is well written and will prove useful in the missionary list of printed matter. On sale at Herald Office.

A distinguished French specialist is now claiming that a hypodermic injection of nitrate of strychnine will cure alcoholism.

Twenty thousand carrier pigeons are in use in France.

A SHORT CHAPTER OF INTERESTING HISTORY.

By a piece of good fortune we have been permitted access to a copy of the *Nauvoo Neighbor*, a weekly newspaper published at Nauvoo at the time of the death of Joseph and Hyrum Smith and edited by John Taylor, the man who was in the Carthage Jail and was wounded at the same time the imprisoned men were killed; the issue being the one for July 3, 1844.

We have secured a verified type-written copy, of so much of the issue as is connected with the principal event of the murder and such coincidents as were at the time deemed of sufficient importance to make current

record of. The copy was made by Frank Cochran, of the Herald force, and verified by him, Elder Duncan Campbell, and the Editor.

We publish in supplemental form for the better preservation and use of the document among the elders.

We append an editorial comment, from the same issue of the *Neighbor*, the only reference to the murder other than the statements of Messrs. Richards, Reid, Woods, and Governor Ford.

NAUVOO NEIGHBOR—EXTRA:

Sunday, 3 o'clock, p. m. June 30, 1844.

AWFUL ASSASSINATION! THE PLEDGED FAITH OF THE STATE OF ILLINOIS STAINED WITH INNOCENT BLOOD BY A MOB!

On Monday the 24th inst., after Gov. Ford had sent word, that those eighteen persons demanded on a warrant, among whom were Joseph Smith and Hyrum Smith, *should be protected*, by the militia of the State, they in company with some ten or twelve others, started for Carthage. Four miles from that place, they were met by Capt. Dunn, with a company of cavalry, who had an order from the Governor for the "*State arms*." Gen. Smith endorsed his acceptance of the same, and both parties returned to Nauvoo to obtain said arms. After the arms were obtained, both parties took up the line of march for Carthage, where they arrived about five minutes before twelve o'clock at night.—Capt. Dunn nobly acquitting himself, landed us safely at Hamilton's Hotel.

In the morning we saw the Governor, and he *pledged the faith of the State*, that we should be protected. Gen. Smith and his brother Hyrum were arrested by a warrant founded upon the oaths of H. O. Norton and Augustine Spencer, for *treason*. Knowing the threats from several persons, that the two Smiths should never leave Carthage *alive*, we all began to be alarmed for their personal safety. The Gov. and Gen. Deming conducted them before the McDonough troops and introduced them as *Gen. Joseph Smith and Gen. Hyrum Smith*. This maneuver came near raising a mutiny among the "*Carthage Greys*," but the Governor quelled it.

In the afternoon, after great exertions on the part of our counsel, we dispensed with an investigation, and voluntarily gave bail for our appearance to the Circuit Court, to answer in the case of abating the Nauvoo Expositor, as a nuisance.

At evening the Justice made out a mittimus, without an investigation, and committed the two Gen. Smiths to prison *until discharged by due course of law*, and they were safely guarded to jail. In the morning the Governor went to the jail and had an interview with these men, and to every appearance all things were explained on both sides.

The constable then went to take these men from the jail, before the Justice for examination, but the jailor refused to let them go, as they were under his direction "*till discharged by due course of law*;" but the Governor's troops, to the amount of one or two hundred, took them to the

Court House, when the hearing was continued till Saturday the 29th, and they were remanded to jail. Several of our citizens had permits from the Governor to lodge with them, and visit them in jail. It now began to be rumored by several men, whose names will be forthcoming in time, *that there was nothing against these men, the law could not reach them, but powder and ball would!* The Governor was made acquainted with these facts, but on the morning of the 27th, he disbanded the McDonough Troops, and sent them home: took Capt Dunn's company of Cavalry and proceeded to Nauvoo, leaving these two men and three or four friends, to be guarded by *eight men* at the jail; and a company in town of 60 men, 80 or 100 rods from the jail, as a corps in reserve.

About six o'clock in the afternoon the guard was surprised by an armed Mob of from 150 to 250, painted red and black and yellow, which surrounded the jail, forced in—poured a shower of bullets into the room where these unfortunate men were held, "in durance vile," to answer to the laws of Illinois; under the solemn pledge of the faith of the State, by Governor Ford, *that they should be protected!* but the mob ruled!! They fell as Martyrs amid this tornado of lead, each receiving four bullets! John Taylor was wounded by four bullets in his limbs but not seriously. Thus perishes the hope of law; thus vanishes the plighted faith of the State; thus the blood of innocence stains the constituted authorities of the United States, and thus have two among the most noble martyrs since the slaughter of Abel, sealed the truth of their divine mission, *by being shot, by a Mob for their religion!*

Messengers were dispatched to Nauvoo, but did not reach there till morning. The following was one of the letters:

Twelve o'clock at night, 27th June, }
 CARTHAGE, Hamilton's Tavern. }
 To Mrs. Emma Smith, and Maj. Gen. }
 Dunham, &c—The Governor has just arrived; says all things shall be inquired into, and all right measures taken.

I say to all the citizens of Nauvoo, my brethren, be still, and know that *God reigns. Don't rush out of the city—don't rush to Carthage; stay at home, and be prepared for an attack from Missouri mobbers.* The Governor will render every assistance possible—has sent out orders for troops—Joseph and Hyrum are dead, but not by the Carthage people—the guards were true as I believe.

We will prepare to move the bodies as soon as possible.

The people of the county are greatly excited, and fear the Mormons will come out and take vengeance—I have pledged my word the Mormons will stay at home as soon as they can be informed, and no violence will be on their part, and say to my brethren in Nauvoo, in the name of the Lord—be still—be patient—only let such friends as choose come here to see the bodies—Mr. Taylor's wounds are dressed & not serious—I am sound.

WILLARD RICHARDS,
 JOHN TAYLOR,
 SAMUEL H. SMITH.

Defend yourselves until protection can be furnished necessary, June 27th, 1844.

THOMAS FORD, Governor
 and Commander in Chief.

MR. ORSON SPENCER,

Dear Sir:—Please deliberate on this

matter; prudence may obviate material destruction. I was at my residence when this horrible crime was committed. It will be condemned by three fourths of the citizens of the county—be quiet or you will be attacked from Missouri.

M. R. DEMING.

The Governor, as well as the citizens of Carthage, was thunder struck! and fled.

The Legion in Nauvoo, was called out at 10 a. m. and addressed by Judge Phelps, Col. Buckmaster, of Alton, the Governor's aid, and others, and all excitement and fury allayed and preparations were made to receive the bodies of the noble martyrs. About 3 o'clock, they were met by a great assemblage of people, east of the Temple on Mulholland street, under the direction of the City Marshall, followed by Samuel H. Smith, the brother of the deceased, Dr. Richards and Mr. Hamilton, of Carthage. The wagons were guarded by 8 men. The procession that followed in Nauvoo, was the City Council, the Lieut. Gen's Staff, the Major Gen. and staff, the brigadier and staff, commanders and officers of the Legion and citizens generally, which numbered several thousands, amid the most solemn lamentations and wailings that ever ascended into the ears of the Lord of Hosts to be avenged of our enemies!

When the procession arrived the bodies were both taken into the 'Nauvoo Mansion'; the scene at the Mansion cannot be described: the audience was addressed by Dr. Richards, Judge Phelps, Woods and Reed Esqs. of Iowa, and Col. Markham. It was a vast assemblage of some 8 or 10,000 persons, and with one united voice resolved to trust to the law for a remedy of such a high handed assassination, and when that failed to call upon God to avenge us of our wrongs! Oh, widows and orphans! Oh, Americans, weep for the glory of freedom has departed!

STATEMENT OF FACTS!

At the request of many persons who wish that the truth may go forth to the world in relation to the late murder of Joseph and Hyrum Smith, by a band of lawless assassins, I have consented to make a statement of the facts so far as they have come to my knowledge, in an authentic shape, as one of the attorneys employed to defend the said Smiths against the charges brought against them, and other persons at Carthage, in the State of Illinois.

On Monday the 24th inst., at the request of Gen. Joseph Smith I left Fort Madison in the Territory of Iowa and arrived at Carthage where I expected to meet the General, his brother Hyrum and the other persons implicated with them; they arrived at Carthage late at night and next morning voluntarily surrendered themselves to the constable, Mr. Betterworth, * who held the writ against them on a charge of riot for destroying the press, type and fixtures of the Nauvoo Expositor, the property of William and Wilson Law, and other dissenters, charged to have been destroyed on the 10th inst.

Great excitement prevailed in the county of Hancock, and had extended to many of the surrounding counties. A large number of the militia of several counties were under arms at Carthage,

* Betterworth.

the Head Quarters of the commanding Gen. Deming; and many other troops were under arms at Warsaw and other places in the neighborhood. The Governor was at Head Quarters in person, for the purpose of seeing that the laws of the land were executed and had pledged his own faith and the faith of the State of Illinois that the Smiths and the other persons concerned with them should be protected from personal violence, if they would surrender themselves to be dealt with according to law. During the two succeeding days his Excellency repeatedly expressed to the legal counsellors of the Smiths his determination to protect the prisoners and to see that they should have a fair and impartial examination so far as depended on the Executive of the State. On Tuesday morning soon after the surrender of the prisoners on the charge of riot, Gen. Joseph Smith and his brother Hyrum were both arrested on a charge of treason against the State of Illinois. The affidavits upon which the writs issued were made by Henry Norton and Augustine Spencer.

On Tuesday afternoon the two Smiths and other persons on the charge of riot appeared before R. F. Smith, a justice of the peace residing at Carthage, and by advice of counsel, in order to prevent if possible, any increase of excitement, voluntarily entered into recognizance in the sum of five hundred dollars each with unexceptionable security, for their appearance at the next term of the Circuit Court for said county. The whole number of persons recognized is fifteen, most if not all of them leading men in the Mormon church.

Making out the bonds and justifying bail necessarily consumed considerable time, and when this was done it was near night and the Justice adjourned his court over without calling on the Smiths to answer to the charge of treason or even intimating to their counsel or the prisoners that they were expected to enter into the examination that night. In less than an hour after the adjournment of the court, constable Betterworth [Bettisworth.—Ed. SAINTS' HERALD] who had arrested the prisoners in the morning appeared at Hamilton's Hotel, at the lodgings of the prisoners and their counsel and insisted that the Smiths should go to jail, Mr. Woods of Burlington, Iowa, and myself, as counsel for the prisoners, insisted that they were entitled to be brought before the justice for examination before they could be sent to jail. The constable to our surprise, thereupon exhibited a mittimus from said justice as follows:

STATE OF ILLINOIS, }
 Hancock County. }

The people of the State of Illinois, to the keeper of the jail of the said county greeting:

Whereas Joseph Smith and Hyrum Smith of the county aforesaid have been arrested upon the oath of Augustine Spencer and Henry O. Norton, for the crime of treason, and has been brought before me as a Justice of the Peace in and for said county, for trial at the seat of justice thereof, which trial has been necessarily postponed by reason of the absence of material witnesses, to wit; Francis M. Higbee and others; therefore I command you in the name of the people to receive the said Joseph Smith and Hy-

rum Smith into your custody in the jail of the county aforesaid, there to remain until discharged by due course of law.

Given under my hand and seal this 25th day of June, A. D. 1844. (Signed,)

R. F. SMITH, J. P. [L. S.]

His Excellency did not think it within the sphere of his duty to interfere, and the prisoners were removed from their lodgings to jail. The recital of the mittimus so far as they relate to the prisoners having been brought before the justice for trial, and it there appearing that the necessary witnesses of the prosecution were absent, is wholly untrue, unless the prisoners could have appeared before the justice without being present in person or by counsel; nor is there any law of Illinois within my knowledge which permits a justice to commit persons charged with crimes, to jail without examination as to the probability of their guilt.

On Wednesday forenoon the Governor in company with one of his friends, visited the prisoners at the jail, and again assured them that they should be protected from violence, and told them that if the troops marched the next morning to Nauvoo as his Excellency then expected they should be taken along in order to insure their personal safety.

On the same morning, some one or more of the counsel for the prosecution, expressed their wish to me, that the prisoners should be brought out of jail for examination; they were answered that the prisoners had already been committed, and that the justice and constable had no further control of the prisoners; and that if the prosecutors wished the prisoners brought out of jail, they should bring them out on a writ of Habeas Corpus or some other due course of law.—The constable after this conversation went to the jail with the following order to the jailor:

STATE OF ILLINOIS, }
Hancock county. } ss.

To David Bettersworth, constable of said county:

You are commanded to bring the bodies of Joseph Smith & Hyrum Smith from the jail of said county, forthwith before me at my office for an examination on the charge of treason, they having been committed for safe keeping until trial could be had on such examination and the state now being ready for such examination.

Given under my hand and seal this 26 day of June 1844. (Signed,)

R. F. SMITH, J. P. [L. S.]

And demanded the prisoners, but as the jailor could find no law authorizing a justice of the peace, to demand prisoners committed to his charge, he refused to give them up, until discharged from his custody by due course of law. Upon the refusal to give up the prisoners, the company of Carthage Greys marched to the jail, by whose orders I know not, and compelled the jailor against his will and conviction of duty, to deliver the prisoners to the constable, who forthwith, took them before Justice Smith, the Captain of the Carthage Greys. The counsel for prisoners then appeared, and asked for subpoenas for witnesses on the part of the prisoners, and expressed their wish to go into the examination, as the witnesses could be brought from Nauvoo to Carthage; the justice thereupon fixed the examination for 12 o'clock, on Thursday the

27th inst.; whereupon, the prisoners were remanded to prison.—Soon after a council of the military officers was called by the Governor, and it was determined to march on the next morning, the 27th inst. to Nauvoo, with all the troops, except one company which was to be selected by the Governor from the troops whose fidelity was more to be relied on to guard the prisoners whom it was determined should be left at Carthage. On Thursday morning, another consultation of officers took place, and the former orders for marching to Nauvoo with the whole army, were countermanded. One company were ordered to accompany the Governor, to Nauvoo; the Carthage Greys, who had but two days before, been under arrest for insulting the commanding General, and whose conduct had been more hostile to the prisoners, than that of any other company, were selected to guard the prisoners, and the other troops including those rendezvoused at Golden's Point, from Warsaw, and who had been promised that they should be marched to Nauvoo, were disbanded. A guard of only eight men was stationed at the jail, whilst the rest of the Greys were in camp at a quarter of a mile's distance, and whilst his excellency was haranguing the peaceable citizens of Nauvoo, and asking them to give up all their *own* arms, the assassins were murdering the prisoners in jail, whom the Governor had pledged himself and the faith of the State to protect.

H. T. REID.

At the request of the friends of Joseph and Hyrum Smith, I have consented to give a statement of such matters as I had a knowledge of in relation to their murder at Carthage, and what occurred under my observation. I arrived in Nauvoo from Burlington, Iowa, on Friday, June 21st, inst., about 9 o'clock, p. m., found all things quiet, had an interview on Saturday morning the 22d, with Joseph and Hyrum Smith, who was in consultation with some of their friends in relation to a communication from Gov. Ford, during interview heard Gen. Joseph Smith give orders to disband the Legion, and withdraw the guards and sentinels, who were co-operating with the police to preserve the peace of the city, as he said by order of Gov. Ford; that I went from Nauvoo to Carthage, on the evening of the 22d, when I had an interview with Gov. Ford, assuring him as to the quiet of Nauvoo, and that Smith and his friends were ready to obey the laws. I was told that the Constable with a posse had that evening gone to Nauvoo with a writ for Smith and others, and that nothing short of an unconditional surrender to the laws would allay the excitement. I was then informed by Gov. Ford he was pledged to protect all such persons as might be arrested and that they should have an impartial examination, and that if Smiths and the rest against whom warrants had been issued, would come to Carthage by Monday the 24th inst., it would be a compliance on their part, and on Sunday morning the 23d, Gov. Ford pledged his word that if Gen. Smith, would come to Carthage, he should by him be protected, with such of his friends as might accompany him, and that I as his counsel should have protection, in defending Smith, that I returned to Nauvoo, on Sunday evening the 23d, and I found Gen. J. Smith and

Hyrum Smith, making preparation to go to Carthage on Monday, and on Monday morning the 24th I left the city of Nauvoo in company with Jos. and Hyrum Smith, and some fifteen other persons, parties and witnesses for Carthage, that about four miles west from Carthage, we were met by a company of about sixty men under Capt. Dunn, that at the request of Gen. Joseph Smith, I advanced and communicated with the Commander of the company and was informed he was on his way to Nauvoo, with an order from Gov. Ford, for the State Arms at that place, that it was agreed by myself on behalf of Gen. Smith, that the order for the arms should be endorsed by Gen. Smith, and that he should place himself under the protection of Captain Dunn, to return to Nauvoo and see the Governor's order promptly obeyed and return with Capt. Dunn to Carthage; Captain Dunn, pledging his word as a military man, that Smith and his friends should be protected, that the order was endorsed by Gen. Smith, which was communicated by Captain Dunn to Gov. Ford, with a letter from Gen. Smith informing the Gov., that he would accompany Captain Dunn to Carthage. I left the company and proceeded to Carthage, that about 12 o'clock at night of the 24th Capt. Dunn returned with the State Arms from Nauvoo accompanied by Joseph and Hyrum, with some thirteen others, who were charged with a riot in destroying the Printing Press of the Nauvoo Expositor, that on the morning of the 25th, Joseph and Hyrum Smith with the others charged, surrendered themselves to the constable and at the same time Joseph and Hyrum Smith were arrested on a charge of treason against the State of Illinois; that about 3 o'clock p. m. on the 25th the Justice, proceeded to the examination in relation to the riot and after a good deal of resistance on the part of the prosecution, we were permitted to enter into a recognizance; to answer at the next term of the Circuit Court; that we were engaged, until dark, in making out and giving our recognizances, that in consequence of the rumors as to the excitement at Warsaw and other points and to allay the fears of the citizens of Nauvoo, I requested Governor Ford to detail a company to Nauvoo, to protect the city, which request was promptly complied with, and that night Captain Singleton, with a company of men from McDonough county marched to Nauvoo and took possession of the city and remained until the evening of the 27th, when they took up their line of march for Carthage.

After the matter of the riot was disposed of, the Justice left, without saying any thing in relation to the examination for treason, and in about an hour the constable returned with a mittimus, a copy of which accompanies the statement of my colleague, H. T. Reid, a copy of which was demanded and refused; that I requested the officer to wait until I could see Gov. Ford, and was told he would wait five minutes, and as I went to the door I met Capt. Dunn, with some twenty men to guard the prisoners to jail; that I accompanied Gov. Ford to the Justice, R. F. Smith, who gave as a cause for issuing the warrant of committal; that the prisoners were not personally safe at the hotel.

I then requested the Governor to have

a company detailed to guard the jail, which was done, and they arrived at the jail about the same time as the prisoners. On the morning of the 26th, the Governor visited the jail in company with a friend, at which interview the Governor again pledged himself for their personal safety, and said if the troops went to Nauvoo, as was then contemplated, that they should go along to insure their protection, that after the interview at the jail, the counsel for the prosecution wanted the prisoners brought before the justice for an examination, to which the counsel for the prisoners replied, that they were committed until discharged by due course of law, and that we could do nothing until the prisoners were legally before the court, where we would appear and defend; that the justice, R. F. Smith, gave the constable an order (a copy of which accompanies the statement of H. T. Reid, Esq.) for the jailor to deliver up the prisoners, which the jailor refused to do;—that the constable then repaired to the jail with a company called "Carthage Greys," of whom the justice, R. F. Smith, was the captain, but not then in command; and by intimidation and threats, forced the jailor to give up the prisoners to the constable, who took them before the justice, R. F. Smith, at the Court House; that on the motion of the counsel for the prisoners, the examination was postponed until the 27th, 12 o'clock, and subpoenas issued for witnesses on the defence. The two Smiths were then remanded to jail and orders were issued for a consultation of the officers, with the commander-in-chief, and it was determined that the troops should take up a line of march at 8 o'clock, on the morning of the 27th, for Nauvoo, and after the consultation, the justice, who was one of the officers in command, altered the returns of the subpoenas until the 29th, and continued the hearing until that time, without consulting either their prisoners or the counsel; that on the morning of the 27th, the order for marching to Nauvoo, was countermanded, and all the troops disbanded but the company under Capt. Singleton at Nauvoo, Capt. Dunn's company of horse, and the Carthage Greys, that the Governor determined to visit Nauvoo, escorted by Capt. Dunn's company; and the Carthage Grey's were left as a guard for the prisoners at the jail, that after the troops were disbanded, I requested Gov. Ford to detail some men to guard the route to Warsaw, as I apprehended much danger from that place, but I do not know whether it was done or not, as I left Carthage about 11 o'clock, A. M., and came to Nauvoo; that Gov. Ford and his aid, Col. Buckmaster, escorted by Capt. Dunn's company, arrived in Nauvoo about 5 o'clock, P. M., where he addressed the citizens, and promised them protection, and a just execution of the laws, and immediately left the city for Carthage.

JAMES W. WOODS,
Attorney at Law,
of Burlington, Iowa.

BY EXPRESS!

Sunday morning 9 o'clock.

The following proclamation has just reached us from head quarters. We assure the governor, if he can manage human butchers, he has nothing to fear from *armless*, timid, and law abiding Latter day Saints:

TO THE PEOPLE OF THE STATE OF
ILLINOIS.

I desire to make a brief but true statement of the recent disgraceful affair at Carthage, in regard to the Smiths, so far as circumstances have come to my knowledge. The Smiths Joseph and Hyrum, have been assassinated in jail, by whom is not known, but will be ascertained.—I pledged myself for their safety, and upon the assurance of that pledge, they surrendered as prisoners. The Mormons surrendered the public arms in their possession, and the Nauvoo Legion submitted to the command of Capt. Singleton, of Brown County, deputed for that purpose by me. All these things were required to satisfy the old citizens of Hancock, that the Mormons were peaceably disposed; and to allay jealousy and excitement in their minds. It appears however that the compliance of the Mormons with every requisition made upon them, failed of that purpose. The pledge of security to the Smiths, was not given upon my individual responsibility. Before I gave it, I obtained a pledge of honor by an unanimous vote from the officers and men under my command, to sustain me in performing it. If the assassination of the Smiths was committed by any portion of these they have added treachery to murder and have done all they could to disgrace the State, and sully the public honor.

On the morning of the day the deed was committed, we had proposed to march the army under my command into Nauvoo. I however discovered on the evening before, that nothing but utter destruction of the city would satisfy a portion of the troops; and that if we marched into the city, pretexts would not be wanting for commencing hostilities. The Mormons had done every thing required or which ought to have been required of them. Offensive operations on our part would have been as unjust and disgraceful as they would have been impolitic, in the present critical season of the year, the harvest and the crops. For these reasons I decided, in a council of officers, to disband the army, except three companies, two of which were retained as a guard for the jail. With the other company I marched into Nauvoo, to address the inhabitants there, and tell them what they might expect in case they designedly or imprudently provoked a war. I performed this duty, as I think plainly and emphatically, and then set out to return to Carthage. When I had marched about three miles a messenger informed me of the occurrences at Carthage. I hastened on to that place. The guard it is said, did their duty but were overpowered. Many of the inhabitants of Carthage had fled with their families. Others were prepared to go. I apprehended danger to the settlements from the sudden fury and passion of the Mormons and sanctioned their movements in this respect.

General Deming volunteered to remain with a few troops, to observe the progress of events, to defend property against small numbers, and with orders to retreat if menaced by a superior force. I decided to proceed immediately to Quincy, to prepare a force, sufficient to suppress disorders, in case it should ensue for the foregoing transactions or from any other cause. I have hopes that the Mormons

will make no further difficulties. In this I may be mistaken. The other party may not be satisfied. They may recommence aggressions. I am determined to preserve the peace against all breakers of the same, at all hazards. I think, present circumstances warrant the precaution, of having competent force at my disposal, in readiness to march at a moment's warning. My position at Quincy will enable me to get the earliest intelligence, and to communicate orders with greater celerity.

I have decided to issue the following general orders:

Head Quarters, }
QUINCY, June 29, 1844. }

It is ordered that the commanders of regiments in the counties of Adams, Marquette, Pike, Brown, Schuyler, Morgan, Scott, Cass, Fulton, and McDonough, and the Regiments composing General Stapps' Brigade, will call their respective Regiments and Battalions together immediately upon the receipt of this order, and proceed by voluntary enlistment to enrol as many men, as can be armed in their respective regiments. They will make arrangements for a campaign of twelve days, and will provide themselves with arms, ammunition, and provisions accordingly, and hold themselves in readiness immediately to march upon the receipt of further orders.

The independent companies of Riflemen, Infantry, Cavalry, and Artillery in the above named counties and in the county of Sangamon will hold themselves in readiness in like manner.

THOMAS FORD,
Governor and Commander-in-Chief.

PROCLAMATION.

HEAD QUARTERS, June 28, 1844,
Four o'clock, a. m.

To the citizens of Carthage and Hancock county:—In pursuance of an order from Gov. Ford, instructing me to the exercise of such discretionary powers as I may deem necessary for the preservation of the public safety, and the lives and property of our citizens; I hereby invite all citizens to remain at their several homes in Hancock county and co-operate with me in establishing tranquility and safety throughout the county. The most efficient means have been put in requisition for concentrating the military force of the neighboring counties at Carthage, and in 12 hours there will be a sufficient force for the protection of every citizen in the country.

I confidently believe there is no just apprehension of an attack upon any place by the Mormon citizens of our county. And I hereby strictly command all citizens of Hancock county to abstain from violence towards the Mormon population, under penalty of the severest inflictions of military law, and act in no case, only on the defensive.

The corpses of the murdered men will be forthwith removed to Nauvoo, under an escort from Head Quarters.

Given under my hand this 28th June 1844, 4 o'clock a. m.

M. R. DEMING, Brig. Gen.,
4th Brigade and 5th Division.

It is hoped and expected that the Governor will be at Head Quarters in a few hours.

Head Quarters, CARTHAGE, }
June 29th, 4 o'clock a. m. }

Fellow citizens of Hancock county:—Every prospect of danger from the Mormon population of this county is removed and those who have retired from their homes in its apprehension, are requested forthwith to aid in allaying public excitement by a speedy return. A communication, this a. m. received from the authorities of Nauvoo, brings the most satisfactory assurances that no retaliation or aggression will be resorted to by their citizens upon any part of the county. The butchery of the prisoners at Carthage has the execrations of the great mass of our citizens. The Humane and patriotic of Adams county are gathering at Carthage for the maintenance of our laws against the violators of law of *any party*. The command of Col. Flood consisting of 224 well armed and efficient men will be at Carthage this a. m. for the preservation of order. The Governor's return from Adams is hourly expected. It is believed that no other forces will be necessary for the public safety.

M. R. DEMING, Brig. Gen.

Head Quarters, }
CARTHAGE June 29th, 1844. }

Dr. Willard Richards.—Your note by the return of the escort has been received with the request for Mr. Taylor and lady; considerations of prudence, should I think delay Mr. Taylor's return. I fear it would prove fatal to his recovery. He will receive every attention that my power or the sympathies of many kind persons can furnish. I send you this communication with my last order by the hands of Messrs. Wood and Conyers who are highly respectable citizens of Quincy—Mr. Woods is the Mayor of that City and a decided friend of law. Mr. Conyers was formerly the Mayor of the City. A safe conduct of troops that can be relied upon—In great haste,

Very respectfully yours,
M. R. DEMING, Brig. Gen.

SIGNS OF PEACE!

Colonel Fellowes and Captain Jonas are requested to proceed by the first boat to Nauvoo and ascertain what is the feeling, disposition, and determination of the people there, in reference to the late disturbances, ascertain whether any of them propose in any manner to avenge themselves, whether any threats have been used, and what is proposed generally, to be done by them. They are also requested to return to Warsaw and make similar inquiries there; ascertain how far false rumors have been put afloat for the purpose of raising forces; what is the purpose of the Militia assembled, whether any attack is intended on Nauvoo. Ascertain also, whether any persons from Missouri or Iowa intend to take part in the matter, and in my name forbid any such interference, without my request, on pain of being demanded for punishment.

(Signed) THOMAS FORD.

June 30th, 1844.

NAUVOO, July 1, 1844.

TO THE CITY COUNCIL OF NAUVOO:

Gentlemen:—With this you will receive a copy of instructions, from Gov. Ford to us. You will understand by them, what we desire from you in action on your part, —as the only authorities of your city now known to the country, of such a character

as will pacify the public mind, and satisfy the Governor of your determination to sustain the supremacy of the laws, will, we are sure, be gratifying to him, and as much so to

Yours respectfully,

HART FELLOWES,
A. JONAS.

At a meeting of the City Council, held in the Council Room, in the city of Nauvoo, on the First day of July, 1844, having received instructions from Gov. Ford, through the agency of A. Jonas, Esq. and Col. Fellowes, it was unanimously,

Resolved, For the purpose of ensuring peace, and promoting the welfare of the county of Hancock, and surrounding country, that we will rigidly, sustain the laws, and the Governor of the state, so long as they, and he, sustain us in all our constitutional rights.

Resolved, secondly, That to carry the foregoing resolutions into complete effect, that inasmuch as the Governor has taken from us the public arms, that we solicit of him to do the same with all the rest of the public arms of the state.

Resolved, thirdly, To further secure the peace, friendship and happiness of the people, and allay the excitement that now exists we will reprobate private revenge on the assassins of General Joseph Smith, and General Hyrum Smith, by any of the Latter day Saints. That instead of "an appeal of arms," we appeal to the majesty of the law, and will be content with whatever judgment it shall award; and should the law fail, we leave the matter with God.

Resolved, unanimously, That this City Council, pledge themselves for the city of Nauvoo, that no aggressions by the citizens of said city, shall be made on the citizens of the surrounding country, but we invite them, as friends and neighbors to use the Savior's golden rule, and "do unto others as they would have others do unto them," and we will do likewise.

Resolved, lastly, That we highly approve of the present public pacific course of the Governor to allay excitement, and restore peace among the citizens of the country, and while he does so, and will use his influence to stop all vexatious proceedings in law, until confidence is restored, so that the citizens of Nauvoo, can go to Carthage, or any other place for trial, without exposing themselves to the violence of assassins, we will uphold him, and the law by all honorable means.

GEO. W. HARRIS,
Pres't. pro tem.

WILLARD RICHARDS, Recorder.

A. JONES ESQ., AND COL. FELLOWS:

Messrs:—In reply to your communication to the City Council of the city of Nauvoo, on behalf of his Excellency Gov. Ford, I have been instructed by the council to communicate the foregoing resolutions for which I respectfully solicit your consideration, and at the same time would inform you that a public meeting of our citizens will take place at the stand east of the Temple, at 4 p. m. and solicit your attendance.

Most respectfully,
your ob't serv't,
W. RICHARDS.

PUBLIC MEETING.

At a meeting of a large portion of citizens of Nauvoo, convened at the stand, in

the afternoon of July 1, 1844, after hearing the above instructions, and resolutions of the City Council, read, and being addressed by A. Jonas, Esq., and others, the meeting responded to the same, with a hearty AMEN! The citizens then passed a vote of thanks to the Governor's agents for their kindly interference in favor of peace among the citizens of Hancock county, and elsewhere around us. They also passed a vote of thanks to Messrs. Wood and Reid, the counsel of the Gen's. Smiths for their great exertions to have even-handed justice meted to the Latter Day Saints: and they also passed a vote of thanks to Messrs. Chambers and Field, the former, one of the editors of the "Missouri Republican," and the latter, one of the editors of the "Reveille," of St. Louis, for their honorable course of coming to Nauvoo for facts, instead of spreading rumors, concerning the Latter Day Saints. Mr. Chambers made a very appropriate speech containing innuendoes for the benefit of our citizens, that appeared as the wise man said: "LIKE APPLES OF GOLD IN PICTURES OF SILVER." They also passed a vote of thanks to Messrs. Wood and Conyers, Mayor and ex-Mayor of Quincy, for their friendly disposition in establishing peace in this region, and we are happy to say that all appears to be PEACE at Nauvoo.

Head Quarters
QUINCY June, 30th 1844.

Sir,—It is my present opinion, that the Mormons will not commit any further outbreak, * and that no further alarm * need be apprehended. I regret to learn that the party in Hancock who are in favor of violent measures, have circulated a thousand false rumors of danger, for the purpose of getting men together, without my authority, hoping that when assembled, they may be ready to join in their violent councils; this is a fraud upon the country and must not be endured.

I am afraid the people of Hancock are fast depriving themselves of the sympathy of their fellow citizens, and of the world. I strictly order and enjoin on you that you permit no attack on Nauvoo, or any of the people without my authority. I think it would be best to disband your forces, unless it should be necessary to retain them to suppress violence on either side, of this you must be the judge at present.

I direct that you immediately order all persons, from Missouri and Iowa to leave the camp and return to their respective houses without delay.

I direct also that you cause all mutinous persons and all persons who advise tumultuous proceedings to be arrested; and that you take energetic measures to stop the practice of spreading false reports put in circulation to inflame the public mind.

(Signed) THOMAS FORD,
Commander in Chief.

To BRIG. GEN. DEMING,
Carthage, Ill.

* "Any further out break," "no further alarm." A military mystery—there has been no outbreak, or alarm among the Mormons; the "out breaks and alarms," and further out breaks and alarms, were at Warsaw and Carthage. The Mormons are for peace and will be, if God and the Governor are willing. Wisdom wins the wise, and honor will clothe the just men of this

region with an impenetrable Ægis. Soft words and wise hints *unjealously* with *future* intimations and unpleasant surmises, "Will light up a smile in the aspect of woe."

EDITORIAL COMMENT.

"Neighbor," July 3, '44.

(Wednesday.)

WILFUL MURDER:

Lieut. Gen. Joseph Smith, and Major Gen. Hyrum Smith, of the Nauvoo Legion, were shot dead, (receiving four balls each,) in the County Jail at Carthage, on Thursday afternoon, about half past five o'clock, June 27th, 1844; by an armed mob of from 150 to 200 men, while under the solemn pledge of the faith of the State by Gov. Ford, for the protection of their lives! A more violent outrage upon law, life, and liberty, was never known on the globe. Better blood was never shed, and nobler souls never escaped in blood to bliss, to supplicate God to come out of his hiding place and curse this wicked generation! O, God, thy will be done.

Mothers' Home Column.

EDITED BY FRANCES.

If I could go down to my grave and have it honestly written above it, "He did what he could," I would rather have it than a monument of gold reaching to heaven. Do all the good you can, to all the people you can, as long as ever you can.—Moody.

WELLS OF SALVATION.

"With joy shall ye draw water out of the wells of salvation."—Isaiah 12: 3.

Yes, draw ye this water so pure and refreshing,

And drink ye, ye thirsty, and thirst nevermore;

This water of life from the wells of salvation—
Drink freely and deeply as never before.

And now let *obedience* be the cup to convey it,
So fill it entirely, wholly, complete;

Then with joy shall ye draw and with happiness drink it;

This water from wells of salvation so sweet.

For love, joy, and peace, is what it will bring us,

While here as a mortal we're suffered to dwell;

But life everlasting in regions eternal!

O, draw this pure water from salvation's well.

ONSLow, Iowa.

ELLA J. GREEN.

THE LITTLE COTTAGE.

THOUGHT at times becomes wearisome and the tired brain asks for rest. The August day had been unusually warm and oppressive. Clear and bright the sun had pursued his course through the cloudless heavens, and his beams seemed to multiply their intensity reflected back from the village pavements. But at last his course run he had sunk to rest, and throwing aside our work we went forth for a walk. It was almost dusk when we reached our destination—a little vine covered cottage—and knocked at the door. Our summons was not answered—all was silent. Tired with our walk we looked about

for a resting place thinking that perhaps our friend might soon return. A chair was invitingly near on the little porch and we sat down grateful for the rest, and thought which a short time before had been only weariness became active again as memories awoke and reflection joined them. The air was laden with the fragrance of flowers and just beyond lay the little garden plot which all the season had been so carefully cultivated, and which was now filled with choice vegetables, and closer by the bed of mint and herbs yielded their odors. But the busy, toiling hands, where were they? A silent messenger had drawn near and stilled them. Loving hearts and tender hands had folded them on the cold breast—folded them never to labor—never to toil on earth again. "A rest remaineth," and our aged friend was resting. "Asleep in Jesus." The evening air was loaded with the fragrance of flowers her hands had planted, and in the garden of life tender hearts embalmed her memory, and the fragrance of good deeds done will pass down the years. As we wended our way home, rested and refreshed, this familiar text came to our mind, "Blessed are the dead who die in the Lord," and we wished that when our earthly pilgrimage should be ended, memories as tender and sweet might cluster around the home in which we had sojourned, as came to us that evening hour on the vine-covered porch of "the little cottage."

HELPING HAND.

SYNOPSIS OF CHAPTER XXVIII, HINTS ON CHILD-TRAINING.

ALLOWING PLAY TO A CHILD'S IMAGINATION.

A CHILD'S mind is full of images which he knows to be unreal; and it is often right to allow play to his imagination, when it would be wrong to permit him to tell an untruth or to say to him that which is false.

A very small child can perceive the difference between fact and fancy, and can understand that to "make believe" is not to try to deceive him. A baby will pull at a string tied to a chair and play that he is driving a horse. Growing older he will straddle a stick and call that a horse, and perhaps tell of the good ride he is taking. It is not the parent's duty, nor would it be kind, to tell the child that his playthings are not what he imagines them to be. In this the child is not deceived, hence does not need to be undeceived. But it would be wrong for him to tell that he had been out to ride with his father, when such was not the case. The child as well as the parent can easily recognize the difference between the false statement and the mere stretch of fancy.

A little girl setting her table with buttons for cups and plates, will be greatly pleased when she passes a cup to her mother, to have her speak in praise of the tea. It would be cruel to tell the child that it is only a dry button and not a cup of tea at all. In this fancy there is no deception. It is an ideal reality. In right child-training the dolls and other playthings of childhood are the means of developing some of the truest instincts of manhood and womanhood.

The story of Santa Claus and Christmas Eve may be made a false one, always to be deprecated, or may be told as a pleasant fancy from which can come no harm. A child may be told that the gifts which children receive on the birthnight of the Holy Child Jesus come to them as if brought by a messenger from him and we call that messenger Santa Claus. To tell the story of Santa Claus and his reindeers as an absolute fact is wrong. Children have been frightened lest they should be awake at his coming, and thus incurring his displeasure, he would leave them no presents. On the other hand, to take a child and show him all the Christmas presents before putting them in the stockings would rob him of much enjoyment which the indulging of fancy would give. Teach the child the truth as truth and indulge him in the fancy as fancy.

To call Jesus the Good Shepherd is to present truth in the guise of fancy. Children have suffered from thinking that they were to be real "lambs" in the Savior's fold. They need to be shown the measure of truth in this Bible figure and also helped to perceive the fancy. In child-training a distinction must always be made between the fanciful and the false, the false never tolerated, but the fanciful allowed a large place.

There is less danger in a child's reading choice fairy tales, understanding them to be fancy, than in reading a falsely colored religious story book. In the latter case he may be misled by thinking that what he reads, though fictitious and false, may have been real. In reading moral fiction a child needs help to define the line between the real and the false. He knows the difference between the fanciful and the false as well as do older people. C. B. S.

CANBORO, Michigan

Dear Sisters:—I would like to ask my brethren and sisters to-night how many of them keep the word of wisdom? Do we not want all the blessings that God has promised to us, or do we think the sacrifice too great? Let us strive to "come up higher." I have been blessed far above my expectations since I have endeavored to keep the Word of Wisdom. I feel that I would not have been here to write these words if I had not listened to a sister who showed me the Word of Wisdom and told me how she had been blessed in keeping the same. God is not slack in keeping his promises.

It is my desire to live by the whole law. I feel my weakness, but I am striving to do the best I can that I may set a good example before my children. I feel to thank God that he ever drew me to the light of his gospel and that he gave me strength to obey the same. Will you pray that my husband and children may obey the gospel.

Your sister,

N. J. WALSH.

DAUGHTERS OF ZION.

PROGRAM FOR SEPTEMBER.

Opening hymn, 719 Saints' Harp. Scripture reading, Psalms 34. Prayer. Reading and discussion of chapter 30, Hints on Child-

Training. Question box. General remarks on mothers' work. Roll call. Business. Closing hymn, 154, Saints' Harp.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR AUGUST.

"Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength."—Isaiah 26: 4.

Thursday, Aug. 22.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established. Memory Verses.—Doc. and Cov. 9: 11, 12.

Thursday, Aug. 29.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace. Memory Verses.—Ezek. 36: 24-28.

Letter Department.

NEBRASKA CITY, Neb., Aug. 8.

Editors Herald.—Last Sabbath, the 4th, was a busy day for Saints at Nebraska City. At eight o'clock a. m. we went to the church and from there quite a company drove to the Missouri River where five precious souls, three young ladies and two young men, were baptized, Elders Forscutt and Waldsmith officiating. Quite a congregation but an orderly one from the city to witness the very impressive ceremony as conducted by Bro. Forscutt. The scene was beautiful. Upon the bank of the river stood a larger portion of the congregation while a good many came and took position on the river in boats while the ordinance of baptism was performed between the two crowds. At nine o'clock a. m. Sunday school at the church; and at eleven o'clock a. m. Bro. Forscutt delivered a very impressive sermon on confirmation, after which the five candidates were confirmed under the hands of Elders R. C. Elvin, Forscutt, Waldsmith, Thompson, and Peterson.

At two thirty we were to have met for regular sacrament service, but was prevented by about the hardest rain of the season, which was a great blessing to every one. At eight p. m. we met for preaching service, but as Bro. Forscutt was feeling so poorly, Bro. Waldsmith preached to a pretty full house. He had fair liberty and the best of order by the congregation.

There has been a very marked improvement in the spiritual condition of the branch here since Uncle Mark has taken charge, and we all believe that the old Nebraska City branch is going to again be what it once was, if not to far exceed that. There is still room for improvement. We are all thankful that we have a man like Bro. Mark to preside here, and our prayer to God is that he may be liberated from his sickness, that he may do more for the work than he is even now doing.

This district is having a tent made and Brn. Forscutt and J. F. Mintun are expected to take charge of it after the fifteenth, and it is to be hoped that they may be able to operate it most successfully. The initial point is Lincoln—the capital city, and we pray that

God will enable us to effect an opening there for his work. All is well in this particular part of Nebraska; plenty of rain and good crops of vegetation and fruit. That gospel work may continue to improve here and elsewhere is my fervent prayer.

J. W. WALDSMITH.

ST. CLAIR, Mo., Aug. 12.

Editors Herald.—June 19 found us bidding good-bye to our pleasant home and the pleasant friends in Willoughby and with sad heart and uncertain spirit facing our new change. The Cleveland brethren had planned a preaching service, which gave to us relief only in the thought of a reunion where parting and unpleasant changes do not come.

It was hard for us to sever the ties that bound us to the Saints of New England, and the old fond memories still press their companionship upon us and we seemed to be separate from that order of social communion that made or could alone make life worth the living. But we found in the Ohio field new friends, appreciative and sympathetic companionship that we shall not soon nor easily forget, and we send back greeting to those whose courtesy and kindly sympathy, brotherly and sisterly affection in memory lingers like the perfume of roses along the new pathway that fate seemed to have decreed for us in which to tread. The disinterested and unselfish care and kindness manifested by the little band at Cleveland made our final leave taking still a little harder, Bro. Miller's family especially burdening themselves without our knowledge to try and make us comfortable. The following morning at three found us facing our long journey to the new field on the special "Knickerbocker Express" for St. Louis, where we arrived the same evening after fifteen hours fast running, and were met by the always-on-hand Bro. Hitchcock and kindly cared for at his pleasant home until a place was rented and our household effects set up and we were face to face with the problems involved in our calling in the new field. The evening following our arrival a festival was held by the branch to raise a fund for our tent work.

Saturday the 22d found us on our way to the district conference at Belleville, Illinois; small attendance, no special enthusiasm or spiritual encouragement, we thought, when we considered the time, expense, and labor that had been wrought in the past. The Sunday school showing Sunday forenoon with a good sermon by Bro. Archibald in the afternoon were the favorable features of our meeting. The Sunday school picnic in the beautiful Forest Park, July 4, was, barring the afternoon showers, a pleasant time for the little folks and others.

In the evening of July 9 thirty or forty of the Saints surprised and took possession of our household and with song and music and speech of welcome to our new home by Bro. Crawford, left us in a more contented and happier frame of mind, and with some substantial tokens of fellowship and good will.

Excessive and frequent rains made the starting of our tent work impracticable until

July 19, since which we have been fortunate, only one bad storm hindering service one night. The tent meeting at St. Louis is a success, at least things are pointing strongly that way, the tent being too small frequently for the attendance, and Sunday evening last people could not get near enough to hear. Benches have been made outside the tent, and we hope for practical results; in fact, we think we have them already in the widespread notice of our faith, the number already seriously interested in our claims, the liberty enjoyed in presenting the word, prejudice allayed, the excellent order furnished us by the city police, etc. We have good music—an organ and four instruments—cornets and clarinet. Regular service of the branch together with tent work, with aid afforded Oak Hill, Cheltenham, etc., visiting sick, and other ministerial service makes the time to fly as on wings. Since coming to St. Louis we believe there is seen a visible improvement, but with lots of room yet ahead. We have found kind friends and some good helpers, our immediate associate in branch affairs, Bro. Russell Archibald, proving an efficient helper and comfort in the warfare. Bro. Jones, with Bro. Archibald's assistance, is now conducting the tent service in the city. I expect to be there next Sunday. Am looking up matters in the district. Am now at the home of Dr. Davison, kindly cared for. Preaching in Congregational church; poor interest as yet.

M. H. BOND.

WEST CONCORD, Minn., August 9.

Editors Herald.—I was baptized in 1877, and my wife in 1878; Bro. J. R. Lambert baptized us. We were the only Saints in this place for a long time, the *Herald* being all the preacher we had; but the Lord was with us. Bro. W. Peak came in here and did some preaching six years ago this fall; then four years ago Brn. J. Arthur Davis and I. N. Roberts came and held a series of meetings; also Bro. E. E. Wheeler, Swen Swenson, and E. A. Stedman. These all labored at different times. The result is that there are now fourteen members here. My oldest daughter was baptized six years ago by Bro. Stedman. Two years ago Bro. C. Chapman and his two sisters were baptized. Sr. Stroll was baptized three years ago. About the 1st of June, this year, Bro. Stedman came here and held a series of meetings. About five weeks ago he baptized Bro. C. Chapman's mother and my youngest daughter, and on last Sunday, August 4, he baptized Mr. Oscar Proll and wife, my sister, Mr. Proll's father, an old man seventy years old, and Mr. Hicks and wife.

I think I have reason to rejoice that the Lord has raised up a people here. I lived here a long time alone; but not alone, as the Lord was with me; but there were no other Saints in this county except my wife, and prejudice was strong and my father's family was very bitter against us and my sister that united with us was very much prejudiced against us until last fall, when she began to investigate. To the Lord belongs all the honor.

Yours in bonds,

JOHN F. GIBBONS.

OZARK, MO., August 14.

Editors Herald:—We have just concluded a two weeks' tent meeting at this place, and while there was no addition to the church, there was manifested the best of interest and good order. We had good attendance every night, and as there is always more or less prejudice in every place our doctrine is preached, we are glad to know that from this time forward there will be people with warm hearts to welcome us again; for we find that where we once get people to investigate the gospel for themselves the fetters of prejudice become broken and the shackles of mental and moral bondage fall to the ground. There are many here who say they never heard the gospel of Christ explained to their satisfaction, and we think they are just about ready to accept it; but it may take some time. It has taken them by surprise and they don't know what to make of it; but when asked their opinions they say there is no doubt of the truth of the matter; and so it goes. But I think in the near future we will be able to make a better report.

We have a nice little branch of twenty members. The first start towards it was made in March of this year; so you see we are all beginners in the work and need the prayers and faith of the entire church. However, we feel strengthened in the knowledge that we have the support of the church and, what is more, we can have the Spirit of God to help us if we only live humble and faithful. Pray for us.

Elders Sparling and Cather are the ones who had the meeting in charge. They are worthy brethren.

Yours in the work for life,

PETER CARROW.

WILBER, Neb., Aug. 13.

Editors Herald:—I have just returned from Omaha where I was called on a matter of business connected with the work, and am on my way to the southwestern portion of the Eastern Nebraska mission field. While at Omaha I met with Brn. Smith, Mintun, Peak, and Whitman. Bro. Smith is busily engaged holding tent meetings in the city with good interest. Bro. Mintun is to be at Lincoln with the tent for Southern Nebraska by the 14th inst., where he expects to meet Brn. Forscutt and Waldsmith. We hope these brethren will meet with favor in their labors in the capital city, and cannot but regret to learn that both Brn. Forscutt and Mintun will be called to attend the Logan reunion, thus necessarily interfering with their labors and having no one that can fill their place.

Bro. Peak has found it necessary to leave this mission field for two or three months; this arrangement being necessary, received the indorsements of the missionaries in charge at the commencement of the present conference year. We are sorry to lose his labor, but our loss will be to the advantage of the good people of Eastern Kansas. Bro. Mintun truly said, "This field is in great need of labor." I wish it was possible to work it more thoroughly.

Bro. Whitman will have to prosecute the work, for the present, in Northern Nebraska

unaided so far as the general missionaries are concerned; but we trust he will rally to his support all the local help he can and push the work forward as efficiently as possible; and we hope to arrange matters so as to render him more help later in the season.

We are working at a great disadvantage in this part of the field this year owing to the drought, which is badly demoralizing all business interests and which greatly discourages all classes of people.

Your brother in Christ,

C. H. PORTER.

SOUTH WEST CITY, Mo., Aug. 10.

Editors Herald:—The work in this part of the field is progressing notwithstanding the opposition; the ministry are at their posts and pushing the work forward all along the line. Bro. Ward is in Northeastern Arkansas; Bro. Sheppard and the writer are preaching in a Christian church here with fair interest.

I preached four times in the union church at Maysville last week. Was told we had the largest audience on Sunday night that had ever been present at our meetings. Bro. Simmons is to commence a debate next Wednesday about twelve miles from here, and Bro. Ward has one for September 15; others are talked of. Bro. Hart is in Indian Territory, Bro. Jackson in the southern part of the State. All the elders are working in unity, with bright prospects of success, with the exception of finances.

I hope the Saints will remember their tithing, sending it either to the Bishop or one of his agents, thus assisting the elders to get from one point to another, etc.

It is being talked of raising a tent for the Spring River district. It is met with approval by all and hopes are cherished that it may be raised in time for the reunion at Baxter Springs, September 6. I hear that Bro. Montague is engaged in this in connection with the work at Fairland and other places.

I am still in the faith. Have engagements ahead until the last of next month. There are numbers of places I cannot reach as yet; may be able to do so later on. My permanent address is Independence, Jackson County, Missouri. In bonds,

H. H. ROBINSON.

KINGSTON, Mo., August 12.

Editors Herald:—This is to inform you that I am again able to be on my mission of love. I left home July 27 for Kingston, at which place I have preached five times in the Saints' church. Met with old acquaintances and Saints. I met with Bro. Chatburn at Kingston; we took in the soldier's reunion held at Kingston. From that place Bro. Chatburn and I went six miles east of Kingston, where Bro. McFee procured a Christian church. Bro. Chatburn preached twice and I four times. We left a good impression we think, and with the promise of the use of their church when not occupied by them.

I shall go to Kidder, in this county, to see if I can make an opening there. Will try to be at the reunion at Clarksdale, if keep well.

Before I left home I had the pleasure of hearing Elders Hall and Young, of the Utah Church. They spoke two nights in our schoolhouse. Hall praised Brigham for his acts and work. I told the people the difference between us at the close of their first evening. They left no good impression on the minds of their hearers. They left after the two nights. Yours for truth,

R. L. WARE.

HAVEN, Iowa, Aug. 9.

Editors Herald:—The stories often told against this latter-day work have been repeated here by Elder Gray of the so-called Church of Christ; the Spalding story, walking on the water, and polygamy; the latter talked of more than the other points. It is strange that men will try to maintain the Spalding manuscript story to be identical with the Book of Mormon in anything.

Bro. C. Scott presented a strong argument in favor of the two books, showing from the Bible that God divided the nations, giving to them their inheritances, and it was the privilege of all to seek and find the Lord, for so the Lord designed it. The Bible evidences presented by Bro. Scott were not refuted, but Elder Gray sought to traduce the character of Joseph Smith, claiming if he could prove him to be a false prophet, the Book of Mormon and Doctrine and Covenants are false. Elder Gray read considerable from Clark Braden; he also presented several objections to the teachings found in the two books; but upon careful examination they were found to be in harmony. He wanted a miracle to demonstrate whether we had the truth; if such things could be done now, he would believe the apostles worked miracles to make people believe. It was no trouble for them to do so, and wanted to know if Joseph Smith ever worked a miracle. Bro. Scott wanted to know if Noah and John the Baptist worked miracles. Yet the Bible spoke of them as great prophets. If miracles were to convert people to the truth, why were not the Jews converted by the miracles which Jesus did? The Devil wanted miracles, so did the Pharisees, and Jesus told them they were of the Devil, who was their father, and that they did the works of the Devil; but Jesus told Satan in the wilderness that man shall live by every word that proceedeth from the mouth of God, which implies that God will continue to reveal his will to man.

Elder Gray made considerable sport about Joseph receiving a revelation about building the Nauvoo House; thought the Lord was in very small business when he had to direct in such matters; but when Bro. Scott read Deuteronomy 22:6-12, showing how the Lord spoke of dressing, farming, and care of birds' nests, also of banisters to be put around the tops of houses to keep people from falling off, the people saw the point. If such things had been recorded in Book of Mormon or Doctrine and Covenants it would have been very small business according to Elder Gray. When Mr. Gray referred to this again, he said this was the way the Mormons always belittled the Bible in order to bring it down to a level with the blasphemous stuff gotten up by Joe Smith.

I believe good will result from this discussion. There seemed to be considerable prejudice on the start, but it is fast giving way, and invitations are extended to the brethren to visit with the people. Though there are no Saints at Chelsea, some interested ones have perfected arrangements for us to take the tent there and do some labor after the debate.

I wish we had more such men as Bro. Scott. It has been a feast to me to listen to him defending the work. The Saints feel comforted and strengthened. The meetings have been very well attended all along during this discussion, considering time and place; and while the Saints live from eight to twelve miles away from where the debate is going on, they are well represented. Bro. Lyke has not missed a session and he lives eleven miles away. People are very busy threshing and stacking; prospects are flattering here for a good crop of everything.

When I last wrote you I was at Flagler with appointments out at Knoxville, at the Seventh-day Advent church, but no one but the janitor came to hear, so I returned to Flagler in time to hear Rev. Wulliver give a lecture against the Saints, at which I took notes and replied the next evening; but the Reverend was too holy to sit and listen to me or was afraid or ashamed. I continued a week longer, when I left there, calling at Newton and speaking twice to a few Saints in their hall. No outsiders were present. I then came here to the debate, and while they were discussing the first proposition visited Montour with Bro. W. H. Kephart, where we held three services in the Kellogg school-house. We were unable to get a place in town to preach.

May we all be able to see the need of keeping pace with the church in every department. We cannot know too much of God's truth. We should study well the three books so we can tell when our enemies misrepresent them and not be thrown into confusion by them. Praise God for the great restoration. In bonds of love,

WILLIAM THOMPSON.

Original Articles.

THOUGHTS OF THE SAVIOR.

WHILE reading the Savior's parting words, found in St. Luke 24: 44-51, I thought of the words of the Apostle Paul, found in Hebrews 12: 2:—

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Now that we have the life of Jesus before us, who can form a picture of his wonderful character? But if we cannot paint his portrait, we may point out traits which combine to make him the fairest among ten thousand.

In the first view we are attracted by his wisdom. Sitting with the doc-

tors in the temple, all that heard him were astonished at his understanding. There is not a picture of him in the Gospels in which he is not seen standing in a position requiring the highest wisdom; and one cannot say that he managed this or that unwisely or showed want of judgment in dealing with his enemies or planning his work.

In the same picture he sank himself in the thought of his Father's business to the work he was devoted; and he was a complete sacrifice. Whoever read of him being too weary to answer a call? Whoever read of him being interested in side issues? There is a common notion that there is severity about great purity, but there was nothing hard or angular about Jesus. He attracted all whom goodness had any attraction for. The children came to him, recognizing in him the children's friend. Alas for the man whose piety makes children shy of him!

He was faithful as a physician; he told men their real condition; he could not deceive them. He could not tell the rich young ruler, as some would have done, that he was doing well enough, but told him wherein he was wrong; and his disciples could not say he was too much absorbed in other things to think of them, for when the storm came he came and was moved with compassion. He was prayerful, and praying was as natural as breathing.

We sometimes wonder how Jesus could toil all day, then go on the mountain and pray all night; but that is because praying with us is as working, while to Jesus it was resting. He was meek and lowly in heart. Some would say he did not stand up for his rights. He never took revenge, he never struck back. But can you understand when a child strikes you with all its might—even when it is angry—do you feel insulted? Think of this, that meek man; could he hate anything? Ask the money changers in the temple, ask the scribes, Pharisees, and lawyers. In meekness and manliness, not in the lack of it, is the man who walks conscientiously by the Father's side, who is not disturbed by the little men having their way.

These are some of the features

which stand in the most wonderful portrait the world ever looked upon. There are others, but by putting these together do we need to be told that one of the features is love and that love is the very essence in forming his character? God is love.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Yours in love,

PAUL AYERS.

CLARKSON, Illinois, June, 1895.

THE UNITY OF THE CHRISTIAN RELIGION.—No. 1.

BY ELDER E. E. WHEELER.

AS THOU, Father, art in me, and I in thee, that they also may be one.—Jesus.

The divided and subdivided condition of modern Christianity with its opposing factions and conflicting creeds, all claiming to be equally inspired, yet no two alike, has given rise to serious thought in the minds of many searchers after truth. We shall show that this condition actually exists, by an appeal to known facts, without any false painting or coloring.

According to Appleton's encyclopedia, I think, there are one thousand two hundred and twenty-three denominations in the world. Not all of these accept Christ as their founder and head, but many of them do. Those that do accept him differ widely, however, in the manner in which they so accept him, also in church organization, faith, theory, principle, and ordinances. In every system of theology, there must be fundamental, or basic principles, serving as a foundation upon which to build the superstructure. Every one of these principles is essential; as much so as the foundation stones under a building.

Do the sects of Christendom differ in regard to these fundamental principles, those things which are absolutely essential? We are told by many learned divines that they do not; that all their differences are unimportant, and relate to non-essentials; that in all things necessary to the salvation of the soul, and the promulgation of God's work on earth they are one. If this be true then there is no cause for doubt or discouragement. The church will move forward on those lines ordained of God, and ultimately accomplish the work for which it was instituted.

We shall take exception to this popular position, and in the light of God's word and current history show how weak, delusive, and deceptive it is. It is a miserable blind, a subterfuge of hypocrites, a last resort of the lying priests of Babylon to keep their votaries in spiritual bondage and perpetuate the general religious stagnation that has been characteristic of Protestantism since the formation of the creeds.

In the gospel which is the power of God unto salvation, there are no non-essentials. Every principle of the gospel is necessary, one as much so as the other.

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Divine legislation is perfect, therefore James says,

Whoso looketh into the perfect law of liberty and continueth therein, . . . this man shall be blessed in his deed.—James 1: 25.

Every provision ordained of God in a gospel dispensation, is an eternal provision. To illustrate: Provision was made for the sacrifice of Christ, that all the obedient "might have life, and that they might have it more abundantly." That provision is eternal and will stand in our favor, until the object for which it was made is accomplished. Provision was made for the organization of the church, for the mutual blessing and edification of God's people, and the evangelization of the world. This is an eternal provision, and will continue until the world is Christianized and the people of God are perfected.

Provision was made by the institution of the sacrament, whereby we are enabled to obtain spiritual life, and ever keep fresh in memory the sacrifice upon the cross; and also look forward to the glorious second advent of our Lord. Provision was made that men might receive a remission of sins through baptism, by immersion, administered by one duly authorized of God, if faith and repentance preceded. As long as men need remission of sins this provision stands in their favor; and so with all others made in a gospel dispensation. If the nominal Christian world differs as regards anything God has revealed for the salvation of the race, any command of God, any fundamental principle of the gospel, any provision made for the bene-

fit of man, it differs in regard to essential things.

We shall now affirm that there is hardly a principle in the plan of salvation as revealed in the Bible, upon which this modern Babel of religions does not materially differ, or that is not accepted by some one denomination and rejected by another. Some of the more ancient Protestant Churches worship a God without body, parts, or passions; "a God that has a being and yet fills the immensity of space." Others hold that no such a God has any existence only in the minds of creed makers, and those who ignorantly accept them; that God has a form like that of man created in his image and likeness, like the personage of his Son, while upon earth before and after the resurrection; that he has a body and parts and, by virtue of his being, cannot be in two places at the same time.

Some teach that there is a literal personal devil, others declare there is not. Some believe that Jesus was the only begotten Son of God, born of woman, conceived by the Holy Ghost. Others pronounce this a vain superstition, but believe that Jesus was one of the sons of God, and that he came into the world as the result of natural law. It is accepted by some that there is a hell wherein is the lake of fire and burning sulphur and brimstone. But this is utterly rejected by many. With them hell is the grave, or the punishment that overtakes the wicked in this life, is all the hell there is.

Election, foreordination, predestination, damnation, eternal anguish and burning in the lake of fire, are comforting doctrines taught by some of the older daughters of the Mother of Harlots, but disputed by others. Apostolic succession is claimed by a few, denied by many. Justification by faith only, is a cardinal principle with most of the popular Protestant denominations, but denied by others who teach justification by faith and obedience to the commands of God. Is baptism essential to salvation? Is it to be administered by immersion and immersion only? Is it for or unto the remission of sins? Must the administrator have authority from God? Are infants proper subjects of baptism? All these questions are answered both in the affirmative and negative.

Is the laying on of hands for the reception of the Holy Spirit and the healing of the sick necessary now? Do we need the direct operation of the Spirit of God upon the heart? Is God as near unto his faithful people now, as he was in ages past? Are signs, miracles, gifts, and manifestations of the Holy Spirit, such as were enjoyed by the people of God for over four thousand years; yea even revelation, inspiration, prophecy, miracles, ministrations of angels, visions, dreams, tongues, interpretation of tongues, gifts of healing, to be expected now? Is the mourner's bench and six months probation scripturally provided for? Is the soul immortal? Does the Bible teach the literal resurrection of the body? Will Christ come the second time literally in power and great glory? Will the earth be the final abode of the people of God? To all these burning questions of the hour, questions upon which the destiny of the world hangs, modern Christianity raises her weak, palsied, discordant voice, and answers in a thousand different ways.

Can all of these conflicting theories be of God? Is he the author of all this spiritual jargon and confusion? Are the representatives of all these conflicting systems authorized of God? No wonder that Jesus when referring to our day said:—

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.—Matt. 24: 24.

The Apostle Paul speaking prophetically by the Spirit of God said:—

Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.—2 Tim. 4: 2-4.

One more quotation will serve to show the condition of the professed Christian world as foreshadowed in prophecy:

And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead a name was written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.—Rev. 17: 4, 5.

How can language better describe the confused, drunken, staggering, mystified condition of Christianity today? The "Mother" refers to Rome the apostate church that superseded and supplanted apostolic Christianity; and lo she was to sit upon many waters, or "peoples, and multitudes, and nations and tongues." "All nations" were to drink "of the wine of the wrath of her fornication;" she was to be prolific and give birth to a numerous brood of harlot daughters. Thus the world was bowed down by priestcraft, spiritual drunkenness, or confusion, and will finally be deceived and damned. Yet this hydra headed monstrosity, full of pride, arrogance, tyranny, the rank enemy of humility and meekness, lifts her head innocently and says, "We differ only in nonessentials."

(To be continued.)

Conference Minutes.

TEXAS CENTRAL.

Conference convened with Elmwood branch, Saturday, July 27 and 28, at ten a. m.; B. F. Renfroe was chosen president pro tem., W. G. McIntosh chosen secretary pro tem. Following branch reports read and adopted: Cook's Point, Texas Central, Elkhart, and Elmwood. Bishop's agent's report read and adopted. Ministry reporting: Elders B. F. Renfroe baptized 2, E. Bates, J. A. Currie, Sen., E. W. Nunley baptized 4; Priests W. G. McIntosh and C. A. Schuster; Deacon John Skinner. Brn. Spence and W. G. McIntosh were recommended to be ordained to the office of elder. E. W. Nunley was reelected district president and W. G. McIntosh secretary. Preaching by E. W. Nunley and W. G. McIntosh. At 4:30 p. m. Sunday two were baptized. Adjourned to meet with Texas Central branch, on Saturday, September 28, at ten a. m.

NORTHERN MICHIGAN.

Conference convened June 15. E. C. Briggs was chosen president and J. H. Peters vice president. The office of clerk was declared vacant, and R. C. Russell was elected to fill said vacancy. J. H. Peters was sustained president and Bishop's agent. Branches reporting, and members in each: Fork 29, Freesoil 81, Coleman 91, Chase 48, Gilmore 68, Whittemore 28, Alpena 65, Inland 47, Boyne City 41, West Bay City 76, South Boardman 58. Ministry reporting: Elders F. M. Cooper, J. H. Peters, R. E. Grant, J. A. Carpenter, J. J. Cornish, D. Smith, R. Davis, F. C. Smith, W. D. Ellis, R. W. Hugill, J. J. Bailey, J. Kaplinger; Priests E. J. Martindale, A. Berve, J. W. Burget, J. Davis, J. E. Hanson, H. D. McIntyre; Teachers R. C. Russell and Wm. Naab. Report of Bishop's agent read, audited, and accepted.

Voted that the conference accept the decision of the elders' court in the case of Joseph Musser, and that he be expelled from the church. Collection to pay hall rent \$18.60. A committee to collect money to pay tent expenses was continued. The chair was instructed to appoint a committee to solicit aid and to purchase tent seats. Sherman branch was declared disorganized. The president and clerk were instructed to grant Thomas Badder, of Alpena County, an elder's license. The president was instructed to organize the Saints at Beaverton into a branch. The field officer was requested to organize a branch at Moor's Junction. The missionary in charge was associated with the president of the district in the organization of the above-named branch. Preaching by Elders J. J. Cornish, E. C. Briggs, and David Smith. Adjourned to meet at Boyne City, October 12 and 13.

SPRING RIVER.

Conference convened with the Pleasant View branch, June 7; O. P. Sutherland president; A. H. Herke clerk, J. C. Chrestensen assistant. Visiting officials were invited to participate. Ministry reporting: Elders E. A. Davis, A. C. Hart baptized 5, W. S. Pender, C. R. Duncan, H. H. Robinson, W. S. Macrae baptized 2, T. J. Sheppard, O. P. Sutherland, W. C. Cather, J. W. Thorp baptized 4, Z. Decker, A. H. Herke baptized 3, F. L. English baptized 4, J. M. Richards, J. C. Chrestensen, G. W. Hobart baptized 1, W. A. Doty, T. S. Hayton; Priests A. M. Baker baptized 2, G. A. Hiser. District treasurer reported: Received and on hand \$9.21. O. P. Sutherland treasurer. Bishop's agent reported: On hand last report \$15; collected \$108.38; expended \$134; balance due agent \$10.62. J. M. Richards, agent. Bishop's agent was requested to report the amount received for gospel boat at next conference. Committee appointed to consider the advisability of disorganizing the Honey Lake branch reported adversely. Branch reports: Webb City 178; loss 21. Pleasant View 109; loss 3. Weir City 83; gain 8. Angola 75; loss 1. Columbus 52, no change. Maysville, new branch, present number 39. Blendsville, new branch, 35. Keighley 19; loss 1. The resolution of March 3, 1893, which required all official reports to be presented in writing was rescinded. The resolution to return D. S. Crawley his license was referred to chief officers of mission. Expenses of district clerk of \$1.40 was ordered paid. Resolved that this district request the arbitration committee, the return of the decision of the First Presidency and the manuscripts of the Weir City versus Crawley case. The request of Bro. Melvin Ross was indefinitely postponed. C. R. Duncan, J. C. Chrestensen, and A. H. Herke were appointed a committee to arrange for a reunion. The district president to appoint the next conference. The church authorities were sustained.

The area of the Atlantic Ocean is 24,536,000 square miles; Pacific, 50,359,000; Indian, 17,084,000; Arctic, 4,781,000; Southern, 30,592,000.

Sunday School Associations.

TEXAS CENTRAL.

Convention met with Elmwood Sunday school, Friday, July 26, at 8:30 p. m.; B. F. Renfroe superintendent pro tem., J. A. Currie secretary pro tem. Following Sunday school reports were adopted or read. Texas Central, Cook's Point, and Elmwood. The official report of the Sunday school work is onward. Bro. J. A. Currie, Sr., gave a very interesting and encouraging Sunday school talk. E. W. Nunley was reelected district superintendent for another year and W. G. McIntosh was reelected district secretary and treasurer. Adjourned to meet Friday, September 28, at 8:30 p. m. before the convening of next district conference at same place.

Miscellaneous Department.

THE SCOTT-GRAY DISCUSSION.

The debate held in Jefferson Township, Poweshiek County, between Elder W. P. Gray of the Church of Christ, so-called, and myself, beginning July 22, was concluded the evening of August 10, eight sessions of two hours each were devoted to the first proposition—the claims of the Book of Mormon, and five sessions each to the other two—the scripturalness of the church he represented, and the claims of the Reorganized Church of Jesus Christ of Latter Day Saints to divinity and its agreement with the Bible in "faith, teaching, practice, and organization." Elder Gray is not an apt debater, but did exceedingly well considering the length of the debate—eighteen sessions. I am not aware that any of our elders have held a lengthier debate than this.

After arriving here to begin I had some doubts as to the wisdom or propriety of my undertaking the work, and consulted Bro. Rendel about taking the debate off my hands; but he declined. We entered upon the work, and as the discussion progressed my health signally improved, and after the first session I suffered no inconvenience physically. The debate was held in the new district tent and was quite well attended most of the time, notwithstanding the very busy season of the year, and was held in a farming community. The rule agreed to by us; that all evidence presented by disputants should be subject to the rules governing evidence in civil courts, rendered Bro. Gray's task very arduous on the first and third propositions; and as to the second—his church, as we viewed it, bore no resemblance whatever to the church established by Christ and the olden Apostles, either in faith, teaching, practice, or organization.

He tried to stand by the Spalding-Rigdon Romance theory of the origin of the Book of Mormon; but the statements of some of his own witnesses were against him, especially those of Mrs. Spalding and daughter, and of Historian Hayden, of the Disciples. The County Recorder's statements relating to Rigdon's whereabouts, and showing him to have

been connected with the Baptist and Campbellite churches as a minister, and engaged as such in the State of Ohio during the time of the translation and publication of the Book of Mormon by Joseph Smith, who was in the States of New York and Pennsylvania during those years—1823 to 1830—swept his supposed stronghold away and left him in the open field and entirely defenseless. Thanks to Bro. Kelley for these county records' items.

Elder Gray then tried twelve of the sixteen, whom Braden *said* that Howe *said* that Hurlbut *said* testified to the identity of "names," and, "And it came to pass" of the Romance and the Book of Mormon; but here our rule that evidence must be evidence cornered him completely; and *sight* of the Romance (for here we showed him Bro. Rudd's copy of it), just dazed him; no names alike, no similar subject, no "And it came to pass" in the Romance! Our "position" was to him unapproachable. He then tried to show us that the book translated and published to the world in 1830 by Joseph Smith was false because Joseph taught the doctrine of polygamy in 1843 or 1844! And he proved (?) this by David Whitmer, because *David says* in his "Address" that he, toward the latter part of his life, "believed" that Joseph so taught. David does not claim to be a *witness*, or to *know* any such thing! Our rule said "evidence;" not what somebody "believed" or said.

This enraged him, and like the young and inexperienced bull that squared himself across the track as the railroad engine approached with a full head of steam, my opponent braced himself and lunged into the Book of Mormon itself; but here as before he made no stand. The Book, like the engine, was "too many" for him; not a real contradiction, not an unbiblical item of teaching could he produce; the record stood clear. I did not have to use the eleven witnesses to the Book, as he had *tried* to use David Whitmer; this was all the better for us.

As to the Book of Doctrine and Covenants, he tried hard to make section 6, where it says to John the Apostle, "Thou shalt tarry" contradict St. John 21: 19-22, but we were enabled to show to the people that unless the Bible stated plainly that John "should not tarry" till the Savior comes in glory there was no contradiction. This the Bible does not say. On the contrary, Jesus left the impression on the minds of the church that "that disciple should not die," and up to the year 98 of the Christian era, when John wrote his gospel, it never had been corrected; nor did John, writing at that late date, correct the impression, which he would have done had it been false. The Book of Mormon represents the promise to John to have been made *prior* to the crucifixion; and this is a reasonable explanation of the reason why the statement of Christ (Matt. 16: 27, 28) is made, where Jesus promises most positively, "There be some standing here, which shall not taste of death till they see the Son of Man coming in his kingdom."

Elder Gray tried hard to impress the hearers with the idea that we teach that the two books are a "new covenant," ratified by the blood of the Martyrs. "The testators are now dead, and their testament is of force."—D. C. p. 335.

In the first place this statement is not revelation, but is a statement by the writer of the account there found, of the martyrdom of Joseph and Hyrum, and written *after* their death. The church had never avowed its approval of the statement or in any way as a church indorsed it, so far as I know. It was the faith of the church in the two books he was striking at. And yet there is a sense in which the statement of the writer is true, as follows: Testament, Latin, *Testamentum*, comes from the word *testari*, which means "to be a witness." Second, "To make one's will," and this from the word *testis*, "to be a witness." (A probated "will" is usually the first witness in court, in the case.) The word "witness" in Greek means "martyr," "martyrs." "One who testifies to the truth at the expense of his life." (See Cruden.) In this sense all the martyred witnesses to divine truth were "testators," and their "testament" is their "witness"—their "testimony."

Like other martyrs, these had sealed their testimony with their blood. "To him [Christ] give all the prophets witness."—Acts 10: 43. See also Heb. 12: 1. And in this light we can see how Jesus, who shed his blood to ratify "the everlasting covenant" of eternal salvation, calls himself "the faithful witness."—Rev. 1: 5. See also John 18: 37.

As to the two books being a new covenant; it did not follow any more than it would to assert that all the revelations given, from Exodus chapter twenty-five to the end of Malachi chapter four were a part of the covenant that was made, ratified, and sealed before they were given. (Ex. chap. 24); or that all the books and letters beginning with Acts and ending with Revelation, were the "new covenant," which was made and ratified and sealed before *they* were given. I then read the testimony of Joseph, borne to the crucifixion, atonement, and resurrection of Jesus Christ, for all men (D. C. 17: 5; 38: 1; 76: 4) to illustrate what his testimony was that he sealed or confirmed by his death, but to this Bro. Gray made no reply. He stoutly maintained that we were false prophets, they were to come and show "great signs," to deceive! We went right along, without showing any, and it became apparent that we did not possess the qualifications of the false prophets. He raged again and *demand*ed a sign; here he made a stand. We showed that not even Jesus nor others of God's servants worked miracles of their "own power" or at their "will," (Acts 2: 22; Acts 15: 12,) but that by God's will and by his attendant power, "These signs shall follow them that believe." He thereupon charged me with denying that miracles were done now.

He read a portion of section 107 of Doctrine and Covenants and wanted to know if the Lord was not in "little business" to give revelations regarding a "boarding house"—"a hotel." "Look out for the Nauvoo House when you go to Nauvoo!" After suffering such unfair reproaches for a time I turned and read Deuteronomy 22: 6-12 and applied his kind of argument (?) and requested him to do so, and see what "little business" the Lord was in giving revelations to Israel about "bird's nests," and birds in the nests,

about building "private houses," their garments should all be cotton, or all wool, but no mixed garments, "free raw material," I supposed. And then to crown the whole the Lord took up the subject of the "fashions," and gave orders by revelations, not to "make thee fringes upon the quarters of thy vestures!" He saw the point, and "O my!" he exclaimed, "he don't believe the Bible." "Infidelity!" The people saw the point, too, so we were all right. It was not infidelity to the Bible, but to *his kind* of argument, that exhibited itself. I told the audience that all that understood me to be arguing infidelity to the Bible to hold up their right hand. Not a hand was raised, not even Bro. Gray would vote his stated assertion.

He said if I would just read in the Bible that Barnabas was an apostle, he would get right up and own "like a little man" that we were right on apostolic succession. I read Acts 14: 14, but he would not keep his word. He looked somewhat dazed, as though awaking from sleep, as a clear, keen voice from the audience shouted, "Now get up like a man!" But not he.

The foregoing is illustrative of the course pursued by Mr. Gray. When challenging so earnestly for a sign I classified him by reference to the Savior's experience on the mount of temptation, the rich man in hell, and quoted Matthew 16: 4 and told him if he would *confess* to the audience to the qualifications therein ascribed by Christ to the sign seeker, I would give him a sign. He was silent here.

Elder Gray is not a representative of the Christian Church, or Disciples, but represents a division of that church who have been for some years separating from them; and the end of the division is not yet. This dividing sect styles itself "The Church of Christ," or "Apostolical Disciples." By a number of the *Octographic Review*, for April 9, 1895, page 8, in a correspondence between the editor and Clark Braden, we learn that there are *seven* leading points wherein this rebellious daughter differs from her mother.

1. It does not believe in locating a minister over a given number of congregations at a stated salary per annum, but sends out evangelists.

2. "That local overseership and deaconship constitute Christ's complete arrangement for the care of the membership of the church."

3. "Singing of psalms, hymns, and spiritual songs is Christ's complete arrangement for the music in public worship."

No organ or other instruments of music for them in "meeting." The musical instrument that used to banish the Devil from King Saul has with them become "possessed."

4. "The weekly contribution is Christ's complete arrangement for raising money for church purposes."

No tithing like Abraham (Gen. 14), like Jacob (Gen. 28: 22), or Christ (Matt. 23: 23), who classes tithing right along with justice, judgment, mercy, and the love of God. If these are parts of the gospel, tithing is also.

5. "The Church of Christ is a monarchy controlled by the King of kings, and not a democratic or republican form of government

controlled by a majority vote of its membership."

6. The name of the church is "Church of Christ," "Church of our Lord," or "Church of God."

7. "The church when set in order according to the New Testament, is complete for the care, instruction, and development of the young." No Sunday school you see! Evangelists, but no "helps or governments." (1 Cor. 12: 28.)

The order or arrangement of the ancient church, designed for the care of the worthy poor, and aged "widows indeed," referred to in 1 Timothy 5: 9, is to this so-called Church of Christ a stranger and would by it be rejected.

That this organization is a division from the "Christian Church" (Campbellite) I quote from an editorial in the *Octographic Review* for July 30, 1895, and signed J. D. Jesse, Browning, Missouri. The statement is: "In fact the practice of things in the *Christian Church*, for which we have neither precept nor example in the new covenant Scriptures is the cause of all our troubles and divisions."

About the time the Christian Church arranges to sever these heretics from their midst they all "withdrew" from the church, because it is all wrong, and is walking "disorderly." The *Octographic Review*, Indiana, *Primitive Christian*, Missouri, and the *Sure Foundation*, Texas, are its leading church papers.

The war is on between them, and their church property is getting into the courts, in some places; such is the case here at Tama City now.

I give these statements that the brethren may understand the situation of things with these people.

The debate concluded with a splendid feeling among the people.

Some three or four schoolhouses in the surrounding communities are now open to us, with invitations to come and occupy. Bro. Geo. Shimel promises to look after these calls as the way opens. Bro. D. M. Rendel did the work of moderator in good style. A Mr. Noble, Methodist, acted as chairman for us.

Brn. Rudd and Thompson have the tent work fairly in hand; are at work in Chelsea.

Bro. Kephart brought me through from Runnells to the debate in his buggy, attended part of the debate; but feeling that the work needed him, he left us and returned to the work. May success attend his efforts, with those of all the faithful ministry.

Yours for truth,

C. SCOTT.

HAVEN, Iowa, August 13, 1895.

CONFERENCE NOTICES.

Spring River district conference will be held in Camp Logan, Baxter Springs, commencing Tuesday, September 10, at nine a. m., in connection with the reunion which is to convene September 7. Now, brethren, this is our first reunion in this district, and we should look forward to it and leave nothing undone that can be done to make it a success. We can and will have a good time long to be

remembered if we only all place our shoulders to the wheel and make it just what we desire it to be. So come one, come all, with the love and spirit of the work, so that that which God designs should be done through us. I see through the *Ensign* that Bro. I. N. White will be with us. I am pleased with the location selected by the committee.

O. P. SUTHERLAND, Pres.

Conference of the Pottawattamie district will be held with the Crescent City branch, commencing August 31, at 10:30 a. m. Let branch clerks see that proper and correct reports are sent in on time. All come who can, and bring the Spirit of the Master with you so we may have a time of rejoicing.

SENTERLOW BUTLER, Pres.

Conference of the Malad, Idaho, district of the Reorganized Church of Jesus Christ of Latter Day Saints will be held at Malad City, Idaho, September 28 and 29. Elder Heman C. Smith expects to be present. We would like to have as full an attendance of Saints as possible; also reports from all branches and officers.

H. O. SMITH, Pres.

The Des Moines district conference will convene at Runnells, September 7, at ten a. m. Branch clerks are requested to send their branch reports to William Johnson, Runnells, Iowa, in care of William Parks.

WM. C. NIRK, Pres.,
WM. JOHNSON, Sec.

Independence district conference will convene at Armstrong chapel, September 7 and 8, commencing Saturday morning at ten o'clock. Branch clerks and the ministry are requested to send reports to district clerk, J. C. Moxon, Independence, Missouri, a few days prior to date of conference. We expect a good representation from all the branches at this session. Come and let us have a good time; and bring the Good Spirit with you.

R. MAY, Pres.

Conference of the Eastern Maine district will be held with the Saints in Jonesboro, September 20-22. Brn. Joseph Luff and W. H. Kelley, of the Twelve, will probably be there; also J. C. Foss and U. W. Greene of the Seventy, together with quite a number of the local help. All are cordially invited to come.

S. O. FOSS, Pres.

BISHOP'S AGENT'S NOTICE.

To the Saints in the Eastern Michigan District:—I feel impressed to draw your attention to the financial state of the district. For the past three months I have had very little means come into my hands to care for the missionaries' families, and they begin to be in close circumstances. I thought I would stir up your pure minds by way of remembrance, so that you would bring your tithes and offerings into the house of the Lord that there might be means to sustain the cause we love and the work continue to prosper. True, we have a few good workers in the district. The Lord has only promised to reward the workers. The idler shall not

have place in Zion. And when the Lord comes, as we read, he will bring his reward with him to give everyone according as his work shall be. We also read just as we keep our record here it will be kept above. So I conclude if our names remain in the books here with nothing to our credit that when the books shall be opened it will still be a blank, and we will have nothing to our credit to be rewarded for. Dear Saints, I feel it is better to live by every word, so that we will have manifold blessings here in this life and in the end everlasting life, and have an inheritance with the Lord in the holy city. Then, as good stewards, let us impart unto the Lord his portion and be workers with the Father and the Son. In doing this our prayers will be answered and the gospel go forth unto all nations, and Zion be redeemed and her people become a joy and a praise in all the earth.

I am sorry to say that some of the Saints in this district are assuming the Bishop's chair and issuing orders through some parts of our district to raise money and becoming a law unto themselves. In Moses' day there were some that wished to assume Moses' seat, but the Lord was displeased with them and punished them. I hope these parties will take warning and vacate the Bishop's chair, and learn to stand in their own spheres where God has placed them. When the Saints will honor the law and put their tithes and offerings into the storehouse of the Lord, then the cause will prosper and everyone get according to his wants and needs through those whom God had chosen and clothed with authority to take charge of the financial department of the church. I hope every Saint in the district will honor the law. In this way you will honor God, and his peace will abide with you. Ever praying for the welfare of Zion, I am,

Yours for truth and right,

ANDREW BARR.

APPOINTMENT OF BISHOP'S AGENT.

To the Saints in the Pittsburg and Kirtland District:—You will please take notice, that owing to removal of Bro. Frank Criley, Bishop's agent, from the district, to engage in other duties in church work, that Bro. Lorenzo W. Powell, of Kirtland, Ohio, has been appointed Bishop's agent for said district.

The Bishopric regret to lose the services of Bro. Frank Criley in the district, for they have been very efficient and entirely satisfactory; but duties demand his time and attention elsewhere, and it is but proper that he perform such. We take pleasure in recommending to the Saints, Bro. L. W. Powell, of Kirtland, who will be strictly attentive to the duties of the office, a safe agent, and doubtless will give entire satisfaction to those who are desirous of forwarding the work of the Lord onward in the Pittsburg and Kirtland district.

Please address Bro. L. W. Powell, at Temple, Ohio, Lake County, and send tithes and offerings to him there. Post office orders forwarded to him should be made payable at Willoughby, Ohio.

I trust that the Saints will work with the

same zeal and earnestness in sustaining the new agent and aiding the work thereby, as the former, and that the blessings of the Lord may attend each in his or her efforts in behalf of the Master's cause.

Very respectfully,

E. L. KELLEY, Presiding Bishop.

LAMONI, IOWA, 17th August, 1895.

REUNION NOTICES.

The committee for the Southwestern Missouri reunion desires to say that wood, water, and straw (for beds) will be furnished free. Good board and lodging \$2.50 per week. No tents will be rented by the committee, but let each one bring a tent that can get one. Rooms at very reasonable rates can be secured. Those coming by train remember to get off at Harwood, Missouri, and pay the hack driver full fare (\$1.00) and get a certificate from the secretary of reunion, and they will be returned free to railroad.

Respectfully,

E. W. LLOYD, Sec. of Com.

EL DORADO SPRINGS, MISSOURI, August 13.

The annual reunion of the church will be held at Logan, Iowa, beginning September 20, 1895, and continue to October 1, 1895. Arrangements have been made for one of the largest gatherings of the church that has ever been held in this place. Wood and hay will be furnished at cost.

Those wishing to rent tents can do so at the following prices: 10 x 12, \$1.75; 12 x 14, \$2.25; 14 x 16, \$3.25, and freight to be added, all tents to be taken down and delivered to committee in good condition at close of reunion. All parties wanting to rent tents must notify Joseph Seddon of number of tents wanted and size, not later than September 12, as no tents will be ordered later than this date.

JOSEPH SEDDON,

Secretary of Committee.

PERSIA, IOWA.

The annual reunion of Maine will convene at Green's Landing, Deer Isle, Maine, September 7-16, 1895. Rates are secured over the steamboats; from Boston to Green's Landing and return \$4.50; good from September 6 to the 18th. Parties will apply to treasurer's office in Boston for tickets. From landings on the Mount Desert route tickets will be sold on the 6th, 7th, and 8th for one fare for the round trip, the return limited to Wednesday, September 18. O. A. Crocket, one fare for the round trip to Brooklyn, or Deer Isle. On steamer Frank Jones from Machias Port to Bar Harbor and return, \$2.25; from Jonesport \$2; Millbridge \$1.25. Those that will attend the reunion please notify Elder J. C. Foss at once, 72 Crescent Street, Rockland, Maine.

J. C. FOSS, Sec. of Com.

DIED.

DAVIDSON.—Bro. Allen F. Davidson was born in Pulaski County, Arkansas, January 31, 1865; died August 29, 1895. Bro. Davidson joined the Church of Jesus Christ July 29, 1893. He was baptized by Bro. A. J. Moore and lived a noble Christian life, and we believe died happy in the Lord. Funeral services by E. A. Erwin.

GREEN.—Myrtle May Green, of Fife Lake, Michigan, departed this life August 20, 1894. Sr. May was born August 3, 1877, at Willett, New York; baptized May 15, 1894, by Elder F. C. Smith. She was a great sufferer, but very patient in her affliction. With firm faith she continued to trust in her God, hoping to recover until the last. Many times she was relieved through the ordinance given to us in the word of God. She was her mother's only daughter, and a great comfort to her. The funeral was on the 22d; sermon by Elder J. J. Cornish in the Methodist church, to a large congregation of friends who had assembled to pay their last respects to one loved by all. Father, mother, and one brother mourn. But the mother, who feels the loss the most of all, mourns not as those without hope.

A MEMORIAL POEM.

Written by Mrs. Adda Shepard Myers; arranged by Mrs. F. C. Smith.

Father allwise, eternal, love divine;
Refuge for weary souls who seek relief;
O thou wilt make the star of hope to shine
Mid all these earthly scenes of woe and grief!
These many trials are blessings in disguise,
How blind our weeping eyes!

Each sorrow has its purpose though unknown;
God's plans go on as best for you and me.
Let's then be brave and trust his love alone.
Our strength, our shield, and comfort he will be.
O would he cause his child one needless tear?
Must not all suffer here?

Hope points us to a better world above—
It is a place where beauty never dies;
Sweet Summer Land, O happy home of love;
Brighter far than poet dreams thy skies.
Radiant are thy shores where loved ones dwell;
In heaven all is well.

God's hand will guide us to yon heavenly place;
He knoweth best the path our feet should go.
Then let us follow with obedient grace,
Nor turn aside for aught there is below.
Each day will bring our journey's end more near,
Sweet star of faith, appear;

Shine clear and bright, for the dear one we sadly miss
Shall wait and watch upon that shining shore
To welcome to our Father's home of bliss,
Region of glory where parting is no more.
E'en Jesus wept and a heavy cross has borne.
Ah! blessed they that mourn.

My heart is sad, I long for her to-night;
Earth had not a truer child I know.
Those eyes so full of meaning pure and bright,
Have long been closed; 'twas hard to let thee go;
Give comfort, Lord, in this our heartfelt loss;
O help us bear the cross!

Dear, noble girl, so patient and so pure
In heart; so full of charity for all;
So much of suffering did she endure
Without complaint, dear ones will oft recall,
I know, that day she bade you all good-bye
So peacefully to die.

Dear, trusting heart, farewell; the precious light
Of home has fled ne'er to return again.
Mother's darling gone with angels bright,
Gone from this world of trouble, sin, and pain.
Our Father called, and they who knew her worth
Deemed her too pure for earth!

'Tis well, Thy will be done, O God!
Surely all these tears are not in vain.
Life is but short and soon beneath the sod
Our bodies will be laid, and then again
Voices of our loved ones we shall hear;
Eternity is near.

GRAHAM.—William M. Graham died August 4, 1895, at Leon, Iowa, aged 67 years, 4 months, and 18 days. Born in Newark, Ohio, he married Maria Jane Young in 1850. Of this union five children were born, three of whom, with their mother have preceded him in death. He served as a volunteer in the

war of the Rebellion, and from exposure contracted a diseased foot which finally resulted in gangrene. Two months before death the foot was amputated, but failing to stop the disease a second amputation was necessary, and from this he never rallied. He suffered sorely but patiently, and repeatedly prayed for death. In 1881 he married Martha J. Smith, who, with a son and daughter of his first marriage, remains to mourn her loss. Baptized into the Latter Day Saints Church October 18, 1893, he remained a faithful and consistent member. The sermon was delivered in the Saints' church, Leon, to a crowded house, by J. W. Wight, the text (by request) being John 14: 1-3.

ROBINSON.—Sister Sarah Robinson was born March 27, 1811, at Worsley, Lancashire, England, and died at Lamoni, Iowa, August 14, 1895, aged 84 years, 4 months, and 17 days. She married James Atkinson in 1830, and they were companions nearly forty years, until his death. Ten children were born to them, five of whom yet live, Levi, at present in Montana, John in Kewanee, Illinois, James in England, Kate in Nevada, and Sarah near Lamoni. She and her husband received the gospel while in England, and in 1869 they accepted the Reorganized Church and were baptized at Kewanee by Bro. J. S. Patterson. In 1871 she married Bro. James Robinson, Sen., who died in 1877. Since then she has chiefly lived with her daughter, Sr. Sarah Martin, and her son Levi and family. Her posterity consists of forty grandchildren and twenty-five great-grandchildren. She was noted for her cheerfulness of spirit and contentment of heart. She also enjoyed life and never complained because her days were many. Her last illness was but twenty-four hours long, and thus, without prolonged suffering, she passed to her rest among the just. Her funeral sermon was preached by Bro. H. A. Stebbins, assisted by Bro. R. M. Elvin.

MITCHELL.—At her sister's home in Shendoah, August 5, 1895, Sr. Lucy J. Mitchell. She was born February 7, 1858, in Utah. Her husband passed on before her some seventeen months. She was a daughter of Bro. M. D. Ledingham. Sr. Lucy was a model member of the church, known and read by all as a living epistle for Christ. She was greatly beloved by all the Saints, and highly respected by all the citizens of the town. Funeral sermon and services conducted by Elder Henry Kemp, by her own request. The church was packed full of interested and attentive listeners, who had learned to love her for her real, genuine, intrinsic worth. She was lovingly laid away to rest by the side of her beloved husband to await the resurrection of the just. She was a loving daughter and sister, a very affectionate and true wife. Father, sister, brothers, and a host of friends mourn their loss. May God help us all to live to meet her in the happy beyond.

WHITEHOUSE.—At Brighton, Massachusetts, August 4, 1895, daughter of Edwin and Lovina Whitehouse, aged 10 months and 15 days. Funeral services at the residence by Elder A. N. Hoxie.

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Vol. 42.

Lamoni, Iowa, August 28, 1895.

No. 35.

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CELLS.

THE spectacle of energy and vigorous growth which the garden and field afford at the present time should fill every thoughtful mind with reverent wonder. Man, when he projects some complicated building filled with apparatus and conveniences for varied purposes, plans it all out with skillful care, and then by the aid of innumerable workmen, all skilled in their various departments, fashions and shapes the needful materials, and by building the fabric up piece by piece, finally triumphs in his completed work. If, however, he wants to duplicate or enlarge it, precisely the same process has to be gone through again, and the first work only aids him as a pattern.

In Nature, however, we find the most complicated fabrics apparently making themselves; and having one of these in our possession, we may, as it were, pull a brick out of the factory wall, stick it in the middle of a suitable site, and lo! it will begin splitting itself up and spreading around until we begin to see the plan of another factory developing; everything be adjusted to a nicety as the performance goes on, until finally all is complete and in full working order. Can anything be more marvelous than this? and yet it is going on all the time, and if any reader fails to grasp the fact, let him get a mirror and see such a factory in himself. These wonderful bricks are the cells; and of course in man himself the marvel is the greater that some of the cells which contribute to build him up, i. e., his brain

cells, are the fathers of the inorganic fabrics which dot the world with cities and towns, and seam it all over with the beneficent mycelium of rail and road which at once engenders and fosters their extension.

In the vegetable kingdom this power of self-construction in the cell is easily studied in some of its lower forms by means of a microscope; some of the translucent water weeds especially display very clearly the delicate network of cells which constitute their comparatively simple structure. *Valisneria spiralis* does so to perfection, and the circulation of the sap from cell to cell is shown very clearly. A very simple object, showing not only how the cells multiply, but also in a small degree that inscrutable wonder of building to plan, is the prothallus of a fern, the little green scale produced by the spore. A periodical examination of one of these from the time it is a tiny dot up to that of the full-size scale, will show distinctly all the stages of self-shaping, and also the differentiation into root hairs, and the reproductive organs, which may be regarded as the machinery above alluded to. A few spores scattered on a piece of damp clay are easily handled and examined from time to time without detriment. From such a simple manifestation it becomes easier to carry the mind to the more complex cases where plants not merely build themselves up into stems, leaves, and charming flowers, but more marvelous yet, constitute themselves subtile chemical laboratories in addition, in which the deadliest poisons, beneficent medicines, or nutritious food and stimulants are all alike formed from the same soil constituents by Nature's own alchemy. The selfsame family, indeed, may embrace both extremes, the deadly nightshade and the tomato to wit, or, more wonderful yet, one and the same fruit, such as a peach, may yield a store of delicious food in its flesh, while hiding the deadliest of poisons, prussic acid itself, in the kernel. Truly, when we consider these things the spectacle of a plant in full growth is one of overwhelming inter-

est, as active evidence of the creative power of which we know so little though we see so much.—*The Gardeners' Magazine.*

WHY OUR BOYS SHOULD BE TAUGHT SPANISH.

IT is the manifest destiny of this country, sooner or later, to monopolize the great bulk of trade with South America, and one of the prime essentials to this desired result is a thorough knowledge of the language spoken by her people, which, to a very great extent, is Spanish. But very little attention is paid in our institutions of learning to teaching this language, and its need will be most seriously felt in commercial circles within the next generation. Our able contemporary, the Boston Journal of Commerce, quotes from the Philadelphia Record upon the subject of acquiring a knowledge of Spanish, in which the editor says:—

“Our commerce with the Central and South American republics is largely increasing every year. Even slow-going Mexico is becoming alive to this fact, and is accordingly making an effort to capture some of the commerce flitting hitherward and thitherward. She is actually going so far as to listen to the scheme which is being advocated for the formation of a United States of the Latin-American republics of the central portion of the continent—a confederation which, with Mexico as a part, would very largely increase commerce between this country and the new United States to the southward. The commercial possibilities of these Latin republics are exceedingly vast. Our present commerce with those countries is as nothing to what it will be twenty-five years hence, when a knowledge of the Spanish language will be absolutely essential to all young men engaged in the counting houses of the firms engaged in business with that part of the globe. Let parents and pedagogues, therefore, cease their bickerings as to the respective merits of Greek and French, and put into the boys' heads a practical knowledge of

Spanish, which they will find it not difficult to build upon a tolerably fair foundation of Latin. French may be the language of refinement, and as such its acquisition is more or less desirable. But the great language of commerce not many years hence will be our own language, the German language, and that charming tongue for which this plea is made—the tongue of Cervantes and of Cortez.”—*Scientific American*.

THE "BOOK OF THE DEAD."

WHILE it is true that among the many texts which have come to light in Egypt none is more widely known than the so-called "Book of the Dead," the fact remains that the latest English translation of this papyrus was made twenty-eight years ago. We are told by Sara Y. Stevenson, of the University of Pennsylvania, in *The New World*, that our lack of knowledge of this book lies in the extreme difficulty of the task of interpretation; that most scholars have realized that in order to produce an intelligent translation, more than an ordinary philological knowledge of the language is requisite, and that the scientific equipment of the translator must include not only an intimate acquaintance with the myths, rites, and religious technicalities of the Egyptians, but also a "broader knowledge of the science of religion than is usually possessed by Egyptologists." We briefly present facts and comment by this writer, as follows:—

"The 'book of the dead' was known to the Egyptians as the book of 'Going out by Day' (Per-m-Hru), a title explained by their firm and consistent belief in the possibility of obtaining for the spirit, through material and magical means, a renewed and eternal life. It is not 'a book' in the ordinary sense, but, as handed down in the Turin papyrus, a series of compositions written at different epochs, and more or less disconnected, containing magic formulæ or prayers intended to insure the defunct against annihilation by especially protecting each part of his personality, and by arming him against the perils of his dreary journey in the under-world. Some of the chapters lay claim to the highest antiquity and even to a divine origin.

"It is beyond doubt that the religious instinct is present in a more or

less developed form in mankind, from the Eskimo to the Hottentot, and that its more simple expression offers but slight variations among different peoples living in a similar stage of culture, such variations being obviously induced and governed by the differences in the condition of their material existence. A careful consideration of the subject has led modern scholars to regard the animistic stage as lying at the base of religious development. At this stage man regards all nature as participating more or less in the phenomena to which he himself is the subject, and as animated by life-spirits—intangible, perhaps, as a shadow in the sunlight, a reflection in the water, or the visions that haunt his own dreams, but, nevertheless, as real as each object itself. Coincident with this form of faith, the belief in the survival of the human spirit after death exists, and is found in different stages of development according to man's capacity for dealing with the abstract. Hence the cultus of the *manes* and ancestral worship. Men in a low stage of culture dread evil spirits and make offering to their dead, not only in order to perform a filial duty, since the departed spirits are believed to depend upon such material comforts, but to secure for themselves powerful protectors against the evil influences with which they believe themselves to be surrounded. . . .

"There is no ancient religious literature more worthy of serious study than the Sacred Books of Egypt, for in them we find the germs of many ideas which have made their way in the world. But if we would reap the full benefits of those hoary records of human thought, which a kind fate has preserved and revealed to our investigation, we should approach them with a mind divested of the intellectual accumulation which not only the classic philosophers, but the Hebrew prophets also have bequeathed to us, and which European thinkers assimilated and have developed into modern thought. In these ancient intellectual remains, the primitive mind betrays itself in the various stages of its evolution. Let us deal with them as the modern archeologist deals with a mound of ruins. Let us carefully cut trenches and examine the various strata, to locate and identify each idea, instead of recklessly planting our spade haphaz-

ard into the heap of débris, thus running the risk of hopelessly mixing what is primeval with what is of later growth, and of presenting to those who seek information an entirely incongruous and confused mass of incomprehensible results."—*Literary Digest*.

THE WANT OF SLEEP.

WE concur in the following from the *Family Doctor*, London: "Whoever has suffered for any length of time from want of sleep and inability to obtain it, knows what it is to suffer absolute physical misery. Nothing is worse than insomnia, nothing so wearing, and if continued nothing more likely to lead to insanity and death. The brain expends its nerves and itself during the hours of wakefulness, and these are recuperated during sleep. If, therefore, sleep does not come the recuperation does not equal the expenditure, and the result is not difficult to guess. The loss of a single night's sleep is frequently enough to upset the strongest man and unfit him for his next day's duties. Many persons unable to sleep resort to narcotics, but the habit is not only injurious, but often unnecessary, as there are other remedies which act equally well, and are not harmful. It frequently happens that change of air and scene are all that is needed. Sometimes a stomach and liver compress, in cold or hot water, laid over these parts, acts at once and induces sleep, and if the sleep is not continuous it may be re-wet on awakening. Fomenting the upper part of the back on going to bed with pads at 110 and 120 degrees will encourage sleep. Wet sheet packing is also an unerring soporific agent and anodyne, and will lull to sleep those in the most agitated and nervous condition. Even cold sponging and ablution only, and then at once retiring to bed, often induces most tranquilizing sleep. Taking tea and other hot liquids at supper will often cause wakefulness. These should be avoided. In cases of exhaustion a light, digestible meal frequently has the desired effect. If the habits are sedentary some open-air exercise often promotes sleep.

The total number of miles of railroad constructed in England amounts to 20,646.

Beethoven was rude and gruff and seemed to be in a perpetual bad humor with himself and everyone else.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, AUGUST 28, 1895.

THE BIRTH OF THE SPIRIT.

DOES the true believer receive the birth of the Spirit, in conjunction with water baptism and as a result following the baptism? Or, is the reception of the Spirit dependent upon and a result following the laying on of hands? It is clear from the Scriptures that laying on of hands is as much for the reception of the Holy Spirit, as baptism is for the remission of sins.

There is a promise in Acts 2:38, that those who were baptized should receive the gift of the Holy Ghost; but the history of the work of the disciples shows that the Spirit was not conferred, as a rule, until the baptized person had received the laying on of hands as a rite. Of this, Acts 8th and 19th are in direct proof, and it is found agreeing with the Savior's injunction;

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you.—Matt. 28: 19, 20.

It may be objected that as no direct command to lay on hands given of Jesus is found on record, in so many words, that the rite is of doubtful origin; but a sufficient answer to this objection is, that immediately after the command to go and teach and baptize, the apostles were engaged in baptizing and after baptizing did lay on hands and the Holy Spirit was received as a result. This was the case, as stated in Acts 8, where Peter and John ministered together; and in Acts 19th where Paul administered alone. Both instances are related so clearly that the reader is not left in doubt as to the fact that the reception of the Spirit followed the laying on of hands, and not the baptism of water.

Our friends who believe in the baptism of the Spirit, but not the baptism of water, would long since have availed themselves of any support to their theory that such scripture would have given them, had there been any by which a warrant was found for ignoring the laying on of hands direct. The fact that none is found, other than the one referred to in Acts 2, is sufficient to prove the rule.

Paul was a miraculously converted man; and if there was ever an instance in which the giving of the Spirit as a token of divine acceptance was needed as a confirmation and as a precedent, this was one; but in this as in the after procedure of the apostle himself, the giving of the Spirit followed the laying on of hands:—

And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.—Acts 9: 17.

The act of conversion and acceptance with Jesus was not complete until this Saul of Tarsus was baptized; then he was indeed a true disciple born of the water, in baptism; and of the Holy Ghost, in the laying on of hands.

We are not aware of a single instance in the Scripture where a believer received the Spirit as the result of water baptism alone; unless we accept the one of the baptism of Jesus by John; and we are in doubt whether this should be used in this way; for the reason that the whole transaction was out of the ordinary. There was no one there who held the authority to lay on hands, only the invisible hosts attendant upon the scene, among whom was the One who said: "This is my beloved Son," and it would not be strange if he then and there received the laying on of the Divine hands, the Spirit following as a result.

We cannot see why any one should believe that baptism of the Spirit, or the birth of the Spirit, or the gift of

the Holy Ghost, should follow the administration of the rite of water baptism, as a result of such baptism. The baptism of water relates to and affects the body, the baptism of the Holy Spirit affects the spirit.

That there is more or less of mystery connected with the birth of the Spirit is true; but, because we may not fully comprehend it in all its details is surely no reason why we should not accept the positions clearly deducible from the Scriptures in this, the same as we do in regard to the baptism of water. How the latter affects the body, or the personal responsibility of the one baptized we do not, and probably never will know while remaining in the flesh. We accept the facts of the command and the promise, and are contented to abide the issue on them. Why should we not be as consistent in the one case as in the other?

BUSINESS CALCULATIONS.

THE Latter Day Saint—member or minister—who is deeply interested in the progress of the work of God is constantly giving it thought, studying the condition of the church and the world, scanning the general horizon that he may the better understand the trend and development of events and discern what is to be done, what can be done, to further the work of building up the kingdom of God among men.

It is certain that the work moves more rapidly when this is done; for as the Lord by his Spirit succeeds in reaching the hearts of the people to that extent that they become willing workers, "anxiously engaged" in the good cause, the forces for good employed to build up the church and extend the proclamation of the gospel are augmented, increased. Men and women so acted upon by the Spirit of truth as to become responsive to its promptings thereby furnish sure evidence that God is working in them and by them and using them as means to assist in bringing about the estab-

lishment of his work and the redemption of man.

In this connection we offer a word in "season," a suggestion. From all over the land, almost without exception we have a general report of "good crops." Farmers and business men are to have the benefits of a more prosperous season to follow, and, no doubt, calculations concerning the use of incoming funds are being made. We suggest that the Lord's storehouse be remembered; that the Giver of all benefits be not forgotten.

If we reflect but for a moment it must be apparent that if we fail to render unto the Lord his portion, after so many reminders, we certainly prove to him that we are very heedless and indifferent to his admonitions, and fail to manifest that we love him or his work.

All along the line of human experience from Adam to Noah, from Noah to Moses, and through all the dispensations to the present, the fact is emphasized that God's people walked "by faith." They were children of God, hence looked to him, trusted in him, sought his counsel,—walked by faith. No one can receive of God a full salvation who does otherwise. However enterprising and successful a man may be, if in the work of God as he ought to be, he walks by faith; he is prayerful and careful, seeking for the Spirit that shall sanctify his energies and give them right direction and by which he shall be known as a man of integrity, to the welfare and honor of the church.

We plead for the combination of energy, intelligence, and faith in all the affairs of life. Persons seem to succeed in some things, to a degree at least, without giving very much attention to the principles of faith; to the observance of prayer and close communion with God. For the people of God, however, a different line of life is marked out. "Pray always," "watch and pray," are the teachings of the Master by which he admonished a watchful use of our own powers and opportunities by the directing, sanctifying influences of the Holy Spirit, that all possessed be consecrated to the highest uses and aims.

If the suggestion is a good one, give it thought, and the thought action. To us the blessing of the Lord in in-

creased fruitage of the ground indicates that he would have us so situated that we may, if we will, sanctify his gifts to highest ends and bless the world with the message of life and peace. Notwithstanding the many hindering elements at work in the world we may prevail if we will and the cause move with power for good. The Lord has said that upon conditions that his law was observed the kingdom of God should prevail and should not cease to prevail until the kingdoms of this world become the kingdom of our God and his Christ.

Let us at no time lose sight of this object. The spirit of the law written upon the heart and the Spirit within the heart will prompt, if heedful of it, to be always awake, always steadfastly alive to the welfare of the cause. With such an interest we cannot make our personal calculations for worldly necessities and forget the portion due the Lord; and, even though faith be tried by giving when the portion possessed is small, faith confides in the providing supplies of him pledged to support and bless those who remember him and his work.

OHIO NEWS.

THE following correspondence will explain itself:—

MCARTHUR, Ohio, Aug. 15.

Editors Herald:—I send you copy of local paper marked. Dr. Taylor not only challenged us, but then attacked in a sermon on the 11th. I responded on the 13th to three times as many people. Never had more rapt attention in my life. The good doctor did not attend my review; said he preferred not to, which I accepted with all my heart,—and most of the people seemed to. The doctor was in the Union forces in the Rebellion. He should have splendid valor in the war he has forced on us, while we stand by our flag.

R. ETZENHOUSER.

A religious discussion has been arranged for between Elder Etzenhouser, of Independence, Missouri, of the Latter Day Saints, and Dr. C. B. Taylor, of McArthur, of the Presbyterian Church. The questions have been agreed upon and are as follows:—

First question: Resolved that the Reorganized Church of Jesus Christ of Latter Day Saints is the Church of Jesus Christ, the visible kingdom of God on earth; Etzenhouser to affirm and Taylor to deny.

Second question: Resolved that the Presbyterian, Methodist Episcopal, Protestant Episcopal, Disciple, and United Brethren Churches, together with all churches on earth agreeing with these in substance, in faith and practice, compose the Church of Jesus Christ, the visible kingdom of God on earth; Taylor to affirm and Etzenhouser to deny.

The arrangement is that there will be eight sessions of two hours each. The discussion will be in McArthur. Elder Etzenhouser's time is engaged for a season and the debate will not likely take place until the early fall—probably October. Elder Etzenhouser will fix the date. This will be a very interesting discussion, as both the debaters are gentlemen in the highest sense. Due notice of the time and place will be given.

We learn that Dr. Taylor submitted the questions for discussion and that Elder Etzenhouser accepted the challenge.—*McArthur, Ohio, Democrat, August 15.*

Perhaps we ought not to anticipate the line of argument that Dr. Taylor may take up; but we venture the prediction that if he relies on the "popularity" of the "bundle" of theologies he has undertaken to advocate and defend, he may find that some things that are popular are not true; and, that when submitted to close scrutiny, are seen to be built upon poor foundations. We shall await the result of the discussion, however.

WE get the following from a copy of the Bottineau, North Dakota, *Courant*, of Saturday, August 10, concerning Bro. I. N. Roberts and his labors in that region:—

Rev. I. N. Roberts, of Lamoni, Iowa, of the Reorganized Church of the Latter Day Saints, has been in our midst for some time, and Wednesday evening held services at the residence of Mr. W. H. Harris. He goes from here to Peabody, where he will hold services for four or five evenings, using the schoolhouse there, and will remain in this neighborhood for a week or ten days. He has been accompanied by Rev. Thomas Leitch, of Clifford, North Dakota, in his ministerial travels throughout this section. The church [of] which Mr. Roberts is the exponent, differs from the Adventists, in that his church keeps the first day of the week, Sunday, as Sabbath, and also from the Saints of Utah in that they do not believe in Mormonism; believing, like the Baptists, in immersion as a purification of spirit. We found Mr. Roberts a pleasant and affable gentleman, and one who adorns the profession to which he has devoted his life.

EXTRACTS FROM LETTERS.

BRO. DAVID CHAMBERS, River Sioux, Iowa, August 19:—

Tent work booming on the Missouri Valley, near River Sioux; interest splendid; many believing; five were baptized August 11, and three on August 18. This makes twelve baptized since tent work commenced. We move tent to Modale on Thursday, August 22, and expect good results. God is with us in good earnest by his promised Spirit. Bro. Crabb last night under the power of the Spirit of God bore his testimony that Joseph Smith, at Lamoni, was a prophet

of God. It did my soul good to hear him. There were about four hundred persons present.

Bro. E. W. Nunley, Hearne, Texas, August 17:—

I am near Hearne, holding meetings. Good attendance and interest; am to close Sunday night and go somewhere else to push the work, as a servant of God should who knows he is engaged in his service. Some of the local brethren are holding forth in Milam County this week. Hope they will have success.

Bro. F. C. Smith, Kingsley, Michigan, August 16:—

I baptized three on Sunday, the 11th; a man and wife; also the wife of another man. I have made a new opening now, where I am having good congregations, and some are quite interested. I am pleased to see the work moving along so nicely.

Bro. R. W. Hugill, Boyne City, Michigan, August 17:—

The work moves on nicely in this part of the vineyard; have baptized eight in the last month.

Bro. F. M. Oldham wrote from Clyde Post Office, Callahan County, Texas, August 18, as follows:—

I wish some of the Saints would come to this country and get homes. This is a good healthy country, where plenty of fruit and vegetables can be raised. Land can be had for \$3 50 per acre, with ten years to pay for it; plenty of timber and water. Saints will do well to look it up. Address me as above. Would like an elder to preach here. Bro. L. L. Wight has done good work here.

E. W. Nunley, Hearne, Texas, August 19:—

I have just closed a meeting near here; baptized and confirmed four; left a good interest. I leave here to go by way of home to Brazos County to commence a meeting among my Baptist friends. I expect to have a good time. This is the section where I settled that serious church trouble in the Baptist Church some time ago, an account of which was in the *Herald*.

Sr. A. Place, writing from Niagara Falls, Ontario, the 20th inst., says:—

The work is growing nicely here. We had reunion here this season. Four were added and others are interested.

Bro. J. C. Clapp, writing to our new Business Manager, from Drain, Oregon, the 16th inst., says:—

I have always taken pleasure in trying to extend the circulation of our books and papers; and the many years of dealing with your predecessor (Bro. David Dancer) have been pleasant indeed, for he has always been honorable and very obliging and my blessing goes with him. As I must start in anew will you please send me a statement of my account and will try and square it and keep very nearly so.

We trust all the ministry will remember the church publications and strive to extend the sale of general

publications. Some of the brethren have done considerable for the Herald Office in this respect, while others do but little. The coöperation of all is earnestly desired.

Bro. Joseph Ward, writing from West Plains, Missouri, August 23, says:—

I came to Woodside, in Oregon County, Missouri, on the 14th, and held thirteen meetings—three prayer and ten preaching services. I was assisted while there by Bro. McGuire, the branch president of Woodside branch. The result of our meetings was three baptized and many more are interested. We had scores of listeners, while it was a rare chance that we would have a dozen here before. I am on my way to Southern Missouri reunion.

Bro. J. F. Burton, writing from San Jose, California, of the labors of Bro. J. C. Clapp in Oregon, says:—

He is doing very excellent work now in Oregon, and I shall hope he may be spared long to us to continue his labor of love.

EDITORIAL ITEMS.

FOR the benefit of ministry and laity who desire to make use of the important matter concerning the martyrdom of the prophet and the patriarch of the church, we republish in supplement form the matter lately republished from the *Nauvoo Neighbor* of July 3, 1844. See this issue of *HERALD*. It is our aim to give the Saints and elders everything that will prove helpful to a defense and a better understanding of the work and the experiences through which it has passed.

Mrs. Addie Ramey, of Sarcoxie, Jasper County, Missouri, a sister, writes asking that some of the elders in that region call and administer to her; she is very sick. We have sent her request to Webb City. Any of the brethren who are near might call and see the afflicted sister.

Bishop E. L. Kelley returned from the Northeastern Kansas reunion on the 22d. He reports good people, good crops, good rains, and good prospects for church work among the Saints in that portion of Kansas.

Now that the season of reunions is upon us, we request secretaries of those gatherings to send us brief, clear-cut synopses of the meetings, that we may report all matters of interest for the information of those who cannot attend. Give us the main points of the sermons in few words.

SPECIAL BUSINESS NOTICE.

NOTICE is hereby given to patrons of the Herald Office that on and after October 1, 1895,—thirty days from date,—all orders for supplies amounting to less than fifty cents must be accompanied by cash. This applies to all except agents of the Herald Office who have open accounts.

The Herald Office management has found it necessary to begin this cash system for small orders for the reason that such a large number of small accounts has been charged upon the Herald Office books in years past that the Office is now burdened and hindered by an outstanding indebtedness of several thousand dollars from these small amounts alone—ranging from three cents, ten cents, fifteen cents, etc., up to fifty cents. This aggregate amount stands on the books, much of it from year to year, simply because many sending such orders fail to square the accounts, leaving them to accumulate into large sums.

It will be seen at once that the practice of sending in small orders to be filled on the credit system has entailed a heavy burden on the publishing department. It has also encouraged a careless, unbusinesslike method of doing business among the Saints that ought not to have been. Thousands of dollars are on the Herald Office books due from long standing accounts which ought to have been in circulation for the benefit of the church. No business can long succeed if run in such a manner. No business man wants a large number of small amounts carried on his ledger from month to month and from year to year. Every good business man avoids such a method with his customers. The work of the Lord cannot succeed unless it also conforms to business principles. It will not do to longer run our accounts with the Saints at such loose ends. It will prove disastrous to the entire body as long as continued. The time has come to stop it if we want to avoid entire bankruptcy and failure.

We shall seek to hereafter look after the financial interests of the Herald Office by this method of doing business, because it is a proper method and the only right one.

The Saints themselves are damaged by the old credit system. It is their interests we are looking after in establishing the rule requiring cash payments for orders in the amounts named. The Herald Office plant belongs to the Saints—to the church. If it succeeds, the work is benefited; if it suffers loss, the church at large suffers. If anything ought to succeed God's work should; if anything requires system and order, the work of God does. It must have that system in all its financial departments in order to succeed—to have the blessing of the Lord.

When accounts are carried on the books the extra work of booking, sending out bills, debiting, crediting, etc., are all added—a considerable item in extra work, extra expense in bookkeeping, postage, correspondence, etc. And, by the time the small amount has been collected the office and the customer have often expended from ten to fifteen cents to get it in, and such amounts soon add up to a large sum in the aggregate. The office and the customer are both losers by it, and the profit if not the main portion of the indebtedness goes to the Government for postage, stationery, etc. Besides this, no businesslike person wants outstanding debts unpaid when such can be avoided.

Hence notice is given that after October 1, 1895, all orders under fifty cents in amount must be accompanied by the money or a remittance for it. Postage stamps, money or express orders, or drafts will be accepted. Registered letters are at the risk of the sender.

The Saints are asked to sustain the management in its efforts to promote the interests of the literary and publishing department. Our success is your success—the success of the cause we love and to which we have pledged our support.

WE RECOMMEND THAT EACH BRANCH APPOINT A BOOK AGENT through whom all orders for church publications can be made, and who can look after the Herald Office interests and the literary wants of Saints. Appoint reliable parties and we will ratify such appointments, allowing such agents a discount of ten per cent on book orders to cover their

expenses. *Will branch presidents please see that appointments of book agents are made at once.* PLEASE AID US. In bonds, Yours for right,

FRANK CRILEY,

Business Manager.

LAMONI, Iowa, August 23, 1895.

THE SAINTS' HYMNAL.

THE committee appointed by the General Conference of 1895 to compile a smaller hymn and tune book—with words and music combined—have now completed their work and placed their manuscripts of words and music in the hands of the Board of Publication.

The members of the committee have spent months of hard work in performing the task assigned them and have also consulted others of acknowledged musical talent and scholarship, that the book when completed should be a credit to the church and a decided factor for good in its song service. The committee deserves credit for the good work done and we trust their efforts will receive prompt and manifest appreciation.

The General Conference in providing for the publication of the "Saints' Hymnal" stipulated that it be published when the Board of Publication had orders for one thousand copies, and owing to the low price of the book the Herald Office has found it necessary to require all orders to be accompanied by the money, otherwise the sale of the book on long time credits would be unprofitable and entail financial loss to the office.

We were promised large orders, but so far have received only about five hundred, and of these but half have been accompanied by the money.

In other words, we have received half enough orders and one fourth enough money to go ahead with the book.

The Saints through their representatives in General Conference ordered the publication of the Hymnal. They pledged it their support as they urged their need of the new book. We ask now that they send in their orders and money that the work be completed and put in their hands at once.

The price of the book is very moderate. It will be a credit to the church and a source of satisfaction to all lovers of sacred song, therefore a decided help.

The Saints' Hymnal, 50 cents per

copy, cash in advance; bound in cloth, leather backs and corners; all substantial and neat work throughout.

Special styles of higher priced binding furnished as ordered. Address orders to the undersigned,

FRANK CRILEY,

Business Manager,

Herald Office.

LAMONI, Decatur Co., Iowa, Aug. 23, 1895.

Mothers' Home Column.

EDITED BY FRANCES.

"There is a day of sunny rest
For every dark and troubled night;
And grief may bide an evening guest,
But joy shall come with every light."

"I GIVE unto you to be the light of the world."

Abraham looked for a city which hath foundations, whose builder and maker is God; neither was Abraham alone in this desire, but of his descendants, there were with him, an innumerable multitude who had not received the promises, but who were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth, seeking a country, even an heavenly one; and for this reason God is not ashamed to be called their God. For this reason Abraham when commanded of God hesitated not to take his lonely way to Mount Moriah, with the son of his old age, the son in whose life centered the possibility of the fulfillment of all the promises made to him, and there place willingly upon the altar this pledge of his love to God, knowing that, if necessary, God was able to raise him from the dead. Because of this Isaac blessed his children, and in blessing them revealed unto them by the power of God's Holy Spirit things yet in the future, which should bind their hearts to that country they were seeking. Because of this Jacob endured patiently all the sorrows of his life and in dying gave to the sons of Joseph a blessing reaching down even to the day in which we live.

And before us, as we write, what an army is passing. Their faces are toward the land they seek, and there is no difficulty in telling who they are, because they declare plainly that they are seeking that country. Were there no temptations for them? Was there nothing in life to lure them from the path in which their feet were set? "Truly if they had been mindful of the country from whence they came out, they might have had opportunity to have returned." They were not without temptations and trials, but we see them forsaking the courts of kings and choosing to suffer affliction with the people of God. We see them put to the sword, tortured, and refusing deliverance, scourged, mocked, bound, imprisoned, stoned, sawn asunder, wandering in deserts and mountains, and finding shelter in dens and caves of the earth; clothed in sheepskins and goatskins, being destitute, afflicted, and tormented; of whom the world was not worthy. Paul tells us that not one of them received the promises, but they were persuaded of them and

embraced them by faith, and endured all these things that they might obtain the *first resurrection*. By this innumerable company we are to-day surrounded—"compassed about by so great a cloud of witnesses;" and we too are desiring a part in the first resurrection; but there comes to our soul this morning the solemn truth that we shall never obtain it if we do not walk worthy of that unto which we are called. When the gospel was restored to the earth by the angel Moroni, it was the same gospel of *faith* and *works* which the Apostle James had spoken of. Faithfulness and perseverance—a continuance in well-doing was necessary then, and it is necessary to-day.

"Life seems so little when life is past,
And the memories of sorrow flee so fast,
And the woes which were bitter to you and to me,
Shall vanish as raindrops that fall in the sea;
And all that has hurt us shall be made good,
And the puzzles which hindered be understood,
And the long, hard march through the wilderness bare,
Seems but a day's journey when once we are there."

Dear Sisters:—This I am about to write to you may seem to you to be rather a singular way to instruct sisters, but they are singular people, and I try to teach them as I am led. My course with them for three conferences past—two in the fall and one in the spring—has been to hold a special meeting for the *sisters*, having them to tell as much as possible how they have been edified during the conference. They all enjoy this very much. At this conference I was led to conduct the meeting in a different way, and for the first time without an interpreter. I desired Sr. Case to sit near me, and at some time during the meeting, if she felt to do so, read a few verses appropriate, and speak the best she could in native. Also requested a native sister to sit with me and lead in the opening prayer. I read Ephesians 5: 1-16. (*Sisters*, I would like you all to read this,) after which I told them that at this conference we had organized the Sunday school association, and that the elders, priests, teachers, and deacons were organized into quorums; and that now there remained another organization for the *sisters*, called the "Daughters of Zion;" that they were not yet ready for this organization, and at this meeting I desired them to take upon themselves a new responsibility by each one telling what she thought our work was, as handmaids of the Lord, and what they should teach their children to do, and what to shun, and to pray to the Lord to give his Spirit to lead them.

They felt backward at first to express themselves. One young sister arose and read Titus 2: 3-5; then three elderly sisters arose and said they were in the dark and wished me to teach them. I told them I could but they would soon forget it; that I wanted them to tell it so that it would be stamped upon their minds; that they were mothers of latter-day Israel in this part of the Lord's vineyard and if they would try the Spirit would aid them. A bright young sister arose and stated what I desired them to do, and read Galatians 5, concerning the fruits of the flesh and of the Spirit. That gave them a clue, and I commended her for her statement. From that the elderly sisters

one after another expressed their views and presented some of the grandest ideas and proof I ever heard. Few in America could have done better. One young girl about fifteen edified the whole assembly. The good Spirit glowed in my heart, bearing witness to their talk. We had been there then from one o'clock p. m. till four, with no place to stop and no chance as yet for Sr. Case to speak till then. She arose and read Proverbs 22: 6; 29: 15-17; 28: 18, and spoke a few words very correctly. They were elated over it. Then I told them how thankful I felt to have a sister missionary from America to help me; for over four years I had been alone, but now help had come. Some wept for joy.

Then I told them I desired to ask them a few questions and for them to answer: Is it right to teach our children to pray? They answered "Yes." To sing? "Yes." To get angry? "No." To honor the work of God? "Yes." To lie? "No." To steal? "No." To deceive? "No." To commit adultery? "No." To smoke tobacco? "No." To speak evil of one another? "No." To attend the house of worship? "Yes." To come clean in clothing and hair combed? "Yes." To come with dresses torn or ripped? "No." Did you ever see sisters come in such clothing? "No." I then stated that I had. Was it right for their children to be out at night late, and their parents not know where they were? "No." Is it right to teach them to exalt themselves? "No, but to be humble and meek."

Then I stepped to the edge of the platform, and besought them in the name of Jesus Christ our Lord for all those who used tobacco to put it away from them, and every other unclean thing; and try to live pure and to teach their children to live right; and do their best this year, and if they would, we would try next April to organize the "Daughters of Zion" among them.

I read Philippians 4: 8 desiring them to carry that in their minds during the year, then closed; after which together we gave our *mites* to the amount of \$9.40. We may not be able to organize in full, but will go as far as we are directed by the Spirit.

Now another specimen of teaching while on the isle of Niau during the holidays. I asked the sisters if they would agree with me to hold prayer meeting every evening at five o'clock from Christmas till New Years, and try to get all the aged sisters, the young, and little girls to attend who belonged to the church; one sister was blind, they had to lead her there. They joyfully assented, and we truly had a good time. One of the days I had taken a walk and found a large leaf nearly broken off from the stem of the bush. I took it, and found in it a grand lesson to set before the sisters that evening. I felt timid to attempt to set the lesson before them in their language so they could understand it,—but when the time came I took the leaf in my hand and pointed out its beautiful shape and its defects; a hole here, a knot there, a scar here and a small one there; a part smooth and nice; then drew the lesson I intended, comparing our lives with the leaf. The blessed Spirit aided me beyond my expecta-

tion, and the lesson went home to every heart. The same young sister whom I referred to as starting the line of thought in our sister's meeting at our late conference arose there and with the same Spirit given me, she talked upon that leaf and the lesson it taught, and brought out far more than I was able to do; for she could in her own tongue do what I desired to do; the good Father used her for that purpose. I praised him in my soul for it. For O, I yearn for them to come out, to see, to learn, to act, to be teachers of the truth among themselves; and my soul rejoices to note the change in them for the better, in the last eighteen months! In many instances I have given them a foundation and have been astonished to see the outcome. May they yet come up to that standard of truth and light that is their privilege, is the earnest prayer of,

Your sister,

ELLA R. DEVORE.

AVATORU CITY, Rairoa Island, Oceania, April 22, 1895.

IOWA, July 9.

Dear Sisters:—With interest have your contributions been read by me. I have thought were I able to add to the many good things it would perhaps aid some other sisters as I have been aided. It is necessary (at least as it comes to my mind) that in the home should be found the children. God has designed it. In a dream I have been shown this was necessary, if we expect to be welcomed by the Savior; so let every mother feel happy in her family, realizing life is short here, and we must meet the great Ruler of the universe and know the time is fast approaching which will reveal the secrets of all hearts.

When the babe enters the home look upon it as a blank book. The babe soon learns our countenance, whether of a pleasing nature or angry; and after the child has been properly cultured until it can talk, and understand. I would like to say with the many good instructions already given, which I have read with interest, one thing should be remembered, to train and teach a child good manners. I have observed children who were never taught the first principle of manners. And those who have grown to young man and womanhood how do they appear? I have seen good-sized children who were kindly favored and in return not a word of thanks. Can anyone easily love and respect a child with this kind of training? Mothers, teach your children to be courteous when at home in childhood, and it will come natural whether at home or abroad.

When teaching these principles remember; first, you are looked to for the example. If Papa and Mamma are polite to each other before their children, does not the child observe it? We would answer, They do. Again; children should be taught not to have any more privileges when we take them to a friend's home than we allow at our own home. Of course many of the surroundings may appear strange to the child, but have it understand before going what is right and what is wrong, and if they survey everything in the house by handling it, it is wrong and illmannerly. Teach your children to be

above doing anything that would cause anyone to dislike them. A child can be taught obedience by kindness and love, not by anger.

A great many will say: "I have no time for this foolish training, so I give them all they can wear and eat and send them out on the street or to a neighbor's to do as they please. This is all I have time to bother with them."

Sisters, think of it! Do you love your own children and do you want others to love them? and, above all, do you want Jesus to love them? Who will answer no?

Your sister,

C. T.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. MARY R. CHASE, of Dennisport, Massachusetts, requests your faith and prayers in her behalf that if the Lord will she may be healed.

Sr. Emma A. Grimmett, of Blackfoot, Idaho, requests your prayers in her behalf, as she is sorely afflicted.

Sr. Mary A. Anway, at Hansell, Iowa, requests your earnest prayers that she may be healed of a malady that physicians say there is no cure for. She desires to live; please remember her.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR AUGUST.

"Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength."—Isaiah 26: 4.

Thursday, Aug. 29.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace. Memory Verses.—Ezek. 36: 24-28.

HOME COLUMN MISSIONARY FUND.

Amount to date, June 15.....	\$5,021 99
Mary Snell, Mo.....	\$ 50
Sue Hays, Texas.....	1 00
Grete Anderson, Iowa.....	57
Abbie Chase, Mass.....	1 00
J. T. Johnson, Kan.....	41
Lottie R. Wilcox, Mass.....	37
Sarah J. Green, Cal.....	1 00
Rebecca Atkins, N. Y.....	1 00
Ella Baird, Mich.....	3 00
J. W. Temple, Ill.....	3 00
Armenis Sutherland, Iowa....	1 00
Mary A. Watterman, Utah....	25
Margaret Hirst, Keokuk.....	1 00
Minnie B. Nicholson, Iowa....	1 00
Mrs. H. J. Davison.....	48
	15 58
Amount to date, August 23.....	\$5,037 57

The first seagoing vessel of aluminum is being constructed in the dockyards of the Loire. It is a cutter which would weigh, if made of the usual materials, 4,500 tons, instead of its actual weight of 2,500 tons.

Under normal circumstances a man throws off two pounds every day in sensible and insensible perspiration.

West Virginia has 16,000 square miles of coal fields, and produces annually 5,000,000 tons.

Letter Department.

SAN ANTONIO, Texas, August 12, 1895.

Editors Herald:—On the 30th of May, I left all in the west and started to the Red River country; stopped a few days at Bonita, in Montague County, and came on to Manchester; stopped here one week and went forty miles east to what is called Shaney. Here is where I spent a part of last winter. I stopped here until the 7th of July and baptized three.

From here I went to Manchester to assist Bro. A. J. Moore in carrying on a protracted meeting. The meeting commenced on the 13th, but on account of rain I did not arrive until the 14th. Here we found the Saints had their house in shape to hold their meetings. The house is 24 x 40. Our meetings were well attended, and continued so all week. At the close one was baptized. It was thought that those meetings had done more to allay prejudice than any meetings ever held there.

On the 21st Bro. Pollard and family, Brn. Scott, Goodman, and family started; Bro. Pollard to Douglass and Bro. Goodman to make preparation for a week's meetings at Shaney.

On the 26th, in company with Bro. Butler we started for Shaney and arrived on the 27th at noon, and commenced meeting at night, and continued until Wednesday, the 31st. This meeting was a grand success. On Monday, the 29th, I baptized seven, and on the 31st John baptized two more; all but one are heads of families, and of the best citizens in the country. This swells their number to twenty-nine. On August 3, I arrived here, and to say that I met a welcome would not do justice to it. I have been holding forth to full houses with good interest. In bonds,
A. B. MOORE.

ADRIAN, Illinois, August 22.

Editors Herald:—The Nauvoo district tent commenced its second service at Blandinsville, Illinois, on the evening of July 10, Bro. J. L. Evans and myself were present to occupy. It was soon evident that there was a settled and determined effort to freeze us out; but through the grace of God, we held the fort till we were ready to move. Our stay was two weeks and one day. Seventeen discourses were delivered, one of which was presented by Bro. S. J. Salisbury. At several of the meetings the attendance was good, but as a rule, it was rather small. However, we had a few almost constant attendants, and we left several investigating and believing the restored gospel. We labored hard, and against most peculiar and trying opposition. The effort was by no means a failure, and under existing conditions was, perhaps, about all that could have been done.

July 27, at eight p.m., we commenced at Burnside, which is situated between Blandinsville and Nauvoo. We remained there three weeks and one day, delivering twenty-seven discourses in all. The attendance was fair and the interest good throughout, although but four were baptized, and they were largely convinced before the tent meetings began.

However, much good was done, and we feel pleased with results. Brn. A. H. Smith, J. R. Evans, F. M. Weld, and the writer did the preaching.

The tent moved from Burnside to Elvaston last Monday, where, it is presumed, Brn. Evans and Weld are now at work. I shall join them again to-morrow, if the Lord will, and we will remain there till it is time for the tent to be located at Park Bluffs, at Montrose, Iowa.

I am glad I came into the district when I did; but my strong premonitions of trial and suffering, had before leaving home, proved to be no disappointment to me, except (as is often the case) I was disappointed in the character of some of them. May the Lord give us grace in every needful way, to endure to the end.

"We want no cowards in our band
Who will our colors fly," etc.

It is a poor general indeed who will rest on his arms in time of great danger (if at all able to go to battle) when he sees his assistants, one after another, crippled by the enemy's power, and unable to go forth to battle.

Your coworker,

J. R. LAMBERT.

WASHINGTON, Ind., Aug. 21.

Editors Herald:—I have just arrived here from Ripley County, Indiana, where in company with M. R. Scott, Jr., and W. C. Marshall and James D. Porter, of Jefferson County, we held a two days' meeting in the grove of Bro. Flint; and I was much pleased with the interest taken by the dear Saints of that place in caring for us and all others from a distance. The grounds were well prepared and seated and the seats were all filled, and then all around them carriages were arranged and they were all full, so there was a large concourse of people.

M. R. Scott, Jr., occupied Friday evening and Sunday at three o'clock, William C. Marshall on Saturday evening, and your writer on Sunday morning and evening and on Monday evening. I then came here to attend the Knox County soldier's reunion, after which I will do some work in Sullivan County, then I think of going north into Northern Indiana and Michigan district.

I held a week's meeting with the Union branch in Jefferson County, Indiana, where I had the privilege of baptizing Sr. James Fewell, and left James to rejoice, as he has long looked for his noble wife to come into the church. I left that branch with a good interest, all praying me to stay longer and when I could not asked me to come back again as soon as possible and hold another meeting for them; but I cannot promise now as the work north demands my attention as soon as possible.

I am expecting another little discussion with the Campbellites in Sullivan, Indiana, and as there is where I was born and reared, I mean to hold the fort or die on the walls. The man's name is I. C. Stone.

I am feeling well and at work. I think this year has been better than last year so far with me; the interest has been good and there are many places calling for preaching that I cannot fill, especially in Sullivan

County, Indiana. I wish Bro. I. P. Baggerly would send some one into Sullivan County while I am north, if he can and thinks best, as the interest is good there. Anyone going will call on Bro. and Sr. Allsman, eight miles southeast of Carlisle, Indiana, where they will be well cared for and find eight or ten places ready opened up and calling for the gospel.

If any of the Saints of Michigan desire to write me in reference to the work they will address me at Whitestown, Indiana.

Yours as ever,

LEONARD F. DANIEL.

LEEDS, England, Aug. 8.

Editors Herald:—The conference of the Western district, South Wales, which was held at Llanelly on the 27th and 28th of July was fairly attended, and a marked degree of the Spirit was present to cheer and bless those in attendance. It is with much sorrow that I chronicle the death of our worthy and faithful brother, David Williams, who departed this life very suddenly Sunday night, July 28. He was talking with two of the sisters at ten o'clock in regard to the gospel, and seemed quite strong and cheerful, and in less than three quarters of an hour after they left his spirit had taken its flight and had wafted away to the paradise of Christ. The Llanelly branch has suffered a great loss in the death of Bro. Williams, as he was an able expounder of the gospel in both the English and Welsh languages, and had written many articles on the faith, which were published in the newspapers of the town. He was about as good a historian as you would generally meet. He had the ability of translating from one language to another at sight. He had passed the seventy-fourth mile post of life.

We feel thankful to the Lord that his end was that of peace. Bro. Adolphus Edwards and the writer officiated at the obsequies. Bro. Edwards spoke splendidly in the Welsh language and the remarks were highly appreciated by the assembly. Bro. John Edwards is president of the branch, and is now the only elder left, as the old ones have all died. Bro. J. Edwards is striving more faithfully than ever to do his duty. May the Lord bless him and his colaborers; namely, L. Bishop and A. Edwards, in their efforts to keep the camp fire blazing.

The Great Welsh eisteddfod which was held at Llanelly the latter part of July was a great success. There were among the gathering the greatest singers of the Welsh nation. I had the pleasure of listening to over fifteen thousand people singing together under the conductorship of Professor Perry. A number of choirs composed of three hundred voices and orchestra competed for prizes. The renowned tenor singer, Mr. Ben Davies, and the great baritone singer, Frankland Davies, with Miss Russell of London, besides hundreds of other famous singers of the world took part in the "eisteddfod." It is beyond my ability to describe the grandeur of the singing that I had the pleasure of listening to. I only wished at the time that all my brethren and sisters could have enjoyed the

feast; for to me it was a feast, yes, a time I shall never forget. The most remarkable fact about the Welsh singers is that but very few understand the notes, but sing solely under or by the direction of the conductor, hence it is that singing is a natural gift to them. What a pity that we cannot get those sweet singers into the kingdom of God!

The British Isles mission conference convened on the evening of the 3d of August and continued over the 5th. The conference was a success, as there was a large gathering of elders present, all of whom seemed to feel the responsibility of their calling. The spirit of peace, good will, and harmony characterized the entire proceedings.

The speakers enjoyed much freedom in dispensing the word of life. The testimony meeting was indeed a spiritual feast, as a calm, peaceful spirit pervaded the assembly and many interesting testimonies were borne to the miraculous manifestations of God's power in our day. God be praised.

By the time this letter reaches the Herald Office the writer anticipates to be in Reikiavik, Iceland, as I sail on the steamer "Laura" on Saturday the 10th inst., from Granton, near Edinburg, Scotland, by way of the North Sea. It will take one week to make the journey. I received a letter from that place last week stating that some were waiting baptism. Was also informed that three Salvation Army captains had arrived and were creating quite a sensation among the people there; so we think it about time the Lord's army was encamped there; and by the help of the "Great General" himself we will endeavor to unfurl the banner of King Emmanuel to the inhabitants of that cold and dreary land within the next few weeks. We beg an interest in the prayers of all the Saints in behalf of the missionary who goes, and the people, that their hearts may be prepared to receive the gospel message. We go there at a great disadvantage, for the reason that but very few can speak or understand the English language, and the cold climate will not permit of a long stay. It is said that the sea is rough and the weather generally wild and stormy in that latitude; but we trust that the one who tempers the storm to a shorn lamb, will be with his servants to protect them from all harm and danger both on land and sea.

Yours hopefully,

G. T. GRIFFITHS.

SAN JOSE, Cal., August 13.

Editors Herald:—Our Southern reunion passed off with less friction than any other that I have participated in. All seemed to be interested in the meetings and enough felt the responsibility of true Sainthood resting upon them to urge them to the performance of their duties as Saints, to think as little of self as possible, and to seek others' good, and to do all they did do for the glory of God, and the good of his work and the edifying of the Saints; therefore there was an absence of that irritating jealousy and selfishness which causes persons to hang their heads and in whispered innuendoes, grumble at "the way things are going on,"

etc., etc., all this being absent. A spirit of brotherly love was manifested and the good Spirit of love from our heavenly Father was prevalent and all were made happy. The testimony meetings were very enjoyable and much good exhortation, revelation, prophecy, and counsel were offered to the Saints by the spirit of revelation and tongues. Some quite marked cases of healing also were received, and the preaching was, I think, exceptionally good.

Bro. Blair was called upon quite often, as the Saints were delighted to hear his wise counsels and instruction in all their duties, privileges, and blessings, and clear-cut expositions of the beautiful doctrines of Christ our Lord; while Sr. Blair in her quiet, Saint-like demeanor and most excellent counsel in testimony, and motherly, unassuming manner among the sisters and brethren, won the esteem of all Southern California. May God ever bless them, and may their influence for good ever increase.

I think the influence of that reunion will be felt on through the ages; for testimony and instruction was received by some that will be lasting, either for life unto life or of death unto death.

During the reunion we received word from Bro. Clapp, from Oregon, saying that he was almost unable to work on account of sickness. The Saints remembered him before the throne of grace, and shortly after we heard that he was healed, he writing to us that he had not felt so well for many years. He relates the following experience: "After preaching one evening and having great liberty, while singing the closing hymn, a young lady (a school-teacher) came up to the stand and throwing herself on her knees cried out in a clear voice: 'I cannot resist the power of God any longer, I wish to be baptized and consecrate myself to God and to his service.' Many men and women came up to the stand and shook hands with her and blessed the young lady, one of them saying, 'Praise the Lord, Lucy has found Jesus at last. Praise his holy name.' About four hundred persons were present."

Bro. Clapp writes that he wishes he had a few dozen elders in his part of the mission to help fill the many calls; twenty-eight different places requiring his services at once, and he reports unusual liberty of the Spirit in declaring the word. Thus in this mission are the beautiful words of promise given of God to us in 1894 ratified: "The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the Twelve and the Seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work . . . at liberty to push the preaching of the word into the new fields now widening before them; in which work, if they will but now take counsel, saith the Spirit, they shall feel a peace and vigor of mind surpassing what they have enjoyed in the past." How beautiful, peaceful, and Christlike the instruction and promise; and

all the missionaries are striving to emulate the ideal missionary, to be "kind of heart and of a lowly spirit, that their wisdom may be the wisdom of the Lord, and their strength the strength of the Spirit . . . that as ministers of the gospel they may win souls unto Christ," and God is blessing us.

We expect Bro. and Sr. Blair at our Northern and Central California reunion at Santa Cruz, and Bro. D. L. Harris, who is in charge of the Central California missionary field, and will labor here until next spring; and possibly Bro. Newton, from the Society Islands, and Bro. Daley, and many of our local ministers and Saints of these two districts; not forgetting our worthy district president, Bro. Putney, who with the brethren of the committee have made excellent arrangements for the comfort of all. And so we are laboring on, trying to "be cheerful in our warfare that we may be joyous in our triumph;" for triumph we will if we strive lawfully to conquer evil.

Our friends of the Utah persuasion are making strenuous efforts to establish themselves in the cities of the Pacific States. Their sophistries are unavailing with the Saints, especially with those who are at all acquainted with the books or history of the church or of that people. I think it would be an excellent thing to compile and publish some of the proofs from the books on the true successorship to the Presidency, with such items of history on the question as may be deemed wise, as an answer to Elder Roberts' "Successor." If this could be done at once it would be a benefit to many of the Saints here who have not access to their history nor to the church history of the past sixty years, nor have made themselves especially acquainted with the question. In bonds,
J. F. BURTON.

STORY, Wis., Aug. 19.

Editors Herald:—We moved our tent to this place a week ago. Have had fair interest considering the Catholic element of French type that we have to contend with. After all, I find that Catholics are about as reasonable as Protestants. We baptized eleven persons at Oregon and yesterday they were organized into a branch to be known as the Oregon branch. Several of the Saints from Wilder were over at the time. We had sacrament and testimony meeting. The visible gifts of the Spirit were enjoyed, calling Bro. William Robinson to the office of elder and Bro. Henry Lockwood to the office of teacher. Expect to move from here to Yellowstone.

We are now only seven miles from where we started with the tent the middle of May. One of the parties baptized who had been compelled to use a cane and a crutch to walk with for eleven years, found this morning on going to breakfast that he entirely forgot his crutch and to-day is walking about town and working in the garden with the crutch laid away in the closet. He testified in the meeting yesterday that he "had lived a faithful member of the M. E. Church for fifty years, but had never witnessed such a glorious meeting." God blessed him with

what light he had in Methodism but now he had accepted more light and with it came greater blessings.

I am suffering with a felon at present, but hope to be over that soon.

In bonds,

J. W. PETERSON.

SYDNEY, N. S. W., July 18.

Editors Herald:—For the first time in my short ministerial experience I feel the result of unceasing labor, in insomnia, induced by over activity and anxiety of mind. Certain nervous weakness (prenatal in its origin) is asserting itself, though I am yet a young man.

During a stay of four months I have been busier, enjoyed greater liberty, and baptized more converts than in all the two years since arriving in this field. Up to the present I have not found a quitting time. Since April 1, I have baptized sixteen, preached on the street, in the hall, and in private houses; organized the "Austral Sunday school" after General Association methods; ordained one teacher; and performed other duties unnecessary to mention. There are thousands of people yet to reach. The above labor has been confined to one suburb only (Balmain). Within a radius of twenty miles from the general post office there is a population of four hundred thousand. Have found a temporary quitting place and will move on to New Castle for a short season, notwithstanding the protests of the local officers, who feel unable to take a new responsibility of caring for thirty-three new converts and twenty-eight old ones, and occupying the pulpit twice each Sunday. I would be sorry if they felt their self-sufficiency; so think it safe to leave them for a season, leaving the result to Him who is at the helm. This branch has now had seven months of special labor, and surely will not murmur if left alone for a while. However, we feel there is yet a work to be done in Sydney and shall bestow more labor in future.

Your correspondent was well remembered in money and presents on the occasion of his twenty-eighth anniversary last week. He now wears a new suit as a result, which supplies him for another year to come. With a reasonable practice of economy, I can say I have not wanted since coming to Australia, notwithstanding the depressed times, for which I feel thankful. The Sydney branch has spent in behalf of the work, during the last six months, about one hundred and sixty-five dollars, and they are nearly all working people too. They expect to purchase an organ soon and rent better quarters, a hall which is being built by one Brother Henrichs. Prayer meetings are too large for capacity of private houses, which necessitates a hall for one extra night. Their running expenses for the coming year will be no less than ten dollars per month.

I hope we will be able to give this part of Sydney a thorough canvassing this coming Australian summer. In my judgment we need tracts of a different construction for city work. I notice the tracts used by other propagandists are short, of large type, (partly

displayed), making them easily read. Busy people are not liable to read and digest a large four to eight page tract, of fine print. I would delight to see our tracts revised, or a few "appetizers" issued after the above principle. Have wished for a tract fitted for instilling principles of tolerance and killing prejudice, to prepare the mind for the solid truths contained in our present series. This kind I regard as a positive necessity in city work (at least here) where we have much outdoor work. Such tracts (being small and cheap) could be used more liberally, serving more by awakening a desire to attend the indoor services than by supplying, on the spot, the alpha and omega of the gospel to minds more or less unprepared for it, even though they did wade through the pages of fine print. The "common people" are the ones we reach (as did Jesus), and, as a rule, are not habitual readers; hence, what they read must be *short*, and *suggestive* rather than *exhaustive*. I always aim to make my outdoor services a means of *advertising* the main services indoors rather than preaching set sermons, often to a moving congregation and amid the noise of the street. I believe in giving out tidbits, "sample packages," with a view to preparing the untaught mind for a quiet hour's teaching in the regular hall. If I could get the people of this city to know these two things: we are the true Latter Day Saints, and the place of our worship, I would feel that *much* had been accomplished.

Our prayer meeting last night was excellent in spirit and activity, and reminded me of home. With a new teacher (Bro. Joseph Smith by the way) they are in better condition for work. So we are rejoicing in the good work over this way. In hope,

GOMER WELLS.

BANDERA, Texas, August 19.

Editors Herald:—The work in this part is slow, yet we think we can see a spiritual growth. Our meetings are generally well attended. I shall soon go to San Antonio, Flowersville, Falls City, and home to Beeville with the intention of returning at once to attend conference on Pipe Creek, in this county, to convene on the 19th of September. I learn that Bro. A. B. Moore has arrived in San Antonio and hope to meet him at that place. I very much desire too that Bro. H. P. Curtis shall get here in time to attend our conference, also that Bro. George Montague may be able to reach Bandera County by that time, with others of the ministry. Brethren, come over and help us. We need your help, and now is the accepted time.

Brethren of the district, hope and pray for a profitable time. We need a revival and must have it. Bro. Nunley and Bro. Currie, of the Central district, you have been having a good time over there; come now to our conference and help us. We can offer you anything but money. Money we have not got, but such as we have we will give unto you. The membership of our district is small, but if we will make a general turnout and take the Spirit of the Master with us we can have a good time. If we have any malice one toward another, bury it before starting, and

bury it so deep that we cannot find it on our return home.

Come one, come all, and come with a determination to serve the Lord. Remember what one of old said, "Choose you this day whom you will serve," and resolve as he did, that "as for me and my house, we will serve the Lord."

Those who choose to come by rail to Boerna, on the A. P. & S. A. road, let us know as soon as possible and we will make arrangements to meet you with conveyance fifteen miles from Pipe Creek. We would like very much if many of the members of Central district could come.

Yours in hope of success,
L. L. WIGHT, Dist. Pres.

BEAVER, Texas, August 18.

Editors Herald:—Our meetings of late have been quite successful, Father doing the baptizing. Should I write of the interest manifested in so many places it would require a letter every week, so many calls for preaching and only four traveling elders in this large State.

Bro. Montague, can you come and help us? I have written you, also sent you July's report, and to my surprise when I came here report and letters were returned. Please inform me where to write you. I wrote you and sent to your address. In bonds,

A. J. MOORE.

SAN FRANCISCO, Cal., Aug. 13.

Editors Herald:—One of the things that is a mystery to me is, how those who have the means at their command can read so many and such urgent calls for assistance and remain silent and inactive so far as responding to the call goes. It seems to me a shame that the fund in the Northern California district is exhausted *entirely*, and has been for over two months. If we were all poverty-stricken people there might be some excuse for it.

Saints are surely standing in their own light who fail to do their *whole* duty. We are (if we wish to be the esteemed of God) to do *all* we can for the furtherance of the gospel. I often think that we are too much for self, that we lack faith. See Acts 5:1-10. O, let us be faithful, dear Saints, let us try to love one another so much that we will send our tithes and offerings to God's storehouse so there may be no lack of those who have not been able to gather for themselves by reason of old age or misfortune, and those families of the ministry who with hearts filled with love for God and his cause leave loved ones and all home comforts and go out to carry the *real* "bread of life," shall they need while you have abundance and to spare? No, no; God forbid. It is not in harmony with the light you have.

Do let us shake off the love of the things that perish. Let us "lay up treasures in heaven." "I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and needy, he shall, with the wicked, lift up his

eyes in hell, being in torment."—D. C. page 280.

We are also told, "These are they who are *not valiant* in the testimony of Jesus; wherefore they *obtained not* the crown." I have always had an idea that to be "*valiant* in the testimony of Jesus," is more than simply being baptized, or of even bearing testimony in meeting and offering a prayer in public. To be valiant means to *strive* in every lawful way to bring the teachings of Jesus to the notice of those who have not as yet done so. And how can it be done if not by sending God-appointed ministers to the world, and we thus (indirectly) bear a valiant testimony to the world of the truth which we have received and show by our actions that we are anxious that others may share the blessings?

If we want to be in harmony with God we must be godlike, or as Peter puts it, "add to your faith . . . godliness." God gave his "only begotten Son" for us. He loves us, and he wants us to love him and each other to the extent that we will give, not only a few dollars, but our life if need be, or so the Savior said. (See Luke 14:26; Matt. 10:37, 38.)

Let us all so live that we may *merit* his approval, or we may rest assured we will not get it.

In bonds,
C. A. PARKIN.

CARSON, Iowa, August 17.

Editors Herald:—I closed a series of meetings last night in the Christian church at this place. The attendance was very good on Sunday night, and though not so large during the week, a number besides the few Saints residing here came out and paid very good attention to the word preached. Some expressed regret that I could not remain longer, and invited me to return.

I also tried to preach at Oakland, speaking once in the city hall, and once in a private house. The church people there were not liberal enough to open their houses for me. The M. E. minister told me that he refused the house as a matter of self-defense. The man must have known that his cause was weak.

The few Saints here and in the neighborhood are alive in the work and glad to help the cause along. What a help to the traveling minister when he finds those of the household of faith living their religion and ready to assist him, while, upon the other hand, how discouraging when those who ought to know better bring reproach upon the cause! Would to God that all could realize this, that we might learn to be careful in our dealings with our fellow men, that no act of ours should bring a stain upon the fair name of the church, but in all regards live so as to make the name of Latter Day Saint honorable!

The missionary force in this district are all at work, and though we cannot report many additions, we trust the seed scattered will not all fall on barren ground. We are looking forward to our coming reunion at Council Bluffs, commencing September 12, as a means that shall result in much good to the work in this part of the vineyard, and we trust the Saints in the surrounding country—as many as can—will put forth an effort to be there.

Come at the beginning, prepared to stay till the close. Come to worship, and bring the Spirit of the Lord with you, and we are sure that none will regret the time and means spent to this end. Trusting and willing to labor for the ultimate triumph of Zion's cause,

Yours in bonds,
H. N. HANSEN.

Gospel Tent, six miles north of
JANESVILLE, Wis., August 16.

Editors Herald:—We set up our gospel tent July 29 by a country roadside in a quite thickly settled United Brethren neighborhood, as some of said brethren had said last winter when Bro. McDowell and the writer were preaching at the Grange Hall about three miles further south: "We wish they would come over into our neighborhood and preach, as we would like to know just what they do believe." So to gratify their seeming desire to learn of us we asked them for the use of their churchhouse, only to be politely refused; but still some said, "We want to hear." So on the date above mentioned we left Indian Ford, where we had a good interest and many friends, and came here; but with the going up of the tent there seemed to be a falling of the spiritual thermometer of our U. B. friends, and they have demonstrated in what particular sense they are united—that is, to either boycott or turn a deaf ear to everything not branded "U. B.," and so far as visible results are concerned, we have no hopes of seeing any as the fruits of our labors here.

A young man from Janesville came to the tent in company with Bro. Hills, from Afton, and was baptized last Sunday. We go from here next week to a small place on the river about four miles distant called Newville. Some from that place have been our attendants both here and while we were at Indian Ford, and urgently request us to come there and preach for them.

We are all feeling well in the work, and though discouragements sometimes lie along the line of missionary labor, yet we did not expect to always find the paths strewn with roses, and the good news that comes to us from other fields gives us cheer, and so we purpose to press on. In faith,

CHAS. H. BURR.

MOSS POINT, Miss., Aug. 14.

Editors Herald:—This leaves me engaged in the marvelous work. Since last writing I have held meetings at Flat Rock, Pleasant Hill, and Lone Star, Monroe County, Alabama; baptized twenty in all. I closed an eight nights discussion with L. N. Brock, Missionary Baptist, last night, in the Baptist church at Moss Point, Mississippi. The Reorganized Church of Jesus Christ of Latter Day Saints was put to the test the first four nights and the Missionary Baptist Church the last four. The general expression of the people during the debate and at the close was, "Elder Brock is down, never to rise."

We got the gospel before people that never heard it before. The Saints of the Three Rivers branch attended and some from Bayou Casotte and Theodore, Alabama,

They all seemed to be cheered and well pleased with our part of it.

L. N. Brock, of Scranton, Mississippi, my opponent, is a city preacher of considerable note among his people, but unacquainted with the latter-day work. His arguments were the usual tirade of ridicule. He undertook to prove Baptist succession, but failed, and quit the subject; in fact, he failed to prove anything. Everybody I heard say anything about it was in our favor.

The debate was gotten up by Mr. E. B. Smith, a merchant, of Moss Point, Mississippi, who is a friend to our cause. I put up with him during the debate. He seemed to enjoy it very much; I am lucky in getting debates everywhere I go. I am always willing to defend what I teach and glad of the chance. We can reach people at debates that we could never reach otherwise with the gospel. I closed my fourteenth one last night and am ready for the next.

I received a letter from T. W. Smith yesterday at Theodore, Alabama, to come at once and meet two Utah elders. I never had this opportunity before. The Utah elders are quite numerous down here in Mississippi and Alabama. Our local elders are meeting them in places and putting down much prejudice among the people by showing the difference. The people are finding that we are not the same. I will commence meeting to-night at Bluff Creek. In bonds,

J. D. ERWIN.

SHEFFIELD, England, Aug. 8.

Editors Herald:—This afternoon I have just bidden farewell to the last one attending the British Isles mission conference held in this city August 3-5; which is now a thing of the past in the events of our lives, but in our memory we shall have cause to long remember the good time we were permitted to enjoy. The whole conference was a grand one from beginning to the close, with Presidents Caffall and Griffiths in charge. The former has left here this morning for Staveleytown to do some missionary work. I am sorry to say that while our dear aged brother has strong desires to push the work forward, he has to labor under disadvantages, he having recently taken cold, and it is telling quite a tale. But we pray he will soon be released of his cough and cold.

Bro. G. T. Griffiths left on Monday night for Leeds and thence to Iceland. I trust he may have safe and prosperous journey and do much good amongst that people. The brethren that came from many other places have taken their leave, and we are again left to take up our cross and follow the Master to fight on until that time shall come when we shall hear that welcome voice, "Well done, thou good and faithful servant." May it be so is my humble prayer.

The work in this country seems to move only slowly, but I feel to say with President Joseph Smith that there will be a good work done here yet. We can see all round us day by day how tradition and hearsay are fast giving way and truth is triumphant. May the day hasten when every knee shall bow and every tongue confess. I love to read the

valuable columns of the *Herald* as it comes laden with good news from far and near. May God speed the cause to its ultimate triumph and victory.

Your brother in bonds,
J. ARBER.

Original Articles.

THE UNITED STATES AS A NATION.

DOUBTLESS it was the design of God that the land of America should be reserved for a free people where the rule of kings should not succeed. It is a land blessed above all other lands, and the decree of the Almighty is that the people who dwell thereon should worship him and obey his commands, disobedience to which in the fullness of their wickedness would bring to them utter destruction, as the decrees of God are unchangeable. The history of the land revealed to us in the Book of Mormon tells us that this was the fate of those nations who had lived here in the long ago, and the question is, Shall we not also suffer from the same decree if we do not give heed to the commands that have been revealed to us as a people in these, the latter days.

When America was discovered it was hailed with a shout of joy and a song of gladness by the people of all nations. Kings did try to do as they had done with the old world, divide it among their favorites, but they had no success. With the coming of the Pilgrim Fathers came the vanguard of the army of liberty who fought the kings and triumphed in the declaration of independence. When the Civil War was ended there came a new proclamation that all men were free and equal without distinction of race or color or previous condition of servitude. Since then the nation has made wonderful progress in the arts of manufacturing and land reclamation, towns and cities have been built as if by magic, railroads have been built from sea to sea, and machines for the assistance of labor are almost innumerable, in fact everything for good to man to aid him to happiness; yet with all that has been said and done, we are a most unhappy people.

There is a great army of reformers; they all have a sure cure for the ills that are, yet in spite of it all the dis-

content continues. We call ourselves a sovereign people having the right to rule through our servants in state and nation, and if we rule in justice and truth, bearing in mind favors to none, equal rights to all, then we will, indeed, be a free people, but if we forget such things we may be a republic only in name. Born Americans are oftentimes offended when told that the people have ceased to be sovereigns and at best are only transplanted Europeans because our laws and customs are but a remodel of European rule in money matters. We use their gold standard, we have the same laws for trespass on our land, the Irish have a much better tenant's right law than we have, our tramp laws are even more severe, aliens own lands, mills, mines, and manufacturing interests.

The President has the right of veto and what king in Europe has ever made such free use of that right as the presidents of the United States. Just think of it, the people through their Congress declare, This we have decreed to be for a law. His Excellency the president says, Not so, here is my veto. If this is not one man rule what is it, for the facts remain that it is seldom that his veto can be set aside.

We have no princes, dukes, or lords, and it is too bad, for it puts many of our rich young ladies to the inconvenience of having to go to Europe to get husbands, but we have the classes, the rich who live in their palaces, ride in their special cars, and dine at the grand hotels; those of the middle class, who pay as they go and are rated among the respectables, because they have the means to do so; then we have the poor, who, when they ride, must do so in the smoking car or among the freight on the steamboat, dine at the cheap restaurants, and sleep in the third class hotels; then we have our army of beggars we call tramps, but it is needless to write more; the facts are everywhere present.

A gift may be of great value to the giver, but if the receiver sees and understands not the gift or the value thereof how can he make a good use of it or feel a loving gratitude to the giver for a thing of priceless worth. Thus it is in regard to the gift of liberty, and self-rule God

has given us on this great and bountiful land. How many of those who have come to this land have ever thought of this, or who of those that have been born in this country have ever fully considered the declaration of rights the fathers framed in the constitution and laws of these United States? Have they not forgotten the God of the land and run wild after the god of the world, the almighty dollar? For the last twenty years this has been the main object of a great majority of the people; let us make money, all is fair that pays, is there money in it? if so we are with you. This has been the voice and act of far too many; they have not been content with that which would make them comfortable and well-to-do, they must heap wealth and money by the millions; yes, they must be millionaires. A new country full of every good; fertile fields, mines of coal, iron, copper, lead, silver, gold, and precious gems, with men of inventive ingenuity. Is it a wonder they did get rich? No, when we consider their methods. Here is a sample: a company is formed to mine at one cent a share, one dollar a hundred shares; the mine is opened in working order, the stock is increased. How? By calling each stockholder's one cent share one dollar, or in other words one dollar invested gives the stockholder dividends on one hundred dollars. Look at the craze there has been in land speculations, lots selling for thousands of dollars that were just as wild and unimproved as when they were stolen from the Indians!

Look at the debt and mortgage fever men have gone into; debt on all sorts of concerns. Borrowing money seems to be the rule with many as the way to get rich; their plans often failing they borrow more long as they can, then there is a crash and the bottom falls out of their values. The western mortgages are a fair example; some man with his family settles on a homestead with scant means, he struggles along for five years, then he concludes to mortgage and go back to the home of his childhood, he gets two of his neighbors to testify his land is worth three thousand dollars, he tells the loan agent he is going to spend the money on home improvements, he knows he is lying; but who cares?

Not he; and what does the agent? The bigger the loan the more commission to him; the lender sees big interest for the money lent. The results are, forsaken farms; some rich agents, some money lenders come to grief, for the land that is good for the mortgage would not sell for the money lent thereon.

Thus it has been over all the land, the money is spent now; there are debts and distress everywhere; the workman is poor, he must toil. Being needy we can hire him cheap; he protests against those wages; we tell him this is a free country, he need not toil for such wages unless he pleases. There is a man with something to sell, he is in a pinch, he must sell and we can buy, he asks a fair price; we could hold and sell in a short time at a good profit, but knowing his need offer him much less; he sells and this is called a good trade.

Ask the merchant, Have you any good butter, sugar, molasses, jellies? etc. O, yes, he has them all for sale good and cheap, but he knows scarce anything he has for sale is genuine. He dare not tell the truth about his goods, so he sells all and everything good and cheap; for people nowadays want everything good and cheap and many like to be humbugged.

Much has been said about the ballot box; workmen are in the majority, they can rule; but of what value do they consider this right or have they ever considered this right to rule? I have known a mine full of men vote as Jim, the boss, wanted. I know that whiskey and a few flattering words have bought many. Yes, come vote our ticket, lots of whiskey and after the polls close we are going to have a grand fandango up at the Highfly. Men have said to me, "Vote for us, we will make it as good as a day's wages." A friend says, "Why were you not up at the election?" "Well, I have thought it all a sham." "Yes, so do I; but I was paid for being there."

I have known a county to elect a reform ticket, the men elected were sure to reform things, they took their pay the same as others, taxes were the same; where the reform was no one could tell. I knew a time when a reform party sent seventeen workmen to Congress. Those men could have held the house, as the other parties

were so near a tie neither could easily get a majority, but they sold out, part to the Republicans and part to the Democrats.

I have known many men work hard in the prime of life, earn much money, but it was all spent in gambling, drinking, and other like foolishness. I have known the majority of the workmen of a mine out all night because a lewd woman was around. I have seen a train stop on the track and all the crew go to fire up in a saloon, but I won't write more. It makes me sick, sorrowful, and disgusted to even think of all I know of the wickedness of those sovereign workmen, and I mention these things merely to show what we really are as a nation; and I ask the question, What can be expected from such a state of affairs or from such men?

We want reform, we truly need it, but there can be no reform till men reform themselves, cease to quarrel and find fault, and seek to establish peace. We must begin anew to think and to live for good to all, favor to none. The foundation principles must be in men and not in things. Men must learn what is truth, justice, and mercy, they must study for the good of the whole. Take the workman and his neighbors who helped him to mortgage his farm: Was the farm really worth three thousand dollars? Nay, they all knew it was not. Why then did they lie? To get the money. Why did the agent lend? To get money. Why did the lender accept the mortgage? For the high rate of interest. So the rich and poor are alike, they all do it for the money and they feel justified in so doing. Why? Because they work on the principle of, Take advantage of your fellow when you can, he does the same, they all do it. He who succeeds laughs, he who loses curses and trys some new dodge to beat some other fellow.

This land should be a land of refuge, a home for the poor and oppressed of all nations, that all might be free, that the rule of might makes right may give place to the rule of right is might, and truth shall prevail; and for this cause has God revealed anew his plan of salvation and established his covenant that all might receive the Spirit of promise that would lead

and guide into all truth; and in so doing we would indeed become a great nation, a free people, a brotherhood of men. God's plan is a perfect plan, his ways are all just, true, and merciful. Observance of his laws would end all confusion, strife, and contention, and hasten the long-expected, happy time when the Prince of Peace shall rule over all the earth, one long day of a thousand years.

WILLIAM CAIRNS.

THE UNITY OF THE CHRISTIAN RELIGION.—No. 2.

BY ELDER E. E. WHEELER.

THERE is one body, and one Spirit, even as ye are called in one hope of your calling.—Eph. 4:4.

Having shown in our first article the actual condition of the world at the present time, we shall next inquire as to whether there is any divine warrant or provision for these conditions.

We are told that all the existing sects and denominations are necessary, that every man may be suited, and that all may find some religious body with which they can conscientiously unite. If this is a wise provision, why did not Jesus discover it and apply it in the fulfillment of his mission? The fact that he only laid down one way (see Matt. 7:14) and organized but one church (see Matt. 16:18; 1 Cor. 12:13; Eph. 4:4; 1:22, 23) utterly overthrows this theory.

Ofttimes the different denominations are compared to different roads leading into the same city. It does not matter what road we take, we shall all arrive at the same destination, the celestial city. This is a pleasant theory, if true; but it is not true, because it flatly contradicts Jesus in Matthew 7:14; and because it is not a correct comparison. If four different roads leading into a city are equally good, why do men travel all these different roads? Because they are in different positions from the city. If all lived directly north they would take the direct road leading south; if all lived south they would take the road leading north; and so on. But notice,—they take different roads because they are in different positions from the city. Are we in different positions from the celestial city? We must be if the comparison holds good; but we are not.

As in Adam all die, even so in Christ shall be made alive.—1 Cor. 15:22.

All are in the same position before God. All died in Adam.

So death passed upon all men, for that all have sinned.—Rom. 5:12.

All have a heritage of sin and death by the transgression of Adam, and all have a remedy for sin in the gospel of Christ. The means adopted to lift one man out of the bondage of sin, will lead all men out; and hence there is no necessity for more than one way, one means, one gospel, one plan of salvation.

Modern Christianity has nothing in the word of God, to justify itself in its divided and distracted condition. On the contrary, every analogy drawn from nature, every comparison in God's word, every breath of inspiration relative to the subject condemns it and proclaims the unity and oneness of God.

I am the vine, ye are the branches.—John 15:5.

Every branch is governed by the same law, nourished by the same sap, and bears the same fruit.

Now ye are the body of Christ, and members in particular.—1 Cor. 12:27.

But now are they many members, yet but one body.—Verse 20.

What a beautiful comparison is this. The church, the body of Christ compared to the physical body. The human body is composed of many members, so is the church. All the members are necessary in the human body, so also the members in Christ's spiritual body. There is no schism or division among the members composing the human body; so there should be no schism in the church. The members in the physical body are all in subjection to the one spirit, and all act in harmony therewith and with each other, else the body would be divided and destroyed. Every member in the body of Christ is equally honorable and necessary with every other. All should work in perfect unity and harmony, under the direction of the one Spirit, the Spirit of God. Those who believe in many bodies, and many spirits, teaching many opposing and conflicting creeds and doctrines, would do well to read this carefully and prayerfully:—

There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism.—Eph. 4:4, 5.

In the Bible everything is one. One God, one Christ, one church, one body, one head, one spirit, one faith,

one way, one gate, one door, one baptism, one gospel universally adapted to the salvation of the race.

Earnestly contend for the faith which was once delivered unto the saints.—Jude 3.

Here the oneness, or the unity of the plan of salvation, is manifest. *The faith* means one faith, or one system of salvation, introduced into the world by the Lord Jesus Christ.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?—1 Cor. 1:10-13.

O that we had the living Paul to speak to discordant, jarring, confused, distracted, sectarianisms, and ask them if Christ is divided, or if Wesley was crucified for them, or if they were baptized in the name of Alexander Campbell! No such thing was ever dreamed of in New Testament times as the Christian Church divided up into numerous conflicting sects, having different forms of government, diverse creeds and doctrines. Divine wisdom never provided for this condition, but this work of destruction and death was left to be accomplished by "the Mother of Harlots and Abominations of the Earth."

As a fitting climax to our scriptural evidence we will introduce Jesus,— "Neither pray I for these alone, but for them also which shall believe on me through their word," that they all may be divided, as God and the Devil are divided; that a thousand different sects may spring from the Mother of Harlots, and distract, stupefy, and make drunken with spiritual drunkenness the whole world; that they may teach diverse doctrines; that they may steal away the key of knowledge; that they may hedge up the way of life; that faith may decrease in the earth; that revelation and inspiration upon which eternal life depends may cease; that they may be one in nothing but to deny the power of God and the manifestations of the Spirit; such as visions, dreams, ministration of angels, prophecy, tongues, gifts of

faith, wisdom, healing; and that they may persecute and shed the blood of the people of God? Did he pray that way? Hardly! Yet if the positions of the sects be true, that is the way he should have prayed. Did he say that it does not matter what a man believes just so he is honest? I guess not! Now listen and hear what he did say:—

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one.—John 17: 21, 22.

Christ and his Father were one in purpose and object, one in love, one in principle, one in faith. Who ever heard of Christ disagreeing with, or teaching different principles than those taught by his Father. He did his Father's will. He taught his Father's doctrines. (John 7:16.) As he received of the Father, so he delivered it unto the world.

Why is infidelity rapidly increasing? Because popular professed Christianity is not genuine Christianity; because professing Christians are not one as Jesus prayed. A wail goes up from the popular churches that they are losing their hold upon the masses of the people; that the working class is becoming non-church goers and non-church members. Why is this? Because the creeds are getting a little stale; because arrogance, pride, haughtiness have been substituted for the humility, meekness, and simplicity of the ancient gospel.

But little progress is being made in converting the Heathen abroad, because the foreign missionaries teach as many different doctrines, from the same inspired book, as there are different denominations; and the Heathen is smart enough to see it. With all the organizations for good in the land working in connection with the churches, crime is on the increase at an appalling rate over and above the increase in population. Murder, rape, suicide, divorce, marital infidelity, are increasing rapidly. Avarice, selfishness, and dishonesty are ruining the world. The vain pride and avarice of man are fanned into a consuming flame by immense fortunes accumulated in a few years by speculation. Avarice has made men brutes.

The working class, the bone and

sinew of the nation, is being ground to powder under the iron heel of avarice. It is also wasting its substance for that which is not bread. And last, but not least, the liquor power raises its foul, serpentine head, and dictates to the political parties of the United States. The Government licenses the traffic for revenue. It is just as legal to sell whisky and damn the souls and bodies of men, as it is to sell flour; and the church stands feebly by and has not the courage nor power to rectify these terrible evils; because these things exist in the church; because many members of churches vote for the saloon; because avaricious despots in too many instances are members of the church; because they are not one as Christ and his Father are one.

What has been the underlying cause that has brought about these terrible conditions? The wisdom of God manifested through humble, unlearned men, has been supplanted by the wisdom of men alone. We are told that we are living in an age of light; that man needs no direct revelation now; that he needs no direct call or inspiration from God to preach the gospel and administer in the ordinances thereof; that an education in a theological school is a sufficient qualification to preach the gospel. What a terrible condition of things the wisdom of man has brought upon the world.

Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?—Paul.

If the world ever needed a direct message from God, delivered by meek, humble, self-sacrificing men, it needs it now. A message of light, of certainty, and authority, one that shall be a savor of life unto life, or of death unto death; that shall pierce to the very center of Babylon, and call out the honest in heart and prepare them for the great day of the Lord, which is near at hand; and leave Mystery Babylon without an excuse in the days of God's fierce judgment upon her.

North Cape has been visited this year by over 2,000 tourists. Of these about 600 were Americans.

The Portuguese say that no man can be a good husband who does not eat a good breakfast.

There are forty-eight distinct diseases of the eye. No other organ of the body has so many.

Sunday School Associations.

SPRING RIVER.

Convened with the Pleasant View Saints, June 7-9, at 10:30 a. m. The superintendent and secretary being absent, the convention was called to order by Sr. Hart, assistant superintendent, and Bro. W. S. Macrae was chosen secretary pro tem. A committee on credentials appointed by the chair reported Webb City entitled to 21 delegates, Weir City four delegates,—those present to cast full vote,—Angola nine delegates. After hearing some encouraging reports from different schools the convention adjourned till three p. m. Three p. m., a motion to defray the expenses of district secretary prevailed. Resolved that our present presiding officer appoint teachers to conduct training classes in the different grades, and persons to prepare papers, blackboard exercises, etc., for our next convention. Adjourned to nine a. m., Wednesday, September 11, 1895. The committee on literary program is expected to have arrangements made for a good entertainment. Let us all work to make it a success.

MISS MIRTIE JONES, Sec.

CONVENTION NOTICES.

The Independence district Sunday school association will convene at Armstrong, Kansas, on the 6th of September, at 2:30 p. m. A full representation of the schools is desired.

A. L. NEWTON, Supt.

MRS. A. A. HORTON, Sec.

The Des Moines district Sunday school convention will convene at Runnells, Iowa, September 6, at ten a. m. Bring "Winnowed Songs."

ANNA AMOS, Sec.

Miscellaneous Department.

A COMPLETE VICTORY FOR THE RESTORED GOSPEL.

A debate was held twelve miles west of Maysville, Arkansas, August 13-18, 1895, between S. W. Simmons of the above-named place, elder of the Latter Day Saints' Church and L. Kelly, of Grove, Indian Territory, representative of the Southern Methodist Episcopal Church. The propositions provided for each to affirm his church to be identical with the Bible church, in organization and doctrine; the Bible to be the standard of evidence.

The cause of the debate was an agreement by Mr. Kelly to "expose, dig up, and bury Mormonism," for a prize of five dollars.

Bro. Simmons proved the Latter Day Saints' doctrine to be in perfect harmony with the Bible, also the organization of the church. Kelly set up the Southern Methodist Episcopal Church a standard instead of the Bible and the many things found in the book which are not in the M. E. Church were declared to be done away because no longer needed. He opposed John Wesley in that for he declared that it was not because the gifts and blessings were not needed in the church, but because the people had

turned heathen again was the reason mankind did not enjoy them, and he and his brother Charles pleaded with God to send forth new apostles, etc., the very thing that this reverend is fighting against.

Kelly did not know even that a succession of apostles was kept up all through New Testament times, but asserted that twelve were all. He was soon taught that there were about twice twelve apostles called by the Almighty (1 Cor. 12: 28) and that apostles remained as long as the church observed all things commanded. (Matt. 28: 19, 20.) With his first and second speeches Kelly was driven from the Bible, the glorious standard of the debate as well as of the world. He lugged in Stenhouse's work to accompany the M. E. Church as standards against the Bible and the restored church. At that turn and dodge some mischievous fellow, unknown to any of us, a good penman, drew on the seat just under where Kelly sat and in constant view of the audience, a skulking mule and named it "Kelly," in big letters, and pictured a bird named "Simmons" under him, soaring after the escaping donkey.

Kelly was shown up before the people to be like a turkey buzzard, its work being to gather up filth and corruption and spew it out when attacked. He fought dead men and an apostate church—Brighamism—and proved himself to be as ignorant in many things as a nine year old boy, in trying to class us with them. He took the same position as an infidel would to bring up the wicked pope and the most horrible deeds of the Roman Catholic Church against the Savior, his apostles, their doctrine and church.

It is a well-attested fact that Mr. Kelly sent a proposal or went and proposed marriage to a widowed sister in the Latter Day Saint Church and was refused. This may explain why he is so bitter against us as a people, as he so persistently fought the members instead of the church. It was told at the debate and the proof offered. He, after failing to become a brother-in-law to the Saints Church, for spite and the money, like many others, tried his hand at "exposing Mormonism."

Near the close of the debate when Mr. Kelly was ruled out of order for turning from his proposition back to vilify the Saints, he called for a sign, offering one thousand dollars for a certain miracle. He was then soon shown where he stood—with an evil and an adulterous generation that is to have no sign, and the Devil that was told to get behind, hence. (Matt. 4: 3-10.) To the amusement of the assembly he was told several times to get hence, that he should have gone the night before, as had been suggested; that it would be the best for him to escape under the cover of night like John Wesley did from America. The M. E.'s were proven to be without God, Christ, and the Bible, from their first article of faith, the lack of doctrine (2 John 9: 10), and their incomplete organization.

The hireling disputed with his rewarders and tried to claim the money without permitting them a chance to vote, but they forced the vote and he lost his prize by a vote of over ten to one; and no wonder, for he had

not proved one clause nor sustained a point. Kelly declared it was a "Mormon trick" to cheat him out of his money. Several strangers to any of us spoke up at once and said, "Then we are all Mormons."

Kelly called himself the Samson debater and said he would have to praise himself, that he had no friends there who would do it for him. He tried to impress himself upon their minds as the "Samson debater" by saying he was like him, tumbling the great pillars of the building; the great pillars of Mormonism were in his grasp torn out of place forever. At the same time Bro. Simmons was receiving a fresh bouquet every little while, as the Kelly said himself flowers were in honor of success and victory, but he got nary a flower himself.

He accused Simmons of having an army of helpers, a host of the best elders in his church to help him, and only two, Bro. Sheppard and myself, were there and that only part of the time; none of us when the debate began.

The founder of the M. E. Church was proven to have indirectly got his authority from the Roman Catholic Church and from his own admission to be an unconverted man, a child of wrath, an heir of hell, etc., at the time and after founding the great M. E. Church. (Richard Watson's History pp. 46, 56.)

At the close of the debate Simmons' moderator, an attractive and fluent young speaker, arose and assured us that he was on friendly terms with both debaters and was not prejudiced against any system of religion in the world, although he could not believe with any of them. He came to learn and had done so; none of us know it all. He had arranged to meet in joint discussion this great Mormon question. "I may have got into a hole, and I believe I have, but I am not going to squeal until I get hurt." "I will meet them from a Bible standpoint or not at all." He had challenged the world to meet a new system of religion he advances and arrangements had been made for Bro. T. J. Sheppard to meet him at Southwest City, Missouri, September 20, 1895.

He then urged the necessity of a vote being taken if he got his prize, so did others. It was taken and carried over ten against him to one for him, that he did not prove his proposition or disprove his opponents', much less wiping out Mormonism, as he called it so much. The vote was taken in spite of all the Samson debater could do to prevent it and as all expected from the many favorable remarks for our cause. The moderators, who were unacquainted with us, would have ruled Kelly out of his filthy fables when he started in with it the first day and left the Bible, but Simmons thought it best to give him plenty of rope and let him hang himself, and so he did, figuratively speaking, and also hung the popular Methodist Church.

Notwithstanding all of Kelly's boasting and dodging in the debate I honor him more than those who continue to argue and vilify the truth and at the same time say they do not believe in debating; that they do not like doctrine, etc.

I was sorry to hear of the death of Bro. G.

W. Shute, missionary in charge of Oklahoma Territory. We are also sorry to inform you that our esteemed brother, "Uncle George Montague," has been sick for about a week and may have to go home. His wise counsel and encouraging words as missionary in charge of the Southwest are much needed.

Yours for the truth,

A. C. HART.

MAYSVILLE, Arkansas, August 19.

PASTORAL.

To the Saints Throughout Oregon and Washington; Greeting:—Forasmuch as I have received many letters from Saints in different parts of the mission all seeming anxious for me to visit their localities as soon as possible, I wish to say that I am doing all I can, and feel anxious to visit all points where there is a hope of doing good. But if I should start out to visit each place where I am looked for and spend a week at each place, it would take me nearly a year to get around to all; besides it would take much more means than I have at my command, so I trust the Saints will understand that while I do not desire to slight anyone I must be allowed to exercise my best judgment and go according to my means and as the way opens up.

It is a day of sacrifice and I hope the Saints will not think that it is the duty of the elders to do all the sacrificing.

May the Lord open the eyes and hearts of the Saints to the importance of this great work, is my daily prayer. Address me at Lebanon, Oregon.

Yours in Christ,

J. C. CLAPP.

RESOLUTIONS OF RESPECT.

Resolutions of condolence and respect to Elder G. W. Shute, adopted by the conference held at Blue Rapids, August 17, 1895.

Whereas it has pleased our heavenly Father to bring to a sudden and unexpected close, the earthly labors of Elder G. W. Shute, while successfully prosecuting a mission to Oklahoma; and, whereas, in the death of Bro. Shute this district loses one of the most conspicuous and important characters that has figured in its history from the first, being its first presiding elder and subsequently its Bishop's agent, laboring everywhere with us and for us, and bringing many honest souls to a knowledge of the truth and to repentance, and consecrating all our rivers with their baptisms. Elder Shute was born, according to our church records, December 9, 1832, and would therefore be nearly sixty-three years old. He was ordained March 16, 1861, by Zenos H. Gurley, Sr., laboring for thirty-three years and over in the ministry, often under the most adverse and trying circumstances. It is with inexpressible sorrow that we part with Bro. Shute from the shores of time, and while we thus mourn the loss of a worthy colaborer and brother, we are reminded of the great grief and sorrow indeed which must be felt by those who mourn the loss of a husband and father; therefore be it

Resolved by the Northwestern Kansas district, now in conference assembled, that we tender to the bereaved family of Elder Shute

our sympathy in this great bereavement; and may the very God of heaven for whose sake you have sacrificed your association and care of that noble husband and father for so much of the time for the past thirty years, comfort, bless, and sustain you and eventually reunite you an unbroken band on that better and happier land to which you have mutually sacrificed and suffered in this life that others might be led thereunto.

Resolved that these resolutions be spread upon the church records, a copy sent to the family, to each of the local papers of Blue Rapids, and to the *Saints' Herald* and *Ensign*.

Respectfully submitted,

L. F. JOHNSON.
MAHLON SMITH.
WILLIAM LANDERS.

COUNCIL BLUFFS MEMBERS.

The following named parties are members of the Council Bluffs branch. Should this notice come to their observation we desire that they write us at once. Should anyone know of the whereabouts of any, you will confer a favor by writing to the undersigned. Olive Downs, Ada Hollenbeck, Catharine Guhl, Eliza Hill, Hans P. Jensen, Peter Peterson, Theodore C. H. Jensen, Dorothea K. M. Jensen, Dorothea J. W. Olson, Eliza M. Nelson, Mary A. Woodward, Eliza Barclay, Nels Peterson, Sopha M. Rassmussen, Maria C. E. Johnson, Emily Adeline Foote, W. L. Hall, Andrew A. Hall, Sarah J. Chapman.

T. W. WILLIAMS, President.

410 Harrison St., COUNCIL BLUFFS, IOWA.

TWO DAYS' MEETINGS.

We have our two days' meeting at Five Lakes, Michigan, September 7 and 8. We expect a good time. Elders J. A. Grant and F. M. Cooper and others of the ministry will be with us. Come one and all and have a good time.

WM. JENKINSON, Pres.
CHARLES TEDFORD, Sec.

CONFERENCE NOTICES.

CORRECTION.—The conference of the Nodaway district adjourned to meet at Sweet Home, September 28 and 29, instead of October as reported in the minutes of said conference through the *Herald*. Branches take notice; have your reports ready so you can report.

M. P. MADISON, Pres.

Galland's Grove district conference will be held in the Saints' chapel, Galland's Grove, Iowa, from October 11 to 13, commencing at 10:30 a. m., on Friday. Branches will please appoint delegates and send credentials and reports to secretary in due time. Sunday school business session will be held Saturday afternoon and an entertainment given in the evening. A cordial invitation is extended to all and everybody will be made welcome.

C. E. BUTTERWORTH, Pres.

Saints of Des Moines District.—Please remember that our district conference convenes at Runnels, September 6, 1895. The new church edifice recently erected there will be dedicated on Sunday the 8th. President

Joseph Smith will be there to participate.

"The Iowa State Fair" also opens the same date, tickets to Des Moines, one fare for the round trip, can be had from any point in the State of Iowa, good to the 14th. If arriving in Des Moines in time, take the 6:10 p. m. train on the Wabash Railroad for Runnels. If too late for that train, there is a freight train on the Q. R. R. in the morning about five o'clock, on which you can go to Ford Station, from which just cross the Des Moines River where you will find Bro. Wm. Park, and Saints. Write to be met at these stations.

Respectfully,
C. SCOTT.

Quarterly conference of Little Sioux district will meet at Persia, Iowa, Saturday and Sunday, September 7 and 8.

A. M. FYRANDO, Sec.

THE MASSACHUSETTS REUNION.

In a beautiful pine grove some thirty-four miles from the city of Boston in a quiet village the camp of the Saints is located. The surroundings are conducive to health and restful pleasure. The stately pines bend their heads as the gentle breeze awakens the listless branches into activity, as though they did so in reverence to the Spirit's presence. The business session held at five p. m. on Saturday resulted in choosing Bro. F. M. Sheehy and Bro. Wm. H. Kelley for presidents of the reunion; Brn. George W. Robley and Arthur B. Pierce for secretaries; Bro. Holmes Davison for chorister; Sisters Julia Glover and Livina Ashton as organists; Brethren E. A. Fisher, F. O. Coombs, and C. A. Coombs as a committee to keep order on grounds. At 7:20 the Saints assembled for preaching service, Bro. Geo. W. Robley being the speaker, assisted by Bro. Holmes Davison. The speaker took for a text Isaiah 55:8. Man unaided by God's Spirit will go astray.

On Sunday morning the sun rose in splendor and found its way through the trees, making the dewdrops sparkle like diamonds in their green setting. Saints from Providence, Brockton, and other places came in for the day. Those from Brockton and a delegation from Rakeville, a place where Brn. Sheehy and Davison have been preaching of late to interested audiences. At nine a. m. Bro. Geo. Gates opened the prayer service, followed by a prayer by Bro. Arthur B. Pierce. The Saints caught the spirit of the hour and fervent prayers and heartfelt testimonies came to Jehovah as sweet incense, while they gladdened the hearts of those who heard them here. Twenty-three testimonies, nine prayers, and ten hymns filled up the time that was allotted to this service. At 10:30 Bro. Davison of Nova Scotia was the preacher, assisted by Bro. Arthur Phillips. The subject was interesting and well presented. At 2:30 Bro. Joseph Luff presented the truth assisted by Bro. John Smith. The preacher used three verses of scripture as a groundwork for his discourse; Ecclesiastes 3:14, 15; Romans 1:20; 1 Corinthians 12:28. To attempt a synopsis of the discourse would be useless as the speaker is too well known to make it at all

necessary—there is but one Joseph Luff in the church! The evening hour was occupied by Bro. U. W. Greene, of Maine, tall, smiling, and as forceful as ever. Bro. John Gilbert assisted. The speaker took for a text Matthew 16:18. "I will build my church;" subject; what constitutes the Church of Christ. The effort was well received.

On Monday the prayer service was in charge of Bro. G. W. Robley, assisted by Bro. Geo. Smith. A quiet spirit pervaded the assembly and all seemed to enjoy the service. At 2:30 Bro. Geo. Smith, of Providence, was the subject selected though which the divine message was to reach us. He was assisted by Bro. F. O. Coombs; subject, Restoration of the gospel. An intelligent audience greeted Bro. F. M. Sheehy in the evening, who selected the seventh verse of the third chapter of Amos for his text. Bro. Luff occupied the platform with him. Frank is the pride of the East as a preacher, and was in usual form. May his shadow never grow less! I forgot to mention that on Sunday afternoon there were two baptized; a man and woman.

Tuesday. Prayer meeting in charge of Bro. Daniel Shaw. The Spirit of the Master was present to comfort all. The preacher in the afternoon was the writer, assisted by Bro. U. W. Greene. The lamps were lighted and soon the organ in the "big tent" began to send forth sweet strains and human voices catching the sound waves were soon submerged in an element of musical tone to the blessing and satisfaction of those who listened, for they gave voice to their feelings through the organs of the soul as they watched the singers. Bro. Joseph Luff again appeared as the speaker and seemed to be on fire with the Spirit of God and as the servant of Jesus Christ discoursed on the scriptural truth and teachings of Jesus in such plainness that all could if they would understand. We thought it was good to be a Saint in latter days. And when he pictured the loving character of Jesus the Christ in such a masterly manner the tear would start unbidden to the eye of the hearer. O my God! I thank thee that thou hast granted such power unto men!

As I sit writing in the large tent, stretched before me in a quarter circle are the small ones, two deep; not so many as would be found on a western camp ground, for we are few; but the star of the east is arising, and we trust its light will be reflected soon in the hearts and lives of many more in the great Atlantic State.

The morning prayer meeting of Wednesday was in charge of Bro. Davison. At one p. m. the children assembled and were instructed in Bible and church history by Brn. Davison, A. B. Pierce, and Sr. Josey Gerrish. At 2:30 Bro. Will Blanchard, of Maine, was the speaker, assisted by Bro. U. W. Greene. Bro. W. H. Kelley came among us during prayer meeting and preached for us in the evening—one of his characteristic sermons. He was assisted by Bro. Luff. "Rock of Ages" was rendered creditably by a quartet just before the sermon.

Thursday morning the prayer meeting was spiritually intellectual and enjoyed by many,

if not all. Children's service again at one, and an illustrated lecture by Bro. Holmes Davison at 2:30. At 7:30 Bro. Luff was the preacher. Baptism by immersion was made very plain.

Friday morning prayer meeting in charge of Bro. Robley, assisted by Bro. Bullard. A very spiritual time was enjoyed. Children's meeting at one p. m. At 2:30 Bro. Wm. Kelley was the speaker, assisted by Bro. Sheehy; prayer offered by Bro. A. B. Pierce. In the evening Bro. U. W. Greene was the speaker.

Saturday morning was devoted to business. At 2:30 Bro. Richard Bullard did the preaching. The subject treated upon was tithing. A synopsis will appear later. The evening hour was given to Bro. F. M. Sheehy, who spoke in an easy manner concerning those things believed among us.

Sunday morning the prayer service was in charge of Bro. Bullard, and was opened in good form amid the sound of pattering rain upon the tent. At 10:30 the rain descended with a sullen roar, and it was under great difficulties that Bro. Luff discoursed to the Saints. All were delighted, however, with the sermon. At 2:30 Bro. Sheehy was the speaker and made his maiden effort with the map, illustrating the journeys of the Nephites and other peoples mentioned by the Book of Mormon, locating their cities by the ruins left as mute evidences of their former grandeur. He was assisted by Bro. John Smith. One was baptized at 5:30. The service at night was in charge of Bro. Kelley. Prayer by Bro. Greene, after which Bro. Luff spoke from the 26th verse of the 16th chapter of Matthew: "For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" This the speaker applied to the church as well as to the individual.

Monday morning two were baptized by Bro. Blanchard, prayer service was held, also a business session at 2:30, and the last sermon was preached by Bro. Kelley at night. Thus ended the reunion of 1895. I think it can be said truthfully that the reunion was a success and all felt paid for the time spent in "Bacon's Grove."

GEORGE W. ROBLEY, Sec.

NOTICES.

The Saints at Runnells will have their church dedicated at the coming conference on the 6th, 7th, and 8th of September. Bro. Joseph Smith is to be present. We invite all to come who can and make the occasion a success; also come to help these brethren financially, for they deserve it.

W. C. NIRK, Pres.

To the Saints of the Spring River District:—I have ordered the tent for the Spring River district. Expect it to be ready by the fourth of September. We will need about thirty dollars in addition to what we have subscribed, and Bro. John May, who is making the tent, will need the money when the work is completed. All who have subscribed and as yet not paid, please send it to me as soon as possible, so we can have the tent for the

reunion. Send all money either by postal note or registered letter to Independence, Jackson County, Missouri.

Your brother in bonds,
H. H. ROBINSON.

To the Saints of the Decatur District; Greeting:—You, by action in district conference, appointed a committee to confer with a like committee of other districts, to inaugurate and establish a Southeastern Iowa and Illinois reunion. The several committees held two meetings during the April Conference, and appointed a committee to select location, appoint time and speakers. The said committee are faithfully doing their work, and have located the meeting at Montrose, Iowa. This is to give notice that I have been duly appointed by the president of this district to solicit means to aid in meeting the expense of said reunion. I respectfully ask all who are able and willing to contribute as freely as they can, that this gathering of the Saints may be a success in the preaching of the word to the people. Hand or send your contribution to

ROBERT M. ELVIN.

Box 224, LAMONI, Iowa.

BORN.

MINEAR.—To Bro. Joseph and Sr. Hattie Minear, a son, March 12, 1895, and named Wight. Blessed by Elder L. L. Wight, the babe's grandfather. May he live to do good in the land and prove a blessing to the family.

MAJORS.—At Brownville, Nebraska, June 2, 1895, to Mr. Ed and Sr. Annie Majors, a daughter, and named Vida Lenora. Blessed July 28, by Elders J. W. Waldsmith and James Thomsen.

RICHARDS.—At Thurber, Texas, July 10, 1895, a daughter was born to Bro. David and Sr. M. A. Richards. Blessed July 28, 1895, by Elder D. F. Richards, and named Celia Frances.

DIED.

MADISON.—Philo Madison was born in La Salle County, Illinois, November 17, 1868, and was killed by lightning at Lamoni, Iowa, early Sunday morning, August 18, 1895, aged 26 years, 9 months, and 1 day. Funeral from the residence of Elder Alex. H. Smith. Elder R. M. Elvin read the fifteenth chapter of first Corinthians, made a few remarks, and offered prayer. An appropriate quartet was sung. Interment in Rose Hill cemetery.

WATKINS.—At Forbush, Iowa, August 7, 1895, Sr. Elizabeth Ann, daughter of Bro. and Sr. John J. and Jane H. Watkins, aged 13 years, 11 months, and 7 days. She was born at Cleveland, Iowa; baptized May 15, 1890, at Lucas, Iowa. Her remains were brought to Cleveland, Iowa, for interment. The funeral sermon was delivered by Elder Thomas A. John.

STONE.—At Amboy, Illinois, August 10, 1895, as a result from a fall which he met with a few days previously, Elder Stephen J. Stone. Deceased was born June 24, 1825, at Crawford, Brooklyn County, Connecticut; was married to Abbie F. Hook March 22, 1859. Four children were the result of this union, three of whom are still living. He was baptized into the Reorganized Church

by Elder Samuel Powers at Amboy, Illinois, June 14, 1859, and was ordained an elder June 19, 1859, and afterward ordained a seventy. He was a man highly respected in the community where he lived. His funeral was very largely attended, and the general sentiment seemed to be that few men in the community will be missed more than he. He fell asleep in Christ in the hope of a glorious resurrection. Funeral sermon by Elder F. G. Pitt.

BOYER.—Bro. John Boyer was born January 27, 1845, in Lebanon county, Pennsylvania; went to Missouri, in 1859, and at the breaking out of the war he enlisted in the First Missouri, serving three years, and contracting a disease which caused him to be a sufferer up to the day of his death. He came to Iowa in 1870. In 1875 he married Sr. Rebecca Wicker, who, with three children, are now left to mourn their loss. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints in 1875 by Elder W. C. Nirk, and from that time has ever lived a consistent Christian life. He died at Runnells, Iowa, August 4, 1895. Funeral services were held on the 5th, conducted by Elder W. H. Kephart.

WILLIAMS.—Thomas Williams was born in South Wales, May 3, 1827, and died July 24, 1895. He joined the church in Wales and came to America in the year 1850, coming directly to Council Bluffs. He became disgusted with Brigham Young and others and almost lost faith in everything. He settled on a farm some seven miles from Council Bluffs and been an honorable, upright citizen, meriting the respect of all. He had been in failing health for over a year, and had not been any worse than usual on the day before his death, but at 10:30 p. m. he was stricken with heart disease and in a few moments was dead. He leaves a large family to mourn. Funeral sermon by T. W. Williams at the residence, seven miles northeast of Council Bluffs, Iowa.

KEIGHTLEY.—At his home in Greenbush, Alcona County, Michigan, Bro. Wilson Keightley, aged 36 years, 7 months, and 6 days. He was born in London, Ontario. After his days work was done he and Bro. William Grantham went to the lake to fish; the little boat capsized, and before assistance could lend a helping hand he had gone to the bottom. He was taken from the water in two hours after, but all was too late. His spirit had gone to the paradise of God. Bro. Wilson was the only son of his parents. It seemed to be his delight to care for them, as they are both aged people. Baptized February 18, 1895, by Elder David Smith; he was a faithful Saint, always at the post of duty. Funeral sermon by Elder David Smith, from John 14: 23, to a large attendance of mourners and friends.

CULBERSON.—John, son of Matthew and Laura E. Culberson. He was born August 22, 1890, and died August 15, 1895, aged 4 years, 11 months, and 23 days. He was sick several weeks with brain fever. When the doctor was sent for he said, "No, I want Bro. Williams." Funeral sermon was preached by T. W. Williams at the residence, Council Bluffs, Iowa.

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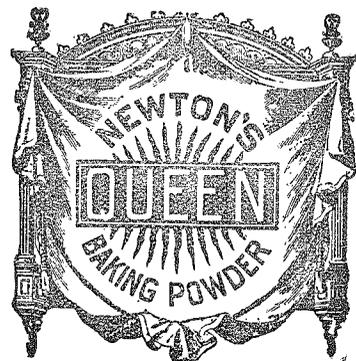
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In Jesus Christ a preparatory history both divine and human comes to its close. In him culminate all the previous revelations of God to Jews and Gentiles; and in him are fulfilled the deepest desires and efforts of both Gentiles and Jews for redemption. In his divine nature, as Logos, he is, according to St. John, the eternal Son of the Father, and the agent in the creation and preservation of the world, and in all those preparatory manifestations of God, which were completed in the incarnation. In his human nature, as Jesus of Nazareth, he is the ripe fruit of the religious growth of humanity, with an earthly ancestry, which St. Matthew (the evangelist of Israel) traces to Abraham, the patriarch of the Jews, and St. Luke (the evangelist of the Gentiles), to Adam, the father of all men. In him dwells all the fulness of the Godhead bodily; and in him also is realized the ideal of human virtue and piety. He is the eternal Truth, and the divine Life itself, personally joined with our nature; he is our Lord and our God; yet at the same time flesh of our flesh and bone of our bone. In him is solved the problem of religion, the reconciliation and fellowship of man with God; and

we must expect no clearer revelation of God, nor any higher religious attainment of man, than is already guaranteed and actualized in his person.

But as Jesus Christ thus closes all previous history, so, on the other hand, he begins an endless future. He is the author of a new creation, the second Adam, the father of regenerate humanity, the head of the church, "which is his body, the fulness of him that filleth all in all." He is the pure fountain of that stream of light and life, which has since flowed unbroken through nations and ages, and will continue to flow, till the earth shall be full of his praise, and every tongue shall confess that he is Lord, to the glory of God the Father. The universal diffusion and absolute dominion of the spirit and life of Christ will be also the completion of the human race, the end of history, and the beginning of a glorious eternity.

It is the great and difficult task of the biographer of Jesus to show how he, by external and internal development, under the conditions of a particular people, age, and country, came to be in fact what he was in idea and destination, and what he will continue to be for the faith of Christendom, the God-Man and Savior of the world. Being divine from eternity, he could not become God; but as man he was subject to the laws of human life and gradual growth. "He advanced in wisdom and stature, and in favor with God and man." (Luke 2 : 52.) Though he was the Son of God, "yet he learned obedience by the things which he suffered; and having been made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5 : 8, 9.) There is no conflict between the historical Jesus of Nazareth and the ideal Christ of faith. The full understanding of his truly human life, by its very perfection and elevation above all other men before and after him, will necessarily lead to an admission of his own testimony concerning his divinity.

"Deep strike thy roots, O heavenly Vine,
 Within our earthly sod!
 Most human and yet most divine,
 The flower of man and God!"

Jesus Christ came into the world under Cæsar Augustus, the first Roman emperor, before the death of king Herod the Great, four years before the traditional date of our Dionysian æra. He was born at Bethlehem of Judæa, in the royal line of David, from Mary, "the wedded Maid and Virgin Mother." The world was at peace, and the gates of Janus were closed for only the second time in the history of Rome. There is a poetic and moral fitness in this coincidence: it secured a hearing for the gentle message of peace which might have been drowned in the passions of war and the clamor of arms. Angels from heaven proclaimed the good tidings of his birth with songs of praise; Jewish shepherds from the neighboring fields, and heathen sages from the far east greeted the newborn king and Savior with the homage of believing hearts. Heaven and earth gathered in joyful adoration around the Christ-child, and the blessing of this event is renewed from year to year among high and low, rich and poor, old and young, throughout the civilized world.

The idea of a perfect childhood, sinless and holy, yet truly human and natural, had never entered the mind of poet or historian before; and when the legendary fancy of the Apocryphal Gospels attempted to fill out the chaste silence of the Evangelists, it painted an unnatural prodigy of a child to whom wild animals, trees, and dumb idols bowed, and who changed balls of clay into flying birds for the amusement of his playmates.

The youth of Jesus is veiled in mystery. We know only one, but a very significant fact. When a boy of twelve years he astonished the doctors in the temple by his questions and answers, without repelling them by immodesty and premature wisdom, and filled his parents with reverence and awe by his absorption in the things of his heavenly Father, and yet was subject and obedient to them in all things. Here, too, there is a clear line of distinction between the supernatural miracle of history and the unnatural prodigy of

apocryphal fiction, which represents Jesus as returning most learned answers to perplexing questions of the doctors about astronomy, medicine, physics, metaphysics, and hyperphysics. (See Cowper, *l. c.* pp. 212-214.)

The external condition and surroundings of his youth are in sharp contrast with the amazing result of his public life. He grew up quietly and unnoticed in a retired Galilean mountain village of proverbial insignificance, and in a lowly carpenter-shop, far away from the city of Jerusalem, from schools and libraries, with no means of instruction save those which were open to the humblest Jew—the care of godly parents, the beauties of nature, the services of the synagogue, the secret communion of the soul with God, and the Scriptures of the Old Testament, which recorded in type and prophecy his own character and mission. All attempts to derive his doctrine from any of the existing schools and sects have utterly failed. He never referred to the traditions of the elders except to oppose them. From the Pharisees and Sadducees he differed alike, and provoked their deadly hostility. With the Essenes he never came in contact. He was independent of human learning and literature, of schools and parties. He taught the world as one who owed nothing to the world. He came down from heaven and spoke out of the fulness of his personal intercourse with the great Jehovah. He was no scholar, no artist, no orator; yet was he wiser than all sages, he spake as never man spake, and made an impression on his age and all ages after him such as no man ever made or can make. Hence the natural surprise of his countrymen as expressed in the question: "From whence hath this man these things?" "How knoweth this man letters having never learned?" (Mark 6 : 2, 3; Matthew 13 : 54-56; John 7 : 15.)

He began his public ministry in the thirtieth year of his age, after the Messianic inauguration by the baptism of John, and after the Messianic probation in the wilderness—the counterpart of the temptation of the first Adam in Paradise. That ministry lasted only three years—and yet in these three years is condensed the deepest meaning of the history of religion. No great life ever passed so

swiftly, so quietly, so humbly, so far removed from the noise and commotion of the world; and no great life after its close excited such universal and lasting interest. He was aware of this contrast: he predicted his deepest humiliation even to the death on the cross, and the subsequent irresistible attraction of this cross, which may be witnessed from day to day wherever his name is known. He who could say, "If I be lifted up from the earth, I will draw all men unto myself" (John 12 : 32), knew more of the course of history and of the human heart than all the sages and legislators before and after him.

He chose twelve apostles for the Jews and seventy disciples for the Gentiles, not from among the scholars and leaders, but from among the illiterate fishermen of Galilee. He had no home, no earthly possessions, no friends among the mighty and the rich. A few pious women from time to time filled his purse; and this purse was in the hands of a thief and a traitor. He associated with publicans and sinners, to raise them up to a higher and nobler life, and began his reformation among the lower classes, which were despised and neglected by the proud hierarchy of the day. He never courted the favor of the great, but incurred their hatred and persecution. He never flattered the prejudices of the age, but rebuked sin and vice among the high and the low, aiming his severest words at the blind leaders of the blind, the self-righteous hypocrites who sat on Moses' seat. He never encouraged the carnal Messianic hopes of the people, but withdrew when they wished to make him a king, and declared before the representative of the Roman empire that his kingdom was not of this world. He announced to his disciples his own martyrdom, and promised to them in this life only the same baptism of blood. He went about in Palestine, often weary of travel, but never weary of his work of love, doing good to the souls and bodies of men, speaking words of spirit and life, and working miracles of power and mercy.

He taught the purest doctrine, as a direct revelation of his heavenly Father, from his own intuition and experience, and with a power and authority which commanded unconditional trust and obedience. He rose

above the prejudices of party and sect, above the superstitions of his age and nation. He addressed the naked heart of man and touched the quick of the conscience. He announced the founding of a spiritual kingdom which should grow from the smallest seed to a mighty tree, and, working like leaven from within, should gradually pervade all nations and countries. This colossal idea, the like of which had never entered the imagination of men, he held fast even in the darkest hour of humiliation, before the tribunal of the Jewish high priest and the Roman governor, and when suspended as a malefactor on the cross; and the truth of this idea is illustrated by every page of church history and in every mission station on earth.

The miracles or signs which accompanied his teaching are supernatural, but not unnatural, exhibitions of his power over man and nature; no violations of law, but manifestations of a higher law, the superiority of mind over matter, the superiority of spirit over mind, the superiority of divine grace over human nature. They are all of the highest moral and of a profoundly symbolical significance, prompted by pure benevolence, and intended for the good of men; in striking contrast with deceptive juggler works and the useless and absurd miracles of apocryphal fiction. They were performed without any ostentation, with such simplicity and ease as to be called simply his "works." They were the practical proof of his doctrine and the natural reflex of his wonderful person. The absence of wonderful works in such a wonderful man would be the greatest wonder.—

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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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No. 36.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
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LAMONI, IOWA, SEPT. 4, 1895.

GRACELAND COLLEGE, LAMONI.

THE Board of Directors of Graceland College, Lamoni, has issued a circular announcing that the opening of the college work proper will begin with the fall term—on the 17th of September next. The college building proper has not yet been completed, but is being pushed under the energetic oversight of the Building Committee, with an experienced building superintendent and contractor in charge.

The Directors have made arrangements for the accommodations of students and faculty in good, new, and comfortable quarters until the college building proper is fully prepared, so that none need hesitate to begin work on the date fixed.

Competent instructors have been secured. Those contemplating attending or sending students may rest assured that the Board elected by the General Conference will see that the faculty employed is thoroughly first-class and efficient. The college management is aware that the institution is placed in competition with similar institutions of learning throughout the country and is therefore under the necessity of offering similar advantages to parents and students interested in the work of higher education.

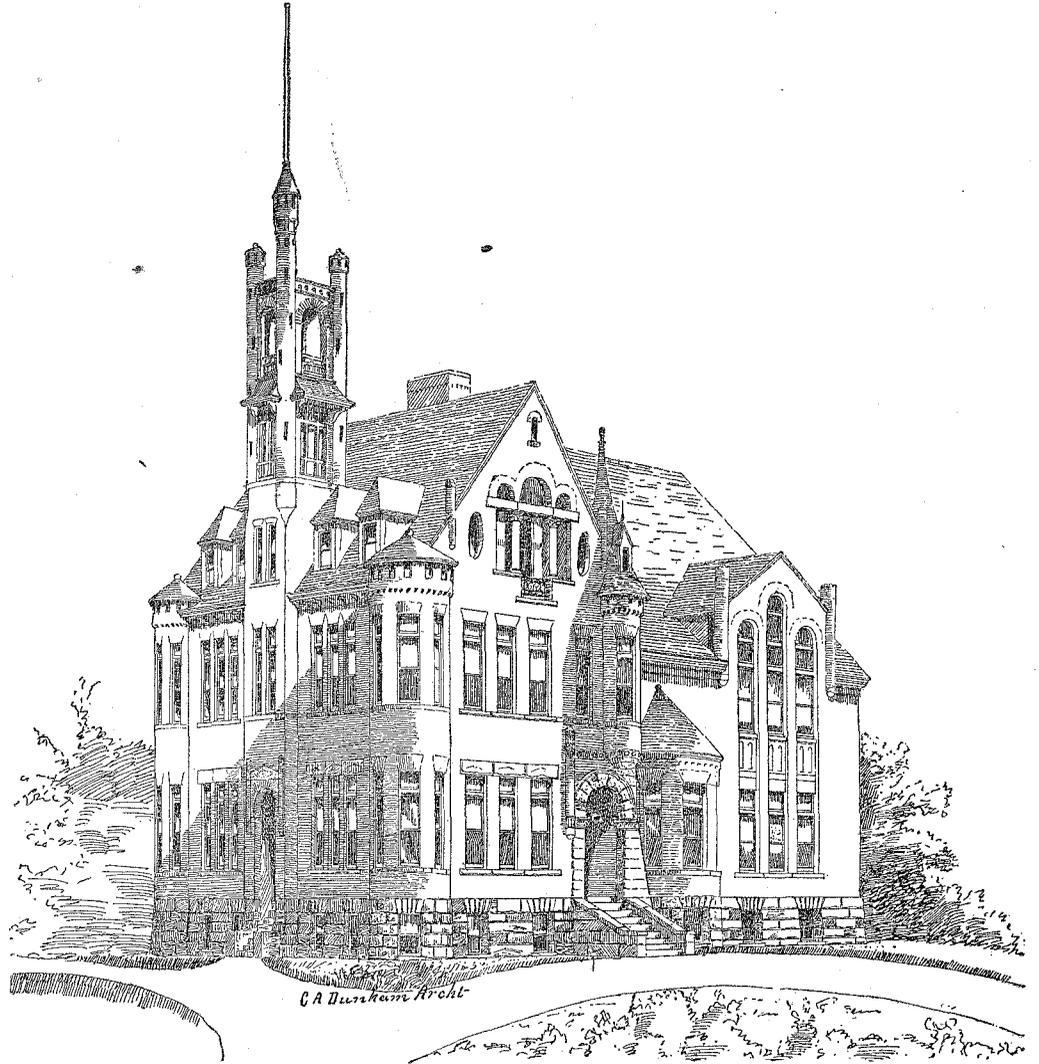
It is a special feature of Graceland College that in addition to the ordinary advantages of first-class academic and collegiate courses of study, students are also so situated as to secure the inestimable advantages of good moral and social surroundings. Lamoni has no saloons, and its population in general is composed of a class of people whose moral tone and aims are excellent. All these things enter deeply into the educational question and are considerations among the first

in importance for the welfare of students.

The management is committed to a policy that is educational in the highest and best sense, free from narrowness, intolerance, or sectarian influences.

September 17, 1895, and ends December 20. Winter term begins January 2, 1896, and ends March 27. Spring term begins April 7, 1896, and ends June 12."

The college building proper is strictly modern in style of architec-



GRACELAND COLLEGE, LAMONI, IOWA.

"Thorough instruction and drill will be offered in the following departments: Collegiate; Didactic; Preparatory; Commercial; Music; and Art. This will give the pupil the advantage of a thorough English course as usually taught in high schools and colleges; full instruction in ancient and modern languages and the higher mathematics and physics; and all that can be desired in the way of commercial training in normal work, music, and art. The fall term begins

ture and interior arrangements. The building will contain all the latest improvements necessary to furnish students and faculty with necessary facilities for study. The grounds are high, well drained, and ample; the situation healthful and pleasant.

The rate of tuition is "one dollar per week. No extra charges in any of the special branches or courses for the present year, except in the musical and commercial departments, where an additional matriculation fee

will be charged, and a minimum fee for those desiring instruments for practice."

There will be abundant opportunity for students to obtain boarding at very reasonable rates, and in private families. Numerous parties are prepared to receive boarders and roomers at rates averaging about \$2.50 per week; or to take students who desire to rent rooms and board themselves.

We trust our people will give Graceland College their liberal and prompt patronage. It is in line with the spirit of our work that institutions of learning be provided and fostered that the work of education be promoted and brought to a high standard of excellence. For years a college has been desired and now that one has been provided, it ought to have hearty, unreserved support.

Both the Building Committee and the Board of Directors have labored and are laboring untiringly to insure the success of the college. Appointed and approved by the General Conference they have been promised the support of our people, and we trust they will rally to their support by sending their children to Lamoni hereafter instead of to other and remote colleges among the influences of the world.

It is the announced intention of the Board of Directors to give students that thorough attention that shall reflect credit upon the institution through their scholarship. This will be done from the first, the intention being to make every student, every graduate a recommendation for the college.

Young people attending school at Lamoni will largely be removed from the corrupting influences that endanger so many "at school away from home." The citizens as a rule are moral, upright, progressive, and enterprising. The moral atmosphere of the city is far above that of the average town or city and will impress any for good who make even a permanent residence while in school life.

The pamphlet issued by the directors, "Announcement of Graceland College," may be had by addressing the secretary, Bro. D. F. Lambert, Lamoni, Decatur County, Iowa, who will also furnish further particulars; or applications for scholarships that

may be sent through the Herald Office will be handed to Bro. Lambert.

Remember that the college at Lamoni offers special advantages educationally, morally, and in other respects. We trust the Saints and friends will bear it in mind when selecting a school for the youth.

A STRIKING COMMENTARY.

THE RELIGIOUS PRESS.

THE early history of the Church, as recorded in the Acts of the Apostles, when "all that believed were together and had all things common," is a striking commentary upon the facts set forth in the last census report of the United States of North America, showing no less than 143 distinct religious denominations, besides a large number of "unassociated churches and independent congregations." Of these 143 denominations, all but 24 are grouped in "ecclesiastical families," where the members are by no means "all of one mind," but on the contrary, appear to have almost as many minds as there are members. The Methodists are subdivided into 17 different bodies, the Lutherans into 16, the Baptists 13, and the Presbyterians 12. The total number of communicants of all bodies is 20,612,806, divided into 165,177 congregations, in 142,521 church edifices, with a seating capacity sufficient to accommodate nearly three-quarters of our entire population. In addition to these, 23,334 halls and schoolhouses are occupied as places of worship, and will seat 2,450,858 more persons. There are 111,036 "regular" ministers, and church property is valued at \$679,630,139.

Grouped by ecclesiastical families, six have each over 500,000 communicants, viz.:

Roman Catholic.....	6,257,871
Methodist.....	4,589,284
Baptist.....	3,712,468
Presbyterian.....	1,278,332
Lutheran.....	1,231,072
Episcopalian.....	540,509

The Roman Catholics, however, return as communicants all baptized persons over twelve years of age. This gives them an apparent numerical superiority to which they are not, in fact, entitled.

Church property to the value of \$50,000,000 is held as follows:—

Methodists.....	\$132,140,179
Roman Catholic.....	118,069,746
Presbyterians.....	94,869,097
Episcopals.....	82,835,418
Baptists.....	82,328,123

—Printer's Ink.

The striking contrast between the primitive Christian Church of the first century and the various so-called Christian denominations of the present age is referred to in no very commendable terms in the preceding article which we take from *Printer's Ink*, a publication issued by Messrs. G. P. Rowell & Co., New York, who also publish the "American News-
 per Directory," in which the religious press is advertised and classified with other publications.

per Directory," in which the religious press is advertised and classified with other publications.

The publishers referred to are shrewd, enterprising business men; close observers; and probably as well prepared as any to note the tone and sense the spirit of the religious effusions of church publications, being disinterested, at least so far as being directly interested or concerned in the questions of doctrine, church polity, etc., that divide the various denominations. From their standpoint of view (and the religious press of the country comes to them freighted with church news and religious topics of all kinds) the difference between original Christianity and modern churchism is so marked as to call forth the terms "striking commentary," this striking commentary being based upon the New Testament record of the early church and "the facts set forth in the last census report of the United States of North America."

These collected facts—facts stated by authorized representatives of these various religious societies, to authorized agents of the United States Government; facts filled out on blank forms prescribed for the Census Department or Bureau; facts duly attested, are the stubborn things that reveal the status of and call forth the expression of "striking commentary" on the present condition of the Christian world, so called, which, better named, would be termed *Christianized* world; for it is in name rather than in fact that the modern churches represent Christianity.

In the list published (and we publish but part of it) we have six leading religious bodies enumerated with their statistical reports; Roman Catholic, Methodist, Baptist, Presbyterian, Lutheran, and Episcopalian. What are the "facts" concerning their attitude toward, their relationship with one another? Upon some questions of faith there is a measure of harmony between them, but upon other, many other questions, they are as wide apart as the poles and in direct antagonism one to the other. The Roman Catholic is opposed to all the others and they diametrically, strongly opposed to it; while each of the others in turn rejects the creed of each, or some part of it. The Ro-

man Catholic with his claims to authority and dogma of papal infallibility moves in his prescribed theological circle, the Episcopalian with his peculiar ritual and tendency to aristocratic notions in his, the Lutheran with Luther's doctrine of justification by faith and transubstantiation in his; and so on, according to the conceptions of their founders, each opposed to and opposing each at some point.

We have the Roman Catholic with his extreme ideas of church rule, the Episcopalian as a directly seceding body with many of the features of its mother church, the Methodist body as a seceder from Episcopalianism, Lutheranism a direct protest against but also a secession from Catholicism; while Presbyterianism with its Calvinistic doctrines and Baptistism as another are both wide rebounds from the extremes of Catholicism. Then, too, we have various "evangelical bodies" and "reformed" churches in the list.

With due credit to the work done in behalf of more liberal sentiment in the world and the strong contest for civil and religious liberty made by these Protestant bodies, it must be conceded that they represent but the spirit of the times that gave them birth, and not the full light of the gospel; for the religious conceptions of men were not sufficiently enlightened to do more than they did in the various religious movements they inaugurated, the "reforms" they instituted, the churches they organized.

For instance, the Church of England, originating with Henry VIII. in a quarrel between that earthly ruler and the Church of Rome and from a desire to have his own way in a matter in which he differed from the Roman hierarchy, and not because of any change of belief or radical variation in religious sentiment,—the church he organized did not therefore greatly differ from its original only so far as the circumstances governing the separation made the difference.

Viewed in the light of the history of the times every separate church organized in opposition to the Church of Rome, while a great improvement over the mother church, is seen to preserve some of the errors of the system from which they sprang, or to

adopt some of the peculiar fancies or convictions of their founders.

They have all done good service, but no one, nor no association of them has proved itself to be more than an earnest human protest against the apostasy of the mother church, even though God has blessed the measure of their work that has been of benefit to the world.

The creed of John Calvin is a wide reaction against Catholicism, and traceable to the spirit of repugnance to Catholic doctrine then prevalent in parts of Europe; but Calvin's creed has been weighed in the balances of modern enlightenment and progress and found wanting; has been rejected by a large body of Presbyterians themselves. John Calvin, too, was the best theologian—that is theologically the best educated man in Europe, and, from a human or purely scholastic standpoint—the standpoint from which the doctrine of the continuity or continuance of divine revelation to man is rejected in the present age—was the most suitable, and prospectively the most likely to prove a successful instrument to organize a church with a system of church government according to the pattern left by Jesus Christ. But John Calvin did not do it, as the errors in and rejection of Calvinistic doctrines plainly prove. The fact that one so capable as Calvin was thought to be, that so experienced and so learned a churchman as he failed to do it, is strong presumptive proof that no man unaided of God, uncalled and unauthorized by the direct personal revelation of his will, could do it.

John Wesley confessed the imperfectness of the work he was doing, stating plainly his expectations of an authorized, specific revelation from God in a later time than his. He saw the faulty character of the Reformation, hence looked for a *restoration* of Christianity, confessing the inability of any man uninspired and unauthorized of God to build the Church of God.

God rejected the Canaanites when the cup of their iniquity was full. He knew he could not *reform* them. A new generation in Israel, not the old, rebellious Israel, entered the promised land. Roman Catholicism departed completely from the truth.

Reformation was impossible. The "Dark Ages" revealed the entirety of her apostasy. Streams do not rise higher than their fountains; this is true in both natural and spiritual philosophy. The spirit of the Reformation was the spirit of protest against abuses religious and civil. Influences that caused men to think of both political and spiritual freedom were the well-known forces at work as a reaction against the influences of the Dark Ages. It was not possible for men coming out of the influences of spiritual and religious despotism, in which they had been born and nourished, to conceive of the perfect order of political and religious life that would entirely free them from bondage; unless, indeed, such men were very greatly inspired of God for the work before them. It is not denied that God was moving for the emancipation of man in the Reformation, but it is denied that the Reformation was anything more than a preparatory movement for the greater light that would dawn upon the world in the latter-day glory—the "restoration" of the ancient gospel in word and in power.

The way for the work of Christ was prepared by the supremacy of the Roman government, which guaranteed freedom and protection to its citizens, and civilized countries previously barbarous or semi-civilized. Following this prearrangement, this preparation for it, came Christ and the apostles in the golden age of Roman authority; and the commission to go into all the world was given when the world was then accessible as it had not before been to the gospel message. Thus, too, in "the latter days," after the Reformation had awakened men to establish civil and religious liberty,—in the times following the Reformation when civil and religious liberty is an accomplished fact among the leading nations of the world, the "dispensation of the fullness of times" is revealed, inaugurated by the angelic visitation, and the gospel restored in its fullness as predicted by apostles and prophets of the past.

There is a correspondence, a harmony, a congruence in all the works of God. He moves in the world in its political, social, and general affairs as he moves or when he moves in spiritual things.

The period of the Reformation was not only a time of religious awakening, but also a renaissance in art and science. Learning, hitherto confined mostly to the clergy, began to be patronized by the nobility and even the common people, and the field of art and letters began to be cultivated with such zeal and energy that the people began to rise from intellectual stupor, and thought was universally stimulated. It was not, however, until about the year 1830, the time when the Church of Jesus Christ was re-established, that the greatest intellectual activity was seen; for from that time there has been rapid and remarkable progress in inventions, sciences, pronounced advancement in every field of learning and discovery until now; and as a result we have emerged or are just emerging from the age of iron and steam to that of electricity; and the methods of life and our general civilization are being rapidly transformed, revolutionized, improved;—all this because the "light of men" is more fully illuminating the minds of men; and thus civilization is heightened, and life conditions constantly grow better as sanitary science and general life conditions are more fully comprehended and observed.

Standing therefore as those occupying a vantage ground, an elevation, and a central point of view, because enlightened by the restored gospel, intelligent Latter Day Saints are prepared to view comprehensively the conditions that prevail in the world and the forces at work for and against its welfare. They can understand why modern orthodoxy, so-called, and Roman Catholicism fail to satisfy the wants of the people. Catholicism, with all due charity to the people composing it, represents apostasy, departure from Christ standards; it represents the past, the age of despotism, blood, and conquest. Its headquarters are Rome, with its pre-Christian and medieval civilizations long since obsolete, dead, unequal to the spirit and progress and demands of these enlightened times.

Protestantism represents a beginning, an effort to clear away the encumbrances and hindrances of the past. All right as a preparatory work, it can never in itself be the true, the greater light which it aided

to prepare the way for. Nor can it move forward or its adherents receive the fullness of the light of truth if content to remain where its fathers stood years before. It is by accepting all the light that comes with succeeding ages that any people move forward and upward.

The demand of the present age is for light from God; for a message clear, plain, and reliable; for an authoritative "Thus saith the Lord." While the world has needed the blessings of improved inventions and modern discoveries, it has not needed them more than revelation from God. Economic and industrial inventions, etc., have bettered our methods of living, lengthened the life period, and generally elevated our civilization; but those are but part of the supplies man's nature requires. Moral and spiritual guidance and all such implies is demanded by man's constitution and nature; for heart and mind, the greater, the higher in man must rule, and rule as enlightened of God; hence the restoration of the gospel and our claim for the necessity of such restoration are scientific spiritual facts; facts that reach down to the superstructure of society and regulate all its affairs and correct all its evils by bringing men into mental, moral, and spiritual communion with one another and with their Creator in the fellowship and privileges of the kingdom of God, where all are designed to be one in Christ Jesus.

In this kingdom of God we have the solution of the world's problems. No sectarianism, no division, no one of Luther, another of Wesley, nor Swedenborg, nor Calvin, nor Pope Leo; but Christ the Lord—one in him; one in faith, one in all things; one faith, one Lord, one baptism, one God and Father of all.

As a church we stand before the world upon a platform the broadest and grandest ever presented to man. The faith itself is invincible, invulnerable, incapable of defeat when correctly represented. Its life principle necessarily proceeds from God himself. Being a system of divine government, it is consistent in all its claims of and pleas for divine support, its necessities for divine supervision. In its peculiar organization it represents God throughout; in its system

of government, its articles of faith, its methods of work; hence its plea for revelation to man to-day, its claim of spiritual gifts and powers, for apostles; prophets, etc.

Christ, the light of the world, the Word, who did all things according to the instructions given him of the Father, could not have instituted a system of church government that afterwards needed to be changed or required improvement, because he was *the way, the truth, and the light*. When we consider that the churches enumerated prefer the changes made by Romanism, by Calvin, Luther, Wesley, Henry VIII., and those that have followed them, we may justify the statement of this modern press writer that the history of the primitive church presents a striking commentary on the errors of modern popular churchianity.

The remedy for the world, the correction of the spiritual dearth of the times, lies in a return to the old paths; in obedience to the command, "Repent and believe the gospel."

LOGAN REUNION.

THE Logan reunion committee announce their coming Annual Reunion at Logan, Iowa, September 20 to October 1 inclusive. See supplement to this number of HERALD.

Good grounds, reduced railroad rates, prominent elders and lecturers, ample accommodations for all who may attend and at reasonable rates, are among the attractions; and three large tents, also a large choir under direction of Bro. M. H. Forscutt are included.

For particulars see notice of committee, or address them, Bro. David Chambers, Chairman, at Logan, Iowa.

ANOTHER ONE.

WE have received a number of newspapers giving descriptions of the work of one Francis Schlader, the healer and "New Mexico messiah," who has created much of a sensation, whether or not he has done anything of substantial value. This gentleman has arrived in Denver, where after completing a fast and a period of retirement he promises to continue the performance of his "wonders;" see extract from Bro. E. F. Shupe's letter.

We shall await the final results and investigation of this man's work before accepting the idea that there is anything more to him than what the fertile brain of the newspaper reporter and general rumor have made appear. After a review of the long list of so-called healers, wonder performers, and other sacred characters so self-styled, we may be pardoned if distinctly skeptical concerning them, and unchanged in the belief that God who rules over all and for the benefit of all is not committed to such uncertainties, but moves in an eternal round and is to be found, as he has placed himself on record for the guidance of the human family; viz., in the kingdom of God, where the consistent order of things based upon law spiritual and moral is revealed; where truth is the standard; where light and power are made manifest to the pure in heart and humble in mind.

It is surprising that men and women apparently possessed of good judgment and common sense in worldly matters should forget that the spirit of the gospel is the spirit of a "sound mind;" that that which proceeds from or is of God must necessarily be sound, sure, reliable, substantial; must include and confirm all that insures steadfastness to moral intelligence as revealed in Jesus Christ and recorded in his word, and as tested in the universal experiences of the race. Saints have reason to thank God that by obedience to the gospel they have set to their seal that God is true, have received the witness in themselves of the Spirit of truth by which men and women are to be made strong in their hope of life here and hereafter, and so built up in the faith that they are not moved by every wind of doctrine or sensational deception that may appear in human or Satanic form.

Deceptions will doubtless appear in every form and in manifold phases. However, the intelligent, spiritual-minded disciple but finds his faith confirmed when placed in intelligent contrast with error.

Those who live in the spirit of the gospel will have no difficulty in discerning the many-sided lo heres and lo theres that appear on the scene from time to time, if they treasure up the word (study it) and take the

Holy Spirit for their guide. Such, the Lord has promised, shall not be deceived.

The presumption that a system of divine government should guarantee all this to man does not to us seem unreasonable, fanciful, untrue. On the contrary, it is evidently rational, hence the promises of the word to that effect are consistent, necessary, sure, and have been amply attested by and confirmed to the prudent, true-hearted men and women who have accepted the gospel and lived by it. The Saint stands unmoved upon the "Rock," "Jesus Christ, the same yesterday, to-day, and forever."

THE Los Angeles, California, *Times*, August 26, contains the following report of a sermon delivered by Bro. W. W. Blair on the Sunday preceding:—

The morning service yesterday at the Reorganized Church of Latter Day Saints was rendered very interesting by a sermon from Rev. W. W. Blair of Lamoni, Iowa, who is making a tour of the Pacific Coast, in order to ascertain the condition of the church in the West, and to lend it the personal aid and encouragement of one of the highest officers in the Reorganized Church. Dr. Blair is one of the first presidents of the church, and stands next to the highest in authority.

Every seat was filled yesterday in the Knights of Pythias lodge room, where the services of the Reorganized Church are held, and a very attentive and interested congregation listened to the sermon of the president, who spoke at length upon the subject of "divine inspiration," taking his text from the saying of Job: "There is a spirit in man, and the inspiration of the Almighty giveth them understanding."

Dr. Blair asserted it as his belief that there were different degrees of inspiration, even as there are different degrees of light, and that the direct inspiration of the Holy Spirit is not confined to the churches, but goes abroad unto all men. Inspiration is the mighty power of God, by which all things are brought to pass, and it operates in the material as well as in the spiritual world, moving even upon the careless or wicked through the workings of conscience.

The first manifestation of inspiration Dr. Blair asserted to be that of superintendency, or control of the whole nature by the Holy Spirit. This control is manifested in prophecies, dreams, visions, the gift of tongues, etc., and was the form of inspiration under which the law of Moses and the books of the prophets were written.

The next development, said the speaker, is plenary inspiration, the gift of the Holy Spirit in its fullest completeness, as shown in the Christ. His life, work, and teachings, as shown in the Gospels, are a reflection of the perfect mind of God, and hence the model of

the perfect human nature for all time to come.

Next comes the inspiration of elevation, the state of ideal exaltation in which all faculties are lifted up to their highest capacity. This degree of inspiration, Dr. Blair declares, is most often seen in ministers of the gospel, and, although not perfect or complete, it leads to great clearness of perception, and often to inestimable spiritual gifts.

The most ordinary form of inspiration is by suggestion, the inward premonitions and convictions that come to nearly every one, and which are but the light of God's Spirit reflected upon the heart in a thousand different ways. This inspiration has directed the energies and emboldened the hearts of all the great religious reformers, teachers, statesmen and discoverers in all ages of the world, and the gift shall increase and be unto all people in the latter days which shall come, when angels shall minister unto the sons of men, and the Spirit of God shall be over every nation upon the earth.

Dr. Blair then dwelt upon the restless spirit of inquiry which distinguishes the age, and upon the danger of being led astray by false prophets and demon inspiration, instead of living in harmony with the will of God, and, in conclusion, asked for the prayers of the people to strengthen the hands of those in authority, who are endeavoring to build up the Reorganized Church out of the fragments of so many elements and opinions.

HERALD OFFICE AGENTS AT RE-UNIONS.

BRO. A. S. COCHRAN, secretary of the Herald Office, will be present at the Clarksdale, Missouri, reunion, and represent the publishing department of the church as its authorized agent, with a full line of books, tracts, and Sunday school supplies. He will also take orders for *HERALD*, *Autumn Leaves*, and *Hope*.

Bro. J. C. Chrestensen will act in a similar capacity at the Spring River district reunion at Baxter Springs, Kansas, beginning September 7.

Bro. F. M. Weld will act for the Herald Office at the Montrose, Iowa, reunion, September 6-16.

Saints in attendance will please note the appointments of these brethren, who will receive orders, and receipt for all moneys paid them for the Herald Office.

THE horrors of war have been often described, but we have never seen so vivid a description as is given in few words in the clipping below.

HORRORS OF A SEA BATTLE.

Few people, even naval men, realize what fighting on an ironclad really means. Capt. McGiffin, who was an officer on board a Chinese man of war at the battle of the Yalu River,

gives an English exchange, however, a most vivid description. He tells among other things, that the din made by the impact of heavy projectiles against the metal sides of the vessel is awful beyond description. He wore cotton in his ears, but in spite of that is still deaf from the noise. The engineers in the Chen-Yuen stuck to their work, even when the temperature of the engine room was above 200 degrees F. The skin of their hands and arms was actually roasted off, and every man was blinded for life, "the sight being actually seared out." Late in the action, after his hair had been burnt off, and his eyes so impaired by injected blood that he could only see out of one of them, and then only by lifting the lid with the fingers, he was desirous of seeing how the enemy was delivering his fire. As he groped his way around the protected deck a hundred-pound shell pierced the armor about eighteen inches in front of his hand. In a second his hand touching the steel was so burnt that part of the skin was left on the armor. That shows how intense is the heat engendered by the impact of a shot, and how rapidly the steel conducts that heat.—*Boston Journal.*

FAITH AND WORKS.

WE are furnished a true case of gospel conversion by Bro. N. C. Enge, of Washington. A lady late from Petea, Sweden, heard and after consideration obeyed the gospel, being baptized and confirmed after the apostolic order. In one hour after this she had entered upon other duties, duties just as incumbent, and had forwarded her tithe offering to the Bishop to aid in carrying the precious gospel, so rich to her, to others, that they might also have part in the better hope.

Therefore wilt thou know, O vain man, that faith without works is dead and cannot save you?—James 2: 18. I. T.

But whose keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him.—1 John 2: 5.

EXTRACTS FROM LETTERS.

BRO. I. N. White wrote from the Southern Missouri district reunion, August 26, as follows:—

I am now at Mountain Grove, in Wright County, assisting at the Southwestern Missouri district reunion. We are having a good and profitable time; tent crowded nearly all the time. The preaching so far has been good. It has been raining; commenced almost at the first of the meeting, they having had a dry spell before. This will favor us if it only lets up now.

T. W. Chatburn, Stewartville, Missouri, August 27:—

Have just organized a new branch at Pollock, Sullivan County, Missouri, with J. F. Petre president and elder, F. W. Burch priest, Elmer Petre teacher. A noble little band of Saints have been thus organized on

the 20th ult., with cheering prospects for the future.

Bro. F. P. Scarecliff, Scranton, Mississippi, August 25:—

The debate between Bro. J. D. Erwin and Elder L. N. Brock, of the Baptist Church, closed week before last after eight sessions and large congregations. Our side was ably represented by Bro. Erwin and I believe the debate will eventually result in much good. Elder Brock, not being able to meet the arguments advanced, resorted to the telling of vile stories about Joseph the Martyr, etc. The Saints were strengthened and our friends encouraged.

Bro. H. P. Curtis, writing from Ono, Wisconsin, August 26, to Bro. A. H. Smith, missionary in charge, says:—

I baptized six here yesterday, all nice people. Another will be baptized. I preached to a splendid congregation and have had such at every appointment since you left. The Hall affair here is quite likely to turn into another new Latter Day Saints' church. We have baptized seven at Porcupine since you left; fifteen in all in the last few weeks. Surely the Lord is blessing us abundantly; expect to baptize more before I leave. I wish the Lord would touch me and make my body sound so I could preach the gospel as long and as loud as I want to. Well, this is a day of sacrifice; am glad to offer even a life for the great kingdom of God. Bro. A. V. Closson is well. Our Northern Wisconsin district conference was a grand success. I expect to wend my way south by September 9. Will stop in Grant County, Wisconsin; also in Lamoni, Independence, and Kansas.

Bro. E. F. Shupe, Denver, Colorado, August 26:—

The New Mexico Messiah has arrived in Denver. . . There are glowing reports of his work in New Mexico. He has just completed his forty days' fast and has been commanded by the Father (so he says) to rest three weeks before beginning his miraculous work in Denver. He was formerly a shoemaker but has abandoned the bench for a higher calling. We await developments. The Saints are not going wild over him as a great many others are. It is reported that a great many are flocking to see him every day, and that he refuses to see them till the three weeks have expired. Bro. M. F. Gowell has just returned from a two weeks' missionary tour in Weld County. Bro. Frank Chatburn was in the city over Sunday on his way to Southwestern Colorado to do missionary work.

Bro. M. T. Short, writing from Lewiston, Illinois, the 30th ult., says:—

I closed my three week's sojourn in Farmington last Monday, having spoken twenty-two times, and Bro. T. F. Stafford twice. Large audiences greeted us, especially the last week, and very many warm friends were made to the cause. Two were baptized, and many more favorably impressed. Outsiders tendered aid, furnished an organ, and other-

wise sympathized with our endeavors. Last night the tent was fairly filled and quite a number on the outside, and this evening we look for a jam.

Bro. Short also sends us clippings—articles written by him in defense of the work, published in the secular press, which we may have space to more fully notice, later on.

Bro. W. H. Kelley, Boston, Massachusetts, August 29:—

Bro. Luff is booked for Fall River next Sunday, after which he will return home via Canada. I will be in Boston next Sunday. Brn. H. J. Davison, U. W. Greene, and George Robley are at Providence with tent. Bro. Greene will be at Plainville next Sunday, and F. M. Sheehy at Brockton. I think some of attending the Maine reunion, but not certain. Bro. Parsons and wife are running tent at Norwalk, Connecticut, successfully.

EDITORIAL ITEMS.

LETTERS received and unpublished to date will appear in full or in summarized form in due time, as space permits. Our correspondents are requested to give us happenings of interest as they occur from time to time. We like to hear from all who have news to communicate, and suggest that they give it in terse, concentrated form. Address all matter for publication to the editors.

Bro. C. M. Fulks, at Coal Gate, Indian Territory, writes of his conversational efforts with Methodists, Baptists, Christians, and an occasional Brighamite elder who happens along. Himself and family are blessed of the Lord in the work.

Sr. E. D. Palmer, of Chippewa Station, Michigan, an aged sister who has recently united with the church at Fork, Michigan, wishes to inquire through the columns of the HERALD the address of a sister-in-law, one Kate Smith, who was about a year since a resident of Provo City, Utah, and was also a sister in Christ. Will some one please give the address if she is still among the living.

Bro. H. N. Hansen, of the Pottawattamie district, came to Lamoni on the 28th ult. to look up a location for himself and some family connections.

Bro. H. A. Stebbins went to Kansas to fill appointments, during the week of the 25th. Bishop E. L. Kelley went to Leon, county seat of Decatur County, Iowa, on church business; Bro. A. H. Smith to the Clarksdale, Missouri, reunion; Brn. R. M. Elvin and J. S. Snively to points in the De-

catur district during the same week. These items with the local labors of Brn. T. J. Bell, S. V. Bailey, Marcus Shaw, and others include local work for the week in the district.

Press dispatches indicate that Spain, unable to suppress the Cuban revolution, is inclined to grant that island the right of self-government. The dispatches indicate that the Cuban patriots will not long be satisfied with this but will assert and maintain entire independence, and that they are likely to succeed in their efforts. Spain has in the past dominated many peoples, not in this country alone, but also in Europe. Religious fanaticism has been the force that has moved her forces in many of her struggles and successes in both hemispheres. The persecution of Protestants in Holland and her conquests in America have been based upon fanatical principles and love of gold. The day of extreme fanatical rule is past and with it Spain has lost her grasp and ceases to hold human beings in political and religious slavery. The spirit of the times has decreed the downfall of oppressors, and the last vestige of Spanish rule in the western hemisphere seems soon to be a thing of the past. God is ruling and the right prevailing, as it is destined to prevail in everything.

The spirit of the age shows unmistakably that it contemplates the freedom of every man, the good of all.

SPECIAL BUSINESS NOTICE.

NOTICE is hereby given to patrons of the Herald Office that on and after October 1, 1895,—thirty days from date,—all orders for supplies amounting to less than fifty cents must be accompanied by cash. This applies to all except agents of the Herald Office who have open accounts.

The Herald Office management has found it necessary to begin this cash system for small orders for the reason that such a large number of small accounts has been charged upon the Herald Office books in years past that the Office is now burdened and hindered by an outstanding indebtedness of several thousand dollars from these small amounts alone—ranging from three cents, ten cents, fifteen cents, etc., up to fifty cents. This

aggregate amount stands on the books, much of it from year to year, simply because many sending such orders fail to square the accounts, leaving them to accumulate into large sums.

It will be seen at once that the practice of sending in small orders to be filled on the credit system has entailed a heavy burden on the publishing department. It has also encouraged a careless, unbusinesslike method of doing business among the Saints that ought not to have been. Thousands of dollars are on the Herald Office books due from long standing accounts which ought to have been in circulation for the benefit of the church. No business can long succeed if run in such a manner. No business man wants a large number of small amounts carried on his ledger from month to month and from year to year. Every good business man avoids such a method with his customers. The work of the Lord cannot succeed unless it also conforms to business principles. It will not do to longer run our accounts with the Saints at such loose ends. It will prove disastrous to the entire body as long as continued. The time has come to stop it if we want to avoid entire bankruptcy and failure.

We shall seek to hereafter look after the financial interests of the Herald Office by this method of doing business, because it is a proper method and the only right one.

The Saints themselves are damaged by the old credit system. It is their interests we are looking after in establishing the rule requiring cash payments for orders in the amounts named. The Herald Office plant belongs to the Saints—to the church. If it succeeds, the work is benefited; if it suffers loss, the church at large suffers. If anything ought to succeed God's work should; if anything requires system and order, the work of God does. It must have that system in all its financial departments in order to succeed—to have the blessing of the Lord.

When accounts are carried on the books the extra work of booking, sending out bills, debiting, crediting, etc., are all added—a considerable item in extra work, extra expense in bookkeeping, postage, correspond-

ence, etc. And, by the time the small amount has been collected the office and the customer have often expended from ten to fifteen cents to get it in, and such amounts soon add up to a large sum in the aggregate. The office and the customer are both losers by it, and the profit if not the main portion of the indebtedness goes to the Government for postage, stationery, etc. Besides this, no businesslike person wants outstanding debts unpaid when such can be avoided.

Hence notice is given that after October 1, 1895, all orders under fifty cents in amount must be accompanied by the money or a remittance for it. Postage stamps, money or express orders, or drafts will be accepted. Registered letters are at the risk of the sender.

The Saints are asked to sustain the management in its efforts to promote the interests of the literary and publishing department. Our success is your success—the success of the cause we love and to which we have pledged our support.

WE RECOMMEND THAT EACH BRANCH APPOINT A BOOK AGENT through whom all orders for church publications can be made, and who can look after the Herald Office interests and the literary wants of Saints. Appoint reliable parties and we will ratify such appointments, allowing such agents a discount of ten per cent on book orders to cover their expenses. *Will branch presidents please see that appointments of book agents are made at once.* PLEASE AID US. In bonds, Yours for right,

FRANK CRILEY,

Business Manager.

LAMONI, Iowa, August 23, 1895.

THE SAINTS' HYMNAL.

THE committee appointed by the General Conference of 1895 to compile a smaller hymn and tune book—with words and music combined—have now completed their work and placed their manuscripts of words and music in the hands of the Board of Publication.

The members of the committee have spent months of hard work in performing the task assigned them and have also consulted others of acknowledged musical talent and scholarship, that the book when completed should be a credit to the church and a decided

factor for good in its song service. The committee deserves credit for the good work done and we trust their efforts will receive prompt and manifest appreciation.

The General Conference in providing for the publication of the "Saints' Hymnal" stipulated that it be published when the Board of Publication had orders for one thousand copies, and owing to the low price of the book the Herald Office has found it necessary to require all orders to be accompanied by the money, otherwise the sale of the book on long time credits would be unprofitable and entail financial loss to the office.

We were promised large orders, but so far have received only about five hundred, and of these but half have been accompanied by the money.

In other words, we have received half enough orders and one fourth enough money to go ahead with the book.

The Saints through their representatives in General Conference ordered the publication of the Hymnal. They pledged it their support as they urged their need of the new book. We ask now that they send in their orders and money that the work be completed and put in their hands at once.

The price of the book is very moderate. It will be a credit to the church and a source of satisfaction to all lovers of sacred song, therefore a decided help.

The Saints' Hymnal, 50 cents per copy, cash in advance; bound in cloth, leather backs and corners; all substantial and neat work throughout.

Special styles of higher priced binding furnished as ordered. Address orders to the undersigned,

FRANK CRILEY,
Business Manager,
Herald Office.

LAMONI, Decatur Co., Iowa, Aug. 23, 1895.

Robespierre was urbane in manner and courteous, though brief, to those who approached him on business.

Talleyrand owed his success in life to no small extent to the uniform courtesy with which he treated everyone.

Byron was affable to his equals and to those whom he wished to please, but haughty and distant to most others.

The Duke of Marlborough said that he owed his success as much to his elegant deportment as to his talents.

Andrew Jackson was rough in his manners, but could be polite when he pleased. He was always courteous to ladies.

Mothers' Home Column.

EDITED BY FRANCES.

"If the best man's faults were printed on his forehead he would want to draw his hat over his eyes sometimes." I remember of reading once of a man who was noted for his deep piety who said on one occasion that he never heard or knew of any deed done by any, however bad it was, but that he always considered that he might have done the same himself if his nature, training, associations, temptations, surroundings, and enticements were the same.

CUMBERED ABOUT MUCH SERVING.

Christ never asks of us such busy labor
As leaves no time for resting at his feet;
The waiting attitude of expectation,
He oftentimes counts a service most complete.

He sometimes wants our ear—our rapt attention,
That he some sweetest secret may impart;
'Tis always in the time of deepest silence,
That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance,
There's only room to suffer—to endure.

Well, God loves patience! Souls that dwell in stillness,

Doing the little things, or resting quite,
May just as perfectly fulfill their mission,
Be just as useful in the Father's sight

As they who grapple with some giant evil,
Clearing a path that every eye may see;
Our Savior cares for cheerful acquiescence,
Rather than for a busy ministry.

And yet he does love service, where 'tis given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty,

Be sure to such he gives but little heed.

Then seek to please him, whatso'er he bids thee,

Whether to do—to suffer—to lie still!
'Twill matter little by what path he led us,
If in it all we sought to do his will.—*Sel.*

IS IT RIGHT?

HUMANITY naturally loves to effect improvements. How great the pleasure of clearing land of forest and stones, of securing crops, and having fruit trees grow and bear abundantly, of progressing in buildings, business, machinery, and whatever we undertake. But how utterly insignificant all this compared with the improvement of intellect and moral nature. How grand to see even one rise from the ashes of sloth and degradation, and like "Trilby" strive to cultivate their finer nature, and while standing on a lawn illuminated in honor of invited guests the thought came to me, How many in this large social gathering are following out the teachings of the gospel in striving to win erring ones back to the fold of Christ? How many of us gathered there were willing to engage in obviating human weaknesses, maladies, and sufferings, and in endeavoring to exterminate those evils and vices which

afflict the human family, and help build that magnificent human temple now in slow but sure process of erection, and carry the race onward and upward toward that angelic destiny in store for it? As children of God, dear sisters, this should be the great desire of our souls, the great labor of our lives. How grand to subserve an end thus glorious—to tell those who would know how to curb wayward passions and quench sinful desires, how to cultivate weak faculties and live up to the exalted endowments and capabilities of their natures.

But as long as we women have one code of morals for men and another one for women, just so long will our work be a failure. O society, thou art a tyrant! Why this fish of one and fowl of another? When wilt thou treat erring woman as our great Exemplar treated the sinning Magdalen? When, and as far as, thou followest his precepts and examples.

This proscriptive spirit is not Christianity, is not humanity, is not philosophy. It does not deter others from falling, yet ruins thousands of those whom forgiveness would save. The *odium* that we as Christians often heap upon those who have made one false step literally *drives* them on down the broad way to destruction and heads off every attempt to reform. This state of public sentiment is the great peopler of houses of infamy, which the restoring spirit would rob of their tenants. Does God forgive us our trespasses, and shall not we also forgive one another? Shall we pray "Our Father, who art in heaven" to forgive us our trespasses as we forgive others, and yet be relentless toward our fallen sisters and those that may be pure, but the breath of scandal has touched? How dare we invoke from him that vindictiveness touching our own sins, with which we persecute her who has been seduced or slandered? Are we so very pure in heart that we could cast the first stone? Even then shall we not rather say with our great Exemplar, "Neither do I condemn thee, go and sin no more"? Who berates the fallen most? Those who walk nearest the edge of the same precipice, and are therefore both the most suspicious and sensorious because they judge others by themselves, censorious, because themselves censurable; whereas purity is unsuspecting and virtue tolerant and forgiving. We always find that those in our towns and circles who denounce the moral reform movement as improper are those whose illicit pleasures it abridges, while the "pure in heart" are the most merciful, as well as the most assiduous in their labors of reform.

Perhaps those sisters that the vile tongue of slander has abused, are as good by nature as ourselves, indeed they may be our superiors both mentally and physically. They are *our sisters*. Is it right for us to work and rescue the drunkard from the gutter, the pest and detestation of all, and reinstate him in society, and at the same time turn from one under a cloud with a glance of contempt? Is not the last one equally worthy and is not her salvation equally desirable? Fathers and mothers in Zion, brothers and sisters of philanthropy

and virtue, let us endeavor to consecrate part of our time to the arduous and most needed work of humanity, that of befriending those that need help. But remember, sisters, we can do nothing at arm's length, nor by prayers and preaching alone, but we must make a *personal* effort, and treat all such *tenderly* and encourage them. This is a grand work for the Daughters of Zion if they will only do it. Let us hear from all on this subject, for it is a question that confronts all that are working for the latter-day cause.

AUNT FANNIE.

[AS WE finished reading the above we found ourself all unconsciously repeating the words of a hymn familiar to most of our readers,

"Raise the fallen, cheer the faint,
Heal the sick, and lead the blind:
Just and Holy is thy name
Christ, the Lord our Righteousness;
Love for man thou dost proclaim,—
Thou art full of truth and grace.
Plenteous grace with Thee is found—
Grace to pardon *all my sin*."

All my sin—why then so little grace left to pardon that of my neighbor? Think of it, you who sing this while the Spirit of God burns as a fire in your bosom, think of the sweet assurance which comes to your soul of God's ability and willingness to pardon all your sins and then remembering that he is no respecter of persons, ask yourself why he is not able—why not willing to pardon all—yes all who have gone astray?—ED.]

KEEP BUSY.

If you expect God to choose you for a great work, be busy; he seldom selects idlers. When he wished a deliverer for Israel, he went into the wilderness for Moses, who was watching sheep; when he wanted a man to save his people from the Midianites, he sent for Gideon, who was threshing wheat; when he wanted a man after his own heart to be king of Israel, he sent for David, who was keeping sheep.

Idlers do not suit. The Lord wishes those who are not only willing to work, but who are hard at it. Idlers are too often lazy, and that may be the cause of their idleness. Such seldom have enough ambition to take care of themselves, let alone caring for the Lord's work. But idlers suit Satan exactly. He likes such as have no ambition; they make the best slaves.

The Devil wants slaves for his work, but God wants something better. He wishes men and women who have ambition—who take an interest in their work; he wishes servants who are anxious to rise, for he means to promote them some day. From servants, he adopts them into his family and makes them his children.—*Forward.*

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR SEPTEMBER.

"See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires; cease to be idle; cease to be unclean, cease to find fault one with another; cease to sleep longer than is needful; retire to your bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated; and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace; pray always, that you may not faint until I come."—Doc. and Cov. 85 : 38.

Thursday, Sept. 5.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church. Memory Verses.—2 Corinthians 9: 6-8.

Thursday, Sept. 12.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general. Memory Verses.—2 John 3-6.

Thursday, Sept. 19.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted. Memory Verses.—1 John 4: 7-11.

Thursday, Sept. 26.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established. Memory Verses.—James 5: 7-10.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. CELESTINE RUSH, of Heppner, Oregon, asks your faith and prayers in behalf of a neighbor, Mrs. Tolbert, who has now been sick more than a year. She has a family of small children and hopes she may be spared to raise them.

Letter Department.

REED CITY Mich., Aug. 26.

Editors Herald:—I am still alive, and trying to keep the work moving. We are having good success in some places, in other places not quite so good. Times are a little dull and still the brethren in different places, are trying to erect houses of worship and are moving along the best they can spiritually and temporally.

At South Boardman they are putting up a nice little church, only moving as they can pay. At Fork a neat little church is being erected by the Saints; all done but siding and lath and plastering; all paid for as far as they have gone, and I believe enough raised to pay the plasterer, etc. I built the chimney in each church, and did some carpenter work at the Fork building, making the window frames, fitting the sash, and doing some preaching in the evenings, etc.

At Boyne City the Saints have purchased the M. E. church building on a contract, made a payment down at the time of purchase, and on yearly payments until paid. Some time ago before due they had their next payment ready or thereabouts, and things are moving on nicely in that line.

Boyne City is the place where we had the discussion with Mr. Musser. Mr. Musser does not seem to wear very well. At Boyne City the party who first took him in will have nothing to do with him now. In a letter from Bro. R. W. Hugill, of Boyne City, he says: "I think many feel ashamed of the stand they took in the Musser affair. When

he came back the last time he did not find a welcome at his old quarters, at Mrs. Wilk's, she says she don't want him there any more. He left town on top of a box car,—got off at Elmira, but no one to meet him, or ask him home to dinner, so he went to the hotel, registered as Joseph Musser, of Boyne City, got his dinner, and left." Elmira is the place where he said so much against us and where the minds of the people were at first very much poisoned against us, but still those who were willing to hear both sides have had the poison taken out of them. The last time I passed through there Bro. R. W. Hugill baptized three and I baptized two a few days afterwards.

Bro. F. M. Cooper tells me in his letter that he debated with Musser since we had ours at Boyne City, and he also adds that Musser has been taken into the Disciple Church and has an elder's license from it. But if Musser is a sample of their ministers they could all be (by law) placed behind the grates.

When Mr. Spayde, the State Evangelist for Michigan of the Disciple or Christian Church wrote me some time ago about a debate, etc., in reply I asked him to name the propositions, time, place, and the name of the person to debate, etc. In answer I received the name of Ira C. Billman and on looking over the book called "Crimes of Preachers" I find the same name of Ira C. Billman! I suppose now we will have Mr. Musser as a Christian debater against the Latter Day Saints. But he and his like must do much better than he has done with Carpenter, Cornish, and Cooper, or they will play out soon and the Latter Day Saints will convert the people; for as far as we can find 'tis certain we are reaching the ears of the people who, were it not for the debates, would not attend our meetings, and many of whom are either now members or friends of the church. Well, if that is the way the work is to go on always, by preaching, debating, and putting up with all the slander and abuse they do heap upon us falsely for Christ's sake, I am willing to do my best to put up with it all and win souls for Christ.

I often think of the statement of Joseph the Martyr when he was quoting Paul, "We believe all things, we hope all things," and he so fittingly adds, "We have endured many things, and hope to be able to endure all things." So do I hope to endure all things; and yet, what have any of us endured for this work when compared with the two martyrs and the Saints in the early days of this church?

But Musser in his persecution of the work says: "We are not persecuting them for their belief in Christ, neither have they been persecuted for Christ's sake, but for their belief in Joe Smith." Then I ask, When they killed that man why did not persecution cease? Furthermore, I believe in the same gospel that was brought by the angel to that prophet of God, the same as did that prophet himself. If I then am persecuted because of that prophet, for what reason was that prophet persecuted? Answer ye wise whom Paul speaks of, or has your "wisdom perished"?

The work is indeed onward in this district. There have been (as near as I can learn) about eighty added to the church since the last General Conference. The greatest trouble I have is to begin to fill half the calls we have to "come and preach" here and there, etc. May the Lord bless us all, is the prayer of your brother,

J. J. CORNISH.

PEORIA, Ill., Aug. 18.

Editors Herald:—The work is advancing slowly here under rather reverse circumstances. We have no regular speaker here and the most of the work devolves on the teacher and deacon, the only officers in the branch at present. The Saints here are alive and awake, trying to do all they can for the cause of the Master. They are all working in harmony and union and aiding the officers all they can. I think it is a splendid branch for the number and its age, which is less than a year. I feel to praise them for their efforts here. May God bless them with choice blessings.

When I read the letters in the *Herald* and see the calls for help I wish I was able to help to proclaim this glad news, for I know this is the true gospel of Jesus Christ, and I know that the Book of Mormon is the word of God. O that the world could see its beauty and truthfulness; in their blindness they cannot.

When I read the demands for workers I think that if the local workers would only move out and work around in the country surrounding their branches as well as in the branch they would reduce the labors of our missionaries and thus permit them to devote more time to the calls from new fields. If the Saints as a whole could realize the importance of this work and live up to the gospel they would do more towards converting the world than the preachers; for actions speak louder than words, and a few Saints setting a bad example will almost kill the effects of preaching. I do not think the Saints, all of them, realize the grand blessings that are in store for them if they only submit and do the will of God and give him all the glory.

Yours in gospel bonds,

A. G. YOUNG.

VIROQUA, Wis., Aug. 21.

Editors Herald:—This is a place of about seventeen hundred, an inland town, well improved and up to date. The Disciple or Christian Church has a preacher from Missouri, think it is Marshfield he is from; I heard him when he first came about two months ago. He said the Mormons (didn't make an explanation who they were) had a zeal for God, but not according to knowledge. Said they were a very zealous people.

There are quite a few people here that take stock in John Alexander Dowie of Chicago. I can't understand why there shouldn't somebody come here. At a place called Viola about thirteen miles distant, the Christian Church has just received twenty-five members. The Methodists are having a camp meeting here now. We have two or three places that can be secured, halls

I mean. The people are liberal. I can't see any reason why an elder can't come, but it will have to be the right man. I will do all I can for an elder coming here.

Yours truly,

J. H. TATE, JR.

DEKALB, Ill., Aug. 21.

Editors Herald:—We are often made glad when reading from the church papers the reports coming from Zion's children from nearly all parts of the world; of greatly increasing spirituality among those already in the church, and an increasing desire among those not of the church to hear the word of truth preached by God's servants. The indications are plainly outlined by these developments, and it evidently betokens greater prosperity to the church than has hitherto been enjoyed. It does my soul good to see the truth shine so bright, above the many theories of men and societies, and that when attacked it is so grandly victorious.

Zion's Religio-Literary Society is, to the writer's mind, an organization which if rightly appreciated and supported by the church will be a means of the Master bestowing a great blessing—a rich endowment to the church—the influence of which will extend to and be felt by the world. One of the grandest, if not the grandest, features of this society, is the opportunity offered for each one to make use of and improve upon the talent God has given him, and that to the edification of the entire society; in fact, it enables the church to utilize talent which hitherto had remained undeveloped.

We have in DeKalb an organization of the kind, and although not large yet it is doing much good to all those who choose to profit thereby; and nearly all of our branch and Sunday school have become members, also some very excellent people not members of the church. It requires much hard work to make a success of a local society, but if each member performs the part assigned him on the program to the very best of his ability, there is then a very successful society.

The work is moving along nicely with us here, for which we are very thankful to the Master. Five have been baptized since General Conference and all are excellent people. Our branch is composed mostly of young people, and the zeal, wisdom, and love of the Master's cause manifested by them is greatly to be commended. Upon the young falls a great work, and from my observation I am not fearful in the least, for I discover that they have learned of Jesus and God is with them. A peculiar work is being done among the children of the church and a class of young men are coming who I feel confident will be instruments in the Master's hand of making his church not only "clear as the moon and fair as the sun," but also "terrible as an army with banners;" and I hope and pray that God may so prepare them that when going to the world with the gospel of purity, peace, and godliness their lives may be in perfect accord with their words, and as representing the church. Any elder doing less is a traitor to the entire cause of truth and the church builded thereupon, and from

which he takes his commission. When he accepts such commission and appointment, a contract is virtually made by which he agrees not to represent *himself*, but the church; and self therefore should never be thrust upon the people, but the gospel, including such works as are approved of by the church. My faith is in God and my joy in Zion's prosperity.

As ever, in bonds,

C. D. CARTER.

BROUGHTON, Kansas, August, 1895.

Editors Herald:—For some time past I have been desirous of preaching in our sister town of Bala, in Riley County, as I am quite well acquainted there; so one Sunday last spring, accompanied by two of my daughters, I called upon them at their Sunday school services and by request joined with them. At the close of the exercises the superintendent invited me to speak to the school for awhile, which I did for about twenty or thirty minutes. Several of them thanked me kindly for the talk and invited me to come again and preach to them, but to give them a week's notice when I could come and there would be a full house. You may be sure I was well pleased with the outlook, so in a short time I sent them word when I would be there, supposing it would be all right; but in a few days I was notified by one of their trustees, a good friend of mine, that he had to bring the matter before the members of the church (Congregational), and the majority voted that no Mormons could preach in their church. So mote it be.

Another: A short time ago one of the neighbor's children died. The father passed right by me and went to Clay Center for a minister to preach the funeral sermon, and when he came back he called on me and said, "Well, Mr. Hart, I guess we'll have to get you to help us out to-morrow; I suppose there ought to be something done, and we've tried to run down three and could not get them; so I guess we'll have to get you." I did my best to help them out. I am trying to do all I can to advance the cause of Christ.

Your brother,

HENRY HART.

GREGGVILLE, Ala., Aug. 15.

Editors Herald:—Our little band of Saints is growing in number slowly. Some few have lately united with us. Bro. G. R. Scogin, our president, has labored very diligently since he located in our neighborhood; he has worked faithfully to help remove the darkness from the minds of the people and bring the true gospel to be understood, and has been the means of many being in this true light to-day. May the Lord still continue to bless him in his labors and with good health, that he may still continue on in this gospel work. He had Bro. J. D. Erwin to assist him in July. He preached for us some and baptized seven on the 11th. Bro. J. D. made many friends to the cause; the people just fell in love with him as did also the Saints of this branch. We feel very glad that he was sent to us. He is sent to labor in a place

where he was needed very much. Some will be ready for baptism when he returns, in September I think.

We have organized a Sunday school with thirty members which we hope will prosper. Dear Saints, do not forget our little branch in your prayers. Pray for us that we may live faithful to the covenant. We have some very hard trials in this life to bear though we all ought to look to Him who is able and willing to help us to withstand the storms of this life with patience. If we expect to be instrumental in bringing others into the fold of Christ we must be humble, with love and patience in advocating the doctrine. Hoping for a final triumph of purity and truth,

Your sister in love of the truth,

SADIE J. AMERSON.

RUNNELLS, Iowa, Aug. 27.

Editors Herald:—The good people of Runnells are quite busy preparing for the district conference that is to be held here on the 7th and 8th of September. They expect to dedicate the new church on the 8th and as there is a small debt still resting on the church it is hoped all the Saints who desire to do so will come prepared to help pay off the same.

I closed a series of meetings at Vandalia, Jasper County, last week, where we had the largest congregations I have met anywhere in the Des Moines district. I left a good interest with many requests to return soon. Surely the Lord has a people there. But few of them had ever heard the gospel in its fullness, and they became greatly interested and said it was surely the word of God.

I came to Runnells to fill my appointment, and on last Sunday, August 25, between morning and evening service I had the pleasure of burying two precious souls with Christ in baptism. The Saints here are feeling well and their watchword is, "Onward and upward."

Yours in gospel bonds,

W. H. KEPHART.

NETAWAKA, Kan., Aug. 23.

Editors Herald:—I entered my mission on the 4th of May and began my labors at Wilber, Nebraska. After holding six meetings I returned to Lincoln where I joined Bro. J. W. Waldsmith and held three services in Bro. L. Diefendorf's house. Bro. Waldsmith and I started from there to Omaha where we were to do some work as a committee in hopes of settling a difficulty, which although small at first has grown to such a proportion as to involve almost the entire missionary force of the mission. We can plainly see the wisdom in the revelation which says, "the authorities of those branches and districts should be authorized and permitted to settle them;" and we will be glad to see the time when the development of the branches and districts is such as to enable them to extricate themselves without calling on the missionaries.

While on the way we stopped at Ashland, South Bend, and Springfield. Our meetings were for the time of the year well attended and the Lord gave needed assistance in our efforts to explain the gospel. On the 29th of

May we met to examine the case referred to and after a hard day's work found it was necessary to have a court of elders appointed. This being done all the missionaries excepting Bro. M. H. Forscutt in the two districts became connected with the case. Nevertheless we have moved out in different directions as the way opened and considering the disadvantages under which we have labored I consider we have done well.

There are several points where we have labored where some are talking of following their Savior through the "watery grave," with quite a number who are willing to hear. I was pleased to see the improvement made in the Omaha branch since Bro. F. A. Smith has been laboring there. He and Bro. Mintun were holding tent meetings in South Omaha with good interest and by invitation I spoke on the 9th inst. to a large crowd in their tent. On the 10th there were only a few, as it rained till almost dark; but as some came who were anxious to learn, I tried again to enlighten them on the way of life. I am anxious to see the mission prosper, and expect to be back at my post of duty inside of two months at most.

Yours for Zion's success,

WARREN E. PEAK.

LAMONI, Iowa, August 23.

Editors Herald:—Since my last writing I have observed a few things that may be of interest to your widespread readers, and thought of some things that I might have included in my last letter. Rev. (?) Mr. Irwin said in his last sermon at Lucas: "Thank God the neck of Mormonism is broken, never to be revived." He explained this neck breaking business as follows: Two Holyite evangelists went to Salt Lake City, Utah, with a tabernacle (tent) and held a holiness meeting "right in the heart of the city, under the very nose of Brigham Young." The Mormons were about to break up the meeting with violence, but the miners and roughs of the mountains drew their revolvers and bowie knives to defend the two evangelists, and thus was the downfall of Mormonism never to rise again! Notwithstanding all this bombastic rant he had the brazenness to make the following prognostication to the people of Lucas: "You have rejected the message of the Lord, and the time will come when there will be a Mormon church on that hill, and a Mormon church over on that hill, and another Mormon church on that hill, and a Mormon church on that hill. Your daughters will be made prostitutes and your streets filled with bastards, and every Mormon will have from eight to twelve wives." This gush and rant was to inflame prejudice against our people. But thank God it failed in its purpose.

While refuting the untrue statements made against us, I freely used the Book of Covenants and Book of Mormon, and in using the words of Jacob, "But the word of God burthens me because of your grosser crimes. For behold, thus saith the Lord: This people begin to wax in iniquity; they understand not the Scriptures: for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and

Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. Wherefore, thus saith the Lord: I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch, from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken unto the word of the Lord: for there shall not any man among you have save it be one wife; and concubines he shall have none: for I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts. Wherefore, this people shall keep my commandments, saith the Lord of hosts, or cursed be the land for their sakes. For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people: otherwise, they shall hearken unto these things."—Jacob 2:6. (This quotation is made from the Palmyra edition.)

The enemies of the Reorganization have constantly urged and employed the "otherwise" of the foregoing as a provision for the introduction of the crime of polygamy. I confess that that "otherwise" was always opaque to me, but on this occasion I am satisfied that I received a divine revelation, to guide in a proper and truthful teaching of the word. The following was my presentation:—

1. On account of a grosser crime than pride, the "word of God" came to Jacob.
2. The Nephites—"this people begin to wax in iniquity;" that is, to increase in a sin that was worse than pride.
3. The Nephites sought to excuse themselves in the committal of this greater sin on account of what was written relative to David and Solomon committing the sin of having many "wives and concubines."
4. The Nephites misunderstood the Scriptures in that they accepted a historical statement of sin committed to be authority permitting them to do a like sin or abomination.
5. Lehi and his company were led by the power of God from the land of Jerusalem, where David and Solomon "had many wives and concubines," to the land of America, where they, the Nephites, were to live the law of righteousness, which is defined: "for there shall not be any man among you have save it be one wife; and concubines he shall have none."
6. The object of leading Lehi and companions to the land of America was that they should not "do like unto them of old," have "many wives and concubines," and if they committed the abomination of having "many wives and concubines," the very "land" should "be cursed" for their "sakes" (sins).
7. The promise, "I will command my people," should be received in the light of the word of Jesus Christ: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4. All words of God will be in unison, harmony, and in line one with the other. No new revelation will be contrary to any revela-

tion of ancient time. On the subject of marriage, from the time that Adam received Eve to wife, and God "called their name Adam," till the same God said unto Joseph Smith, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else," all the revelations of God are a unit.

8. Now for that "otherwise." It was the will of God that those Nephites be led out of the land of Jerusalem wherein sin and abominations were practiced among the people, "because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously," that the requirement of the Lord was that the Nephites should live righteously that God might raise up unto himself a "righteous seed," and to do this they were not to "do like unto them of old" who committed abominations before God; but here is the righteous rule they were to live: "for there shall not any man among you have save it be one wife; and concubines he shall have none." The opposite to this is, "otherwise they shall hearken unto these things;" that is, unto the things written concerning David and Solomon, and if they did the things that David and Solomon did, then the "land" would "be cursed . . . for their sakes," or on account of their sins and abominations. The word of the Lord was, "wherefore, this people shall keep my commandments. And the "commandments" was *one wife and no concubines*. The "otherwise" has reference to a people living in sin and rejected of God. There is no loophole in the wording of the Book of Mormon through which the crime of polygamy can creep into the church.

On June 18 an anxious mother wrote to Bro. D. Daniels to come and heal her daughter, that had been sick for four years, and that she was unable to obtain any medicine that would help her. I wrote and explained the gospel, and urged a careful and prayerful consideration of the same, and suggested that whether death or restoration to health, the proper thing to do was to comply with the law of God and trust in him, let the consequences be what they might. On June 30 both mother and daughter were baptized and were confirmed the same day, and the young lady was administered to, and has been improving in health ever since. Praise should be the fruit of our lips continually unto God for the plenitude of his mercy and loving kindness to needy mortals.

July 14 was an eventful day with us. Brn. E. B. Morgan and D. Daniels, with a number of sisters, went with us out to the Hazel Dell schoolhouse. I spoke in the forenoon, and again in the afternoon, but had only been preaching a little time when a severe storm of wind and rain beat upon the house. I tried to preach till the storm rolled by, but the windows were all shut down to keep the rain out and it was so intensely hot that an hour and twenty minutes suggested that Bro. Morgan talk awhile, and made a good sermon of forty minutes. The storm having subsided we went to a pond near by and he baptized a lady of the neighborhood. I spoke in the Norwood schoolhouse in the evening.

On the 20th, I went to Hiteman and was

made both glad and sad; sad because the evil one had entered the ranks and stirred up ill-feeling among the little band of Saints, setting one against the other. I did not discover that anyone had willingly done evil or wrong, but that misunderstanding was the real cause of the trouble, and all will be healed by the exercise of patience and forbearance, doing as the Master directed, "And as ye would that men should do to you, do ye also to them likewise." I was made glad that this little handful of Saints had so faithfully wrought that in seven weeks from the time they broke ground and set the "chief post," they had a neat little chapel in which to worship. The building is not yet paid for, but is such a triumph over the past trials and rebuffs suffered from professors. The opening was by the Sabbath school, and the children seemed fired with enthusiasm, while some of the older members were too full for utterance, and the silent tear gave proof of their joy. I preached over two Sabbaths and the attendance was good. A few seem interested in our cause.

On the 30th ult. I was called home by telegram on account of sickness, and have been a watcher at the bedside ever since. On account of an accident to Bro. H. A. Stebbins I filled an appointment for him on the 4th., at Davis City, preaching twice. I am still anxious to be about the Master's business. I never saw the people more willing to hear our message than now. The Holy Spirit is richly given, and Satan is active.

In gospel bonds,

R. M. ELVIN.

BOTTINEAU, N. D., Aug. 18.

Editors Herald:—We have a nice little branch here; all are trying to do their duty and let their light shine. We have had our meetings every Sunday for a long time till to-day; our branch president is away in the harvest field to get things for his family this winter. But it will only be for a short time, and the rest of us must do the best we can. We have one another to talk to of this glorious gospel.

I am so thankful for the society of my brethren and sisters. Three years ago I had no one to talk with of this work, and if I commenced to talk with my neighbors they would turn away or go to talking about something else; but since Bro. I. N. Roberts came here he has done a good work, not only in organizing this branch, but in removing much prejudice. I gave some tracts to some and since Bro. Roberts preached they came out and confessed that they burned up the tracts for fear their families would read them.

On the 6th of July Brn. I. N. Roberts and Thomas Leitch came to visit us again. They have done a great deal of good. Bro. Roberts has opened up several new places here. There are a good many investigating. I do hope and pray he can come back here again. He baptized four precious souls while here and there were some others ready, but their friends stood in their way. May God in his wisdom order that all the honest in heart may be permitted to obey the truth.

I have a request to ask of some of the

brethren laboring in Wisconsin. I have some relatives and a good many friends near San Prairie, Dane County, Wisconsin, and I wish some of the traveling elders would go there. Write a letter to J. B. Clements, San Prairie, Wisconsin, Box 143, telling him about when you could be there. Hoping and praying that all the honest in heart may have the privilege of obeying the gospel, I am,

Your sister,

MATTHE E. HOWERY.

MOUNTAIN GROVE, Mo., Aug 28.

Editors Herald:—At this time I am at Mountain Grove, Missouri, assisting in the Southern Missouri district reunion. Brn. F. C. Keck, Henry Sparling, Henry C. Smith, Joseph Ward, C. M. Bootman, C. W. Cather, C. J. Spurlock, and self of the eldership are here. Meetings are well attended; at nights the walls of the tent are spread out, and many extra seats put in, but yet we cannot hardly accommodate the people. The interest is simply getting grand; the speaking has been more than ordinary. Either prejudice is giving away, or the people are crowding the tent through curiosity. A number of the sect preachers have attended. The word has now gone out that "the town never had such grand preaching before."

I am well pleased with the surroundings, and believe good will come to the work through this effort.

I go from here to Baxter Springs, Kansas, to assist in their district reunion from September 7 to 16, then to the mission reunion at El Dorado Springs. In bonds,

I. N. WHITE.

ARBAUGH, Ohio, Aug. 22.

Editors Herald:—We closed our tent meetings at McArthur on the evening of the 20th inst., the tent being crowded at the last service. Bro. Etzenhouser and I began work there on the 26th of July, and in all thirty sermons were preached. Good interest was manifested by the people from first to last.

Two were baptized on Sunday the 18th who, we believe, will be an honor unto the work. They were Mrs. Lyman Long and her son Elmer. They were formerly members of the United Brethren Church. The young man at one time opposed this work, but after hearing the gospel as we presented it concluded that he had been in the wrong, and accepted the truth without hesitation. Others who heard are convinced of the divinity of the work, and express their intention of accepting the gospel in the near future. May they not defer it too long.

Bro. Etzenhouser and a C. B. Taylor D. D. (Presbyterian) of McArthur, have signed propositions for a debate which is to take place at McArthur in October or November. Bro. Etzenhouser affirms the Reorganized Church to be the true church, while Dr. Taylor affirms that all the leading churches of the Reformation taken together compose the Church of Jesus Christ. I have not the exact wording of the questions, but the foregoing is the substance of them.

Dr. Taylor in one of his sermons to his people while we were there attacked our position

and made reference to the Book of Mormon; Bro. Etzenhouser was present to hear, took notes, and set apart a night especially to review Dr. Taylor. An unusually large audience was present to hear the review, many expressing their satisfaction at the way in which he answered Dr. Taylor. But the reverend D. D. himself was not present to hear although he had been attending very regularly at first. At the conclusion of his remarks Bro. Etzenhouser read a challenge to Dr. Taylor to discuss the question of the divinity of the Book of Mormon, at the conclusion of the debate now pending.

Bro. Etzenhouser waited upon the D. D. the next day and presented to him the challenge, but he refused to sign it, giving as a reason that he expected to bring the Book of Mormon in on the first proposition. The challenge was published in three of the local papers this week.

The time for debate on the propositions agreed upon was left to Bro. Etzenhouser to designate, as for some time he has engagements ahead demanding his attention. All are anxiously awaiting the outcome of the debate. We pray that it may be the cause of others comprehending the truth as it is in the gospel.

We were kindly treated by the people of McArthur, and are satisfied that our effort there will bear fruit in days to come.

In the faith,

H. E. MOLER.

LINCOLN, Neb., August 23.

Editors Herald:—Having just viewed a funeral procession consisting of one hundred and seven teams following the remains of Mrs. G. R. Wolf and little daughter to their last resting place, I was again reminded of the uncertainty of life, and a tender spot within my heart was irritated as I recalled the death of our babe which occurred a few weeks ago while I was about my Master's business, and not receiving word in time was never permitted to behold it. The death of Mrs. Wolf and child occurred at Denver at the explosion of a boiler in a hotel where they were lodging while on a visit to some friends. Her husband was in New Mexico and her children here when the accident happened. Such sudden deaths seem to cause the most intense sadness. Truly with heart overflowing with joy I can sing, "Thou hast redeemed us," when that time shall come that the power of death is destroyed. How I long for the day of deliverance to come to the world, possibly sometimes with too much anxiety; but I can surely say I with patience labor and wait for it.

I came to Omaha on the 23d of July expecting to spend only a night or two assisting Bro. Fred A. Smith, but because of the complexity of the conditions I thought it wise to remain longer. I continued there assisting until the 13th inst., when I came to this place. The effort being conducted in Omaha with the tent has reached more people who had never heard of the gospel than have been reached through services in the church in years; there is nearly a score of people both Jews and Gentiles who have become con-

scious that we have the truth of God, at least have so expressed themselves, and await obedience until a more thorough investigation is had.

While at Omaha I had a tent made by Wolf Bros. and Co., for the Southern Nebraska district, which we now have pitched on the corner of K. and Eleventh Streets in this city. Failing to be able to secure a tent made by Bro. John May in time for our use, I visited the firm above mentioned and in honesty to the firm I must say I am much pleased with the tent. The Wolf Bros. are former residents of Nauvoo, Illinois, and seemed to take a special interest in making the tent satisfactory, they speaking in great respect of the family of Bro. Joseph Smith.

Since our arrival here we have had some encouragement, but not the interest we yet hope for, but expect to labor on for at least two weeks yet. Hope if any Saints have friends living in Lincoln they would wish visited they would so inform me, directing to No. 442 South Eleventh Street, Lincoln, Nebraska.

I fail not to remember the kindness shown to me by both Saints and nonmembers of the church while at Omaha, and here make mention of it. The Saints here are unable to hold services regularly on account of being so much scattered and no conveyances, besides some being so aged and afflicted they can't very well get away from their homes; but their love for the gospel seems unwavering, although they have much to tempt them and discourage. Uncle Mark, as he is familiarly known, is here doing all he can, and were it not for his present suffering he, for aught I can see, would do as much as of yore; for his enthusiasm for the work of God seems to remain unabated. I don't know but I can safely say it is increasing.

Ever remembering the Saints and friends of the Little Sioux district and elsewhere with the spirit of love and thankfulness, and praying that I may be qualified to so deport myself in this mission that I may be worthy to receive similar kindness as formerly received, seeking the upbuilding of Zion, I am,
Your brother and friend,

J. F. MINTUN.

P. S.—I wish to request all teachers of Sunday schools who will be present at the Logan reunion to prepare themselves for work, as we expect to do more work in this department than before, and this will necessitate willing workers. Watch for notice in week or two of work expected to be done.

CHETEK, Wis., Aug. 20.

Editors Herald:—I am pleased to report progress in this part of the Lord's vineyard. Bro. Whiteaker led five precious souls into the waters of baptism Sunday morning, and I baptized one on Monday morning, and I believe others are soon to follow. Bro. Whiteaker was called home on important business, so now I shall have to do the best I can without him. The interest is good; the people are ready to hear the word, but they seem slow to obey.

I preached five times near Grant post office

on my return from conference at Porcupine. A good interest was manifest. This is a new opening and I believe good will be done. I was blessed while telling the gospel story, also in visiting from house to house and explaining the Scriptures to the people. I am persuaded that much good may be done in most every neighborhood in visiting the people. I find they are more easily reached in this way than in public preaching.

There were about seventy-five Indians present at the baptism on Sunday. They were delighted with the singing. I am trying to do the best I can, and desire to continue in the work until the victory is won.

Yours in the conflict,

C. W. DILLON.

Original Articles.

YOUTH AND AGE

MUCH interest is felt and shown in the growth and culture of the young in all departments of physical and spiritual life. Much of this interest is the fruit of the labors of the older ones who have toiled hard and borne the burdens of life.

In our social life we enjoy the presence of all, both young and old. All have something to do, a mission to fill at all periods of life. Our hearts are often tinged with sadness as we listen to some of the older ones regretting that they have survived their usefulness; that interest in them has ceased; they fail to interest others. Wrinkles and silver hair take the place of youthful beauty; experience has no value; new and brighter lights are in the ascendant and they must consent to subside in obscurity. But such lamentation should not exist. The path of the righteous may be as the bright light shining more and more unto the perfect day.

In our social meetings in the house and in the church we find and enjoy the presence of all ages. In the testimony meeting words of wisdom and edification are spoken by the older as well as the younger, obeying the command, "Be ye my witnesses."

In the Sabbath school there is a large field for the older people to form Bible classes and teaching classes for children, and youth; and in the service of song, whether in choir or in congregation, how delightful to see the radiant faces of the older singing the songs of Zion with the younger and even the children! Our souls are thrilled with emotion whose echoes

fall sweetly upon our heart-life.

The sacred desk is filled by older as well as by younger ambassadors of Christ, his Spirit shedding itself abroad in their hearts. The aged brother with faltering step and silver hair, coming to his grave like a shock of corn in his season, a very monument of God's mercy, even such a one is heard with fond interest and profit. And while in the harvest field of light contending with the storms of life, and at the "evening hour" hearing the breakers on the shore, let us congratulate them that they are esteemed and believed; that they may be useful to the very end of life, and when gone from sight their accents shall ring on.

A. M. B.

Conference Minutes.

FLORIDA.

Saints met at Coldwater on Friday, August 23, 1895, at seven p. m. E. Powell was chosen to preside. Elders Henry C. Smith, E. Powell, and Priest James Baggerly reported. No branches reported. Elder E. Powell reported 23 members at Eureka branch, Milton branch 25 members. Bishop's agent reported: Received \$6.95; paid out \$6.94. Upon motion of Bro. G. H. Hilliard the district president was requested to proceed as early as possible to organize a branch at Coldwater. It was resolved that a committee be appointed to investigate the circumstances of Bro. Isaac Beebe's being wrongfully silenced from preaching. The matter was referred to Elder T. C. Kelley, missionary in charge. E. Powell was sustained district president, and S. D. Allen Bishop's agent and clerk. Elder G. H. Hilliard delivered five sermons during conference. Adjourned to meet at Santa Rosa branch, Friday before the fourth Saturday in November, at three p. m.

Sunday School Associations.

CONVENTION NOTICES.

The Mobile district Sunday school association will meet at nine a. m., September 7, just before convening of district conference, to complete and perfect its organization.

JOHN MIZELL, Supt.

The Sunday school association of the Northeastern Illinois district will convene at De Kalb, Illinois, September 27, 1895.

F. G. PITT, Supt.

ADDRESSES.

Mark H. Forscutt, No. 603 Central avenue, Nebraska City, Neb.

W. J. Smith, No. 15 Amherst street, Detroit, Michigan.

Frederick A. Smith, No. 2013 Cass street, Omaha, Nebraska.

Miscellaneous Department.

BURLINGTON CHAPEL FUND.

Some time ago a system of chain letters was started for the benefit of the Burlington branch church debt, promising to publish a list of those donating and the amounts received, in the *Herald* and *Ensign*. I inclose a list of all received to date:—

Fred Johnson	\$0 10
C. W. Bullard.....	10
W. D. Bullard.....	10
Harry Blackman.....	10
James Christenson	10
Herbert Ennis.....	50
James Christenson	10
S. B. Conner.....	10
Mrs. J. F. McDowell.....	20
A. M. Fyrando.....	25
Frank Hill.....	25
C. J. Hunt.....	25
Carrie A. Emerson.....	10
Pearl Van Eaton.....	10
Maude Swain.....	20
Bertha Beechman.....	10
Mrs. J. E. Frazier.....	10
Elisa Butts.....	10
Ruth Cobb.....	10
Mrs. Jessie Chambers.....	10
Edna E. Baker.....	10
Millie Davison.....	25
Cora LeMay.....	10
Etta Range.....	25
Frank Case.....	10
Mrs. Frank Oviatt.....	10
Pearl Parker.....	10
Nellie LeMay.....	10
Ada Landingham.....	10
Miss Clara Gamet.....	10
Alice Asquith.....	10
Julia Hanson.....	10

Your brother in Christ,

CHAS. N. CRAIG, Branch Treasurer.

THE EL DORADO SPRINGS REUNION.

Signs and indications are pointing towards a grand success for the Missouri El Dorado Springs' reunion. Those coming by rail via Kansas City must take the Missouri Pacific from Kansas City to Nevada; there change onto the M. K. and T., at the same depot for Harwood, the second station up towards Clinton. Those coming on the Missouri Pacific from the south also change onto the M. K. and T. at Nevada. Covered hacks meet all trains at Harwood, which is about twelve miles from El Dorado Springs. Always ask the hackman to take you to the camp grounds. When landed upon the grounds pay your hack fare, which will be fifty cents for man and his grips. For trunks extra charges. Don't get off down town; if you do the hack charges will be \$1. This is according to our last agreement with the hackmen. Everybody should come prepared to enjoy themselves. Bring your tents and covered wagons. Two dollars worth of muslin (which can be used for other purposes) will make you a nice small tent. Tent poles, wood, straw, and water furnished free upon the grounds. Good pasture for horses close at hand. Hay, feed, and provisions right at

hand, and cheap as can be raised in this part of Missouri. Those wishing to board can have board and lodging at \$2.50 per week.

Remember the time of the reunion is not changed as has been reported by some. It commences on Friday, September 20, and closes on Sunday, October 6, 1895.

Those who have subscribed to pay on the large tabernacle tent, please send in your remittance at once. We are a little short of the amount needed, but a few are still responding. We are hopeful that by September 10, a sufficiency will be subscribed and in hand to meet the present demands. Still hoping, I am your brother and colaborer in Christ,

I. N. WHITE.

INDEPENDENCE, Missouri, August 28.

CONFERENCE NOTICES.

Conference of the Northeastern Illinois district will convene at De Kalb, Illinois, September 28, 1895, at ten a. m. Branch clerks are requested to forward their branch reports to M. Danielson, Danway, Illinois, by September 24. All reports sent after that date should be sent to De Kalb, Illinois, care of C. D. Carter. Presidents of branches will please see that their branches are represented as fully as possible, and that the delegates are furnished proper credentials, which should be forwarded to the district clerk with branch reports. Let all strive to make our conference a grand success.

F. G. PITT, Pres.

NOTICES.

The Iowa State Fair to be held at Des Moines September 6-13 promises to be the most successful of any yet held. Exhibits of cattle, horses, hogs, sheep and poultry, from the present indications, both in number and quality, will excel all previous records.

SOUTHWESTERN MISSOURI REUNION.

Saints met for business August 23, 1895, at four p. m. Elder H. Sparling was elected president pro tem., and J. P. Benson secretary. The order of meetings was arranged as follows: Prayer and testimony at 9:30 a. m., and preaching at eleven a. m., three p. m., and 7:45 p. m. each day. Walter Lloyd was chosen chorister, and Miss Stearns and Miss Chofield organists, and W. C. Cather, Shelby Carrow, and Thomas Hamilton ushers.

At 7:45 p. m., preaching by H. Sparling; subject, What I must do to be saved. This effort was made with good liberty.

August 24.—At the 9:30 a. m. prayer and testimony meeting six prayers were offered and nine testimonies were borne. At eleven a. m., preaching by W. C. Cather; subject, Repentance. A good effort, making points clear. At three p. m., preaching by H. Sparling; subject, The law of tithing. It was shown that if we would keep the whole law of God we must obey the law of tithing also, and if we love our neighbor as ourselves we will be willing to impart of our substance that he may be enabled to hear the gospel also. I have some in my district who say that God requires of them to be honest with their fellow men and that they must pay their debts; but before they get out of debt

they go and buy another mule or something else on credit, but do not pay the Lord what they even have promised him. At 7:45, preaching by I. N. White; subject, Present revelation; this was made quite interesting, the speaker proving all points in a clear way, and with demonstration of the Spirit's power, getting quite interesting. Tent full to overflowing every night.

August 25.—At the morning prayer service three prayers were offered and thirteen testimonies borne. The eleven a. m. sermon was delivered by C. J. Spurlock. Effort good, points strong, and another feast for the Saints. I. N. White delivered the afternoon sermon. Another good feast for all. F. C. Keck was the speaker in the evening. Though somewhat wearied from continued labor in the field before coming, he made a noble defense of the faith once delivered to the Saints, bringing out every point clearly.

More later.

J. P. BENSON.

BORN.

BAKER.—At Western, Nebraska, February 19, 1894, to Bro. F. M., and Sr. C. E. Baker, a daughter. Blessed at Lamoni Iowa, August 29, 1895, by Elder R. M. Elvin, and named Edna.

LEWIS.—Carrie Ellen was born to Mr. E. and Mrs. E. Lewis, January 25, 1895. Blessed at St. Joseph, Missouri, August 9, 1895, by R. A. Marchant and J. M. Terry.

FOX.—Leona May, adopted child of Mrs. Ida Fox, was born March 17, 1895. Blessed August 9, 1895, by J. M. Terry and R. A. Marchant at St. Joseph, Missouri.

SHERARD.—Louis Earl and Leona Pearl were born to Bro. and Sr. Charles P. Sherard at Maysville, Missouri, on June 11, 1895. Blessed at Zion's Hill church, three miles east of Maysville, Missouri, August 11, 1895, by J. M. Terry and J. D. Flanders.

KINDER.—Dollie Bernice was born June 8, 1895, to Bro. Hebbert and Sr. Martha A. Kinder. Blessed at the Saints' church, St. Joseph, Missouri, August 18, 1895, by J. M. Terry and Wm. Hawkins.

DIED.

VEDDER.—At Waddington, California, August 5, 1895, Bro. Charles Vedder, aged 66 years, 2 months, and 26 days. Born in St. Lawrence County, New York, he came to California in 1853, and in 1886 he went back and remained until March, 1884, when he came with his family and settled in Humboldt county. He was baptized June 27, 1886, by Elder Thomas Daly. He remained a faithful member until death. He was a faithful husband and kind father. Wife and two daughters mourn. Funeral services from the home, conducted by Elder S. B. Robinson, assisted by Elder B. Robinson, August 6.

CHISNALL.—At Kewanee, Illinois, August 17, 1895, Sr. Ellen Lois Chisnall. Little Nellie was born in Kewanee, April 9, 1885. Her mother died when she was but four years of age, since which time she has lived with her grandparents, Bro. and Sr. John Chisnall. About two years ago she was seized with pneumonia, which developed into consumption, terminating in her death. During her

illness she was ever patient and cheerful. Her gentle, loving spirit was endeared to all who knew her. She was remarkably bright both in intellect and in spirituality far beyond her years. Denied the privilege of going to school on account of ill health, excepting a period of about three months, she was nevertheless well versed in the common branches far beyond the majority of children of her age. She could read and write well and took a general interest in the affairs of life as one almost matured in mind. She delighted in reading the Scriptures. The 23d Psalm was her favorite, which she read and reread over and over again. It was her custom to read a chapter every evening before retiring and join with her grandparents in family devotion by repeating her little prayer beginning with, "Now I lay me down to sleep." She was baptized a member of the church about a year ago, thus fitting herself fully for the mansions above. She fell asleep in Christ. Funeral sermon by Elder F. G. Pitt.

LEWIS.—On June 6, 1895, Tommy, infant son of Bro. Evan and Sr. Mary Lewis, aged 1 month. Funeral service by Elder Dan Davies.

We loved him, and no tongue can tell
How much we loved him, and so well,
Christ loved him, too, and thought it best
To take him home with him to rest.

FAUNCE.—At her home in Greggspport, Nebraska City, on August 20, Evalina, the beautiful and beloved daughter of Bro. and Sr. Frank Faunce. Born on December 6, 1872, she grew to womanhood, possessed alike of personal charms and which is of far greater worth, a meek, loving, and lovable spirit. A member of the church, of the choir, and of Zion's Religio-Literary Society, she will be sadly missed by a large circle of admiring friends and associates as well as at the home she so gracefully adorned with her pencils and brushes—for she was an art student—a home she made cheerful by her winsome and happy ways. On the day before her death, she constantly called for Uncle Mark. He was doing tent work at Lincoln, but responded to the telegraphic call to come and administer. Suffering greatly previously, the Lord in mercy heard his servant's cry, and her suffering ceased. About four o'clock on the morning of her death she again suffered, was administered to again by Uncle Mark and Uncle Will (Bro. Waldsmith), and again her body was relieved from pain and she fell asleep. Awakening between nine and ten, her eyes rested on him she had called for whenever he moved. Others thought her unconscious; not he. No answer was given to any question asked her; but he thought there was a gleam of satisfaction as he talked of the joys of paradise, and he said, "If you understand and cannot speak, close your eyes that I may know it." She at once closed them, and then opened them again as he talked of the blessedness of the change about to take place. In a few minutes the eyes closed, the death-sweat gathered on her brow, and each minute the pulsations were fewer until the last gentle breath left her, and a beautiful spirit was set free to join the waiting, ransomed throng. Her funeral sermon was preached in the church that held

but about one third the attendants, and the cortege that followed was a close one of over half a mile in length of vehicles, who gathered with dimmed eyes around the grave to hear Uncle Mark's committal of the remains to the keeping of the Divine One and his messengers. "Blessed are the dead who die in the Lord."

VANDEVENER.—At her home in Soaperville, near Henderson Grove, Illinois, August 17, 1895, Sr. Deborah Vandevener nee Brown, aged 74 years, 6 months, and 6 days. Deceased was born in the State of New Jersey, February 11, 1821. Two sons, one daughter, and three grandchildren mourn her departure. She was not only a believer in Christ Jesus, but a true, devoted adherer to his gospel. She united with the church August 8, 1875. Her loved ones who had gathered around her before her exit desired to send for a physician, but she meekly replied, "What for? I am not sick. I am only tired, my poor old frame calling for a final rest." And with this she passed quietly away. Elder J. D. Jones, assisted by Elder J. W. Terry, preached the sermon, and with a great number of loving Saints and friends conveyed her to her resting place the 19th.

SCOTT.—At the home of his parents, near Borden, Indiana, August 3, 1895, James Ether, son of James M. and Altheda Scott, departed this life. He was born January 6, 1887; was baptized by M. T. Short October 24, 1894. He leaves father, mother, five sisters, and three brothers to mourn his departure. Funeral service at the home of his parents by Elder M. R. Scott, assisted by W. H. Kelley, from Revelation 14:13; 22:14. Bro. James E. Scott was an exemplary young man, the favorite of the family and of his grandparents, and was beloved by all who knew him. He had an abiding faith in God and his promises, and died with a bright hope of receiving an immortal life at that day when God shall wipe all tears away.

OSLER.—Gladys, daughter of Bro. C. A. and Sr. Minnie Osler, July 26, 1895, aged 1 year, 1 month, and 16 days. The death was the result of a sad accident which occurred a few miles east of Carson, Iowa, on the evening of the day of its death. The mother, with the child in her arms, accompanied by her two other children and sister-in-law, Sr. Belle Wood, and her baby, was driving a team and carriage, when the team became suddenly frightened and, starting with a quick jerk, cleared themselves from the carriage, at the same time jerking both mother and child out over the dashboard. The child struck on its head, slightly crushing the skull, from which death ensued in a few moments. Sr. Osler was badly injured by her fall, but is now recovering from her injuries. The funeral took place in the afternoon of the following day from the home of Bro. Fred Wood, conducted by Elder D. Hougas. A very large crowd of sympathizing friends gathered at the house and followed the little body to its interment at the Christian cemetery north of Wheeler's Grove. The family have the sympathy and prayers of many in this their hour of affliction.

JONES.—At his home in Hastings, Victoria, Australia, Elder Evan G. Jones, aged 63 years. He was born in the West Indies, where he has a mother still living. Part of his early life was spent at sea, but the best part of it in Australia. He came to Victoria when the Colony was young, married, was engaged in business—first at Frankston, and later, on Western Port Bay. When Elder Glaud Rodger appeared in that region he found Bro. Jones a consistent member of the Wesleyan persuasion, and a local preacher. That same consistency constrained him to take in the weary traveler and preacher, and also to give ear to his message. He could do no other than accept more light when it came and was baptized by Elder J. W. Gillen, who followed. A little later he was called and ordained an elder, and since the organization of the Hastings branch has served as its president. This branch and also the district has lost a true servant and friend which it is impossible at present to replace. That fatal weakness—heart failure, and consequent accompaniment—jaundice preyed upon him for some time and at last (in April) robbed the church of a true and tried worker. The funeral sermon was preached by Elder C. A. Butterworth, in the Hastings chapel to a large audience of non-members (mostly) showing the high esteem in which he was held by the community. He served the church as district president for several terms, and his boats were always ready to convey the traveling ministry and conference delegates to and from the Queensferry branch, a distance of twenty miles across Western Port Bay. Now another boatman has called and conveyed him to that port of rest, the paradise of God. He leaves a wife, four daughters, and four sons, with a host of friends to mourn the loss.

MERCHANT.—Bro. Lucius Merchant died August 11, 1895, after a lingering illness. The deceased was born February 26, 1817, at Montague, Massachusetts; was baptized into the church by Samuel Bent in 1841. In the spring of '42 he emigrated to Nauvoo; was married to Hortensia Patrick in April, 1844. Being a stonemason by trade he engaged in work on the temple, working for more than one year. In 1846 with the rest of the church was driven from Nauvoo, went into Winter Quarters, remaining there till spring of 1848, when he came back into Iowa and settled near Council Bluffs, came to Harrison County in 1851, united with the Reorganization, and was ordained an elder. His widow survives him, also five sons and one daughter, three children having passed on before. The brother was firm to the end. His testimony has been borne to many. His noble life was the talk of all who knew him. He bore a strong testimony of the martyred prophet's life and labor of love. A vast concourse of friends attended the funeral services at Saints' chapel, Magnolia, Iowa, August 13; sermon by A. M. Fyrando assisted by C. Derry.

MOORE.—On August 13, 1895, at Dry Creek, Montana, Celia R., daughter of Daniel and Rebecca Moore. She was just past fifteen years of age. She died in full

hope of her reward and such faith in the promises of our Father is seldom seen; and the advice that she gave to her nearest relatives would do credit to one of riper years. This was one of the largest funerals ever witnessed outside of our town. Funeral sermon by J. H. Wells assisted by Gomer Reese.

RILEY.—Sister Maria, widow of James Riley, was born in the parish of Bartan, Suffolk, England, August 15, 1820, and died August 8, 1895; thus lacking but one week of being 75 years old. She had been in failing health for several years, but was only confined to her bed about three weeks. Her life was one of much sorrow and disappointment. She embraced the gospel in her native land in 1850 and with others went to Utah in 1853; but becoming disgusted with conditions there she retraced her steps and came back to St. Louis in 1857, where she remained until 1860. In 1863 she removed to Council Bluffs, where she has lived ever since. She has been a widow for twenty-eight years. She leaves two sons and a large number of relatives and friends. Her faith in God never wavered through all her suffering. The funeral was from the Council Bluffs church, August 11, T. W. Williams preaching the funeral sermon, his text being, "When I am old and grayheaded, O God, forsake me not!" The following lines were written by Sr. Eliza Caffall:—

Our sister dear has passed away,
Gone to her home above;
And now is mingling with the just,
Where all is peace and love.
Her sufferings now are at an end,
Her sighs and cares are o'er,
Her tears are now all wiped away,
She'll sorrow nevermore.
The word she gladly did receive,
The gospel she obeyed,
And strove her duty to perform,
While here on earth she staid.
And in the resurrection morn,
She will arise again,
To meet her Savior in the air,
And with him ever reign.

KNIGHT.—Amy, infant daughter of Mr. Henry and Sr. Mary Knight, at Logan, Iowa, August 17, 1895, aged 2 years, 11 months, and days. She suffered since last February. Funeral sermon was preached by J. A. Donaldson in the Saints' Chapel, from 2 Samuel 12: 23.

JOHNSON.—At Miller, Illinois, August 3, 1895, Sister Bertha E. Johnson, daughter of Bro. Henry H. and Sr. Ellen Johnson. Deceased was born in the town of Miller, La-Salle County, Illinois, May 29, 1876. Blessed by Elder Thomas Hougas July 23, 1876, and was baptized a member of the Reorganized Church of Jesus Christ October 13, 1889, by Elder Thomas Hougas, and continued a faithful member of Mission branch till the time of her death. She was a lady of refinement and education, and served at different times as organist, chorister, and one of the leading singers of the Mission choir. Her illness began last March, at which time she was taken with lagrippe, which terminated in quick consumption. The event of her death was especially sad from the fact that this summer she was to have been the fair bride of Elder J. B. Roush, one of the missionaries of Northern Illinois. And so her wedding suit became

her shroud. She leaves behind a widowed mother, three sisters, one brother, one foster brother, and a host of other relatives and friends. Her funeral was very largely attended, and while the tears of sympathy could not be repressed, all were made to rejoice in the fact that a life well spent had gone out, not to die, but to live on under better and higher conditions. Having prepared herself for life, she was prepared to die. The funeral sermon was preached by Elder F. G. Pitt, assisted by Elder Thomas Hougas.

"Soon we shall hear the sound of the waters,
And the dip of the boatman's oar;
Then he will row us over the river
To our loved ones gone before."

DAVIS.—At Bevier, Missouri, of malignant diphtheria, Maggie, daughter of Mr. John and Sr. Ellen Davis. She was born June 13, 1887, died August 18, 1895. The remains were conveyed to the Saints' church where the services were conducted and the discourse delivered to a large congregation of friends by Elder J. A. Tanner, assisted by Elder J. T. Williams. She will be missed greatly by her relatives, and by her Sunday school teacher and class, where she always loved to be.

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Count de Lesseps was the type of the French gentleman.

Justinian inculcated politeness on every official of the empire.

Goldsmith was ill-bred and too much inclined to talk about himself.

Monroe was, even in his own time, called "a gentleman of the old school."

Calhoun was so absent-minded that he often forgot he was in company.

Bancroft was rather reserved than otherwise with most persons whom he met.

Garrick was generally so quiet that he often created the impression of diffidence.

Henry Clay was said to make the most engaging bow of any gentleman of his time.

Milton was quiet and reserved in his conversation, but thoroughly refined and well bred.

Dante was solitary in his habits, and by his austerity chilled most of those whom he met.

Mohammed inculcated politeness in the Koran. He himself was one of the most courteous of men.

Pius IX., both before and after his elevation to the pontifical chair, was a model of studied politeness.

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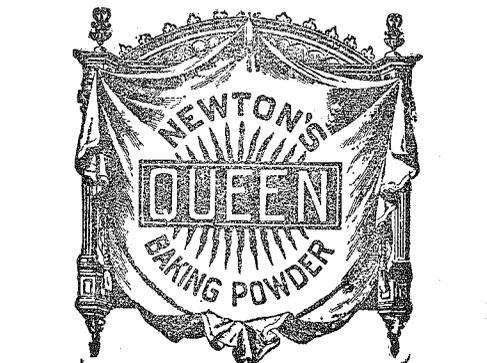
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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 42.

Lamoni, Iowa, September 11, 1895.

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THE FOUNDER OF CHRISTIANITY.

(Concluded.)

WHO would not shrink from the attempt to describe the moral character of Jesus, or, having attempted it, be not dissatisfied with the result? Who can empty the ocean into a bucket? Who (we may ask with Lavater) "can paint the glory of the rising sun with a charcoal?" No artist's ideal comes up to the reality in this case, though his ideals may surpass every other reality. The better and holier a man is, the more he feels his need of pardon, and how far he falls short of his own imperfect standard of excellence. But Jesus, with the same nature as ours and tempted as we are, never yielded to temptation; never had cause for regretting any thought, word, or action; he never needed pardon, or conversion, or reform; he never fell out of harmony with his heavenly Father. His whole life was one unbroken act of self-consecration to the glory of God and the eternal welfare of his fellow-men. A catalogue of virtues and graces, however complete, would give us but a mechanical view. It is the spotless purity and sinlessness of Jesus as acknowledged by friend and foe; it is the even harmony and symmetry of all graces, of love to God and love to man, of dignity and humility, of strength and tenderness, of greatness and simplicity, of self-control and

submission, of active and passive virtue; it is, in one word, the absolute perfection which raises his character high above the reach of all other men and makes it an exception to a universal rule, a moral miracle in history. It is idle to institute comparisons with saints and sages, ancient or modern. Even the infidel Rousseau was forced to exclaim: "If Socrates lived and died like a sage, Jesus lived and died like a God." Here is more than the starry heaven above us, and the moral law within us, which filled the soul of Kant with ever-growing reverence and awe. Here is the holy of holies of humanity, here is the very gate of heaven.

Going so far in admitting the human perfection of Christ—and how can the historian do otherwise?—we are driven a step farther, to the acknowledgement of his amazing claims, which must either be true, or else destroy all foundation for admiration and reverence in which he is universally held. It is impossible to construct a life of Christ without admitting its supernatural and miraculous character.

The divinity of Christ, and his whole mission as Redeemer, is an article of faith, and, as such, above logical or mathematical demonstration. The incarnation or the union of the infinite divinity and finite humanity in one person is indeed the mystery of mysteries. "What can be more glorious than God? What more vile than flesh? What more wonderful than God in the flesh?"* Yet aside from all dogmatizing which lies outside of the province of the historian, the divinity of Christ has a self-evidencing power which forces itself irresistibly upon the reflecting mind and historical inquirer; while the denial of it makes his person an inexplicable enigma.

It is inseparable from his own express testimony respecting himself, as it appears in every Gospel, with but a slight difference of degree between the Synoptists and St. John. Only ponder over it! He claims to be

* Augustine: "Deus; quid gloriosius? Caro; quid vilius? Deus in carne: quid mirabilius?"

the long-promised Messiah who fulfilled the law and the prophets, the founder and law-giver of a new and universal kingdom, the light of the world, the teacher of all nations and ages, from whose authority there is no appeal. He claims to have come into this world for the purpose to save the world from sin—which no merely human being can possibly do. He claims the power to forgive sins on earth; he frequently exercised that power, and it was for the sins of mankind, as he foretold, that he shed his own blood. He invites all men to follow him, and promises peace and life eternal to every one that believes in him. He claims pre-existence before Abraham and the world, divine names, attributes, and worship. He disposes from the cross of places in Paradise. In directing his disciples to baptize all nations, he coordinates himself with the eternal Father and the Divine Spirit, and promises to be with them to the consummation of the world and to come again in glory as the Judge of all men. He, the humblest and meekest of men, makes these astounding pretensions in the most easy and natural way; he never falters, never apologizes, never explains; he proclaims them as self-evident truths. We read them again and again, and never feel any incongruity nor think of arrogance and presumption.

And yet this testimony, if not true, must be downright blasphemy or madness. The former hypothesis cannot stand a moment before the moral purity and dignity of Jesus, revealed in his every word and work, and acknowledged by universal consent. Self-deception in a matter so momentous, and with an intellect in all respects so clear and so sound, is equally out of the question. How could He be an enthusiast or a madman who never lost the even balance of his mind, who sailed serenely over all the troubles and persecutions, as the sun above the clouds, who always returned the wisest answer to tempting questions, who calmly and deliberately predicted his death on the cross, his resurrection on the third

day, the outpouring of the Holy Spirit, the founding of his Church, the destruction of Jerusalem—predictions which have been literally fulfilled? A character so original, so complete, so uniformly consistent, so perfect, so human and yet so high above all human greatness, can be neither a fraud nor a fiction. The poet, as has been well said, would in this case be greater than the hero. It would take more than a Jesus to invent a Jesus.

We are shut up then to recognition of the divinity of Christ; and reason itself must bow in silent awe before the tremendous word: "I and the Father are one!" and respond with skeptical Thomas: "My Lord and my God!"

This conclusion is confirmed by the effects of the manifestation of Jesus, which far transcend all merely human capacity and power. The history of Christianity, with its countless fruits of a higher and purer life of truth and love than was ever known before or is now known outside of its influence, is a continuous commentary on the life of Christ, and testifies on every page to the inspiration of his holy example. His power is felt on every Lord's Day from ten thousand pulpits, in the palaces of kings and the huts of beggars, in universities and colleges, in every school where the sermon on the Mount is read, in prisons, in almshouses, in orphan asylums, as well as in happy homes, in learned works and simple tracts in endless succession. If this history of ours has any value at all, it is a new evidence that Christ is the light and life of a fallen world.

And there is no sign that his power is waning. His kingdom is more widely spread than ever before, and has the fairest prospect of final triumph in all the earth. Napoleon at St. Helena is reported to have been struck with the reflection that millions are now ready to die for the crucified Nazarene who founded a spiritual empire by love, while no one would die for Alexander, or Cæsar, or himself, who founded temporal empires by force. He saw in this contrast a convincing argument for the divinity of Christ, saying: "I know men, and I tell you, Christ was not a man. Everything about Christ astonishes me. His spirit overwhelms and confounds me. There is no comparison

between him and any other being. He stands single and alone."* And Göthe, another commanding genius, of very different character, but equally above suspicion of partiality for religion, looking in the last years of his life over the vast field of history, was constrained to confess that "if ever the Divine appeared on earth, it was in the Person of Christ," and that "the human mind, no matter how far it may advance in every other department, will never transcend the height and moral culture of Christianity as it shines and glows in the Gospels."

The rationalistic, mythical, and legendary attempts to explain the life of Christ on purely human and natural grounds, and to resolve the miraculous elements either into common events, or into innocent fictions, split on the rock of Christ's character and testimony. The ablest of the infidel biographers of Jesus now profess the profoundest regard for his character, and laud him as the greatest sage and saint that ever appeared on earth. But, by rejecting his testimony concerning his divine origin and mission they turn him into a liar; and, by rejecting the miracle of the resurrection, they make the great fact of Christianity a stream without a source, a house without a foundation, an effort without a cause. Denying the physical miracles, they expect us to believe even greater psychological miracles; yea, they substitute for the supernatural miracle of history an unnatural prodigy and incredible absurdity of their imagination. They moreover refute and supersede each other. The history of error in the nineteenth century is a history of self-destruction. A hypothesis was scarcely matured before another was invented and substituted, to meet the same fate in its turn; while the old truth and faith of Christendom remains unshaken, and marches on in its peaceful conquest against sin and error.

Truly, Jesus Christ, the Christ of

* On the testimony of Napoleon to the divinity of Christ see the letters of Bersier and Lutteroth appended to the London ed. of my book on the *Person of Christ* (1880), p. 284, and pp. 219 sqq. Napoleon is reported to have asked the poet Wieland at a court-ball in Weimar, during the Congress of Erfurt, whether he doubted that Jesus ever lived; to which Wieland promptly and emphatically replied in the negative, adding that with equal right a thousand years hence men might deny the existence of Napoleon or the battle of Jena. The emperor smiled and said, *tres-bien!* The question was designed not to express doubt, but to test the poet's faith. So Dr. Hase reports from the mouth of Chancellor Muller, who heard the conversation. *Geschichte Jesu*, p. 9.

the Gospels, the Christ of history, the crucified and risen Christ, the divine-human Christ, is the most real, the most certain, the most blessed of all facts. And this fact is an ever-present and growing power which pervades the Church and conquers the world, and is its own best evidence, as the sun shining in the heavens. This fact is the only solution of the terrible mystery of sin and death, the only inspiration to a holy life of love to God and man, the only guide to happiness and peace. Systems of human wisdom will come and go, kingdoms and empires will rise and fall, but for all time to come Christ will remain "the Way, the Truth, and the Life."—*Schaff's History Christian Church.*

In response to urgent requests from prominent temperance people in town, the Uxbridge Massachusetts Selectmen have compiled a list of habitual and occasional drunkards, and have presented the druggists with a copy, with the request that no intoxicating liquors be sold to persons on the list in the future. Several men whose names appear on the list, and who have been obliged to dispense with their regular medicine, threaten suits for defamation of character unless the boycott is raised.

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The reader is referred to the Herald Office for Catalogue if other church literature is desired.

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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No. 37.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, SEPT. 11, 1895.

WORK OF LOCAL OFFICERS.

THE following preambles and resolutions were adopted by the late conference of the Pottawattamie, Iowa, district, and are taken from its minutes:—

Inasmuch as the various branches of the district have members scattered in different parts of the country, and as the law provides that members unite with the nearest branch where they live, therefore be it

Resolved, that we request the various branch presidents and secretaries to seek to locate the absent members and correspond with them and as far as possible have them take letters of removal and join the branch nearest where they live, and that a copy of this resolution be submitted in writing to the officers of each branch.

Also, Whereas the Lord has specifically stated to the elders, "Ye shall see that my law is kept,"

And, Whereas the law provides that members in transgression shall be dealt with as the law provides; therefore be it resolved, that if there members in the branches of the district who are not living up to their privileges and others living in open transgression; we request the presidents of the various branches to see that the officers under them do their duty; that the Saints be officially visited at stated intervals, and that they seek to enforce the letter and spirit of the law.

This action has evidently been taken with a view to stir up local workers in charge of branches, that the work of laboring among the Saints be not neglected; that scattered Saints be instructed to join branches to which they are nearest that they be in the way to receive spiritual care; that Saints not living up to their privileges be labored with; that such as may be in transgression also be looked after and induced to do better, or if necessary, be dealt with as the law of God directs.

This is as it should be. Men who accept the supervision of branches thereby assume responsibilities of no ordinary character. As shepherds of

the sheep they are responsible to God, to the church in general, and to the Saints over whom they preside. Very much depends upon their administrations; for having charge of the local interests of the church, its success not only in their specific localities, but also its influence for good abroad depends largely upon their labors. Men ought not to assume such responsibilities from any other motives than the good of the cause and a consciousness of duty requiring it; but conscious of the duty, should seek prayerfully and carefully to do all in their power that the trust reposed in them be faithfully honored by an intelligent study of the situation and condition of the Saints and the work under their care, and the people be kept alive by such ministrations at their homes and in the public services as the letter and spirit of the law directs and provides for.

If visiting officers are negligent or inexperienced the presiding elder is certainly expected to see that incumbents in office honor the trusts reposed in them by their branches and discharge the duties imposed upon them by ordination.

It is a well-known truth or principle in the latter-day work that the body is edified and built up "according to the effectual working in the measure of every part." Inasmuch as certain functions are to be performed by officers in the body appointed to do specific work, if that work be neglected the whole body suffers and is damaged because a necessary portion of it is impaired, hindered, vitiated; the whole suffers a decided loss. For the Church of Christ while strong and strongly organized for the work before it, is also delicate or sensitive to any degree of impairment, as it should be, and promptly shows the results of damage from neglect, transgression, or any impairment of its functions.

Prominent in the local work of the church, and under the supervision of presiding elders, we find priests and teachers appointed. The duties of

the priest, teacher, etc., in the branch are enumerated, as follows:—

The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and *visit the house of each member*, and exhort them to pray vocally and in secret, and attend to all family duties . . . ; and he is to take the lead of all meetings when there is no elder present . . . to preach, teach, expound, exhort, and baptize, and *visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties*. In all these duties the priest is to assist the elder if occasion requires.

The teacher's duty is to *watch over the church* always, and *be with and strengthen them*, and see that there is *no iniquity in the church*, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church *meet together often*, and also see *that all the members do their duty*, and he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort and teach, and invite all to come unto Christ.

Every elder, priest, teacher or deacon, is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.—D. C. 17: 11, 12.

It is apparent that the duties enumerated and binding upon the officers named are very important and require active, spiritual men to perform them. In the first place men of very decided faithfulness are essential in these offices, for the positions require the true spirit of fatherly interest in the people and watchcare over them. We understand the work of the priest and teacher to require men of talent, that they do the pastoral work of feeding the flock and keeping them in that condition of spiritual activity that all may become and continue active partakers of spiritual light to that degree that they shall themselves be growing while assisting to forward the interests of the church abroad.

It is almost useless for the general missionaries to bring converts into the fold unless the church through its local ministry and membership is prepared to take charge of and nourish

and assimilate the new material and carry it upward and forward in the divine life. The appointment of local organizations, local meetings where coassociation and coassimilation in spirit are provided for, and largely under the ministrations and care of local ministers, shows clearly that the Head of the church provided these features necessary to the perfecting of the Saints. It is therefore apparent, plain, that the same prayerful devotion and energy required of the traveling ministry is also necessary in and required of the local officials; that the design of the Lord in calling all his servants and his people was evidently that every part of the body should do its work faithfully, fully, continuously; that there be no inharmony, no clogging of the wheels, no hindrances, no interruptions in the nicety of arrangement and perfection in service provided by the perfect Designer.

The man who permits his work to drag along half done or not done at all is a failure in the eyes of God and men; because indifference upon his part retards others and prevents the smoothness of operation essential in and peculiar to the workings of a perfect contrivance. Workers at other parts of the machinery realize that something is wrong and are obliged to devote a portion—and sometimes a great portion—of their time to seeing where the trouble is and in correcting it; and at times it is simply incorrigible. In the church it means just this; that local organizations are thrown into disorder, and loss ensues not only to themselves, but the indifference of the people affects their contributions and the ministry are not kept in the field as they should be.

We expect to see the time when, in the greater growth of the people, men who accept ordination will be held to a stricter account of their stewardships. It will contribute to this, hence to the doing of better and effective work, if the Saints more closely study the books and learn more fully the duties of officers.

Teachers and priests have been regarded by some as comparatively unimportant because not constantly out in the field. This is a mistake, for the duties devolving upon them are certainly of such importance as to re-

quire very conscientious and capable men. The priest and teacher who visit the homes of the people occupy a field requiring the exercise of much genuine heart-interest in them. Prudence, considerateness, foresight, brotherly kindness, and many similar qualities are essential to the work of seeing that the members attended to "all family duties," and to "watch over the church always, and be with and strengthen them," and "see that the church meet together often, and also see that the members do their duty," etc. It is evidently necessary that men engaged in such service be abundant partakers of the love and grace of God. Men who render to God and to his people service of such high character have the promise of rich blessings. As every individual *grows*, develops, in doing the duties to which he is called, so men who labor in the local offices willingly and constantly become men of power for good among and beloved and esteemed by the people of God for the labors performed in behalf of the work.

As men are called and to be ordained according to the gifts—talents—and callings of God unto them and by the power of the Holy Spirit, so will they be held accountable for the improvement of their talents.

It is the men who can be depended upon to work *now, right in the present when work is needed*, that are to be of use to God and to his work. Men and women who procrastinate the time of doing, the paying of tithing, and other duties to a future day are not the ones who push the work and gain the crown.

"Moreover it is required of stewards that a man be found faithful," is the word of the Lord to us. "Let no man take thy crown," and the utterance of the Lord of his abhorrence of lukewarmness, are significant admonitions to us "upon whom the ends of the world are come."

We have tried to say a few words in passing concerning the work of local officers. The importance of the subject is sufficient to justify a more carefully prepared statement of it. We have written very hastily. However, it is not eloquently worded statements that are wanted, but the plain facts that point the way and suggest a solution of our difficulties.

Fashionable church people have laughed in derision at some of the plain statements of law which we have quoted from the enumerated list of duties of local officers; but it is the prevention of just such evils as these named that is necessary to correct the evils of the times. The Lord has, therefore, in the fitness of things called servants to supervise the corrective work, to take the lead in the moral and spiritual education of the people he calls into his kingdom.

We are of the opinion that a proper conception of the future demands the correction of the present, if persons are to be prepared to enter upon life in its higher phases in the world to come.

To ignore or neglect any provision God has revealed is to turn our faces from the means and the only means by which he can redeem and exalt the human family. Let us therefore labor together with God in unison, in unity, in local, general, and in family duties that the preaching of the word abroad may be sustained and made effective by compact, perfect working branches in which the world shall see "the righteousness of Saints" manifest in the harmonious progress and and faithful performance of duty of every member of the body. The demands of the work require that each member both learns and does his duty. The law of God contemplates perfectness in obedience to law and salvation by law, as it provides a perfect system of law.

TRIAL.

FOR some wise purpose which we may not fully understand the great Creator has provided that all things must be tried. We see this illustrated in the storm that shakes the towering oak, in the earthquake that rives the granite pile. Indeed this principle is so apparent—so plainly written on the face of nature—that all the elements seem at war with each other. The unlucky creature not sufficiently strong to stand the inexorable test of *trial* must fall in the great conflict for supremacy.

What is true in regard to visible nature is true in regard to principles. They, too, must be tried. That which is not found to be sound—to be a component part of the great *unit* of

truth—must in the final conflict fall to rise no more.

He who labors to perpetuate such principles labors in vain; he may appear for a time, to succeed, but in the end his work will be lost; while he who labors for the establishment of correct principles must succeed. He may for a time seem borne down by the weight of opposition which comes in upon him like a flood, he may have a very limited conception of the truth,—the vision of all is limited, and necessarily must be, for the finite can never comprehend the infinitude of truth—but if he has discovered one sparkling gem from that boundless unit, and by it he stands with unfaltering rectitude and honor undimmed, the palm of victory will yet rest upon his brow, when he, like his principles, shall have been tried “as by fire,” and it will yet be said of him, “Thou hast been faithful over a few things, I will make thee ruler over many things.”

Success in wrong, where action is based upon incorrect principles, is merely apparent or temporary, but final failure is certain. Failure in right where action is based upon correct principles, is merely apparent or temporary only, but final success is sure. There is not, *cannot* be an exception to this rule. To be sure the problem may not be fully solved in this life. (This fact constitutes one of the best evidences of another life. This life is too short and its opportunities too few to continue this fight to a finish.) But the rule itself is an axiom, and its application general. How careful then ought we to be that our successes are the result of honest work and honest thought, based on correct principles. To meet one false position by assuming another may bring temporary success and fleeting honor, we may by so doing demolish the citadel of our enemy, and may stand momentarily triumphant over a fallen foe; but our defense is composed of perishable material, and in the crucible of *trial* will manifest its imperfection and bring to us an inheritance of shame and confusion.

No one, then, should fear to have his principles made the subject of the most searching criticism, for all the combined evil powers of earth and hell cannot shake one particle of light from its orbit. But if we hold incor-

rect principles though they may be very dear to us, it should be our desire to have them exposed, and exposed *now*.

Man is what his principles make him and in the final triumph of truth he who has been faithful to her mandates will rise with her when her banner shall wave triumphantly without a spot upon its folds. Then he who has harbored incorrect principles, and been moved by dishonest and selfish motives will fall into ignominy, shame, and disgrace.

Organizations composed of men must partake largely of the nature of men, and their final success or failure must be governed by the same rules. Hence an organization founded upon false principles, though enjoying temporary prosperity, honored and applauded, is doomed to sink, nor can ignorant sincerity save it; while that organization possessing the real element of strength—*truth*—though apparently weak and despised, must rise triumphant over all.

Truth crushed to earth will rise again,—
The eternal years of God are hers,
But error wounded writhes in pain,
And dies amid her worshippers.

LAMONI PUBLIC SCHOOLS.

We have received a copy of “Regulations for the government of the Lamoni Public Schools with course of Study,” a pamphlet of forty-four pages, published by order of the Board of Education.

The rules adopted to govern the schools are excellent and arranged by those of wide experience in educational work. The arrangements for the conduct of Primary, Intermediate, Grammar, and High School departments are based upon the latest modern methods of progressive educators, the aim of the management and superintendent being to advance the school work by the employment of competent instructors and well-tested methods essential to the educational spirit of the times.

The High School department course of study is as follows:—

First year, Reading, arithmetic, grammar, United States history, physiology.

Second year, Literature, arithmetic, rhetoric, physiology, algebra, civil government.

Third year, Orthography, zoölogy,

Latin grammar, State government, algebra, physical geography, book-keeping, political geography, English grammar.

Fourth year, Higher arithmetic, physics, Cesar, general history, plane geometry, astronomy, botany, Virgil.

The course of study is superior to any in use in other schools of the County, and parents have reason to be satisfied with the facilities afforded their children at Lamoni.

Students graduating from our High School are prepared to enter Graceland College, in which institution the higher and greater educational course is supplied.

We hope to see Lamoni make constant and decided progress in educational work until its advantages in that high plane line of life are decidedly up to the truest standards in facilities and in execution.

GRACELAND College students, distant and local, will be interested in the following:—

NOTICE TO COLLEGE STUDENTS.

Students of Graceland College will assemble in the upper rooms of the France block, September 17, at nine o'clock a. m., for organization of the school and classification of pupils.

JOSEPH SMITH, Pres. pro tem.

EXTRACTS FROM LETTERS.

BRO. G. M. L. WHITMAN, Valley Branch, Nebraska, the 2d inst. :—

I came here August 31 and found Bro. M. Daugherty of the Bluffs doing a fine work. He had baptized six. The people here seem well pleased with his manner of presenting the word. On Sunday the 1st one more was led into the water, and yesterday being sacrament day with us the seven were confirmed before partaking of the emblems. During confirmation and throughout the entire prayer service the influence of the good Spirit prevailed to a marked degree. At last night's meeting the attendance and attention were good. Expect to continue here through the week, all being well.

Bro. J. S. McDonald, writing recently from Missouri Valley, Iowa, says:—

The work is moving on in this district splendidly. Fourteen have been baptized recently. Brn. Chambers and Crabb are pushing the tent work right along.

Bro. G. H. Hilliard, Milton, Florida, September 3d:—

Have preached eleven times in four different places since coming to this mission. Six have been baptized, and more believing. I go to Bay Minette, Alabama, to district conference next Saturday. House to be dedicated

there next Sunday. Work here in rather poor condition. It needs a good man here a long time to put the work in good shape. Have only seen a little of the work here yet. Hopefully at work.

Bro. Henry Sparling, Mountain Grove, Missouri, September 2:—

South Missouri district reunion closed Sunday night. It was a grand success; all those present enjoyed themselves. The tent was much too small for the large crowd. We shall need the large tabernacle tent next year, so I hope those who can will please help in the purchase of it. Let the Southern Missouri district have some interest in it. Brn. White, Keck, and Henry Smith gave us some good sermons. Much interest manifest; baptized two; others are very near the kingdom. Bro. Keck and I will continue the meetings. The town is stirred up very much.

Bro. W. A. McDowell, Newville, Wisconsin, September 4:—

Bro. Burr and the writer are still here with the tent. Some are interested, but our crowds are not large. However, the work is onward; we are sowing gospel seed in new places.

Bro. H. L. Holt, San Bernardino, California, August 29:—

All goes fairly well. I am holding meetings in a tent at Los Angeles. Have been called home by the death of our babe. Return again to-morrow.

Bro. R. Etzenhouser, Limerick, Ohio, the 2d inst.:—

Our reunion is booming. We may truly say,

Rich dews of grace come o'er us
In many a gentle shower;
And brighter scenes before us
Are opening ev'ry hour.

EDITORIAL ITEMS.

ALL presidents of branches are requested to send their addresses by postal card, to Bro. Frank Criley, Business Manager of the Herald Office, Lamoni, Iowa. Early responses are desired.

Bro. and Sr. W. W. Blair were at Garden Grove, California, August 13, going thence to Los Angeles and remaining over the 25th. From there they would go to Santa Cruz, attending the reunion which closes on the 8th inst.

By letter from Bro. Jacob Kaplinger, Ludington, Michigan, we learn that Bro. George Washburn, of Center Lake, that State, had opened the work in Amber Township, near the Freesoil Saints, and baptized thirteen, also four at Freesoil—seventeen in all. Brn. Kaplinger and Washburn then proceeded to Ludington where they were holding services in a public hall to large congregations. One, an

old-time Saint, had asked for baptism.

Bro. John Smith writes us from some point in England that he is holding open air meetings to large gatherings and is blessed and encouraged in his efforts. Opponents threatened, but the people rallied to his support and continue to sustain his efforts. He mails English publications containing items that support the Word of Wisdom.

Sr. M. Lawrence, Lockhartville, Nova Scotia, sends a clipping giving account of a destructive cyclone in that region. She reports but four Saints in that section, but as one of the isolated, feels to do what she can for the cause, in which she realizes a growing interest.

We thank brethren for various newspapers sent us. We have used what we could that seemed worthy of note to the HERALD readers. Among the list we find local Kansas City and Independence papers marked with references to the work of the A. P. A. As the spirit of this movement is, to our minds, harsh and extreme, we make no further mention of it.

Sr. Emma L. Little, of Benton, Scott County, Missouri, formerly of Braidwood, Illinois, requests prayer in behalf of herself and husband and children, who are in sickness and distress. Elders living near are requested to call and administer, and Saints to visit them.

The address of Bro. G. M. L. Whitman, Bishop's Agent Northern Nebraska district, is No. 227 Spruce Street, Omaha, Nebraska.

The present address of Bro. H. R. Harder is Lamoni, Iowa.

Bro. J. M. Brown, of Leon, Iowa, has been doing good work at Knoxville, Hiteman, Flagler, and Leon, Iowa. At Knoxville two were baptized as indicated beforehand in vision to the brother. Saints at the other points named were also alive and actively at work in the cause. Another at Leon, had applied for baptism. Bro. Brown was to start soon for Kansas. Performing the marriage service for two sisters in the church, he expresses the hope that the unbelieving husbands will be sanctified to obedience of the gospel by the believing wives.

Brn. A. H. Smith and A. S. Cochran left Lamoni for the Clarksdale

reunion; the former on the 31st ult., the latter on the 4th inst. Bro. J. W. Wight left for his field in Western Iowa on the 3d.

Bro. C. A. Parkin reports continued progress and many spiritual blessings in healings and in other respects in the San Francisco branch. He is greatly encouraged. This is the common report of every faithful man. It is in the doing of the work that blessings are received, as the faithful know.

Bro. Samuel Tomlinson, writing from Walsingham Center, Ontario, August 27, reports the blessings of the Lord upon his labors in that region. He has held twenty-one meetings and baptized seven, all heads of families but one, and others are near. At confirmation outsiders wept under the influence of the Holy Spirit which was present in great power. Though wearied by foot travel, he is laboring right along to meet the many demands for preaching.

Sr. Emily Keeton, Buchtel, Athens County, Ohio, would like some of the traveling ministry to labor there. She will aid in every way she can. Who can go?

Bro. T. R. Allen, of Lucas, Iowa, reports the branch at that place as working together in harmony. They had recently elected officers and all were moving together in unity. This we like to hear, for the church succeeds very largely or fails considerably in its work according as the branches succeed and prosper.

Elsewhere in this issue appears an advertisement of Highland Park Normal College, an institution that has been patronized by quite a number of our people. The management announces that it is now on a solid financial basis and in better condition than ever before for educational work. Seven hundred students were in attendance last year, over fifteen hundred two years ago. For pamphlets, further particulars, etc., address the principal, Prof. O. H. Longwell, Des Moines, Iowa.

Bro. I. L. Rogers and wife, of Sandwich, Illinois, are visiting at Lamoni and friends old and new. They are enroute to the Logan reunion.

Letters from Brn. A. H. Parsons, J. S. Roth, H. P. Curtis, John Kaler, Bro. and Sr. Hubert Case, M. R.

Scott, Jr., and others—in the field—will appear next week as space permits.

The operation of the new liquor law in the State of Indiana is said to be causing refusal of licenses to three out of every four saloons in the small cities and towns. Liquor dealers are preparing to contest the law. It is to be hoped that they will be unsuccessful in evading or violating it. The saloon keeper being wrong and deeply steeped in it, ought to be suppressed as such. There is certainly a way to suppress him could the people be sufficiently aroused to do it.

The Norwalk, Connecticut, *Evening Hour* of August 26 has an article over a column in length descriptive of the labors of Brn. A. H. Parsons and A. W. Watzel, who have been at work for some time in that region of country. The article is respectful, truthful, and friendly in tone. The brethren named are reaching a good class of people.

Bro. W. W. Blair reports the meetings up to September 3, as number one, and attendance increasing. He wrote from Santa Cruz. Sr. Blair has also done good work among the sisters, and for the Sunday schools. Her influence has been for good.

Bro. J. C. Clapp reports (September 2) work prospering in Oregon as well as could be expected.

Bro. F. G. Pitt (the 4th inst.) was preaching every night at Dahinda, Illinois. Excellent interest and good liberty.

Bro. H. A. Stebbins went to Burlington, Iowa, for Sunday the 8th inst. He goes thence to Kewanee, Mission, Sandwich, Illinois; Janesville, Wisconsin, and other points, remaining about one month.

Six were baptized at Fanning, Kansas, at a recent two days' meeting, by Brn. J. Arthur Davis and H. A. Stebbins.

Berlin correspondents confirm the statement that in consequence of activity of Nihilists it has been found necessary to guard the Czar's steps as completely as the movements of his father were guarded in the most perilous period of his reign. The Czarina is suffering from extreme nervousness as a result.

On the 5th an anarchist attempted to kill Rothschild, the banker, at Paris.

SPECIAL BUSINESS NOTICE.

NOTICE is hereby given to patrons of the Herald Office that on and after October 1, 1895,—thirty days from date,—all orders for supplies amounting to less than fifty cents must be accompanied by cash. This applies to all except agents of the Herald Office who have open accounts.

The Herald Office management has found it necessary to begin this cash system for small orders for the reason that such a large number of small accounts has been charged upon the Herald Office books in years past that the Office is now burdened and hindered by an outstanding indebtedness of several thousand dollars from these small amounts alone—ranging from three cents, ten cents, fifteen cents, etc., up to fifty cents. This aggregate amount stands on the books, much of it from year to year, simply because many sending such orders fail to square the accounts, leaving them to accumulate into large sums.

It will be seen at once that the practice of sending in small orders to be filled on the credit system has entailed a heavy burden on the publishing department. It has also encouraged a careless, unbusinesslike method of doing business among the Saints that ought not to have been. Thousands of dollars are on the Herald Office books due from long standing accounts which ought to have been in circulation for the benefit of the church. No business can long succeed if run in such a manner. No business man wants a large number of small amounts carried on his ledger from month to month and from year to year. Every good business man avoids such a method with his customers. The work of the Lord cannot succeed unless it also conforms to business principles. It will not do to longer run our accounts with the Saints at such loose ends. It will prove disastrous to the entire body as long as continued. The time has come to stop it if we want to avoid entire bankruptcy and failure.

We shall seek to hereafter look after the financial interests of the Herald Office by this method of doing business, because it is a proper method and the only right one.

The Saints themselves are damaged by the old credit system. It is their interests we are looking after in establishing the rule requiring cash payments for orders in the amounts named. The Herald Office plant belongs to the Saints—to the church. If it succeeds, the work is benefited; if it suffers loss, the church at large suffers. If anything ought to succeed God's work should; if anything requires system and order, the work of God does. It must have that system in all its financial departments in order to succeed—to have the blessing of the Lord.

When accounts are carried on the books the extra work of booking, sending out bills, debiting, crediting, etc., are all added—a considerable item in extra work, extra expense in bookkeeping, postage, correspondence, etc. And, by the time the small amount has been collected the office and the customer have often expended from ten to fifteen cents to get it in, and such amounts soon add up to a large sum in the aggregate. The office and the customer are both losers by it, and the profit if not the main portion of the indebtedness goes to the Government for postage, stationery, etc. Besides this, no businesslike person wants outstanding debts unpaid when such can be avoided.

Hence notice is given that after October 1, 1895, all orders under fifty cents in amount must be accompanied by the money or a remittance for it. Postage stamps, money or express orders, or drafts will be accepted. Registered letters are at the risk of the sender.

The Saints are asked to sustain the management in its efforts to promote the interests of the literary and publishing department. Our success is your success—the success of the cause we love and to which we have pledged our support.

WE RECOMMEND THAT EACH BRANCH APPOINT A BOOK AGENT through whom all orders for church publications can be made, and who can look after the Herald Office interests and the literary wants of Saints. Appoint reliable parties and we will ratify such appointments, allowing such agents a discount of ten per cent on book orders to cover their

expenses. *Will branch presidents please see that appointments of book agents are made at once.* PLEASE AID US. In bonds, Yours for right,

FRANK CRILEY,

Business Manager.

LAMONI, Iowa, August 23, 1895.

THE SAINTS' HYMNAL.

THE committee appointed by the General Conference of 1895 to compile a smaller hymn and tune book—with words and music combined—have now completed their work and placed their manuscripts of words and music in the hands of the Board of Publication.

The members of the committee have spent months of hard work in performing the task assigned them and have also consulted others of acknowledged musical talent and scholarship, that the book when completed should be a credit to the church and a decided factor for good in its song service. The committee deserves credit for the good work done and we trust their efforts will receive prompt and manifest appreciation.

The General Conference in providing for the publication of the "Saints' Hymnal" stipulated that it be published when the Board of Publication had orders for one thousand copies, and owing to the low price of the book the Herald Office has found it necessary to require all orders to be accompanied by the money, otherwise the sale of the book on long time credits would be unprofitable and entail financial loss to the office.

We were promised large orders, but so far have received only about five hundred, and of these but half have been accompanied by the money.

In other words, we have received half enough orders and one fourth enough money to go ahead with the book.

The Saints through their representatives in General Conference ordered the publication of the Hymnal. They pledged it their support as they urged their need of the new book. We ask now that they send in their orders and money that the work be completed and put in their hands at once.

The price of the book is very moderate. It will be a credit to the church and a source of satisfaction to all lovers of sacred song, therefore a decided help.

The Saints' Hymnal, 50 cents per

copy, cash in advance; bound in cloth, leather backs and corners; all substantial and neat work throughout.

Special styles of higher priced binding furnished as ordered. Address orders to the undersigned,

FRANK CRILEY,

Business Manager,

Herald Office.

LAMONI, Decatur Co., Iowa, Aug. 23, 1895.

Mothers' Home Column.

EDITED BY FRANCES.

MANY mean things are done in the family for which moods are put forward as the excuse, when the moods themselves are the most inexcusable things of all. A man or woman in tolerable health has no moral right to indulge in an unpleasant mood.—Holland.

"LET NOT YOUR HEART BE TROUBLED."

"Let not your heart be troubled!"

No sweeter words of cheer
The Master spake for their dear sake,
Whose love was full of fear.

"Lo, I am with you always!"
Glad thought of lonely ones;
Through dreary way, by night and day,
The silvery sentence runs!

"Let not your heart be troubled!"

What troubleth thine, my friend?
Do you not know that Christ can go
No more to painful end?
Do you not feel his Comforter
Amid your trials all?
No bitter loss by cruel cross
Can on your loving fall.

"Let not your heart be troubled!"

The springs of life are sweet,
If you but drink at the fountain's brink
That flows at Jesus' feet.
In him the doubt of being
Its full assurance knows;
In him all fret and fear are met
By full and sweet repose.—Sel.

INFLUENCE AND DUTY.

MANY people excuse themselves from coming out boldly on the side of right by saying, "My vote does not count for much, or my influence will never make much difference one way or another." This is a mistake, for we have no knowledge of how great and far-reaching our influence may be, either for good or evil.

"The smallest bark on life's tumultuous ocean
Will leave a track behind for evermore;
The slightest wave of influence set in motion
Extends and widens to the eternal shore."

The sacred writer says, "Blessed are ye that sow beside all waters," and exhorts us thus: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good." We cannot all have large fields of labor; the lives of some are narrow and restricted to a certain extent, but no man liveth unto himself, and if our power for good is seemingly small, our field of usefulness and range of influence obscure and limited, if we have but *one* talent, let us be

the more zealous to put it to good account, do our humble portion of labor faithfully, and make the tiny wave of our personal influence on the lives of others ever true, pure, and ennobling; make the most of every opportunity to do good to those about us, and to throw the entire weight of our influence on the side of right. Remember that it pays to help a worthy cause by making it our own. The poet Coleridge says:—

"Far is the time remote from human sight,
When war and discord on the earth shall cease;
Yet every prayer for universal peace
Awaits the blessed time to expedite."

Therefore *small* duties should not be despised, for the patient and conscientious performance of them not only serves as training schools for the heart, mind, and hands, but also opens up ways for the doing of higher, nobler duties. And let us not wait for duties to be thrust upon us, or even pointed out to us, but let us *look* for them instead. "The Lord loveth a cheerful giver;" yea, he loveth not only the cheerful giver of gold and silver, but also the cheerful giver of a consecrated life, with all its God-given gifts and powers. AGNES MOORE.

JERSEY CITY HEIGHTS.

Dear Brothers and Sisters:—Did you ever think what a great privilege it is to know by the Spirit of God that we are brothers and sisters, heirs with Christ, and that the one God is our Father? I have often heard it remarked that the Saints are the most sensitive people there is. Is it anything strange? We have that feeling for one another that the world has not, therefore when we think one acts coldly we feel hurt, and there seems to be a failing with the human family when this is the case, for it is so much easier for us to go to some one else than to the one who has hurt our feelings. Sometimes we will go to God and ask him to help us to overcome the feeling, and while his Spirit is with us we will feel all right, but the feeling soon returns. You may try again, and it is the same thing over. Now instead of asking God to do that work for you, why not, according to the law, go to that one in the spirit of meekness and talk the matter over with him?

I well remember a conversation a brother and I had. I do not know as I had anything against him or that he had anything against me, but there was a feeling between us that ought not to have existed. He came to my place and said to me, "Sister Phelps, do you think we think as much of one another as a brother and sister ought to?"

I said, "No." We had a long talk. He told his views and I mine. I do not know that I ever had a talk with anyone do me as much good, and when he left he said:—

"I know this talk has done me a great deal of good."

We may think sometimes it would be hard to go to certain ones, but it is generally not the going that is hard, but the thoughts of it. It reminds one of children when a task is given them to do. They often think it over and think it a hard task, and often will make it hard by going about it unwillingly and taking twice the time needed to do it,

where if they had gone willingly to work it would have been an easy task. Ought we not to be willing to do what God wants us to do? It is by our works we are to stand or fall, and not by our faith. Suppose we were to attend the Prayer Union and once a month pray for the Sunday school, at the same time making no attempt to help it on, not even by our presence. Think you our prayers would profit us any? No, I do not think they would ascend above our heads. Then suppose we were to wonder why we were not blest more by the Spirit. Our prayers are to be the sincere desire of our hearts, and if it is the desire of our hearts to see the Sunday school advance, we will do all we can to advance it; then when we ask God to bless us in our efforts we will receive his approbation. I would not want a man to labor for me who would come in and sit down every time a cloud passed over for fear it would rain, or to drop all work for fear of a little sprinkle, and I believe God wants those who will stand at their post through clouds as well as sunshine, and not be wishing all the time to give up their work for more congenial fields. God wants willing laborers.

I am interested in the Sunday school. I love the work because I know it is of God, and I am willing to do all I can for its advancement. I think the Prayer Union is a benefit, but if we attend that and then think our duty done we will find different when the day of reckoning comes. If we desire to see the cause of Zion advance we will try to do what we can, not by talking about one another, not by becoming talebearers, neither will it be by searching for iniquity. The Scriptures tell us that those that search for iniquity shall be hewn down, and it has been stated by one writer that when the angels of God went among men they were in search of good, and the Bible speaks of the Devil as the accuser of the brethren. If we desire our children to obey the gospel we will try to teach it to them, talk with them, and try to have them obey it. It is the same with the first subject and the Sunday school. We are to do what we can for those poorer than ourselves, visit the sick and afflicted, then when we have done all we can do and meet in our Prayer Union God will bless us by his Spirit.

Praying that I may ever be able to labor for the welfare of Zion, I remain,

Your sister,

ANNA M. PHELPS.

HELPING HAND.

SYNOPSIS OF CHAPTER XXIX, HINTS ON CHILD-TRAINING.

GIVING ADDED VALUE TO A CHILD'S CHRISTMAS.

CHRISTMAS is the great day to children because of the gifts it brings to them. They are not apt to prize their gifts, as older people may, for the loving labor expended upon them. The gifts, of themselves, are of small value to them compared with their interest in the manner of giving. To excite this interest requires time and work, so that, whether the children realize it or not, their Christmas has added value according to the

measure of the giver's self which accompanies their gifts.

The dazzling tree and the bulging stocking give added value to the gifts they hold. And the more the children's curiosity is aroused, the more effort they have to put forth to secure their Christmas portion, the better they like it.

Though it takes time and work and skill, it pays to make the Christmas morning a time of joy for the children, to be counted among the precious memories all their life through. As an agency of child-training it is one which can be used for good.

One good man having no children of his own makes Christmas a delight each year to a number of child-relatives. His Christmas plans are never twice alike and the children are the more eager because of always expecting something new.

One Christmas morning they found their stockings hanging limp and empty except that in each was a little card attached to a thread which came over the edge of the mantel. On each card was a verse calling the child to follow the thread. So they all started off and the threads led them back and forth through many rooms, up to the third story and finally to a door at the end of a hall on the lower floor. Here a placard bid them wait till all were together. When they were allowed to enter they found seven mammoth pasteboard Christmas boots, filled to overflowing. These they were told to carry to the breakfast room.

Then came new surprises. Sitting on the floor together they opened only one package at a time so that all might see. One child would unwrap a package and find directions to pass it to her cousin, then the cousin would come to something intended for a third one of the party.

The children will never have done enjoying that morning; and the older people enjoyed it too, especially the good uncle and aunt who had spent so many evenings for weeks past in preparing the happiness for those children. They had spent much money too but the charm of the day was in that pursuing chase and in the anticipation and wonder.

It matters not whether the home be grand or humble, whether the gifts be costly or inexpensive. He who would make children happy must do for and with them rather than merely to give to them. He must give himself with his gifts, in a degree illustrating the love of Him who gave himself for us.

C. B. S.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR SEPTEMBER.

"See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires; cease to be idle; cease to be unclean, cease to find fault one with another; cease to sleep longer than is needful; retire to your bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated; and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace; pray always, that you may not faint until I come."—Doc. and Cov. 85: 38.

Thursday, Sept. 12.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the

ministry. For the youth of the church in general. Memory Verses.—2 John 3-6.

Thursday, Sept. 19.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted. Memory Verses.—1 John 4: 7-11.

Thursday, Sept. 26.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established. Memory Verses.—James 5: 7-10.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

JENNET IRVINE, McDonald, Pennsylvania, requests your faith and prayers in behalf of her son, who has been sick for the last four months.

Sr. Katie Vickers, of Greenville, Rhode Island, earnestly requests your faith and prayers in her behalf that she may be healed of bodily disease and strengthened for trials she is undergoing.

Letter Department.

NEBRASKA CITY, Neb., Aug. 28.

Editors Herald:—I am, as ever, glad and thankful that I am with God's people and as keenly interested in the gospel as I ever was, and how sweet to me is the sound of the words, "gospel of the Lord Jesus Christ;" in it is all that is good, pure, grand, and lovely; it is forever just as new and glorious as at the beginning. And when was the beginning? It is from everlasting to everlasting, eternal as the source from whence it came. It is the price of the blood of the Son of God. How grateful we who are bought with such a price ought to be putting forth all our might, strength, and efforts to do as much good as possible, trying to be like him, coming near to him, avoiding and shunning all that is evil in its nature and letting our words, thoughts, and deeds be pure and becoming the name we bear, that he may own us before the Father, that we may at last be with him where he is.

Through our faithful friend, *The Herald*, I learn of the Saints from far and near; and rejoice to see the earnestness and eagerness wherewith the people of God strive to do his will, push onward his work, and trustingly follow in the way of life; also how his servants work and labor to spread abroad the precious light of heaven far and wide that souls may be saved; it is God's own word and promise through his servants in former days as well as in these our days, that this gospel shall be proclaimed to every nation, kindred, tongue, and people, before the end of time. This is being done and the prophecies are being fulfilled. Sin and wickedness are blinding the world, but they will soon be ended, for we know the time is close at hand when Christ our Savior shall come, when the earth shall be purified, made free from sin. O what joy! all the world shall bow in worship before the Prince of glory.

My thoughts fly back to the time when I first heard the gospel preached; it was in the

year 1861. About seven years before that at the age of ten, when I began to read and be interested in the Bible and church history (of the Lutherans) where in school I read and committed to memory the parables and sayings, the works and ministry of the Lord Jesus, his apostles, and disciples. It is fresh in my mind to-day how I wished, thought, and said in my heart, O, if I had but lived in those days when Jesus wandered on earth preaching and teaching and doing such wonderful works, how sweet it would have been to sit at his feet, to listen and learn of him! But I was consoled and felt thankful that I could yet learn of these events through his holy word which he has left for our information. But when later on, at the time before mentioned, at the age of seventeen I came to attend the Mormon meetings and heard the first principles of the gospel preached, at once I recognized it as the same doctrine which Jesus had taught; it sounded as plain and clear to my understanding as something I had always known. It inspired my heart with new life, with love to God and all the world and everything in it. I was baptized, and my joy was complete, nothing lacking for me to wish; I had all, all in the gospel covenant.

This was in my native land, in Denmark, under the leadership of Brigham Young. When I came to this new country in the year 1866, I was again baptized into the Reorganization. But that love—that Spirit which I at first received, was and is the true Spirit of God, and it has ever since been the joy and peace of my soul, my comfort and strength. I have had many trials, hard ones sometimes, I thank God for them though—I see how wonderful the Lord has blessed me and been near at hand to uphold and sustain me in time of trouble and need.

Our branch here is beginning to blossom anew, the good Spirit is working with, and prompting the Saints to renewed efforts in serving the Lord. They turn out to our meetings (filling the houses) with hearts full of joy, gaining new assurances each time, that the Lord is still willing to own and bless us as his people. This increased interest among the Saints is being felt outside among the people; many meet with us, some have already been baptized, and more will be next Sunday. On the first Sunday of this month, five were baptized, three girls and two boys, Bro. J. W. Waldsmith and Bro. M. H. Forscutt officiating.

My husband and myself are most happy to tell you that three of those baptized are our children, one daughter and two sons, which makes us feel richly blessed. I said to one of these boys about five or six years ago, "Oscar, I wish you would not keep company with those boys; they seem so rough and unmannerly." "Yes, Mamma, but I might help them to be better boys. I tell you, Mamma, I—I preach to them, and they like to listen to me." I hope he will be a preacher some day as well as his brother. The day of their baptism after Bro. Forscutt was through preaching to us, as he was going out, he said to me: "Sr. Thomson, let me shake your hand, you have this day two

sons become your brothers!" A great many of you know "Uncle Mark," and I believe we have but one such Uncle. He is our branch president, but he is now with Brn. J. W. Waldsmith and J. F. Mintun, preaching in the gospel tent at Lincoln. We have the promise that he will be here next Sabbath, September 1, to officiate again in baptism.

With earnest prayer to our great and merciful Father above for the Saints of God continually, that they may be faithful and true during their warfare through life and death, I am, Your sister in Christ,

NICOLINE W. THOMSON.

GOOSE CREEK, W. Va., Aug. 27.

Editors Herald:—The West Virginia reunion and district conference, held at this place from August 22 to 25, is now a thing of the past. That it was a success, was admitted, I believe, by all in attendance. It was a small affair, it is true, when compared with some of the larger reunions; but the Spirit was there, and that is more to be desired than large crowds. The attendance was fair, as was also the liberty given the elders in presenting the word. Some are interested, and may obey in the near future. Others will, no doubt, write up the reunion for publication.

Bro. Ebeling is with me here. We expect to start for Limerick, Ohio, to-morrow, if nothing occurs more than I know of now. Am feeling well in the work, and hope to be successful in bringing souls to Christ.

In bonds,
ISAAC M. SMITH.

BOSTON, Mass., Aug. 27.

Editors Herald:—By invitation of Sr. J. A. Hamilton, on July 20, I went to New Washington, Ohio, not expecting to meet with any person whom I had ever met before, but was most agreeably disappointed on arriving at the depot to find in waiting with horse and buggy, Bro. Jolly, of Pittsburg, ready to convey me to my new temporary dwelling place, a mile away. We drove up to the attractive summer residence of Sr. Hamilton. She soon appeared and in that hospitable, cheerful, and saintly manner of which she is most capable bid me welcome at her pleasant home, reminding me that she had met me twice before, at Kirtland and Independence conferences. In due time Sisters Marie and Flora appeared, their faces all wreathed in smiles, and in words expressing their pleasure at our meeting.

I soon learned that Bro. and Sr. Jolly were out from the city spending the summer at their new country home. Sr. Bloom also was with them. Thus unexpectedly I found myself in the midst of cheerful and interesting brethren instead of out among strangers. Sr. Jolly chances to be one of our most worthy and zealous workers. Sr. Bloom and Bro. Jolly have not joined the army of the Lord as yet, but they take so much interest in those who do belong, and have such a strong leaning in that direction that we like to class them along with the brethren. Bro. Jolly was enjoying fine sport with his new gun, and was supplying the families with

game from the forest, after primitive style.

After awhile Aunt Catherine arrived from Tiffin. A tall, comely, sweet looking old lady, both intelligent and a good conversationalist, now approaching the seventies. She had thought much, been religious, but was not satisfied with what she had found; was still in search of the "pearl of great price." Uncle Edson Powers also arrived. He too was in search of light. We were then soon enveloped in an atmosphere of inquiry and social freedom enjoyable, and so were at home.

But what added greatly to the prospects before us and was of more importance than agreeable associates and pleasant surroundings, arrangements had been completed for the holding of a series of meetings. Sr. Hamilton, following the promptings of the true missionary spirit moving her, had secured the Church of God meetinghouse and had passed through the neighborhood and published the notice of meetings abroad. So we had nothing to do but to enter in and occupy. Thanks to the good offices of those interested in getting the truth before the world. Can women do anything in this line? I should smile! Let their work speak out.

Sunday morning, the 21st, we began meetings with a respectable number in attendance to start with. The Lord met with us and the word was presented with desirable ease and freedom. At evening the numbers had increased and they listened attentively. But as of old when the "sons of God met together," an enemy appeared here. Something struck the preacher square in his talking apparatus and he could not get it up nor down. It is said this is about the only way a person can be certain of anything. From that standpoint this was made a certainty.

With effort the meetings were continued, however, without interruption during the week, and until over the next Sunday, the last meeting bringing out the largest audience. The people seemed just a little surprised—which is not a very unusual thing, by the way—at the amount of thunder and lightning there is shut up in this latter-day message. It starts them to thinking and to sizing up their own accepted views to see if they are within range of the real guide.

Furnishing Uncle Edson with a few pointed scriptural references in proof that the decalogue was part of the Mosaic covenant, his mind was freed from the last vestige of that strange mixture of truth and error, Adventism, and he was ready to declare for the whole truth. So in in company with Bro. Jolly and a neighbor friend, we drove out to a convenient place, three miles distance, and Uncle Edson put on Christ by baptism after the true order. May he be confirmed with increased light and joy until the end of his earthly sojourn.

At the conclusion of the last service I put a half dozen Voice of Warnings on sale, all I had, and they went off in a twinkling, hands being stretched out for more. So we have made a beginning at New Washington. A large percentage of the inhabitants are Roman Catholics, some Protestants, some belong to no creed. So we await results.

Monday, the 29th, I returned home where I found Bro. I. M. Smith, just arrived in his mission field. We remained in Kirtland over the following Sunday, Bro. Smith preaching a very enjoyable discourse in the morning in the Temple, and the writer following in the evening. We joined the Saints in the afternoon in a prayer and sacrament service which was enjoyable.

Looking over the mission field it seemed to be the part of wisdom that Bro. Smith should go into the southern districts and that I should join the brethren in the East. So on Friday morning, August 9, Bro. Smith started for the reunion at Goose Creek, West Virginia, and Limerick, Ohio, via Conneautville, Pittsburg, Pennsylvania, and Wheeling, West Virginia, and in the evening I started for Plainville, Massachusetts, to be present at the reunion. On my way I baptized two ladies, Srs. Maragret McCarty and Angeline G. Vorce, both past middle age, in Spring Lake, New York. May they take great pleasure in the new life begun, being renewed daily in confidence and hope.

Wednesday, the 14th, I arrived at the reunion to find the Saints fervently engaged in the morning prayer service. There were a number of tents on the ground with pleasant surroundings and a cheerful spirit everywhere pervading. Meetings had begun on the Saturday previous and were reported as creditable to the speakers, each one having acquitted himself well. The evening previous to my arrival Bro. Luff was the speaker and from report he seems to have got upon his tall stilts and thrashed around among the China shops of sectarianism, demolishing creeds and heresies in a manner calculated to remind down easters that western cyclones are as likely to strike New England as in any other quarter. The Saints enjoyed the effort even if some of the sectarians may have gone off limping.

Of the ministry upon the ground both of local and general note, were Charles Coombs, George Gates, Daniel Shaw, Arthur Pierce, George Robley, Holmes J. Davison, George Smith, F. O. Coombs, Richard Bullard, F. M. Sheehy, U. W. Greene, Wm. W. Blanchard, Joseph Luff. Samuel Ashton arrived later in the week. These together with a number of the chief workers in the district both of brethren and sisters most zealous for the cause, were uniting their efforts to make the reunion an intellectual and spiritual success. The meetings were enjoyable and an excellent feeling prevailed during the remainder of the session. On the last Sunday morning, the 18th, it rained heavily, but the Saints and friends who had not been privileged to attend the encampment during the week came in and the big tent was filled to overflowing. Among the arrivals were Brn. John Smith, Wm. Bradbury, Dr. Gilbert, T. H. Moore, Isaiah Ames, John Hoxie, etc.

Bro. Luff was the speaker of the hour and plied that blunt iron of Ecclesiastes in a telling manner as the rain poured upon the roof of the tent. The whetting and grinding process was recommended to the Saints as the best means to bring out a true Christian character. He shook up the brethren with a view to letting them see themselves as others

see them, with as much indifference and unconcern as to who might be hit as was manifest when playing with the creeds a few evenings before. Garments were cut out for male and female, and good fits they were too. At 2:30 p. m. Bro. F. M. Sheehy gave an illustrated lecture upon the Book of Mormon that was closely listened to by a large audience.

During the week Bro. Holmes J. Davison seemed to be indispensable in interesting the children. He gave some map exercises before them with which they were delighted as well as older ones. Prominent in this work also were Sisters Josie Gerrish, Lottie Brown, Susie Gilbert, Lovina Ashton, and Brn. Arthur Pearce and Orrin Coombs.

Monday the 19th was the concluding day of the reunion. Business was transacted during the day and at evening the writer was the chief speaker. At close of service the reunion was adjourned being pronounced by all a success.

The following Sunday, the 25th, I preached morning and evening at Brockton, in the hall occupied by the Saints, Bro. Eldridge in charge of meetings. Freedom was given in presenting the word and an enjoyable time had. Brockton has improved since I was there last, and there are some faithful workers standing for the right in that city. Thanks to Bro. and Sr. Isaiah Ames for kind care.

To-day I returned to Boston. The city is in the gayest attire, having been decorated in honor of the Knights Templar who seem to be in possession of the city. The streets are lined with observing thousands. Windows and doorways are thronged and roofs covered with crowded masses of humanity watching the long line of marching hosts as they move down the streets waving flags and banners bearing insignias of the peculiar order here represented. To say the least it is a magnificent display and the actors as fine-looking a class of men as one will see in an age. It is a great day for the Knights and a fine day for Boston.

Fraternally,
WM. H. KELLEY.

ST. LOUIS, Mo., Aug. 30.

Editors Herald.—We are trying to not only "hold our own" but dissatisfied with present attainment and possession are trying for something more. I think we can safely report progress in some directions, while in other respects we seem to be fearfully slow. The attendance at chapel—in the regular preaching and prayer meetings—has become materially augmented both as to numbers and spiritual power, and we hope to crowd the chapel after our tent service is over. Parties that have been attending tent meetings are coming to the chapel with good prospects of uniting with us, and we sincerely hope and pray that these earnest seekers after truth will not be "knocked in the head" by any nonsense on the part of those called to be Saints.

Careless, worldly, unspiritual lives, and discourteous demeanor, especially before the world, the lookers on, and investigators of our claims, are a poor advertisement for peo-

ple who make such stupendous claims to the world as we do.

Two weeks ago according to previous notice we talked to a large audience of Saints upon the subject of giving support to the Bishop of the church, and tithing as the practical and Heaven-appointed way of furnishing such support. It seems to be interesting to some if not many—a new thing, something heard of, but not defined.

Great carelessness and indifference seem to prevail in regard to this matter in the St. Louis district, and but little if any attention is paid to the Bishop's agent as one of the most important officers in the church, and who, if not supported, it means to those who reflect or think earnestly upon the necessities of the day and hour, a complete stop to church extension or of doing anything of account toward reaching the world with the gospel witness.

I expect to be at the Southern Illinois reunion which commences September 6, at Fairfield, Illinois. Fairfield is located on the Louisville, Evansville, and St. Louis R. R., or the "air line" as it is called, 116 miles from St. Louis; fare \$6.20 for the round trip; for parties of ten or more \$4.20 each. Our tent work here will close next week and Bro. Jones will probably attend the reunion. Bro. Stead, of Xenia, Illinois, who was in the city last Tuesday and purchased a tent for the reunion insists upon the presence of both Bro. Jones and myself as a necessity. A scarcity of speakers is feared, and it seems a "sorry pity" that some of those "able elders" who are making things "hum" way down East couldn't be with us; but I don't blame them. Dear old New England! "though lost to sight, to memory dear."

Our presence is requested in Southern Illinois after the reunion, but local matters here require our positive attention at once and we shall have to return although there may be more congenial and pleasant work in carrying on the introductory work of preaching and proselyting in other fields. A serious hindrance to continuous and outdoor preaching seems since last Tuesday night to have threatened us in exactly the same way as with Bro. Bozarth—a throat trouble and hoarseness that does not seem to go away.

The city is full of tent meetings, and sensational features are the means with which the "Evangelist" enters into competition with the theaters, horse races, baseball, and the many public attractions for the crowd, here in St. Louis. Sometimes they succeed, and often they seem to fail and have to quit. It has become very largely a money-making scheme, and a matter outside of all church planning or even indorsement. A thrifty fellow with an eye to business can hire a big tent and a good singer or two, secure Sam Jones, a "boy preacher," some freak or phenomenon as a star attraction, charge ten or twenty-five cents admission, or "corner" the crowd by a system of begging or collections that means about the same thing, and pocket a surplus that makes their "work for the Lord" a consoling as well as an enticing matter that relates to a dividend, which the god of this world puts up in order to obscure "the light of the glorious gospel of Jesus

Christ," and prevent people from getting around to any place where an eye opener to all this nonsense can be had.

I understand that Sam Jones is under contract to come to St. Louis next week. Sam's entertainment seems to draw a St. Louis crowd notwithstanding the unfavorable comments regarding his "show" from press and pulpit as well.

I have had but little time to personally inspect these latter-day religious sensations, but glean what I can from the press and report by visiting brethren. I did, however, take a run one afternoon out to "The De Hoadimont Full Bible Church Camp Meeting," as they advertise it. This announcement and undercut at churches that are *not* full Bible ones, was intended to awaken interest in one who had been made less suspicious by his experiences than the writer, and, sad to relate, instead of having my skepticism swept away by this "full Bible" people I found a company of people a little nearer "empty" of Bible or sense than anything I have yet struck.

The crowd that had by liberal and sensational advertising been drawn the Sunday before to hear Miss Glassey "speak in tongues," had dwindled away to a baker's dozen, and the great tent looked lonesome and apparently felt that way even to the evangelists who were conducting affairs. Rev. J. C. Stewart presided and did most of the talking although he said but very little, I thought, and certainly developed mighty little enthusiasm. The other evangelist, whose name is forgotten, was an innocent, harmless looking young man with his hair parted in the middle, who presided at the organ, and whose short talk afterward about his being "healed" justified my expectation and this description. Reverend Stewart then said that as there were generally strangers at their meetings who had heard of Miss Glassey's gift of tongues in order not to disappoint them, she would give an exhibition. A young girl, about eighteen, I think, arose from her seat on the platform and spoke and sung in a "tongue" which neither I nor anyone else present—nor perhaps absent—understood, although Miss G. claims or alleges it to be an African dialect; but as yet has been unable to secure any confirmation save her own statement that it is a gift from the Lord.

Miss G. has a sister who claimed the same "gift" and who was also on exhibition, but had apostatized and gone back to her home somewhere in the country. However, the young "evangelist" whose name I cannot recall, was going after her the next day, to try to reclaim her. I got this from Rev. Stewart and also from Miss Glassey herself after the meeting. There was also another girl who stated that she was working for the gift of tongues, and that the Lord had promised it to her, etc.

I was impressed to say during the testimony service that my experience in Christian warfare had led me to accept the faith that a *full Bible* gospel guaranteed to the obedient believers something more perhaps than bodily healing or even the gift of tongues. All listened very attentively, some

were interested, but the Devil's agencies for barring light are well perfected, and we often have to console ourselves with (save God) the lonely witness to the truth. That, however, we have, and in this great and glorious certainty we rejoice in spite of the great and profound darkness covering the earth, engendered and fostered by Mystery Babylon.

I suppose that Rev. Stewart will keep closer watch when he finds that a "Mormon" has talked to his people, and has had an interview with his principal crowd-drawing attraction, Miss Glassey, as he has taken occasion,—as I learned subsequently, to warn the people against "Old Joe Smith's religion." Would to God they could all have fair opportunity to know what it was and is! How long, O Lord, how long?

M. H. BOND.

KANSAS CITY, Kansas, Aug. 20.

Editors Herald:—In reading the *Herald* my attention is often called to the statement of some dear brother that he "is greatly afflicted in body," or, "is suffering some ailment either acute or chronic," that is a hindrance to his successful ministerial work. Then this question arises in my mind, Are God's people afflicted without cause? Consider this, dear brethren. We so often preach that "God is unchangeable," "the same yesterday, to-day, and forever," "his ways are one eternal round," "he acts just like himself in every age of the world." Then comes this reasoning: The laws that control the starry hosts, that govern the sun and planets, preserving all in harmony so that there is no clash, no disturbance, emanated from a perfect Being, therefore perfect; unalterable also, because to alter would be to evince a changeable disposition in him who we preach "changes not." And, again, the same power is said to have created all things on and pertaining to this earth, and did establish the laws of their being inasmuch that like begets like in both the animal and vegetable kingdoms.

God watches over all his creations. (Matt. 10: 29, 30.) He knows when a sparrow falls to the ground. "The very hairs of your head are all numbered." "And not one hair, neither mote shall be lost." (D. C. 28: 6.) Any interference with or breach of law justifies the penalty being visited upon the violator or the subject that is arrayed in opposition to that law. Law itself implies subjects on which to act, order in its action, and penalty for violation as well as reward for observance.

Now by the order which is observed in the unperverted operation of all things we perceive that law controls all creation. This, then, calls our attention to the laws governing our dual nature. As man is conceded to be natural and spiritual, we at once conclude that there are two codes of laws that must be observed to preserve order in his being. These laws will cooperate to preserve the union of these two natures in harmony one with the other; which harmony is peace, and where peace is there can be no conflict. Suffering is the result of conflict; therefore we conclude that where suffering

exists one or the other or both of these laws have been violated in some degree.

Since our being is dual, it follows that the violation of law expressly governing the physical part of our being will cause a schism. The physical part cannot suffer alone, but its distress passes over and affects the spiritual and infringes upon its liberties, thus causing spiritual suffering also, which is manifest in the inability of one who is suffering in body to thrill or sway men by the power of the Spirit.

Again, when we are in spiritual transgression, we feel downcast and discouraged with self, and the secretions and excretions of the body are hindered by this dark, dissatisfied, and foreboding feeling; the result of this schism is sickness, or affliction, and chastisement.

Since all who are suffering are commonly desirous of a remedy, I will here offer some truths that are adapted to effect improvement. If your digestion is disordered by too much eating, too little eating, or unwise eating; or by too much drinking, or too little, or unwise drinking, repent. This means to correct the error as far as possible. If you suffer for lack of sleep, or rest, or too much of either *repent*, correct the error.

If climate is the cause of your suffering, attend carefully to your eating, drinking, sleeping, resting, and exercise; this will modify the evil that is so commonly attributed to the climate. Keep "A word of wisdom."—D. C. 86. It is for temporal salvation; that is, for the preservation of the body. Note the promises to those who observe to do it. "It is pleasing unto me [the Lord]." It is "adapted to the capacity of the weak, and the weakest of all saints, who are or can be called saints." If you have a friend will you not try to please him? How much more our Friend, the Lord Jesus Christ.

If your lungs are affected, be wise, avoid that which brought on the trouble, or aggravates it. Keep your mouth shut when facing the wind; do not talk then. Take regular exercise in breathing so as to expand the lungs to their utmost, in the early morning, at intervals throughout the day, before retiring at night to sleep, and in your waking intervals in the night. You will rest better, your voice will be stronger, your blood redder, and your muscles firmer and better able to endure. This treatment will clear away those peculiar sensations in the region of the heart that so often trouble those who have weak or diseased lungs, which trouble is caused by the chest contracting upon the heart and lungs because the lungs are not sufficiently inflated to hold the chest out. It is not heart disease but the agonies of a cramped and smothered heart. Expand your lungs by breathing exercises, dumb bells, and Indian clubs. Medicine cannot cure alone if at all.

All these things you can do for yourself. God is an ever present help in time of need, after we have done all we can is the time of need. Do what you can, then ask God and he will answer, for the promise is to all that believe in his name and manifest their faith by their works. So much for health and the restoration of the body when only natural laws have been violated.

Now concerning spiritual transgressions that cause sickness and affliction. In Doctrine and Covenants 90:6-9 the cause of affliction with the remedy is plainly stated. In section 98:1-3 is revealed the cause of afflictions and chastisement, in 64:2 the cause of the afflictions and chastisements of the old disciples, I Corinthians 11:29, 30, the cause of sickness, affliction, and death.

The reasonable conclusion we should reach is that when we are born sound in body and mind, and are afterwards afflicted, sick, or chastened, we are guilty of violating some of the laws governing the welfare of our physical or spiritual nature, and we should search diligently to know wherein we have transgressed, and repent with all our heart. "Godly sorrow worketh repentance to salvation not to be repented of." Let us set ourselves right in all things and call on God according to the Scripture, and we shall be healed. Remember there was only one Job and his case was for a test of the power of God as opposed to the power of Satan, and was a lesson for Satan that he might know his prospects for final triumph.

W. E. MCKELVEY.

SCRANTON, Pa., Aug. 26.

Editors Herald:—In looking back over my past life I find myself in a critical condition, passing over sixty years in life and now on the last stepping stone I ask myself the question, Shall I go free? I see by the word of God that some have made the last step safely. This is peace to me, that it can be done; but my strength is almost gone, seeing I have passed my time as a church member in some way or other about thirty years. And what have I done? Can I say I have done the best I could? No, I cannot, and I fear it is that I knew and did not do that is keeping me from getting my title clear. I have hurt myself in the past, and I now say, O God be merciful to me a sinner!

Shall I say we have no church here? I would that I could speak of one here, but I cannot at present, and it looks very dark if ever I shall see one here. I often say that it is too bad when I am told by some, after conversing with them, that as soon as an elder comes this way to preach they will come to hear. I would like to get a good number of them out to hear, so that those who do come may not have to preach to empty seats as did the missionary in charge when here last. Surely it is too bad in such a great city as this. There are whisperings abroad that some that have been here have gone and left an odium behind them; Saints affected and cast down, when to rise I cannot say. Should I be stretching it to say that such teachers though they should pass the last stepping stone, the wedding garment will be withheld from them?

To you and all true laborers I bid you God speed, and while I am here with one foot up ready to give the last step, I ask the prayers of all.

It was rumored here a few days ago that Apostle Kelley was expected at Dunmore to baptize some that did and do believe, so we hear; but he did not come; the reason we know not. For one I thought I should have

a little more gospel joy, although what I heard him say when he was here last has not died out. I would not refuse a little more, but I have to wait a little longer.

From one of the faith,

E. TRIMBLY.

HILLMAN, Mich., Aug. 19.

Editors Herald:—About one year since F. H. Brooks and J. Davis began preaching Latter Day Saint doctrine in our peaceable community. All things went reasonably quiet until eight souls were lead into the waters of baptism, then the power of darkness began to despair for his flock and proceeded to hurl forth his venom upon the church from the surrounding pulpits; nevertheless the good work rolled on for two weeks, when eleven others were lead by the Spirit to baptism; and still louder and more hissing became the uproar of those divines whom Paul refers to in Galatians 1:8. However, the good work continued to roll on with baptism at different intervals until our number reached over thirty.

By this time one of the opponents of truth, a barber by trade, who had been doing local service for the M. E.'s heard of one Jos. Musser (whose testimony was published in the *Herald* of December 12, 1894, but who had since been expelled from the Latter Day Saint Church for bad conduct and was now endeavoring to uproot Latter Day Saintism by any means fair or foul), and believing him to be of the required spirit sent for him as soon as possible, contracting to pay said Musser fifteen dollars for his service. Mr. Musser, ever anxious to earn the mighty dollar, arrived on the scene and to his surprise or not the more respectable class of people gave him a very cool reception. However, his arrival was heralded abroad and many went to hear his tirade of abuse which suited to perfection the lower class of his audience, but completely disgusted the more learned and intelligent, who saw that his motto was "Up with Musser and down with truth." Upon the platform with Mr. Musser were the M. E. and Presbyterian divines, applauding to the last this vile abuser, not even shrinking from duty when Musser delivered a night's foul abuse from which he exonerated the female sex, but allowed boys of all ages to attend and learn from the example set them by their pastors how to applaud filthy language.

At the close of the so-called lecture Mr. Musser offered to debate upon certain points, calling it his platform, but which was in reality a mere network through which he could drop at any point and if not drowned could come up through another hole. But before engaging he wanted fifteen dollars put up to pay his expenses. This the Hillman Saints put up.

Elder F. M. Cooper of West Bay City being in Alpena hastened to Hillman on Saturday night but arrived too late for the lecture; however, he framed certain articles of debate and sent them to Musser, which were at the time rejected; but afterwards terms of debate being agreed upon, F. M. Cooper and J. Musser entered upon a ten nights' discussion, divided as follows: F. M.

Cooper for the first three nights affirmed that the Latter Day Saints Church was in harmony with the Bible in faith and doctrine; Musser denied. The second three nights Joseph Musser affirmed the same for the Disciple Church; Elder Cooper denied. The remaining three nights Bro. C. affirmed that the Book of Mormon, the Doctrine and Covenants, and Inspired Translation were of divine origin and Joseph Smith a true prophet of God; J. Musser denied. It was further agreed upon by the disputants that no sectarian preacher would be chosen as moderator or chairman, upon which the postmaster (an unprejudiced man) was chosen as moderator by Elder Cooper and a Jew by Mr. Musser. These two were to choose a third. However, before the debate began Musser's moderator declined and Musser chose, contrary to agreement, Rev. Young, Presbyterian, who at once advocated the appointing of the M. E. preacher—D. E. Birch—as chairman, doubtless supposing him to be a man of intelligence and honesty; but men are sometimes mistaken. The unbiased mind of the chairman may be seen in the statement which he made before the debate began, which was that "the more he knew of the Latter Day Saints, the more he became disgusted with them."

Though an overwhelming majority was against Elder Cooper, he seemed to care not, but boldly launched forth, fully relying upon the divine promise to God's servants who defend the truth, and after a few suitable remarks proceeded to set up the faith and doctrine as affirmed. Time being called Mr. Musser instead of following the affirmative began an assault upon the character of Joseph Smith and the divine authenticity of the afore-named books. The chairman instead of reminding Musser that he was out of line, smiled approvingly at Musser's attack. Time being called, Elder Cooper seeing the sidetrack upon which Rev. Musser had switched, at once reminded the chairman of the lack of duty and showed to the audience the necessity of his following Musser as well as affirming his proposition. This he did, much to the annoyance of Mr. Musser, who saw no means of overthrowing the affirmative argument and therefore resorted to his abuse, but to his sorrow found that he had a man of giant abilities upon his track, who could not be led into any unchristian language but upon every point could nonplus him upon authenticated facts. The chairman now called time which closed the first night's debate, and though the chairman had cut Bro. Cooper's time short and Mr. Musser's long, it was evident to all that Mr. Musser wasn't in it only as a mudthrower.

The next day being Sunday three young men were baptized and confirmed in the Saints' faith. On Monday night the interest was greater than ever, and Musser entirely evaded crossing swords with the affirmative proposition, openly affirming his intention of at once attacking the books. This he did and was closely followed by his opponent, who not only showed the falsity of Musser's assertions but set forth the principles of the faith accompanied by such proofs that it was impossible for any honest mind to gainsay or

resist. This of course being in opposition to the doctrine of the presiding divine, he got very angry and when the debate was closed for the night he called one of the Saints a liar because he said the disputants did not get equal time. Upon the third night Elder Cooper closed the affirmative argument after having built a perfect platform, maintaining every point in his proposition. The next night great things were expected of Musser on the affirmative, but he again opened out on Joseph Smith and the books. Mr. Cooper, not willing to leave the Disciple Church in the dark, had to proceed to build it up for Mr. Musser and then tear it down, but to the surprise of all Mr. Musser also began tearing down the church which he represented by saying that the true church never left the earth; that baptism by immersion was not necessary, nor was it for the remission of sins. Such conduct on the part of Mr. Musser appeared to sicken a newly arrived reverend Disciple, Ira Billman by name, who is, I believe, rather strikingly referred to in the book entitled "Crimes of Preachers." At the close of this night's debate Mr. Billman seemed rather wrathful and requested an opportunity of debating his cause with Bro. Cooper, this being granted by Bro. Cooper, who also asked them to bring a car load of preachers and he would meet the whole set of them, seemed to fully satisfy Mr. Billman, and after attending the next night, (during which Elder Cooper was entirely lit up by the Spirit, which not only controlled the speaker, but apparently filled the house,) he was seen no more in the town, no doubt being fully disgusted with the conduct of his church representative. The sixth night closed with Mr. Musser not only having failed to set up a church, but having absolutely denied the faith and doctrine of the Disciple Church, but still claiming to be a preacher in the same. The intelligent part of the audience now seemed to be fully satisfied that Musser had entirely failed to uproot the faith or establish the Disciple faith.

Next came the great tug of war upon the books and prophet. The people seemed now anxious to learn the truth, but Musser again led off with abuse and all manner of garbled statements and misconstrued passages; and so to keep the people's minds from becoming overloaded with falsehoods, Bro. Cooper had to again follow with indisputable documentary evidence. The intelligent part of the audience was now becoming entirely sickened by Mr. Musser's repeated slang and home-spun evidence though some of the lower element still thought him a perfectionist, and to show what side they were on would get outside the door as soon as Bro. Cooper would rise to speak, and return when their man was called, not knowing that they also exhibited a lack of intelligence. However, the debate went on with increased interest on the part of the crowd which was becoming deeply interested in Elder Cooper, who was pronounced by the majority to be the smartest man that ever came into the town, and even those who were the hardest against the truth said that Elder Cooper was a perfect gentleman, scholar, and Christian, none of which quali-

fications were placed to the name of Musser. Owing to the sidetracking of Mr. Musser and the ungentlemanly way in which our chairman acted it was impossible for Elder Cooper to go into details upon the divine authenticity of the books, as it was necessary to follow Musser in his tirade of abuse upon the character of Joseph Smith, and though such was contrary to the rule of the debate, it suited the chairman and he heartily applauded it; but to the pleasure of the intelligent people Elder Cooper would rise calmly in his turn and with a pleasant smile present authentic documentary evidences to the annulling of Mr. Musser's prejudiced evidences. From the first night to the tenth it was plain to be seen that the M. E. and Presbyterian preachers and Musser were in league and so as to not come down too hard on his colleagues Musser had to deny most all the Disciple doctrine.

During the entire discussion Bro. Cooper was very calm and self-possessed, while his opponent would get angry, fret, and fume, and use very unbecoming language; and as the M. E. and Presbyterian divines had taken such active part in the applauding Mr. Musser, they now got a challenge read to them by Elder Cooper which entirely shocked their nervous systems. It was to the effect that he would debate against the entire set of them upon the faith and doctrine, etc., of the Latter Day Saints Church. This challenge was, however, very politely declined by Mr. Musser and the Presbyterian. But to show to the audience that the Saints' Church was everything filthy and vile the M. E. preacher stepped to the front and mingled with others used the most filthy and blackguarding language possible, till it was called out, "pshaw," and the most hardened drunkard in the house had to drop his head for shame. No wonder his congregation is reported to be dispensing with his services at once, while the great majority of the people now say that Elder Cooper did not get half a chance, and they would wish to see him come back again to hold a series of meetings.

No doubt a good work has been done. Even the barber, who is now feathered out as a Disciple preacher, says he is sorry for bringing Musser here. No doubt he is, for the Disciple faith and doctrine got too much airing to suit him, and his craft is in danger.

Yours in bonds,
R. C. RUSSELL.

ANOTHER NEW TRACT.

Another new tract, "What we Believe," has been published by the Herald Office, that will prove valuable. It is, more correctly described, a small book or booklet in paper covers, size 4½ x 3 inches, containing a statement of what we believe—the first principles of the faith, including church organization, spiritual gifts, etc.

It is the Epitome of Faith with some changes in texts and the texts given in full, and credited, instead of merely cited. The reader is also given a concise statement of the faith of the church on the marriage question.

Being bound and stapled, it will be preserved by the reader, who is referred to the Herald Office for catalogue of other publications.

Price 20 cents per doz., \$1.25 per 100, \$12.00 per 1,000.

Original Articles.

THE UNITY OF THE CHRISTIAN RELIGION.—No. 3.

BY ELDER E. E. WHEELER.

CAN THE CONFLICTING ELEMENTS OF CHRISTIANITY BE UNITED?

IN union there is strength.

United, we stand; divided, we fall.—Webster.

If ye are not one, ye are not mine.—D. C. 38:6.

Every city or house divided against itself shall not stand.—Matt. 12:25.

This is literally true, whether applied to spiritual or natural affairs. When applied to National affairs by the immortal Lincoln it was true and served as an unanswerable argument. The lack of, and necessity for religious unity is recognized by many. How can it be accomplished? Union meetings and religious congresses have been held with a view to accomplish that object, but have failed. A few of the most powerful and popular Protestant denominations have styled themselves orthodox, or evangelical, and all the rest heterodox, or not sound in faith; but this is only a human declaration, a human standard set up by uninspired men.

The nearest step towards Christian union is an agreement to disagree, or to look with toleration and charity upon one another in their divided and weakened condition. It is easy to recognize the existence of a widespread evil, but who has the panacea by which to remove it? Rome says that if her erring children would return to the fold from which they have strayed the problem of Christian union would be easily solved. The Baptists tell us that if the rest of the religious world would flock to the Baptist standard, a united Christendom would be the result. The Campbellites would build religious structures on the Bible and Bible alone, and make it morally obligatory upon the rest of the religious world to unite with them upon that platform. All desire unity if it comes their way, otherwise they do not.

Unity in purpose, effort, sentiment, and spirit must be preceded by unity in faith and principle. To illustrate, previous to the great American conflict, the North and South were divided in principle over the question of human slavery. Many efforts were made to compromise, or bridge over, the

chasm ever widening between the states, but these were only temporary in their effects for good. As a direct result of division of thought and principle, secession and separation of the States resulted. War and carnage followed fast upon the heels of secession. Another evidence, that when men try to maintain antagonistic principles, separation is the inevitable result. Nothing but the application of harmonious principles can ever unify the race.

All unity and oneness come from God; all that has a tendency to divide and thereby distract and weaken, comes from beneath. The Christian world not only needs to become united, but it needs unity established upon a true foundation.

A great degree of unity characterized the Papacy before the dawn of the Reformation. Nearly the whole Christian world was Catholic at one time. But it was unity established upon a false foundation, to maintain principles that were untrue and unjust. What was the result? The church was the enemy of all human progress. The world was borne down by priestcraft, superstition, and error. Rome, claiming to be the divine building provided for by our Savior (see Matthew 16), was one of the most awful persecuting powers that ever disgraced the world. Between fifty and seventy-five thousand heretics were murdered in France by Catholics in the short space of three days. To preserve the Catholic unity, men were burned at the stake, confined in dungeons, thrown to wild beasts, subjected to the thumb screw and the rack.

What the daughters of the old Mother of Harlots would do, if they had the power, may be guessed at by what they have done. Calvin burned Servetus at the stake. Good Queen Bess persecuted the Catholics in England. John and Charles Wesley were cruelly handled and slandered by the votaries of the Church of England. The Quakers have had their eyes burned out and tongues cut out by their Protestant brethren. The Pilgrim Fathers of New England, left the fatherland for the sake of religious liberty, but as soon as they got the power denied it to others. They banished Roger Williams and

hung the witches. Joseph Smith and Hyrum his brother were martyred for their religion, largely instigated by sectarian malice and hate. The Seventh-Day Advents have been thrown into prison because they keep Saturday as the Sabbath of the Lord. In fact, the institution commonly called the church has, in many ways, been the rank enemy of human progress. Every step of progress has been opposed. Luther, Wycliffe, Huss, and Jerome, received their persecution at her hands. The Wesleys were in turn opposed by the Church of England; and to-day if she discovers in her bosom a man of larger hope and broader charity than the creed will justify, he is immediately cast out. Dr. Thomas, Professor Swing, Drs. Briggs and Smith, are worthy examples.

If the sects ever unite upon a false foundation, woe unto the heretic and dissenter. Religious freedom and rights of conscience will be things of the past. Far better to have them divided, that no one denomination secure the balance of power, than to have them united to maintain false principles.

There is no evil so great but some good may, indirectly, result therefrom. Out of this widespread evil of division much good has resulted. We hope never to see a union of the forces of modern Christianity unless it be upon the foundation of truth. Can the conflicting elements of Christianity be united? Certain organizations are the outgrowths of certain principles, therefore no unity of organization can be had without unity of principle. The professed Christian world cannot merge into one grand organization, until it agrees in principle; those who believe in the infallibility of the Pope, and apostolic succession, cannot remain in the same organization with those who do not. Those who accept the doctrines of foreordination, election, and eternal damnation cannot belong to a body of people that accept free will and universal salvation. So the result of diverse principles, has been to create diverse bodies with a view to the maintenance of those principles.

The only foundation principles upon which to build is the gospel of Christ as set forth in the New Testament. Every principle of the gospel, or

doctrine of Christ, is necessary and essential to salvation. None can be rejected without loss. It was a perfect law of liberty. (See James 1:25.) If perfect, it is not susceptible of change. The only correct standard of spiritual truth, is the primitive gospel, a record of which we have in the New Testament.

The history of the professed church for a thousand years, or from the middle of the sixth to the sixteenth century is one of departure from God, apostasy, corruption of the ancient faith, superstition, darkness, and death. At the close of this long night of human woe, the Reformation began. The effulgent rays of gospel light had so long ceased to shed their beams upon the dark, benighted world that the Reformers could not comprehend all that had been lost in the dark ages. Their eyes were only partly opened. They saw men as trees walking. They were like blind men groping for the wall. All had their ideas of reformation, but no two agreed. Thus feeling their way out of spiritual night they took different roads, and the sects of modern Christianity is the result.

They all blessed the world with a measure of religious freedom, but not one, nor all of them together, restored the ancient apostolic church, with its New Testament organization of apostles, prophets, bishops, seventies, elders, pastors, teachers, and deacons; with its law of adoption by which aliens might be adopted into the fold and family of God, namely, faith in God, repentance, baptism by immersion, for the remission of sins, the laying on of hands for the reception of the Holy Ghost, the resurrection of the dead, and eternal judgment, the baptism of the Holy Spirit with all its ancient manifestations of gifts and blessings,—such as a knowledge of God, inspiration, revelation, ministry of angels, visions, dreams, prophecy, gifts of faith, wisdom, and knowledge, tongues, interpretation, miracles, gifts of healing, discernment of spirits, power to cast out devils. So the gulf between modern and ancient Christianity is still broad and deep.

Although the Reformers did a great work in curtailing the powers of Rome, and preparing the world for the restoration, by divine power, of

the primitive faith, in its entirety, not one of them had any authority from God to restore or reform. If Rome had any authority the Reformers lost it when they were anathematized by her. If Rome had none she could not impart what she did not have, either way the Protestants have none. The truth is, divine right, or priesthood authority, to act in the name of God, had long before fled the earth because of apostasy and corruption of the ancient faith; therefore Rome had none; and those coming out of her had none.

In all time God works like himself. The divine building, the church, that became dismembered, and disorganized, and supplanted in the apostasy by papal Rome, the Mother of Harlots, must be restored by divine power. The divine energy necessary to build in the beginning must be manifest in the work of reconstruction and rebuilding. The church which was a perfect and complete institution before the apostasy must be restored in its every part. When this work begins, the discerning ones will see the hand of God in it, because God will be working like himself. The wisdom of man is not equal to the accomplishment of this work, hence provision has been made for a heavenly messenger to come from the courts of glory, at the end of the apostasy, and before the second and glorious advent of our Lord, clothed upon with authority, power, and might, to open up the dispensation of the fullness of times; to restore the priesthood to man, to direct in the reconstruction of the ancient church, to bring back to the world in its entirety the primitive faith, to call God's wandering children out of Babylon, to deliver an authorized message unto the world, preached in the demonstration of the Spirit and power, to restore the powers, privileges, and blessings to man, to prepare a sanctified people to meet Jesus when he comes. (See Isa. 40: 1-5; Mal. 3: 1-4; 4: 5, 6; Matt. 13: 39-41; 24: 14; Rev. 14: 6.) This work Catholicism and Protestantism has not done and cannot do.

On the foundation of the ancient gospel restored in its purity and completeness by divine power through the ministry of angels the Christian world can safely unite; but they will not. The great whore has taught

them that there is no ministry of angels now; that the angels are asleep; no power of God now, no inspiration, revelation, prophecy, nothing but a dead church and a dead creed. The priests of Babylon for one hundred and fifty years, have been lying to their votaries, telling that we don't need apostles, prophets, and miracles. Woe unto them if they still continue to lie against God. The honest out of every nation will believe the message of truth and be gathered out and great Babylon will fall to rise no more. (See Rev. 18: 4, 22.)

Conference Minutes.

POTTAWATTAMIE.

Conference convened at Crescent, Iowa, August 31, 1895; Senterlow Butler president, T. W. Williams secretary pro tem. Branch reports: Council Bluffs 245; 4 baptized, 4 received, 24 removed, 1 died. Crescent 139; 4 received. Hazel Dell, no change. North Star 97; 2 baptized. Fontanelle 29; 2 baptized. Boomer, no change. Total membership 591. Elders reporting: H. N. Hansen, J. P. Carlile, T. W. Williams, J. Carlile, S. Butler, M. W. Christiansen, D. Parrish; Priests C. C. Larsen, J. Leytham, A. B. Mair, S. Underwood, J. Lentz, T. Scott; Teacher A. Madison; Deacons E. Hansen and C. W. Lapworth. Bishop's agent's report read and referred to auditing committee, who found an error of \$17 in favor of agent. On hand last report \$225.26; received \$425.60; expenditures \$583; on hand \$67.86. The following resolutions were adopted: Inasmuch as the various branches of the district have members scattered in different parts of the country, and as the law provides that members unite with the nearest branch where they live, therefore be it resolved, that we request the various branch presidents and secretaries to seek to locate the absent members and correspond with them, and as far as possible have them take letters of removal and join the branch nearest where they live, and that a copy of this resolution be submitted in writing to the officers of each branch. Whereas the Lord has specifically stated to "the elders," "Ye shall see that my law is kept," and whereas the law provides that members in transgression shall be dealt with as the law provides, therefore be it resolved: If there are members in the branches of the district who are not living up to their privileges and others living in open transgression, that we request the presidents of the various branches to see that the officers under them do their duty; that the Saints be officially visited at stated intervals and that they seek to enforce the letter and spirit of the law. The rules of representation was amended making priests, teachers, and deacons ex officio members of the conference. Joshua Carlile was given a mission to Cass County. John Carlile was elected district president and sustained as

Bishop's agent. Thomas Scott sustained as secretary. All of the local ministry were requested to labor under direction of district president. The general authorities of the church and all the missionary force of the district was sustained. Preaching by T. W. Williams, H. N. Hansen, Senterlow Butler, and Joshua Carlile. Adjourned to meet at Wheeler's Grove, November 30.

WEST VIRGINIA.

West Virginia district reunion and conference was held with the Mt. Zion branch, August 22-27. A permanent organization was effected by choosing I. M. Smith as president and G. H. Godbey as assistant; J. B. Russell secretary, F. J. Ebeling as assistant. J. H. Hoffman and B. Beall ushers, and F. J. Ebeling chorister. Branch reports: Clarksburg 28, gain 2. Buffalo City 41, no change. Fairview 43, gain 5. Union Grove 17, no change. Cabin Run 24, no change. Wayne 30, no change. Mt. Zion 23, gain 2. Elders reporting: D. L. Shinn, G. H. Godbey baptized 3, L. D. Ullum, G. V. Moore; Priests F. J. Ebeling baptized 2, B. Beall, Thomas Smith, W. R. Odell; Teachers J. H. Hoffman, J. W. Givens, and J. B. Russell. Bishop's agent's report: On hand last report \$9.70; collected \$22.93; paid out \$19.70; on hand \$12.92. Report audited and found correct. The district officers were all sustained. D. L. Shinn was authorized to organize a branch at Indian Creek. It was decided to hold our next conference with the Mt. Zion branch at Goose Creek, in August, 1896, time to be left to the missionary in charge and district president. Preaching by Elders I. M. Smith, G. H. Godbey, and D. L. Shinn, and Priests F. J. Ebeling and Thomas Smith. This conference and reunion was one of the best ever held in the district, the Saints' meeting on Sunday being especially blessed by the Spirit of the Lord. The preaching of the word was in power and demonstration of the Holy Spirit. Large audiences and good attention greeted the speakers at the several preaching services.

Sunday School Associations.

CONVENTION NOTICES.

By consent of those having charge of the coming reunion to be held at El Dorado Springs, arrangements have been made to set apart Friday, October 4, on which will be held Clinton district Sabbath school convention. Arrangements are being perfected for a good entertainment to be held in the evening of that day. We therefore call upon the superintendents of the different schools to come prepared to have their schools assist in the program.

The committee on program will confer with the delegates from each school and the very best will be selected. We your committee would urge upon the different schools the importance of making a thorough preparation for the evening entertainment. Rally all the Sunday school forces in the district and let us have a grand convention.

F. T. BAKER,
G. W. BEEBE,
J. B. GOULDSMITH, } Com.

Miscellaneous Department.

TWO DAYS' MEETINGS.

There will be a two days' meeting held at Williamston, Michigan, on Saturday and Sunday, September 21 and 22. Elders Willard J. Smith, from Detroit, and Hiram Rathbun, of Lansing, will be with us, and others of the ministry are expected. We expect a good turnout of the Saints from a distance. Come, and let us make this meeting a success.

THOS. HORTON.

OHIO REUNION.

Reunion of the Ohio district convened August 29 in the district tent. Saints in wagons, buggies, and other means of conveyance began to gather early in the week. This is the incipient state of tent reunions in our district, and only a few tents on the ground, but from the interest manifested in the matter your correspondent feels that this is only the beginning of good meetings for us.

Jas. Moler, I. M. Smith, and A. W. Kriebel were chosen presidents; A. B. Kirkendall to represent the *Herald*, R. Etzenhouser to represent the *Ensign*; H. E. Moler was chosen chorister. Professor House and his class were invited and requested to assist in the musical portion of the preaching services.

A committee of five, consisting of R. Etzenhouser, Minnie Rhoads, D. J. Hannah, H. E. Moler, and I. M. Smith were appointed to consult and act with the committee on Sunday school celebration to be held here September 4.

Eight p. m., preaching by Elder I. M. Smith, who spoke on the two spiritual forces governing the world, and showed that the natural man could not discern between them. He cited numerous examples from the record where such discernments was not possible from the natural man's power, hence the necessity of the "discerning of spirits" and the absolute necessity of a standard, hence the necessity of sticking strictly to the letter of "what is written."

At the nine a. m. prayer service six prayers were offered and fourteen testimonies borne. At 10:45 preaching by Elder A. Haws; text, 2 Corinthians 13:5: "Examine yourselves, whether ye be in the faith." It is our duty to make an examination of ourselves, like the mariner, who by means of chart and compass, takes his bearings to properly locate his vessel. We should form the character of Jesus in our own being, and that state of perfection we should attain unto will not be reached until we do. This was an able effort, showing how every Christian should closely scrutinize himself to see if he agrees in every particular with the pattern set by Jesus. At 2:30 p. m., preaching by A. W. Kriebel; text, James 1:25 and 2:12. The speaker showed the perfect law by which God would judge the world, and as God does not change, this law is everlasting and reaches every son of Adam in its application. R. Etzenhouser occupied the evening hour. He said: "I am not willing to be judged by your standard, nor you by mine. Hence I am glad that all the Christian

world accepts the Bible as the standard. Jesus took the Old Testament—the Jews' standard—for his authority, for he said, Had you believed Moses and the prophets you would have received me, for they spoke of me. Catholics do not come up to the standard, as they have popes and cardinals, instead of apostles and prophets. They believe in papal infallibility, Virgin Mary's power of intercession, etc. Will Protestantism stand the test judged by the same standard?"

August 30.—At the morning social meeting five prayers were offered and twenty-nine testimonies given. A spiritual feast. The forenoon sermon was by I. M. Smith, from John 3:5. "An old text," the speaker said, "but none more important could be used. All truths are important in their place and time." The speaker showed there were two powers or spiritual forces, and by numerous citations from the word showed the rule established by God for being translated from the power of darkness into the kingdom of our God and his Christ. The evening service was by your correspondent from the text, "Preach the word," and was well received.

September 1.—An enjoyable time was had at the morning social service. R. Etzenhouser discoursed at 10:45; text, Isaiah 29. This was a plain presentation of the facts of God doing a marvelous work in our day, the time and surrounding circumstances being so clearly shown. Jewish occupancy of places of honor and emolument in our own and other lands all point to the fact that Jacob's face does not *now* wax pale. The speaker examined the claims of several who claim to be Messiahs, and showed them to be impostors, as their coming did not agree with Zechariah and Acts, Jude, etc. In the afternoon the text was Psalms 19:13, I. M. Smith being the speaker. This was a clear cut sermon addressed to the Saints and was an exhortation to forsake our sins and "overcome" in order that we might eat of the "hidden manna" and inherit all things. At 7:30 p. m. the choir under Professor House rendered some beautiful music. Sermon by H. E. Moler; text, Acts 17:26, 27. The speaker showed God's nature; that it was not necessarily "unknown" but to know God was in fact a necessity if we inherit eternal life. He showed that God dealt in equity with all nations and had set the bounds of their habitations, and that it was just as reasonable to suppose that he should have people in America as in Asia Minor.

Dr. O. H. Riggs and wife, of Cincinnati, Ohio, were baptized this evening by Elder R. Etzenhouser. The Doctor is a learned gentleman, a specialist, and stands high in his profession. He was at one time a seventy in Utah Mormonism, but on account of corruption in high places dropped out, but his love for the truth has caused him to investigate and this is the result of his investigations. We think he will be an honor to the work and give it prestige in his associations. Bro. Etzenhouser may well be proud of his fish.

Monday, September 2.—Four prayers were offered and twenty-one testimonies were borne at the social service. A good spirit was present, and all were strengthened. Ex-

hortation and comforting words accompanied with promises were given to some who confessed to having been lax in duty and covenanted to labor for the work in their office and calling. At 10:30 a. m., sermon by Elder J. L. Goodrich; text, John first chapter. The speaker stated that he would choose no special subject, our great Christianity being wide enough in its application to have all the time of this reunion occupied, and then by our lives we can preach louder than the sermons preached here. The teaching of God's people has always been antagonistic to the many, and although we have the promise that by wearing the robe of righteousness we should gain "grace and favor in the eyes of the people," yet this is not a statement that all will accept the truth. When Jesus was here he was not accepted by his people, but "his own received him not," although it is stated he grew in stature and wisdom and in favor with God and man. So we can always expect this work to be opposed. The opportunity was given to them exclusively, as in the first commission the ministers were restricted to the house of Israel and forbidden to enter into the cities of Samaria. Commission denotes authority, and inspiration is the authority,—the power,—and no man ever represented God without inspiration in a degree. And as no inspiration is claimed by our coreligionists, we are forced to admit that they have no authority.

The afternoon session was set apart for Sunday school work. H. E. Moler was chosen district superintendent, T. J. Beatty associate, Minnie Rhoads secretary, D. J. Hannah treasurer. H. E. Moler, Minnie Rhoads, Edith Wren, J. L. Goodrich, D. J. Hannah, A. B. Kirkendall, Carrie Barstow, and T. J. Beatty were elected delegates to the General Sunday School Convention at Kirtland, Ohio, in April, 1896. The following subjects were spoken upon by the ones named and discussed by the body: 1. What is the best way of conducting a primary class in Sunday school? Mary Beatty. 2. What would you adopt to secure regular attendance? J. L. Goodrich. 3. How can I succeed in holding the attention of my class? F. J. Ebeling. 4. Give us some of the advantages of using the *Quarterlies*. D. J. Hannah. 5. Can we have a successful Sunday school when parents take no interest in it? If not, how can we get the parents interested? Charles Cooper. 6. Give us some of the duties of parents touching the Sunday schools. A. B. Kirkendall. 7. Is it essential to the success of the Sunday school that all have their lessons prepared before Sabbath? If so, how can I get my class to prepare their lessons at home? 8. What are some of the necessary qualifications of a Sunday school teacher? W. H. Rhoads. 9. What books to use and how to conduct singing. H. E. Moler. The interest in the Sunday school was awakened and promise of success in this line is good. At eight p. m. Francis Ebeling was the speaker; text, Acts 24:10-16. The "way called heresy" was shown clearly to be the true way, and "orthodoxy" from the modern definition was shown to be heterodoxy in its rankest form. By tracing Paul's life he showed that he (Paul) was in harmony

with Jesus' teaching, and that he obeyed all the principles of the doctrine of Christ, hence Paul practiced what he preached. Hence we call Paul an orthodox (sound doctrine) preacher, and we will bury modern orthodoxy and call Paul in to preach its funeral.

A. B. K.

CONFERENCE NOTICES.

Conference of the Southern Wisconsin district will be held six miles east of Evansville near the Wilder schoolhouse in the town of Porter, Rock County, Wisconsin, September 28 and 29, 1895. Those coming on the cars from the west, take a morning train for Madison, and then go to the Northwestern depot and take a train at 1:05 p. m., arriving at Evansville at 2:04. Train from the east arrives at Evansville about noon and teams will meet those trains on the 27th and 28th. Bro. H. A. Stebbins will be with us. Come one, come all.

W. A. McDOWELL, Pres.

EDGERTON, Wisconsin, September 4, 1895.

The Northeastern Kansas district will meet in conference at Scranton, Osage County, Kansas, October 5 and 6, 1895. Ministers will please remember to come and bring your reports, or send them, that we may have a full report from all the officers. Clerks of branches will please forward their branch reports to Bro. John Cairns, Scranton, Kansas. Your reports must be made out on blanks and in due form.

HENRY GREEN, Pres.

DANIEL MUNNS, Clerk.

LOGAN REUNION—REDUCED RATES.

Saints and friends who contemplate attending the general annual reunion to be held at Logan, Iowa, commencing September 20, 1895, please read this carefully: The Western Passenger Association has granted rates on the following-named lines, of one and one third fare for the round trip on certificate plan, from all points in Iowa and Missouri, this reduction to apply on certificate shown to be issued with ticket sold for going passage on September 18, 19, 20, 21 only. Atchison, Topeka, and Santa Fe; Burlington, Cedar Rapids, and Northern; Chicago and Alton; Chicago and Northwestern; Chicago, Burlington, and Northern; Chicago Great Western; Chicago, Milwaukee, and St. Paul; Chicago, Rock Island, and Pacific; Chicago, St. Paul, Minneapolis, and Omaha; Hannibal and St. Joseph; Kansas City, St. Joseph, and Council Bluffs; St. Louis, Keokuk, and Northwestern; Illinois Central; Minneapolis and St. Louis; Missouri Pacific; Sioux City and Pacific; Wabash.

When the journey is made over more than one line it will be necessary for the passenger to purchase separate local tickets of each road's issue between points traveled thereon, and procure certificate thereof for each of the lines in this territory over which he travels in going to meeting. Passengers should therefore ascertain from the ticket agent what portion of their journey can be covered by the certificate obtainable from him, and procure certificates filled out to correspond with the tickets purchased.

Failure to procure or present certificate invalidates any claim for reduction in return fare. The tickets purchased for going passage may be either limited or unlimited according to the rate paid or the regulations in effect on the line over which it reads, but return tickets sold at reduced fare will in all cases be limited to continuous passage. Certificates will not be honored for return tickets at reduced rates unless presented within two days after date of adjournment of meeting, nor will certificates be honored in cases where going tickets were purchased three days prior to commencement of the meeting nor after date announced as closing date thereof. Parties or clubs traveling in a body, or individuals purchasing round trip tickets or excursion tickets, get a certificate to that effect from selling agent.

A. L. HARVEY, Citizens' Com.

DAVID CHAMBERS, Reunion Com.

APPOINTMENT OF BISHOP'S AGENT.

To the Saints of North Dakota:—Upon special resolution presented from Star of Hope branch, North Dakota, also recommendation of brethren in said State, I have this day appointed to act as agent for the Bishopric for the Reorganized Church of Jesus Christ of Latter Day Saints in the State of North Dakota, Bro. Thomas Leitch, who is authorized by virtue of this appointment to receive tithes and offerings in behalf of said church and to represent the Bishopric of said church in the care and protection of church properties in said State that may not otherwise be placed under the care of some special agent.

This appointment does not in anywise interfere with the duties of Bro. McLeod, agent of the Minnesota district, but is made to aid the church in its work in North Dakota.

Trusting that every member of the church within North Dakota may report at the earliest time practicable to the agent and perform the duties required by the law of which the said agent is set apart to administer, and that they may receive the blessings attending the doer of the word, I am,

Very respectfully in bonds,

E. L. KELLEY,

Presiding Bishop Reorganized Church.
September 9, 1895.

BORN.

BARRY.—At St. Louis, Missouri, July 7, 1895, to Bro. Thomas J. and Ruby Barry, a son, and named Robert Lawrence. Blessed by Elder M. H. Bond.

LUKE.—At Keb, Iowa, January 1, 1894, to Bro. John W. and Sr. Hannah Luke, a daughter, and named Mary Edna. Blessed at Hite-man, Iowa, September 4, 1895, by Elder R. M. Elvin.

DIED.

WILLIAMS.—At Cheltenham, Missouri, July 3, 1895, Sr. Mary Williams. She was born in South Wales, September 15, 1851; was married February 13, 1868, to Thomas J. Williams. Burial service conducted by Elder Charles Jones; memorial services Sunday, July 14, by Elder M. H. Bond.

GIMMET.—At St. Louis, Missouri, July 12, 1895, Annie Adelia, infant daughter of Bro.

Stephen and Sr. Annie Gimmet. Born at St. Louis, Missouri, June 10, 1895. Funeral service by Elder M. H. Bond.

BEAN.—Near Independence, Missouri, August 13, 1895, Bro. Ole O. Bean. Deceased was born near the city of Dramman, Norway, May 26, 1845. He, in company with his parents, came to America in 1859. He was piously raised, and thus a good foundation was laid for after usefulness in the church. He enlisted in the army in 1864, joining Company I., 53d regiment of Illinois, western infantry, served honorably his now adopted country in her hour of peril, under Captain Stephen Cooper, receiving an honorable discharge July 22, 1865. In 1867 he was united in marriage to Anna Johnson, at Dixon, Illinois. In 1868 he heard and obeyed the gospel in Mission, La Salle County, Illinois, and in time was ordained a priest. He lived a faithful member of the church, frequently deploring his weakness, confessing he was not strong, humbly seeking the source of all light and strength to help him overcome. A pattern of humility, an earnest worker in the church, it can truly be said of him he died with the gospel harness on. Those who attended afternoon meetings on Sundays heard his voice in prayer and testimony. The last Sunday he was permitted to live he offered prayer and bore his testimony to the good the gospel was able to do for man. His last night on earth was spent in the line of his ministerial duty in visiting the families of the Saints, praying with and exhorting them to faithfulness in the discharge of their duties. So has passed away from earth life a loving and kind husband, a tender father, a faithful member and officer of the church. He leaves behind him to mourn his untimely taking off a wife, two sons, and three daughters, his father, mother, five sisters, and four brothers, besides those Saints who love the children of God everywhere. Of him it may be truly said, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Funeral sermon at the Saints' church, August 15, 1895, by Elder J. A. Robinson, assisted by Elders G. E. Harrington and W. T. Bozarth, six of his coworkers, priests of the Independence branch, acting as pallbearers.

Swiftly in the early morning,

Came an angel to the gate;

Whispered softly, "Come, dear Father,

Come with me and do not wait.

"You have filled your earthly mission,

Heaven is ready now for you;

Jesus calls, and now is waiting,

With his blessing kind and true."

Then our father, who was weary

Of the care, and pain, and night,

Placed his hand within the angel's,

And his spirit took its flight.

As we gazed upon his features,

Through our sad and burning tears,

Oh! we felt that we would miss him,

Through the long and silent years.

When we gaze upon his workmen,

And upon his vacant place,

Thoughts of him come crowding o'er us,

And we miss his smiling face,

How we miss him, mother, children,

Brothers, sisters, friends, and all;

But there's comfort, we shall see him,

When death's angel shall us call.

HIGHLAND PARK NORMAL COLLEGE,
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A decision was rendered in the district court of Polk County, Iowa, August 22, 1895, that removes all doubt as to the future of Highland Park Normal College. The school is being reorganized under its old president, O. H. Longwell, and his efficient faculty, and will open this fall as usual, September 3. Those who desire to enter school this fall, need not hesitate to present themselves at the school on that date, as President Longwell says he will guarantee to give all students who come just such classes and accommodations as they want, and at the usual low rate of expense. It should be remembered that in addition to the classes usually found in Normal Schools, that this school maintains departments of Pharmacy, Music, Special Training for Primary Teachers, and the best Business College and Pen Art School in the country. All friends of true education will rejoice that Highland Park Normal College has come out of its trouble a solid and substantial institution.

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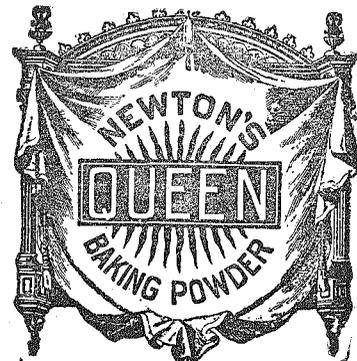
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 42.

Lamoni, Iowa, September 18, 1895.

No. 38.

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THE FOUNDER OF CHRISTIANITY.

(Concluded.)

(THE following matter was omitted from the article named, published on the HERALD cover. It should follow the matter in the issue of September 4 and precede that of the 11th. We supply it that the excellent article be given our readers entire.—ED.)

His doctrine and miracles were sealed by the purest and holiest life in private and public. He could challenge his bitterest opponents with the question: "Which of you convicteth me of sin?" well knowing that they could not point to a single spot.

At last he completed his active obedience by the passive obedience of suffering in cheerful resignation to the holy will of God. Hated and persecuted by the Jewish hierarchy, betrayed into their hands by Judas, accused by false witnesses, condemned by the Sanhedrin, rejected by the people, denied by Peter, but declared innocent by the representative of the Roman law and justice, surrounded by his weeping mother and faithful disciples, revealing in those dark hours by word and silence the gentleness of a lamb and the dignity of a God, praying for his murderers, dispensing to the penitent thief a place in paradise, committing his soul to his heavenly Father, he died, with the exclamation:

"It is finished!" He died before he had reached the prime of manhood. The Savior of the world a youth! He died the shameful death of the cross, the just for the unjust, the innocent for the guilty, a free self-sacrifice of infinite love, to reconcile the world unto God. He conquered sin and death on their own ground, and thus redeemed and sanctified all who are willing to accept his benefits and to follow his example. He instituted the Lord's Supper, to perpetuate the memory of his death and the cleansing and atoning power of his blood till the end of time.

The third day he rose from the grave, the conqueror of death and hell, the prince of life and resurrection. He repeatedly appeared to his disciples; he commissioned them to preach the gospel of the resurrection to every creature; he took possession of his heavenly throne, and by the outpouring of the Holy Spirit he established the church, which he has ever since protected, nourished, and comforted, and with which he has promised to abide, till he shall come again in glory to judge the quick and the dead.

This is a meagre outline of the story which the evangelists tell us with childlike simplicity, and yet with more general and lasting effect than could be produced by the highest art of historical composition. They modestly abstained from adding their own impressions to the record of the words and acts of the Master whose "glory they beheld, the glory as of the only-begotten from the Father, full of grace and truth."—*Schaff's History Christian Church.*

CATHOLIC BAPTISM.

THE present form of administering baptism in the church of Rome is as follows:—

When a child is to be baptized the persons who bring it wait at the door of the church for the priest, who comes thither in his surplice and his purple stole [a narrow ribbon hanging across both shoulders] surrounded by his clerks. He begins by questioning

the godfather, whether they promise in the child's name to live and die in the true Catholic and apostolic faith; and what name they would give to the child. Then follows an exhortation to the sponsors, after which the priest, calling the child by its name, asks, "What dost thou demand of the church?" The godfather answers, "Eternal life." The priest proceeds, "If thou art desirous of obtaining eternal life, keep God's commandments, Thou shalt love the Lord thy God," etc.; after which he breathes three times in the child's face, saying, "Come out of this child, thou evil spirit, and make room for the Holy Ghost." Then he makes the sign of the cross on the child's forehead and breast, saying, "Receive the sign of the cross on thy forehead and in thy heart;" upon which, taking off his cap, he repeats a short prayer, and, laying his hand gently on the child's head, repeats a second prayer: then he blesses some salt, and putting a little of it into the child's mouth, he says, "Receive the salt of wisdom." All this is performed at the church door. Afterwards, the priest, with the godfathers and godmothers, come into the church, and advancing towards the font repeat the Apostles' Creed and the Lord's Prayer. Arrived at the font, the priest again exorcises the evil spirit, and taking a little of his own spittle, with the thumb of his right hand rubs it on the child's ears and nostrils, repeating as he touches the right ear, the same word, *Ephphatha*, "be thou opened," which our Savior made use of to the man born deaf and dumb. Lastly they pull off its swaddling clothes or strip it below shoulders, during which the priest prepares the oil. The sponsors then hold the child directly over the font, observing to turn it due east and west; whereupon the priest asks the child whether he renounces the Devil and all his works, and the godfather having answered in the affirmative, the priest anoints the child between the shoulders in the form of a cross; then taking some of the consecrated water, he pours part of it thrice on the child's head, at each

perfusion calling on one of the persons of the Holy Trinity. The priest then concludes the ceremony of baptism with an exhortation. It may be added that the Roman church allows midwives in case of danger, to baptize a child before the birth is completed. A still-born child thus baptized may be buried in consecrated ground.—*Encyclopedia Britannica*.

THE NEWLY DISCOVERED EGYPTIAN RACE.

THE discovery of evidences of a hitherto unknown race in Egyptian history, having a different origin and different civilization from that of the Egyptians proper, has already been alluded to in this department. During the session of the recent geographical congress in London, Professor Petrie, the discoverer of this race, invited the members to view his wonderful collection of antiquities exhibiting their state of civilization. We quote below an account of this collection contributed by Dr. D. G. Brinton to *Science*, August 23:—

“They [the antiquities in the collection] may well be called ‘extraordinary,’ as they introduce an entirely new element into the history of ancient Egypt, proving the presence on the Nile ‘of a fresh and hitherto unsuspected race, who had nothing of the Egyptian civilization,’ to quote Professor Petrie’s words. Not that they were uncivilized. Far from it. Their culture was in some respects superior to that of the Egyptians of their age; but it was wholly independent of it, developed in another center, under an entirely different inspiration and technique, proving it the product of another ethnic group.

“These intruders overthrew the great civilization of Egypt at the close of the sixth dynasty, and were in turn overthrown by the rise of the eleventh dynasty at Thebes. In the current chronology this would place them from 3300 to 2800 B. C. They completely expelled or destroyed the former inhabitants for more than a hundred miles along the Nile Valley in the district situated between Gebelen and Abydos. How thoroughly they extirpated their predecessors in this region may be judged by the fact that, in opening two thousand of their graves and examining several of their town sites, not a single Egyptian ob-

ject was found. Nor did they care to learn any Egyptian art; for tho they worked extensively and skillfully in clay, all their vessels are made by hand, and they refused to adopt the potter’s wheel, which was then and long before familiar to the Egyptians. They brought with them a culture belonging to the highest neolithic type. I have never seen in any other collection flint implements of equal finish or so graceful in outline. Beautifully polished beads and small ornaments of cornelian, amethyst, turquoise, garnet, and other hard stones were found in abundance. Stone vases were shown in great variety and of graceful outlines.

“The decorative designs are often elaborate, some in conventional lines, spirals, and network, some representing boats, birds, trees, and human beings. Animal designs in relief are portrayed with artistic consciousness.

“Of metals, copper was the only one in frequent use. Adzes, needles, harpoons, and daggers were manufactured from it.

“Their mode of interment was altogether unknown to the Egyptians. The bodies were buried in the gravel, not in rock tombs. The graves were square pits, and the corpse was laid in a contracted position with the head to the south and the face to the west. The custom of incineration did not prevail; but there are signs of funereal human sacrifices, and apparently of cannibalism.

“It is not likely that they shared the Egyptian’s skill in architecture. Two of their towns which were examined showed remains of structures of mud brick of small size.

“What were the ethnic relations of these mysterious invaders, this ‘new race,’ as Professor Petrie called them?

“In the interesting address which he made to us on the occasion of our visit, he expressed himself cautiously but with a positive conviction. From numerous analogies of culture, of cranial forms, of geographical position, of historic references, he had been led to the conviction that they belonged to the Berber or Libyan groups, that vast ethnic stock which occupied the whole of North Africa, west of the Nile Valley, above the Sudan. His arguments seemed to myself and others quite sufficient, at

least in the present stage of the investigation.

“What is especially noteworthy is the fact that civilization was highest on their arrival. Later it degenerated, and finally became absorbed in the Egyptian. Therefore if Professor Petrie is right in his identification, we must credit to the Numidian Libyan tribes of the fourth millennium B. C. a culture of native growth higher in many respects (though inferior in others) to that of the Egyptians who were their contemporaries.

“Of the many and brilliant discoveries we owe to the indefatigable zeal of Professor Petrie, this last, of which I give this cursory account, is perhaps the most important for the history and ethnography of the Nile Valley and Northern Africa.”—*Literary Digest*.

WHAT WE BELIEVE.

A small book—pamphlet size—3 x 4½ inches, 20 pages, with a statement of the faith of the church, as given in the Epitome, with slight alterations. The Scripture texts adduced to support the various items of faith are printed in full, with chapters and verses. Faith in God; in Christ; Repentance; Baptism by Immersion; Laying on of Hands; Resurrection of the Body; Eternal Judgment; Authority and Ordination; Church Organization; Spiritual Gifts; the Marriage Question as believed by the Church, etc.; are each presented and supported by Scripture passages.

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HUSBANDS AND WIVES

Do not always live in complete harmony. This is due to imperfect knowledge of themselves and each other. The sensitive nature of one is not appreciated or considered by the other who is stronger and more robust. Pride and independence coming from large Self-esteem are lost sight of, and impossible readiness in yielding is expected. The desire for approval coming from large Approbativeness is not understood, and it is withheld. People think they know each other, but Phrenology will open doors undiscovered and let in new light, thereby producing much more of harmony and perfect love.

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 42.

Lamoni, Iowa, September 18, 1895.

No. 38.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, SEPT. 18, 1895.

AN ITEM OF BUSINESS.

BRO. HENRY SPARLING sends the following from Mountain Grove, Missouri, September 2, to Bro. Criley, the Business Manager:—

Your circular addressed to me at Pomona, Missouri, received. I do see the necessity of being more careful. I have sold many books and trusted the Saints and the hard times coming on have prevented them from paying up, and for that reason I have run behind in my account with the Herald Office; but the prospect for good crops is flattering and I do believe I shall soon be able to settle up with you, and not only settle up back accounts but sell many more books, etc.

I am much interested in our Publishing Department and I shall ever try and do all I can in its behalf. Will you please publish a short notice for me in regard to some I have sold books to and now have moved away from this part and I have no knowledge of their whereabouts. I shall make and I am making a hard struggle to pay up this fall. With success to your noble cause, I remain,

HENRY SPARLING.

It is desired that others of the elders who stand in similar relationship to the Herald Office will do as Bro. Sparling is doing—make an earnest effort to collect and remit amounts due them by the Saints and due the office from them, that old accounts be settled up at an early day, as from necessity they must be. It is also earnestly desired that elders in the field remember the interests of the publishing department and see that the Saints are given ample opportunity to buy the church books and subscribe for the church papers.

IT IS SUGGESTED.

It is difficult for a writer for the Saints to read after to so word his thoughts that some one of the many critical minded will not find a phrase or a sentence which may be construed offensively, or be made the subject of adverse mention.

It will be seen from Bro. H. L. Holt's letter, that the editor penned

a phrase regarding the coming men in the missionary field taking ground over which to labor, outside of branches or what may be termed "new fields;" and makes one suggestion that the thought uttered by another, might be taken into consideration by the "rising, coming man" with profit, to be a reflection upon those already up and in the field.

We have no apology to offer for the words we wrote, nor are we responsible for the application others may make of them; as we wrote in all candor, and without a hurtful thought of any.

There are many rising young men engaging in the work here and there, and if they, any of them are to become leaders in their time, it will be profitable for them to carefully weigh the methods of those in the field, and if those methods can be improved upon, let the improvement be made. There is a constant cry from new fields for laborers. Many of the elders are busily engaged in looking after those already in the fold, as they deem it wise to do; this according to their sense of duty. It is no censure on such men to suggest that the rising man shall push his missionary efforts into the new and ripe fields of labor where success almost surely waits for such enterprise. However, Bro. Holt's suggestion that all should alike profit by the command given is good, and may produce good results. We hope so.

TO DEBATERS, PREACHERS, AND CHURCHES.

I HAVE spent several hundred dollars, and months of time, in investigating Mormonism. This is well known to our brotherhood. As a result I am written to nearly every month by some one to post him upon Mormonism, for a debate or course of sermons, and to send to him my books, papers, and documents.

If I had done all that I have been requested to do in this line during two years past, it would have taken my entire time, ten hours each day, for more than a month, and books that have cost me hundreds of dollars would be scattered and most of them lost. To answer even briefly such requests has cost me time, stationery, and postage.

If brethren rush into what they are not qualified to do, or if churches select men unqualified to do such work, I do not see how, nor why it becomes my duty to give such persons my time, knowledge, and books, that have cost me hundreds of dollars, and months of hard labor, nor spend my time and labor in doing it. I ask to be relieved from such requests.—Clark Braden in *Christian Evangelist*, August 15, '95.

What is true of Mr. Braden is true of others. Brethren who are not posted agree to enter into discussion with champions of heresy, and then expect the editor to furnish them with books and arguments that have required hundreds of dollars of expense and years of study, all free!!!

The foregoing is from the *American Baptist Flag*, published by "Dr." D. B. Ray, at St. Louis, Missouri.

It appears from Mr. Braden's admonition to his brethren that many who undertake to overthrow the faith of the Saints by meeting the elders in discussion, or by public lectures, rely upon Bro. Braden for their ammunition and adopt his methods of warfare; a practice in which they confess their inability to meet our representatives upon a Bible platform, hence must resort to other and confessedly unprincipled methods; for some of the Campbellite people and thousands of others condemn Clark Braden's work against the Saints.

When Mr. Braden first entered into discussion with Bro. E. L. Kelley he advertised far and wide the approaching demise of Mormonism and proclaimed with a great flourish of trumpets the masterly service he was rendering Christianity in so doing, not failing to advertise the book he was about to publish, hoping to realize a rich financial harvest from the sale of it. The plot of Mr. Braden and the methods resorted to in trying to carry it out are well known. He did spend much money and time, and we must say did prove himself to be the most capable and thorough antagonist the elders have had to meet; but results have always been in favor of the truth, and so markedly in its favor that now we seldom hear of Clark Braden; for committing himself to the work of annihilating Mormonism, and suffering repeated and igno-

minious defeats, he is practically a man without occupation.

Mr. Braden intimates that his brethren must compensate him for his services to them. Whether his warning against brethren rushing into discussions with the Saints is a testimonial to the strength of their position or an advertisement cunningly arranged to bring him shekels for his hire, the reader must judge. We know that whereas other societies, willing to down the Saints at any cost and by any means, formerly employed Mr. Braden to lecture and debate, they now have evidently seen the futility of so doing, and Mr. Braden's revenue from that source is again cut off.

The closing paragraph of the clipping is from Dr. Ray, editor of the *Baptist "Flag,"*—formerly known as the *American Baptist*, but whether changed from financial considerations or not, as we have reason to suspect, we cannot say. However, Dr. Ray was a one-time opponent of the Saints, but after a public discussion with Bro. E. L. Kelley at Lee's Summit, Missouri, and a few feeble efforts afterwards, suddenly subsided, and renewed his attacks upon the Roman Catholics, evidently because there was more money in it. But, it seems, Dr. Ray is also willing to extend his palm against "the champions of heresy" for financial compensation, but only if the fighting is to be done through his paper and by his pen, we believe, or at a safe distance, in the form of "lectures against Mormonism;" for after lecturing near Lamoni he refused to meet any of the elders in open discussion and also failed to keep a promise to lecture before the Saints at Lamoni. Such are some of the leading opponents of the church who pose before the orthodox world as "defenders of the faith" and are urged on, though quietly, by ministers who would not openly employ them.

"Perverse disputings of men of corrupt minds" were what the apostles of old had to meet and what men of God are meeting to-day. The truth is they know nothing of the faith of the Saints, but have collected, classified, and employed every available falsehood written by enemies of the Saints. The fact that defeat has followed their efforts; that nothing could be brought

forward in opposition to the work but what has been successfully refuted; stands in evidence in support of the manifest correctness and impregnable character of the faith of the Saints.

There have been compensations to the church from all this opposition invented by and urged on by Satan himself. The truth has been brought out, emphasized, its character made apparent and more widely disseminated among the people. Our representatives have also learned the better to defend it, the more carefully to study it and take positions in its advocacy and defense. So that neither Elder Braden nor Dr. Ray have done more than to make plain the truth of the Savior's statement that one could do nothing against the truth, but "for the truth;" for after all, evil and evil doing are not permanent, but only serve to show the permanency, the stability, the eternal, abiding character of truth. Error and imperfection are not lasting. Only truth remains, and conquers, and abides. It is always strong. It must necessarily surmount all that stands in the way of its progress. He who opposes it must in due time suffer the consequences of standing in a wrong position.

It is to be regretted that men should be anything but vessels of "honor." "Offenses," it seems, "must" come; nevertheless the woe follows upon those "by whom they come."

LAMONI'S RAILROAD PROSPECTS.

LAMONI, situated on a "branch" of the Chicago, Burlington, and Quincy Railroad, and about three miles from Bethany Junction, Iowa, on the line running from Des Moines and Chariton to St. Joseph and Kansas City, has long been criticised by our General Conference delegates and visitors and others because of its lack of sufficient railway facilities and imperfect means of communication with the world in general. However, there now is a good prospect that all this is to be remedied and that our young city will have another railroad; in fact be touched by one of the trunk lines crossing the country from South to North.

The Northern Connecting Line, to extend from the Gulf of Mexico via Kansas City to Des Moines and Minneapolis, has made a proposition to

run its line from Plattsburg through Pattonsburg, Bethany, and Eagleville, in Missouri, and Lamoni and Decatur City, Iowa, on condition that those towns and their immediate vicinities raise the sum of seventy-five thousand dollars; and to have the road in operation by January 1, 1897. Committees from each of the towns named have met and conferred and held consultations with the railway people, and at the present time prospects seem very favorable for securing the road.

Public meetings have been held in all the places named from which we learn that the citizens are practically a unit in favor of raising the amount apportioned to each.

Committees are at work and definite results will probably be reached and known within the next thirty days.

LAMONI TRAIN SERVICE.

BY request of some who pass to and from Lamoni we give the following time-table of trains:—

BETWEEN LAMONI AND BETHANY JUNCTION.
(Daily except Sunday.)

Depart.	Arrive.
11: 40 a. m.	12: 30 p. m.
1: 45 p. m.	2: 50 p. m.

At Bethany Junction the south bound train for St. Joseph, Kansas City, etc., leaves at 12: 15 p. m., and the north bound train for Davis City, Leon, Chariton, Des Moines, Council Bluffs, and all points on the main line of the C. B. and Q. between Chicago and Omaha, at 2: 35 p. m. daily.

IN EVIDENCE.

THE dispassionate testimony that men are sometimes enabled to bear to the latter-day work through the witness of the Spirit to them, though they are not directly and by act connected with the work, is comforting and encouraging to those who have identified themselves with the church. The following is from the pen of one of these; a lawyer, living in one of the towns of Central Illinois, a man evidently in the world but hardly of the world, with whom the Spirit has been dealing, leading him to the knowledge of the gospel. He says:—

After a careful examination of all the evidence I have been able to find, including the sacred Scriptures, and being convinced myself, I fully believe that all intelligent men and women will yet acknowledge that Joseph Smith, Jr., was a true prophet, and that he

was led and instructed by the Spirit of God in founding Zion upon this western hemisphere and labored strictly in obedience to and in harmony with the promise made by the Holy One of Israel; and although the progress of this last heavenly dispensation may seem slow to the restless and impatient;—nevertheless, the word of God is sure and all his promises will be fulfilled. In harmony with the teachings of the Prophet Smith, and in fulfillment of the sacred Scriptures, the Spirit of God at an earlier period in the world's history inspired and led Jefferson, Franklin, Washington, and their colaborers to found our great Republic, guaranteeing religious liberty to the end that God might bring forth his strange work at a later period through his chosen prophet. The time is approaching when "I shall set my hand the second time." By reference to 2 Nephi it will be seen that this hemisphere was to be a land of liberty and no kings should be enthroned thereon, etc.; nevertheless it seems that God's people were to be afflicted by the hands of the Gentiles and yet the Gentiles are to be blessed and numbered with the chosen seed of Jacob and united with them in their inheritance in this western world. My own experience for the past fifteen years is to me proof positive that the Spirit of God, or the "Holy Ghost" is abroad in this world, and has taught me and never deceived me—its teachings are always true. I thank God with all my heart and I earnestly pray that it may continue to instruct and lead me, for I seek only the truth. I want to be right and labor with those who seek to establish righteousness. The poor benighted would-be Christian who denies the gifts of the "Holy Ghost" as enumerated by the Apostle Paul, may as well know now that he is yet in his sin and will be lost from the kingdom unless he repents in due time.

I feel that I can testify that man is immortal and if we live in obedience to the teachings of God's Holy Spirit we have an everlasting inheritance in the world beyond with all the endearments and loving companionship and tender relations of this life here intensified there. I feel assured also that if the Holy Spirit in all its supernatural office work of miraculous omnipotence and wisdom does not come and reign on the earth, then the kingdom of God will never come on the earth as it exists in heaven. But the Scriptures assure us that the kingdom of God will break in pieces all other kingdoms and be established on the earth as it is in heaven and the palace of God be in the midst of the human family.

The Holy Spirit is the great witness, and without its testimony we are in utter darkness, and he that hath the testimony of Jesus hath the Spirit of prophecy. We should all labor to build up Zion, for God is with us and we are nearing the rest and time when the pure in heart will say: "Let us go up to the House of the Lord." May God bless you and your colaborers in the great work in which you are engaged, and bring about a speedy union of scattered Israel.

James Caffall, 17 Dawson street, Manchester, England.

EXTRACTS FROM LETTERS.

BRO. STEPHEN BUTLER, of Kingfisher, Oklahoma, wishes to learn particulars concerning the death of Bro. G. W. Shute. Can some of the brethren give him the information? In a recent letter he says:—

If there is anyone acquainted with the facts relative to Bro. G. W. Shute's sickness and death we are all anxious to learn them. It seems that none of the Saints know anything about it. He left our place intending after preaching at Fairview to visit some relatives in the eastern portion of the Territory. I received a card from him about two weeks before, but have lost it. I saw the notice of his death in the *Herald*. When he wrote he seemed in good spirits and said he was to commence preaching at Norman the next week. We all supposed Bro. Maloney was with him, but it now appears that he knows nothing about it. It was a surprise.

Bro. Joseph C. Clapp, writing from Lebanon, Oregon, to Bro. Burton, July 31:—

I am better than I have been for years. It is marvelous in my eyes, but it is so. I feel well and filled with the spirit of praise. Like David, I could call on the hills and the mountains to praise God, and the trees to clap their hands in gladness. My tongue is not able and my pen is too clumsy to write my feelings. O my heart is melted in the tenderness of love towards the Saints for their confidence and their prayers and I shall ever try to retain their esteem.

Bro. Joseph F. Burton writing from San Jose, California, August 13:—

I have been blessed many times in my ministry during the last twenty years, but never have I been so happy in my warfare, never so joyously inspired with what I imagine the beautiful Spirit of Christ is, in my work as this year; so much light, so much love of the work; so much anxiety for souls, so much peace, and the field is so widening actually; and to my mind also—paragraph 7 of 1894 revelation is fulfilling here, and I am happy.

Bro. J. T. Davis, Fanning, Kansas, September 9:—

Our "two days' meeting" at this place grew to the proportions of a good reunion and was a great success. It commenced on the 30th of August and came to a close on the night of September 8, lasting ten days. The preaching and interest were good; eleven were baptized, with good prospects for more.

EDITORIAL ITEMS.

BRO. G. H. HILLIARD reports the dedication of a new church at Bay Minette, Alabama; September 8.

Bro. Joseph Chester, of Los Angeles, California, sends us a "public confession" to Saints and the world for publication, with a statement that he has renewed himself in duty and is blessed of the Lord, and exhorts all to faith-

fulness. We do not publish for the reason that the law requires confession to and reconciliation with offended parties only, and that not before the body in general. We note it that the brother may know his statement is not unnoticed.

Bro. J. A. Silvers reports two baptized of late by Bro. F. L. Sawley, with prospects that others will soon obey at Wheatland, Missouri.

We acknowledge receipt of a letter from Bro. A. McKenzie, Juniata, Michigan, who writes of the goodness of the Lord to him and his family in times of trial.

Bro. S. A. Rogers, residing at Simeon, Nebraska, requests some of the elders to call and preach the funeral sermon of one of his children, lately deceased.

A local society of the Sons of Zion was organized at Lamoni, Iowa, on the tenth inst., with Bro. Duncan Campbell as its presiding officer.

The *HERALD* readers are given an extra supply of reunion minutes in this issue; we trust, however, not greater than the demand. Brethren sending us reunion minutes would do well to omit unnecessary details, such as the hymns sung, the assisting minister, etc., etc. The officers in charge, the speakers, with a brief synopsis of main points of sermons and matters of general interest include about all our limited space permits us to publish.

Bro. S. W. Tomlinson reports continued success at Walsingham, Ontario, and vicinity. He baptized two more on the 8th inst., ten in all. Prospects good for others following.

Bro. F. A. Severy in reporting minutes of the Northern and Central California districts reunion states the outlook as good, the results of the gathering being very gratifying. Many strangers were in attendance among whom the good seed was sown.

Brn. W. R. Pickering, of Springfield, Missouri, and Ellis Short, of Standley, Indian Territory, each send \$100, for college fund. Bro. William Leeka \$500; Bro. Thomas Morris, of Wisconsin, \$10; Bro. C. C. Nelson, Guilford, Missouri, \$5; Sr. A. Walmsley, Dayton, Nevada \$10; and Bro. Theodore Gerber, of Hill City, Tennessee, \$1. For all these the

committee are thankful, and so the fund grows. Work is progressing nicely.

Under date of September 10, Bro. Blair wrote: "Our reunion at Santa Cruz was a decided success for California. It was said to be the largest, most spiritual gathering of our people ever seen in California. Thirteen were baptized and many more near. Congregations were large, generally, and sometimes packed—notably the last Sunday. It will give renewed and decided impetus to church work. I am pressed to remain in California indefinitely."

A letter from Bro. Gomer T. Griffiths, dated Leeds, England, August 29, announces his return from Iceland, where he went some time ago in answer to a call for missionary labor, but was prevented from doing anything to start the work now because of the unwise conduct of a brother there through whose representations he had gone. However, good was accomplished by the journey, in obtaining such understanding of the condition of affairs there as will doubtless result in aid of missionary effort in due time. Look out for Bro. Griffiths' letter in next issue.

Mothers' Home Column.

EDITED BY FRANCES.

"Is thy heart-soil arid—
Hardened by the years?
Thank thy God who sendeth
Precious dew of tears;
Thank thy God who sendeth
Days of cloud and rain;
Who thy hardness rendeth
By the plow of pain."

For "it is the work of faith to claim and challenge loving kindness out of all the roughest strokes of God."

[THERE is much food for earnest reflection upon the part of parents in the following article, sent us by an aged sister who is deeply interested in all home work.]

THE CHILD AND ITS RIGHTS.

WHAT is the right that you have over your child? You have no personal, no selfish rights at all over your own child. You have invited an immortal to come into your temporary keeping; and you have only the right to treat that as a reverent trust committed to you for awhile, which you are to discharge with the highest and noblest sense of responsibility which you can attain. That is your right over your child. People have had in the past an idea, and many people think still, that they have a right to use the service, the brains, the physical strength, of the child as a mere adjunct of the family, as a source of income. If a father or mother be very poor, and the child comprehends the situation, generally there need be no force to lead the

child to do what it can to add to the general support. But the right of the father to compel him is a very limited one indeed, and it stops a long way short of the right to sacrifice the welfare, the future, of that life, to even this exigency.

Even for the sake of appeasing hunger in the home, I say no father, no mother, has a right to sacrifice the future of the child, so that in the years to come the child shall feel, "I have not had half an opportunity to become what was possible to me." What rights have parents in regard to exacting instant, immediate obedience on the part of children, and inflicting punishment? I think all fathers and mothers, if they will carefully look back on their lives, will confess to themselves that more than one half the time when they have quickly said yes or no to a child, it has been a matter of thoughtless impulse, instead of any deliberate judgment as to what was best for the child. Now you have no right, you have not the shadow of the shade of a right, to coerce and compel the child into the shape of your own impulses, your own vagaries, your own fancies, your own whims.

Some years ago I heard a man say, and he said it as though he were praising his father: "My father took no nonsense from his boys. If they didn't mind him at the first word, he would knock them down." I do not consider that very manly for a man; and I should consider it very mean for a brute. What right have father and mother, merely as a matter of impulse, of whim, to exact this or that, and then compel the child, at any extremity, to meet their peculiar notions? That is barbarism, not civilization. It is unworthy of men and women. You have the right only to study the nature of your child; to try to find out what is best for the child's development. And then compel that? Yes, so far as you can without injuring the child. More than that you have no right to do. But always let the child understand that it is not your whim, not your arbitrary wish, but that it is your calm and deliberate judgment as to what is best for the child. Then the child will learn to respect you, even though he may differ from you in judgment.

This matter of punishing children in the past has been carried to the extreme of barbarism; and I think that the saying attributed to Solomon—but that Solomon could never have been the author of, if he was half as wise as he was reputed—"Spare the rod, and spoil the child," has been the cause of no end of child abuse and of unhappy homes. I believe that you should rather reverse the saying. A thousand times more children have been spoiled, ruined, by the rod than have ever been ruined by the lack of it. You have no right to punish a child merely because you feel like it. And here again most fathers and mothers will confess that they have been in the habit of punishing children under the impulse of anger, out of personal spite; not as the result of the calm, deliberate judgment that they were doing the child a service, that they were helping the child to be what he ought to be. The answer of the boy to his father is pertinent here; and the solemnity of the meaning will be none the less if you

smile. "Johnny," said the father, "do you know why I am going to whip you?" expecting, of course, a confession on the part of the child of the particular dereliction which he had been guilty of. But the boy replied: "Yes, father, I know; it is because you are bigger than I am." That is generally the reason. You have no rights of this sort. You have only the right to train the child by love, by force if must be, but to train the child into the noblest and highest ideals of right; to let the child feel that you are the servant of that which is highest and noblest in you, and that the one thing you are to do is to cultivate and develop that in him. There is one other right which is often claimed which I wish emphatically to deny. There are young men and women whom fathers and mothers never allow to grow up—whose lives are absorbed by the selfishness of parental love. I know cases where the mother would stand square in the way of her boy's best future out of what she calls love, but which, if you analyze it, is only a clinging, whining kind of selfishness, which could not bear the boy out of sight; a jealousy of any other love which the boy might cherish. There is no love about it. It is the veriest selfishness when it comes to the point of sacrificing the welfare of the boy to this desire to see him forever by his mother's side.

Then, I have known cases of young women. Because the father or mother wanted them in the home, because they wanted their service, these parents would stand in the way of the grandest right that is before the footsteps of any young woman: the right to love, the right to motherhood, the right to a home, the right to the unfolding of that which is divinest and highest in her. Do not dare to claim this sort of selfish absorption of the lives of your children as a parental right. It is not a right, but a wrong. What, then, is the outcome? The one thing for father and mother to do is to make themselves needless just as early as possible. We do not know how long we shall be here. We need to make the boys and girls self-centered, independent, masters of themselves, masters of their surroundings, competent to deal with the practical affairs of the world, competent to choose the right and refuse the wrong, competent to walk alone or to choose their companions. We need not to get rid of them. If we bind them by the bands of love, they will stay by as long as they can; but if you bind them by any other bonds, they will snap them as soon as they are able. A healthy body, a sane mind, ability to earn one's own living, a knowledge of right and wrong, possession of a key to unlock the storehouse of the inherited wealth of the world, love for father and mother, that shall be deathless, a happy memory of a happy childhood, the ideal of a manhood that makes service of one's age the noblest thing to be dreamed of, a consecration to the highest ideal of God, trust in him, a faith that can walk serenely out into the dark, a manhood, a womanhood self-poised, independent, able to walk alone—is not that the ideal? That is the right of every child; and the only right that you have over the child is the right of bestowing this.—*The Arena*.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. JANE BERBER, of Grant City, Missouri, requests your faith and prayers in behalf of her daughter Addie who has been sick for some time, that if it is God's pleasure she may be healed.

Bro. and Sr. Stuart, of Council Bluffs, Iowa, earnestly desire the prayers of the "Union" in behalf of their daughter Ethel, who has been afflicted for several years with a nervous trouble.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR SEPTEMBER.

"See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires; cease to be idle; cease to be unclean, cease to find fault one with another; cease to sleep longer than is needful; retire to your bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated; and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace; pray always, that you may not faint until I come."—Doc. and Cov. 85: 38.

Thursday, Sept. 19.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted. Memory Verses.—1 John 4: 7-11.

Thursday, Sept. 26.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established. Memory Verses.—James 5: 7-10.

Letter Department.

NORWALK, Conn., Aug. 31.

Editors Herald:—We concluded the effort in the tent in Philadelphia, July 7. We were assisted by Bro. George Robley and local brethren with Bro. Wattez as watchman. We delivered thirty-three sermons and held six prayer meetings with fair interest. Some of the good people took such a liking to us they thought we ought to stay all summer not recognizing the fact that there were others who had a claim upon our time and talent. However, with due respect to those who thought otherwise the tent was packed and shipped to Broad River, Connecticut, necessitating the borrowing of ten dollars to meet the expense of the move. Yet we pray, "Lord send more laborers into the vineyard." It seems to the writer that ere more are sent there ought to be an adherence to the revelation which says, "It is my will that ye more fully honor and pay heed to the voice and counsel of the traveling ministry in spiritual things; which if ye do not, the office which they hold is not honored in my service, and the good they should do is made void."—D. C. 118: 3.

It is generally conceded that those whom the powers that be appoint in charge ought to know best as to what move would best serve the interest of the cause we have in hand, hence if we live in harmony with the above we should "pay heed to the voice and counsel," unless we find they are departing from the truth in doctrine; then there is a proper way to reach the case according to law. However these experiences come, if

we can only make them beneficial to all concerned, it is good.

I began work in tent at Broad River, Connecticut, July 14, assisted by Bro. Squires, of Brooklyn, New York. Brn. Robley and Wattez came on the 16th and rendered valuable assistance. The Saints of Brooklyn spent the 28th and 29th with us; the afternoon of the 29th was enjoyed by all in a Sunday school picnic with the Saints' school of that place. Those who ought to know say it was the best time ever had in these parts. The meetings continued; Brn. Robley and Wattez leaving, the first for home, the latter for the city of brotherly love. Hence Bro. George Potts was installed as second mate for a season.

After delivering twenty-five discourses with the assistance of these brethren and one sermon in the Methodist church of West Norwalk, we moved to New Canaan where I was left alone again so far as ministerial help was concerned. Here I enjoyed the quietest time ever had with the tent, I was not disturbed during my stay. Quite an interest was created, and after delivering eighteen sermons, I moved the tent to its present location, city of Norwalk. Sunday, the 25th inst., I led five adults, all from New Canaan, into Silver Lake and buried them in the waters of baptism, about one hundred witnessing the baptism. The following Friday I baptized a young lady of Broad River in the same lake; I had baptized her father on my arrival here with tent, making seven in all baptized since coming here. Others are near and it is only a question of time when they too will come. A better class I have never met than the people in these parts, many who are yet outside manifesting the spirit of genuine gospel believers. "By this you may know my disciples." By what? "The same will feed you, and clothe you, and give you money."—D. C. 83: 16. These people at Broad River asked as to my expense getting there and what was lacking was made up, hence let the Lord be praised. No preventing providence we move, the first of the week, to Brooklyn, New York, by request of the Saints there.

September 28, the tent is booked for Baldwin, Maryland, where the district conference will convene Monday night. I was called by telegram to Baldwin to administer to Sr. Katie Seth, upon whom the good Father above smiled and blessed, hence she is getting around; so they write. While there I baptized Miss Sallie Moore at 9:30 p. m.; rather a late hour, yet witnessed by about twenty. While absent Bro. Wattez occupied the pulpit, feeling that his heavenly Father remembered him in his weakness and gave strength for the hour. So the good work moves along.

I should have said ere this, that on the 16th I was discharged as cook and Mrs. A. H. Parsons, of Philadelphia, was installed instead; no bachelor's camp around these parts nowadays. It was wisdom in him who doeth all things well to thus give a helpmate, one who can give the tender touches to the daily toils of the weary yet stronger confraternity.

May their true worth ever be appreciated as the gospel work breaks the clouds of igno-

rance and reveals the true merit of the weaker vessels. I feel like saying to the sisterhood who are taking such an interest in building up character and all that appertains to morality and virtue, God speed you in the good work.

Hopefully,
A. H. PARSONS.

HITEMAN, Iowa, Sept. 6.

Editors Herald:—I came here on the 31st, and closed meetings last evening. The attendance was only fair; order and attention excellent. I made two trips to the Cedar and baptized five.

The Saints without my knowledge or consent gathered at the home of Bro. J. W. Loach, immediately after the close of the meeting. Refreshments were served. Talk upon gospel work was sandwiched with the sweet songs of Zion. Order was called and J. W. Loach, president of the Hiteman branch, in a neat little speech presented the undersigned with a beautiful Oxford Bible as a token of respect, also a copy of Orson Spencer's Letters. These acts of kindness toward a gospeler fix in memory a green spot in the wilderness of trial and travel. Two years ago four weak Saints held their weekly prayer meeting, now forty happy Saints rejoice in their own new chapel.

In bonds,
ROBT. M. ELVIN.

AVARUA, Rarctonga, July 7.

Editors Herald:—We—myself and wife—came here from Papeete, arriving June 12. This island is one of the Friendly group and is about six hundred miles from Tahiti. This is not a large group, but is quite densely populated, much more so in proportion to the area than the Society Isles. The natives are friendly, as the name of the islands would indicate. Almost all of them were Christianized by the Episcopal Church of England, some eighty years ago. Now they are still members of that church, which is represented here, by one white missionary only. Many of the natives are preachers also. The foreign missionary has things arranged *nicely for himself*. The mission made the laws which govern the islands, imposing a system of fines for different offenses, which, as they all slip into the missionary's pocket, net him a good yearly income of several thousand dollars.

Up to last September they had no opposition from any other church. Then the Adventists came, but as yet have made no converts. Three months ago the Catholics arrived, and have now sixty proselytes. The last arrivals were ourselves, and we are now busily engaged in trying to present the true gospel to the people, who seem anxious to hear. I think there is a prospect of good being done. Most of the natives understand the Tahitian language quite well, and many of them can talk quite a little English. I have preached several times, using the Tahitian language, and rejoice to say that the Lord blessed me with his Spirit in my attempts.

At our service last evening our house and

veranda were crowded with people, and the chief native of the island was present. He is in reality the Governor, the English resident being simply a figurehead. This native speaks English quite freely, and at the close of the service began asking questions concerning the church. When told that we had heard people speak in tongues, the sick healed, etc., he grew very much excited and interested, and eagerly interpreted to those around him who had not understood the English. For several minutes we talked rapidly, telling him the story of the founding of the church, all of which he interpreted to the others. We were glad of this little opportunity, as we cannot use the Tahitian freely enough to explain as we would wish, and no interpreter is to be had here.

Our health is rather better than when we were in Papeete as this climate is much cooler. My wife is a very poor sailor and suffers much when on the sea. Earnestly desiring an interest in your prayers,

Your brother,
HUBERT CASE.

SAN BERNARDINO, Cal., Aug. 17.

Editors Herald:—In *Herald* of July 31, Bro Kelley is quoted as saying: "So hard to get men that will go right out among strangers and plant the work, stick to it, and make it a success." Your comment is, "This is a suggestion that rising, coming men will do well to take into consideration." Why make this special reference to coming men, to rising ones? Is the editor afraid to counsel those already up, or is there no need to counsel them?

The Lord seemed to think there was, for in the revelation of 1894 he commands all the missionaries to go out, outside of branches, and that would take them among strangers, which it is supposed would be such an excellent place for *coming, rising* men to go to. Men will follow their leaders usually; if the present leaders are leading out into new fields as commanded, the editor need have little fear but that the rising men will follow; and if they are not, then make the suggestion read, this is a suggestion that all the missionary force will do well to take into consideration, and then we will take courage, believing that the editor thinks all should bear their part in this work.

Yours desiring the good of all,
HIRAM L. HOLT.

MOORHEAD, Iowa, Sept. 10.

Editors Herald:—In answer to Bro. A. J. Moore and others of the Texas mission, I wish to say that I was on my way there when I was taken sick and came home instead. As soon as I feel strong enough to endure the fatigue of field duty I expect to resume active work. In the meantime any communication addressed to me at Moorhead, Iowa, will find prompt attention. Should have made this answer sooner, but have not been strong enough to write. With a desire for an interest in your prayers and a kindly greeting for all, I remain, in hope of final triumph,

Your brother,
GEORGE MONTAGUE.

NEW SOUTH WALES, Aus., Aug. 1.

Editors Herald:—With reference to Bro. C. S. McLaren's letter in your issue of May 29, I desire to say that if my letter of January 10 in any way conveyed the idea that the "two branches" were in collusion, in binding their delegates, I kindly ask their forgiveness, as no such charge was intended. By reading my letter I see that I charge them with "mistakes" only (in binding delegates), which would hardly imply "collusion," so I think.

That the branches acted "in good faith and with pure motives," as the brother says, I never doubted, neither was I referring to "good faith and motives," etc., but to actions involving a principle of the law of the church. Here is my advice: "Branches should not *bind* delegates to vote for or against, only in matters of grave importance affecting the faith of the church."—Book of Rules, page 161.

If my advice was out of harmony with the letter and spirit of the law, I would have been pleased if it had been pointed out by reference to the law. Since the conference I have learned that the district president wrote the various branches, prior to the convening of conference, pointing out this very thing: "not to *bind* delegates, but to give them discretionary power;" but it seems that the advice was "accounted as a light thing," and hence the trouble at conference.

With reference to choosing the place of next conference the brother says, "It was considered that according to the usual method of rotation the Nambucca branch was entitled to first consideration in the matter." This is a mistake, for "according to rotation" the Hamilton branch should have had first consideration. Nambucca branch has had conference and the Hamilton branch has not. However I am not an advocate of the "usual method of rotation," but believe that the conference should be held where it will best serve the interests of the work.

Again, the brother says, "A resolution was passed on the show of hands, deciding to settle the much vexed question by the *individual* vote of *those present*, and it was accordingly disposed of." Now I positively deny that there was any such resolution passed at the conference. Evidently the resolution that the brother refers to was one made by the writer, "that the matter be settled by ordinary vote of the *delegates* and *officers present*."

Before this resolution was voted on the writer read and explained repeatedly from Book of Rules, that the yeas and nays, or full delegate vote, could not be taken unless three members of conference would arise and call for them. Also that none could vote but delegates and officers, at any time, for so I understood the Book of Rules and so I explained, being called upon to do so by the chairman. But the explanation seemed to be considered irregular in both cases, for no one called for the yeas and nays as the law provides, and when the vote was taken instead of delegates and officers only voting (as I then supposed), some who were neither delegates nor officers voted. So I have been informed since. This of course was wrong.

Now the conference has been charged in the

Herald with "*prohibiting* the delegate vote," etc., and that repeatedly, when the facts in the case are that they (the delegates) prohibited it themselves by not calling for the yeas and nays, as the law provides, and as was explained to them before from Book of Rules.

When there are irregularities in the government of Christ's church on earth there must be a *cause* for it. Now, can we locate the *cause* of the trouble at the last conference? Let us see! First, the instruction of the district president to "not *bind* delegates but give them discretionary power" was ignored by some branches in the district, which caused the first discord at the conference at Sydney. Second, the explanation that three must call for the yeas and nays before they can be taken was passed by unheeded. Third, the instruction that none but delegates and officers could vote was ignored.

What did the Lord mean by this: "It is my will that ye more fully honor and pay heed to the voice and counsel of the traveling ministry in spiritual things; which if ye do not, the office which they hold is not honored in my service, and the good they should do is made void."—D. C. 117: 3? If the brethren had proceeded in the light of this instruction there would have been no irregularities at the Sydney district conference last December.

I have no enmity against any of the brethren for I love them all, and it is only with the desire to honor and maintain the dignity of the law of the church that I pen these lines, and if I am wrong I shall be pleased to be corrected, for I desire to be in harmony with the letter and spirit of the law as commonly accepted by the church.

Had the conference denied the delegates their representative vote, after three of them demanded the yeas and nays by such a resolution as the brother mentions, there might be some justice in charging the conference with "enacting inconsistencies" and "strange procedures," etc. But in the light of facts as they really occurred, the brother's letter is very unfortunately worded indeed, in many places.

Bro. Gomer Wells and I have been laboring separately this year, he in Sydney, and I from Sydney to Nambucca. Our labors have not been altogether fruitless as we have baptized thirty-eight since February 9. May our loving Father in heaven richly bless all his people so they may see the great necessity of laboring unitedly to bring the gospel to all the honest in every nation, kindred, tongue, and people. In hope,

JOHN KALER.

PORCUPINE, Wis., August, 27.

Editors Herald:—Sunday last was another day of victory in these parts, this time at Ono, Pierce County. Quite a number of Saints from Porcupine and friends of Ono, went to the beautiful Rush River where I buried six beneath the crystal waves, in the name of the Lord; the foundation work, I hope, of a splendid branch in the near future, also of another new church.

This is the place, you remember, where old Liberty Hall came into existence so like

magic, because of the tyranny of sectarians. This has been a hard battle ground. The power of darkness has yielded slowly. It is in the very heart of Northwest Wisconsin Methodists. I was here at their camp meeting last June; got into a chat with their presiding elder; was told, I was a hypocrite and all our people; that Joseph Smith was a lawless, bad man; that I was breaking up the Methodist Church in these parts; had done so in Pepin County and would do so here; wished I would go away and let Methodists alone. He said he had been requested to lecture against us in different places. I extended the invitation, thanked him for his civil treatment, and hoped some day he might get into the kingdom of God and make a good citizen.

The Lord is surely with us up here; we have baptized fifteen in the last month, all uniting with the Frankfort branch at Porcupine. My health is on the improve. I preach every Sunday in good orthodox style; am glad I can do even that much.

Your brother,
H. P. CURTIS.

Original Articles.

WHY I AM A "JOSEPHITE."—No. 1.

BY ELDER H. O. SMITH.

SANCTIFY the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.—1 Peter 3: 15.

Examine yourselves whether ye be in the faith; prove your own selves.—2 Corinthians 13: 5.

In the mouth of two or three witnesses shall every word be established.—1 Corinthians 13: 1.

In giving reasons for our faith, especially for our religious faith, we must have a standard of evidence; and inasmuch as these pages are for those who style themselves Latter Day Saints, we are peculiarly blessed with standards, having the Bible, Book of Mormon, and Book of Doctrine and Covenants, all claiming to be divine, and all believed in by every true Latter Day Saint as being equal in authority in matters of religious faith. But as there seems to be some difference of opinion as to what extent they are to be used in evidence, I shall let the books themselves decide. God himself seems to have laid down the rule as quoted.

In the mouth of two or three witnesses every word may be established.—Matt. 18. 16.

(See also Deuteronomy 17: 6; 19: 15.)

I shall quote from the three books, believing them to have been given for that especial purpose; viz., to be three witnesses for God. I shall also,

so far as practicable, quote from two to three or more passages from each witness upon the question before us.

First, then, as to our foundation; I quote this:—

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.—Isaiah 8: 20.

This is a familiar quotation to all Latter Day Saints, and has been, especially to the ministry, from 1830 to the present time, let them be of whatever faction; and many have been the challenges thrown out to prove what we have to say from "the law" and "the testimony." Let us still make it the basis of our argument.

The next evidence I shall give is in Christ's own words; and surely if he adhered so tenaciously to "that which is written," we will not be led very far astray by following his example.

And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matt. 4: 3.

Here Christ set us a good example by resisting temptation with the statement, "It is written." The tempter, seeing Christ's strict adherence to "that which is written," began to quote scripture himself.

If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.—Matthew 4: 6.

Again Christ sets us a good example by showing that all scripture must be used in connection, or connectedly, when he replied:—

It is written again, Thou shalt not tempt the Lord thy God.—Matt. 4: 7.

And still the third temptation was rendered unavailing by that ever ready and unfailing source of wisdom and strength. He quoted again:—

It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.—Matt. 4: 10.

Christ also taught us that the written word was useful as a guide to salvation.

And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou?—Luke 10: 25, 26.

Turning to Revelation 20: 12, I read:—

And I saw the dead, small and great, stand before God; and the books were opened; and

another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books according to their works.

"And the books were opened." To every Latter Day Saint that means the Bible, the Book of Mormon, and the Book of Doctrine and Covenants; and when the book of their life shall be opened and its contents compare favorably with what is written in the "books," they will stand approved; and if not, condemnation will be the verdict.

I now turn to the second witness, the Book of Mormon, and there I read:—

Wherefore, for this cause hath the Lord God promised unto me that these things which I write, shall be kept and preserved, and handed down unto my seed, from generation to generation, that the promise may be fulfilled unto Joseph, that his seed should never perish as long as the earth should stand. Wherefore; these things shall go from generation to generation *as long as the earth shall stand*; and they shall go according to the will and pleasure of God: and the nations who shall possess them, shall be judged of them according to the words which are written.—2 Nephi 11: 6.

I have emphasized some of the words in the above in order to call the reader's attention to the duration of the words of the book as a guide.

And I, Mormon, pray to God that they may be preserved from this time henceforth. And I know that they will be preserved: for there are great things written upon them, out of which my people and their brethren, shall be judged at the great and last day, according to the word of God which is written.—Words of Mormon, verse 4.

"For behold, out of the books which have been written, and which shall be written, shall this people be judged, for by them shall their works be known unto men.—Book of Nephi 13: 1.

I now examine the third witness, the Book of Doctrine and Covenants:—

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.—Section 1: 7; Utah edition of 1891, section 1: 37.

Thou shalt take the things which thou hast received, which have been given unto thee in my Scriptures for a law, to be my law, to govern my church; and he that doeth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues.—Section 42: 16; Utah edition, section 42: 59, 60.

And all they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby; and stumble and fall, when the storms descend and the winds blow, and the rains de-

scend, and beat upon their house.—Section 87: 2; Utah edition section 90: 5.

Again:—

And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written.—Section 83: 8; Utah edition section 84: 54-57.

Language could not be plainer than these passages quoted from the three books showing the necessity of abiding by what is written. And such words as, "shall be judged by them at the *last day*;" "they shall go forth as long as the earth *shall stand*;" show that we shall not outgrow them, but that they shall be a *perpetual* source of knowledge and wisdom, and that by them he who claims to be the servant of God, and even the spirits, and those that exhort us to seek the living to hear from the dead, shall be judged, and that "if they speak not according to this word, it is because there is no light in them."

Having, then, established our standard of evidence, let us briefly examine into the character of God, as to one of his attributes at least, for upon his character for unchangeableness depends our faith in him.

In the third lecture on faith in the Doctrine and Covenants this argument is used, and I think no one will deny the soundness of the reasoning:—

But it is equally as necessary that men should have the idea that he is a God who changes not, in order to have faith in him, as it is to have the idea that he is gracious and longsuffering, for without the idea of unchangeableness in the character of the Deity, doubt would take the place of faith. But with the idea that he changes not, faith lays hold upon the excellencies in his character with unshaken confidence, believing he is the same yesterday, to-day, and forever, and that his course is one eternal round.

Let us examine the testimony of the three records upon this vital point. The Bible.

I am the Lord, I change not.—Mal. 3: 6.

Jesus Christ the same yesterday, and to-day, and for ever.—Heb. 13: 8.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.—James 1: 17.

Book of Mormon.

And I do this that I may prove unto many, that I am the same yesterday, to-day, and forever.—2 Nephi 12: 7.

I perceive that ye are making his paths straight, I perceive that it has been made known unto you by the testimony of his word, that he cannot walk in crooked paths; neither doth he vary from that which he hath said; neither hath he a shadow of turning from the right to the left, or from that which is right to that which is wrong; therefore, his course is one eternal round.—Alma 5: 3.

For I know that God is not a partial God, neither a changeable being; but he is unchangeable from all eternity to all eternity.—Moroni 8: 3.

Book of Doctrine and Covenants.

For God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight and his course is one eternal round.—Section 2: 1; Utah edition 3: 2.

Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same to-day as yesterday and forever.—Section 34: 1; Utah Edition 35: 1.

Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and besides him there is no Savior; great is his wisdom; marvelous are his ways; and the extent of his doings, none can find out; his purposes fail not, neither are there any who can stay his hand; from eternity to eternity he is the same, and his years never fail.—Section 76: 1; Utah Edition 76: 1-4.

We have learned so far that the written word can be relied upon, for it gives no uncertain sound, speaking the same, whether it was written in the hills and vales of Judea by Christ and his apostles, or whether by the Nephites on this continent, or by him whom we as Latter Day Saints have been taught to revere as a prophet of God to usher in this the last dispensation of the gospel. We have proven, too, that God can be relied upon; that he is not changeable, neither a respecter of persons. Let us then continue our investigations; taking this for our text:—

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.—Amos 3: 7.

The word of God is replete with evidences of the truthfulness of the above quotation. Almost every event of importance in God's work among the children of men is outlined in prophecy years (and in many instances thousands of years) before it transpires.

The captivity and bondage of Israel in Egypt was made known to God's

prophet and foretold by him over two hundred years before they went into that land. (Genesis 15: 13.) Moses and his work in their deliverance and their being reinstated in the land of Palestine is prophesied of in Genesis 50: 26-29, Inspired Translation.

Christ, his work, sufferings, and death began to be prophesied of early. (Gen. 49: 10; Deut. 18: 18; Isa. 9: 6; 7: 14; 53: 1-12; Mic. 5: 2.)

The Book of Mormon was spoken of and the fact that a portion of Joseph's tribe should "run over the wall"—go over the sea, are all outlined in prophecy until it has been marvelous how these facts have been so long unknown. (Gen. 49: 22-26; Deut. 33: 13-17; Ps. 85: 10-13; Isa. 29: 9-24; Ezek. 37: 15-22.)

The restoration of the land of Palestine and the gospel in conjunction have their places in the sayings of the seers. (Ps. 85: 10-13; Isa. 29: 13-17; 32: 13-15; Ezek. 36: 25-28; Joel 2: 21-32; Mal. 3: 1-6; Rev. 14: 6, 7.)

The Book of Mormon speaks of various prophecies concerning Christ, of Joseph Smith, and this work. (1 Nephi 3: 3-5; 2 Nephi 2: 2; Helaman 5.)

It would weary the reader and exhaust the writer to mention all the instances where God has sustained his reputation as to making known his intentions to his servants the prophets, even to the minutest details. Suffice it to say, God has not left us without witnesses; and

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts.—2 Peter 1: 19.

Now let us examine the record of God's dealings with his people in the nineteenth century, as found in the book of Doctrine and Covenants. In 1830, April 6, the Church of Jesus Christ of Latter Day Saints was organized. Joseph Smith, the man who was instrumental in God's hands in establishing it, was chosen as its president and was God's mouthpiece to that church, and for fourteen years he held sway; but a calamity little dreamed of by the church suddenly came in the death of its noble leader and his brother and the church was thrown into confusion. Leaders sprang up here and there and thousands turned away entirely from the

faith, just as they did in the time of Christ's crucifixion. Men began to say, Lo, here! and, lo, there! and few there were who availed themselves of that which was *written*. Had they done so, they would have found that as early as September, 1830, God had begun to prepare the Saints—had they understood—for the event of their leader's death. In a revelation given to Oliver Cowdery bearing the above date he says:—

But, behold, verily, verily I say unto thee, no one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jr., for he receiveth them even as Moses; and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and revelations, with power and authority unto the church. And if thou art led at any time by the Comforter to speak or teach, or at all times by the way of commandment unto the church, thou mayest do it. But thou shalt not write by way of commandment, but by wisdom; and thou shalt not command him who is at thy head, and at the head of the church, for I have given him the keys of the mysteries and the revelations, which are sealed until I shall appoint unto them another in his stead.—D. C. section 27:2; Utah edition section 28:2-7.

Not content with this warning, the Lord did not let five months elapse before he again speaks, but more explicitly this time, and he leaves no doubt in the mind of the careful observer that he intends to appoint a successor to the prophet; and the manner and through whom he shall be appointed is clearly given.

O hearken, ye elders of my church, and give ear to the words which I shall speak unto you: for behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if ye abide in me.

But verily, verily I say unto you, that none else shall be appointed unto this gift *except it be through him*, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach these revelations which you have received, and shall receive through him whom I have appointed.—Section 43:1, 2; Utah edition section 43:1-7.

It does not seem possible for language to be plainer than this. The Saints are given to understand that the one who shall succeed their prophet shall be appointed by him; that although he might by transgression lose the power and gift of revelation and of giving commandments to the church, yet the power to appoint another in his stead should not be taken away; and the Lord here gives them to understand that they are not to be deceived in this matter, and that they must not receive any that come to them unless they have been so appointed. And had the Saints not treated lightly the things they had received, to that extent that they did not study them carefully, there would have been no cause for deception.

So confident had they become that the kingdom had been set up for the last time that they could not think even for a moment that it could even receive a check in its progress; and yet when we read the solemn warnings given constantly by the Lord we cannot see why *they* could not see the impending evil and prepare for it by a careful study of God's word.

In a letter written to William W. Phelps, dated November 27, 1832, the prophet writes that God will send "one mighty and strong" to lead the people, while he who has been chosen and appointed, while he puts forth his hand to steady the ark of God, "shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning." (*Mill. Star*, vol. 14, page 284; Utah edition D. C. page 301.)

Again the Lord says:—

Behold I say unto you, the redemption of Zion must needs come by power; therefore I will raise up unto my people a man who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham; and ye must needs be led out of bondage by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be.—D. C. 100:3; Utah Ed. Sec. 103:15-18.

Nothing can be clearer than that one should be appointed to succeed Joseph the Seer, but if God had stopped here we would be in the dark; but, praise be to his holy name, he continues to sustain his character as One who reveals his secrets to his servants the prophets, giving us the

manner in which *this* future president and all other presidents of the church shall be chosen. He says:—

The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed.—D. C. 99:6; Utah Ed. 102:9, 10.

Conference Minutes.

EASTERN IOWA.

Conference convened August 31, with the Grove Hill branch at Fairbank, Iowa, Elder J. S. Roth, district president, in the chair; Willard Beal of Waterloo, secretary pro tem. Branches reporting: Butternut Grove, Powersville, Osterdock, Grove Hill, Fulton, Clinton, and Brush Creek. Elders reporting, J. R. Sutton, C. E. Hand, J. S. Roth, John Heide by letter, and B. F. Miller; Priests C. S. Shippy, D. J. Dierks, F. H. Horne, and H. D. Miller; Teacher J. Potter. A request from the Clinton branch asking that Bro. F. J. Potter be ordained to the office of elder was adopted and complied with, Elder J. S. Roth ordaining. J. S. Roth was sustained as district president and John Heide Bishop's agent. Willard Beal was elected district secretary. Bishop's agent's report: On hand at last report \$88.90; received since last report 117.85; total \$206.75; expended \$147; on hand \$59.75. Resolved that the president of each branch act as a committee to solicit funds to buy seats for the tent. Preaching by Elders J. S. Roth and C. E. Hand. Two were baptized during the conference, Elder J. S. Roth officiating. A vote of thanks was tendered the people of Fairbank. Adjourned to Arlington (Brush Creek), Fayette County, Iowa, second Saturday in March, 1896, ten a. m.

MOBILE.

The Saints met at Bay Minette, Friday, September 6, at 7:30 p. m.; G. T. Chute president, J. S. Chute secretary. Branch reports: Three Rivers 63; 11 baptized, 2 died. Theodore 28; 3 baptized. Bay Minette, 50; organized August 3, 1895. Perseverance 113; 2 baptized. Pascagoula 22; 1 baptized. Ministry reporting: Elders G. T. Chute, J. Reeder, C. L. Lone, J. D. Erwin, F. P. Scarciff, and S. Cochran; Priests T. W. Smith and G. Bankster; Teacher J. L. Booker. Visiting brethren from other districts were invited to take part in the business of the conference. F. P. Scarciff, Bishop's agent, reported: Balance due church last report \$1; received since \$23.40; paid out \$22.60; balance due church \$1.80. G. T. Chute was recommended for appointment as Bishop's agent, and was sustained president; J. S. Chute secretary. Some very good and instructive remarks were made by Bishop G. H. Hilliard in regard to the Saints being

active in the conferences. Sunday at eleven a. m. the church was dedicated, G. H. Hilliard preached the sermon and T. C. Kelley offered prayer. Preaching by J. D. Erwin, G. H. Hilliard, T. C. Kelley, and James M. Baggerly. Attendance was very good. Adjourned to meet at Three Rivers branch, Mississippi, Saturday before the first Sunday in December at ten a. m.

Sunday School Associations.

EASTERN IOWA.

Association met with Grove Hill branch, August 30, 1895. Superintendent and assistant both absent. The secretary called Elder J. S. Roth to the chair: The following officers were elected: Ella J. Green superintendent; Ella Schrunk assistant superintendent; Myrtle Harvey secretary; John Heide treasurer. The following schools reported: Powersville, sessions 16; total enrollment 16; total attendance 213; average attendance 13; officers 4; total collection \$1.95; average collection 12 cents; balance in treasury \$1.20; hour of meeting 10:30 a. m. Osterdock, sessions 19, total enrollment 20; average attendance 15; officers 3; total collection \$5; balance in treasury \$4; hour of meeting 10 a. m. Star of Bethlehem, Oran Center, sessions 25; total enrollment 30; total attendance 511; average attendance 26; officers 6; total collection \$5.88; average collection 27 cents; total disbursement \$4.85; balance in treasury \$1.03. Zion's Hope, officers 2; classes 3; teachers 3; average attendance 27; total attendance 600; average collection 20 cents; amount collected since last report \$4.61; amount expended for *Quarterlies* \$3.31; amount on hand \$1.30. Butternut Grove, sessions 15; total enrollment 19; total attendance 265; average attendance 17; officers 4; total collection \$2.49; average collection 16 3-5 cents; balance in treasury \$3.65; hour of meeting one p. m., every two weeks. The next convention will be held at Brush Creek, the second Friday in March, 1896.

LOGAN REUNION SUNDAY SCHOOL PROGRAM.

Work to be conducted at Annual Reunion at Logan, Iowa, On Saturday, September 21, at 10:45 a. m., there will be a session for organization and preparation for future work of the reunion.

On Monday, Tuesday, Wednesday, Thursday, and Saturday, from 10:45 a. m. to twelve o'clock will be a session of regular Sunday school work, taking for lessons in primary work the first five lessons in *Primary Quarterly* of present quarter, and in intermediate and senior classes the last five lessons of present *Gospel Quarterly*. Bring Bibles and *Gospel Quarterlies*. To these sessions all are invited to come and take part who will.

A session of teachers' normal training work will be held at four o'clock on the 23d, 24th, 25th, and 28th. The topics for special consideration are, Teaching children to pray; Plans for using blackboard in class and review work; First primary class work and drill; Plans for teaching Book of Mormon and Book of Doctrine and Covenants. In the considera-

tion of these subjects we will have papers from Sr. B. C. Smith of Independence, Missouri; Sr. Anna Stedman Salyards of Lamoni; Sr. Dora Young of Dow City; Bro. J. F. Burton of California; and others who have deep interest in the Sunday school movement; these papers followed by discussion.

On Friday, the 27th, the arrangements are as follows; two o'clock, opening song No. 88; prayer; How to organize and conduct a Sunday school will be practically taught; closing song No. —.

At 7:30 p. m., opening song No. 148; prayer by M. H. Forscutt; address by Superintendent of General Association, E. A. Blakeslee, The benefits of Sunday schools; vocal solo by Miss Grace Cobb; song and drill by children; violin solo by Miss Cora Young; recitation by Miss Ruth L. Cobb; closing song No. 76.

Nos. of songs from *Winnowed Songs* to be used are 6, 7, 18, 24, 28, 32, 38, 48, 59, 64, 68, 70, 74, 76, 78, 79, 90, 92, 184, 186. Schools will please practice these.

By order of committee,

J. F. MINTUN.

DORA YOUNG.

C. B. STEBBINS.

CONVENTION NOTICES.

The Galland's Grove district Sunday school convention will meet at Galland's Grove, Saturday, October 12, 1895, at 2:30 p. m., and will hold two sessions. All schools in the district will please select their delegates and come prepared for business. Send reports of schools to the Secretary, Sr. Dora Young, Dow City, Iowa, at least one week in advance, so that she can have them arranged so that business will not be delayed. Business of importance will be presented, among other things the matter postponed at our last sitting; namely, Shall the dates of holding our Sunday school convention and our district conference be separated? This is a very important question. Come with the matter fully matured in your minds and be prepared to vote intelligently. Do not come with selfish motives, but come with the one thought in mind, that of advancing the Sunday school work. May the blessing of peace prevail at our next assembling, is the prayer of your coworker,

R. WIGHT, Supt.

Northeast Missouri district association will convene at Bevier, Missouri, October 4, at 2:30 p. m. All Sunday school workers are requested to be present; we are anticipating a good time. Come one, come all.

J. A. TANNER, Supt.

ALLIE THORBURN, Sec.

Stinson Jarvis in a paper called "How Evolution Evolves," contributed to the September *Arena*, tells some strange things about the influences of heredity, and of ideal suggestion, in determining the form and character of the unborn—in changing the type. The instances he recites of evolution in intelligence, form, etc., of individual families that have come under the observation of reputable physicians, are peculiar and suggestive, and will create considerable discussion. He vouches for their authenticity.

Miscellaneous Department.

A STATEMENT.

BOSTON, Mass., August 21, 1895.

PRES. JOSEPH SMITH; *Dear Brother*:—Believing in the divinity and having hope in the final triumph of the gospel we preach and the church wherein its excellencies should be revealed, I feel, as one of its leading representatives, aggrieved when aught occurs to mar the harmony of its procedure. I know of no condition within its realm that can justify (though it may provoke) impatience, or harshness of speech in its assemblies. Indulgence in these and similar unseemly things is beneath the dignity of a true Saint, or one who aspires to become one. His influence is hurt and indirectly the cause of Christ is injured thereby. The higher the official standing of the transgressor, the more extensive his influence for evil when his mistake is made. Independence of spirit and loyalty to conviction may always be admirable qualities, but they are never dependent for their exhibition upon boisterous utterance. He who believes this to be true is less excusable than others when he drops from the standard of sainthood thus confessed and preached by him.

My mortification is only intensified when I find in myself a consciousness of having offended in any of the above ways, and herein lies the reason for these lines being penned. During the last General Conference, while the subject of administering the sacrament was under discussion, in seeking to maintain a position which I then believed and now believe to be right, instead of confining my remarks within the bounds of essential argument and quiet utterance, I gave vent to impatience and a boisterous denunciation of the position I understood had been taken by another, also made an assertion of independence that had no essential bearing upon the question before us. This I deeply regret, and without any reference to provoking causes, offer to the body and to you, as its president, this expression. It is a matter of conscience with me, and I desire to keep always "a conscience void of offense toward God and toward men." Let no brother take license from my example on the occasion referred to; but learn with me the greater need to rule the human spirit and be always temperate of speech.

I had thought to reserve this announcement till our next General Conference; but impressions within me have led me to decide otherwise, and I ask that you kindly insert this in the *Herald*, that the entire ground of offense may be amply covered by my apology.

For six weeks past I have been laboring in this Eastern Mission, and have visited some half dozen places in Maine and a few places in Massachusetts and Rhode Island. Have had quite good liberty in preaching, and the interest in most places has been good. The few laborers in these parts are active and devoted, but are not sufficient for the many demands. This field needs more workers. The reunion at Plainville, Massachusetts, was a success. The Saints were encouraged and the message of life was delivered in plainness and power. Five were baptized and con-

firmed, and we felt it was good to be there. I expect to put in a couple of weeks more near here, then spend a week in Toronto, Canada, on my way westward, and hope to see you at the "World's Reunion" at Logan, Iowa, if the Lord wills.

In truth's bonds,
JOSEPH LUFF.

OHIO DISTRICT REUNION.

(Continued.)

Bro. A. B. Kirkendall having left the camp ground on the 2d, H. E. Moler was chosen secretary in his stead.

September 3.—Prayer meeting at nine a. m., in charge of C. Cooper and F. Ward. Preaching at 10:30 by A. Haws; subject, The Lord's care for the righteous. The Lord never brings a destruction upon the earth, but that he also makes provision for the safety of the righteous. The day is near at hand when the Lord will come in the clouds of heaven and we should make preparations to be among the righteous in that day. Isaiah says, "The inhabitants of the earth are burned, and few men left." Malachi says, "Behold, the day cometh that shall burn as an oven," etc. Paul said, "The fire shall try every man's work of what sort it is." In order to escape this destruction, we must do more than simply obey the first principles of the gospel. The first principles alone will no more give us the required education, than simply getting into the school-room and making a beginning will insure a boy an education. Everyone, in the days of Noah had the privilege of being saved from the flood. There were others besides Noah and his family that had obeyed the gospel, but they did not make preparations to avoid the flood of water. At the destruction of Sodom, the righteous were provided for in the city of Zoar. I had a vision once in which I was shown who they were that should weep and wail; they were those who had not obeyed the gospel, the foolish virgins. Not return to take our coat. How many of us, if we had a gold watch or a good suit of clothes would be willing to leave them behind and ascend to meet the Lord? How many of us could leave everything behind as did Lot? Not many, I am afraid, Haws not excepted. The places of escape provided for in the last days are Zion and Jerusalem. At 2:30, Sunday school work was conducted by Sr. Minnie Rhoads.

At eight preaching by R. Etzenhouser; subject, Bible translations compared, illustrated by a chart showing the difficulties attending translations. The old Hebrew having been written in consonants only, there being no vowels; vowels were added by translators. Sometimes it could not be told what the vowels should be, therefore the reader could not tell what was meant by the writer. By supplying different vowels different words and meanings can be made from one word.

September 4.—This day was spent in Sunday school celebration and temperance work. T. J. Beatty was in charge. I. M. Smith, R. Etzenhouser, J. L. Goodrich, F. J. Ebeling, and H. E. Moler were the speakers. Quite a crowd of people were present all day, and an enjoyable time was had. At eight p. m.,

Bro. I. M. Smith preached from Phil. 4:9.

September 6.—Many of the Saints left for their homes on Monday, and many more are going to-day. Social meeting at nine a. m. in charge of S. J. Jeffers. During the meeting Bro. Beatty spoke of his past experience; had seen the suffering of the ungodly, and it was more terrible than he had ever thought. He had desired to see many of these things, but after he saw them, would rather he had not seen them. All this was shown by the power of God. Preaching at 10:30 by James Moler; text, 1 John 3:3, "And every man that hath this hope in him purifieth himself, even as he is pure." The gospel is the means prepared for purifying the human soul. Man was pure in the beginning, but by transgression fell. Jesus came as the Savior and Redeemer. The atonement brings to all men the promise of salvation through the gospel. The gospel is unchangeable. Jesus Christ is the Son of God. Some claim he is the son of Joseph; but if he was he would have been under the penalty of death just the same as other men; he could not have died to save men, but as he was the Son of God he laid down his life that he might have power over death. The leading thought of the sermon was the necessity of, and how we can be pure as Christ is pure. That we must be pure before we can see God. This purifying will go on during the millennium. 2:30 p. m., preaching by W. H. Rhodes; text, 1 Peter 1:25. The word cannot be preached without the gospel. The word, or the gospel, may be divided into three parts: 1. Faith and repentance; 2. Baptism and laying on of hands; 3. Resurrection of the dead and eternal judgment. The law of Moses was typical of the law of Christ. Baptism should be applied by handling the candidate and not the water. John the Baptist's work was the baptism of water; Christ's work was the baptism of the Holy Ghost and fire. I have been asked if this fire was literal. We must remember that there are different kinds of fire. I understand that it is the fire of love. F. J. Ebeling followed with a talk on the necessity of courage, and referred to the things accomplished by Napoleon, Gallileo, Newton, and others, as examples. "Fail," "can't," and "impossible" are words that stand wonderfully in our way. The men I have mentioned knew no such words as these. No standing still in this work. Like the apple on the tree, it develops until it becomes perfectly ripe, and then it immediately begins to decay. So with us in this work. At eight p. m., preaching by R. Etzenhouser, assisted by T. J. Beatty. The speaker read Hebrews 11. Looking into the future. It is not always best to see the future. There are two reasons why we should not; one is, if we could see the good and the glory that await us we would be too anxious to arrive at that period. Another is, if we could see the sorrow and trials that await us, we would become discouraged. Each day brings enough joy or sorrow for that particular day. I do not object to a brother or sister telling of their sorrows and trials in social meetings if it is not done in a complaining or whining way. I started to climb a mountain once; at the base it seemed to be a small feat. I climbed and worked my

way along, holding to roots, shrubs, and rocks for support, till I was tired out. Sitting down to rest, and looking upward, the mountain still seemed so high as to cause my contemplated task to be abandoned. It is well that we cannot see all that is before us. It is unreasonable for men to say there is no God. If they do not know, it would be more reasonable for them to say so. There are many things that exist which we know nothing of. What do we know of this world or of other worlds? Take the oak; it came from an acorn; the acorn was produced by another oak, and thus we might trace back till we must confess that there must have been a beginning. The man who does not know, should just gracefully keep still.

September 6.—Social meeting at nine a. m., in charge of I. M. Smith. Preaching at 10:30 by I. M. Smith; subject, Administration of angels. An angel appeared to Zachariah foretelling the birth of John the Baptist, and later to Mary foretelling the birth of Christ. When Christ was born numerous angels appeared to the shepherds announcing the joyful news. Angels appeared to the women at the sepulchre of Christ, and to the apostles at the ascension of Christ. An angel directed Philip where to preach, an angel appeared to Cornelius bringing a message to him, and one appeared to Peter and delivered him from prison; thus we see the angel of the Lord not only encampeth round about them that fear him, but actually deliver them from harm. An angel smote Herod because he gave not God the glory, and an angel appeared to Paul on board ship, telling him what would occur. People say there is no such thing as the visitation of angels now, but we read in Revelation 14 that an angel was to come with the gospel. They are also to gather the righteous from among the wicked, the wheat from among the tares. Thus we see that the day of visitation of angels is not past, but they shall yet minister for men and those who shall be heirs of salvation. Eight p. m., preaching by I. M. Smith; text; Matthew 16:18, "Upon this rock I will build my church." There are only two ways that a church can be builded; one would be for the builder to go among the people, present the law of the church, select officers, and build it in person. The other way would be to call and authorize men to go out and perform the work. If a firm employs an individual to represent its interests, that which he does, is as binding as though done by a member of the firm. Many parables put forth by the Savior regarding the kingdom of heaven, the sower, wheat and tares, etc., refer to the church or body of Christ. Foolish virgins. Do you think there are five foolish virgins with no oil in their vessels in heaven where God is? Then it must refer to the kingdom on earth. Some claim the kingdom is in the heart, and refer to Luke 17:21 as proof. Who was the Savior addressing? Pharisees. John called them a generation of vipers. The Savior said they were inwardly corrupt. They said Christ cast out devils by Beelzebub; but Christ said, "If I cast out devils by the Spirit of God then the kingdom of God is come unto you." Then, in the kingdom of God, only, is power found

to cast out devils. Many strive to enter but shall not be able. Why? Because they do not strive lawfully. We must have some idea of God's kingdom before we can seek for it intelligently. If I go to work without God's command and build up a church, it is not the church of Christ. On the other hand, if God sends me to do this work, it would be the church of Christ, because he is builder, and I would only be an instrument in his hands. Paul says, "By one Spirit are we all baptized into one body." Now, when two men contradict each other, both of them cannot have the Spirit of God. "God set the members every one of them in the body, as it hath pleased him." "Except the Lord build the house, they labor in vain that build it." God's way of building the house (church) was with inspired apostles, prophets, etc. So if men are not building in that way to-day, they labor in vain. Men say certain officers and gifts are done away. A heathen man once said, "If so much of the Bible is done away, take it; I do not want it." If we take away the officers the Lord has given, then the Lord does not "build the house." This was one of the ablest sermons of our reunion; but my notes do not give it justice.

(To be continued.)

THE REUNION NEAR NAUVOO.

The Nauvoo, Eastern Iowa, Decatur, and Des Moines districts and Northern Illinois reunion met at Bluff Park, Montrose, Iowa, September 6, at 7:30 p. m., S. J. Salisbury occupying the hour. Owing to heavy rain during the night of the 5th organization was not effected until 9:30 a. m. on the 7th. The meeting was called to order by president of the reunion committee, Elder James McKiernan. Sung hymn 720, prayer by A. H. Smith. The object of the meeting was stated and necessity for organization explained.

On separate motions Elders J. R. Lambert and A. H. Smith were elected to preside, Elder James McKiernan secretary, Elder F. M. Weld assistant, Elder F. G. Pitt chorister, and Elder W. T. Lambert assistant; selection of organist was left to chorister. Mr. Elmer Reed, township constable, was elected chief of police and Brn. D. Tripp, George Wallace, S. Sigfreid, and W. T. Lambert assistants. Bro. William Rider was chosen to take charge of torches, Bro. G. C. Dykes to ring the bell.

The presidents of reunion were chosen a committee to draft rules and by-laws for government of the grounds. Sang hymn 238, benediction by A. H. Smith.

Saturday the 7th.—At 2:30 p. m. sang hymn No. 52, prayer by F. M. Weld; hymn 181. The committee on rules and regulations reported and by vote their rules were adopted. Bro. J. R. Lambert preached the sermon from the texts, Hebrews 5: 9; Acts 5: 2; hymn 216, benediction by Bro. Weld. At 7:45 p. m. S. J. Salisbury in charge; James McKiernan preached from the texts, Philipians 4: 9; 1 Corinthians 11: 1, 2.

Monday, the 8th.—At nine o'clock prayer meeting in charge of H. T. Pitt and W. T. Lambert. The time was well occupied in earnest prayer and spiritual testimonies. A

large degree of the Spirit was present and much encouragement given by its manifestations. 10:45 a. m.: By this time a great number of people by team and train from the surrounding country in Iowa and Illinois were coming in. Bro. A. H. Smith took charge. Bro. J. R. Lambert preached, using as texts, John 17: 17; Luke 8: 21. At 2:30 Bro. J. S. Roth preached on the apostasy, using as text, Matthew 11: 22. A collection was taken up, \$12.65 was donated. At 7:30 p. m. Bro. A. H. Smith delivered the sermon; text, John 8: 12.

CLARKSDALE REUNION.

Organized by placing Bro. T. W. Chatburn and A. H. Smith in charge, C. P. Faul as financier, A. W. Head chief police, C. P. Faul chorister, J. M. Terry secretary. Bro. A. H. Smith was the alpha in the preaching service on Saturday night assisted by Bro. T. W. Chatburn. On Sunday the audience was quite large and orderly. At eleven a. m. Bro. J. A. Robinson was the preacher, also at eight p. m. His efforts were highly commended, especially the latter, for its force and points. In the language of one who should know, "He covered himself with glory." Business called him away on Monday. Bro. A. H. Smith occupied in the afternoon in his forceful manner to the delight of all. Bro. Smith preached five sermons, all of which were marked with the spirit of liberty and the force of logic and scriptural evidence. His efforts removed prejudice, enlightened the ignorant, encouraged the Saints, and in all were timely and wise. On Friday evening he started for Park Bluff, being substituted by Bro. J. W. Wight, who took hold on Friday evening on the text at Daniel 2: 44, laying as a premise the unchangeable character of God, hence the similarity of his dealings with the children of men. The effort was very interesting and pointed, the arguments being driven through and clinched. At a very interesting point he suddenly stopped. Some thought he had lost the Spirit, others thought other strange things, but the explanation was, "the hour is up." On Saturday evening he continued the same subject, showing from Scripture the peculiar construction of the kingdom and from profane history that its "setting up" could not have occurred in Christ's day nor until at least A. D. 483, at which point the ten toes (kingdoms) came into existence. He used Isaiah 29 to show approximately the time of this event as marked by the restoration of Palestine to fertility. The story was well told, the arguments fair and logical, and well received by the people. On Sunday morning his theme was, The Book of Mormon, and on Sunday evening, "Rewards and punishments" was treated.

Bro. John Hawley, who for the last fifty-eight years has been acquainted with the work in its various phases, was present and occupied on Tuesday and Wednesday to the edifying of the Saints, as the hearers during the day were principally Saints. He has a mind filled with historical remembrances of interest to the church student.

Bro. W. Summerfield in two efforts made

plain the gospel truths as to the "restoration of all things spoken of by all the holy prophets;" spoke of Israel, their captivity, commended Joseph very highly, spoke of dispersion and restoration through obedience in which Ephraim is to be the first-born. In conclusion said he had cut down the logs, and expected his brethren would build the house and chink it up, which they did, finding plenty of material to build with.

Bro. Lormie Booker gave us some good advice on temporal support to the gospel.

Bro. A. S. Cochran in his calm way produced some beautiful thoughts on the perfect law and antiquity of the gospel, which we enjoyed very much.

Bro. Charles Householder gave us a good discourse, intermixing his experience and testimonies relating to the gospel.

Not hearing Bro. Chatburn's effort we can say nothing from knowledge, but feel safe in saying it was logical and o. k.

The voice of the Spirit was, Be faithful, come up higher. Trials are coming but the Lord will protect and soon the end will come when the warriors can lay aside the armor and rest.

The Prayer Unions of the various branches held a season of prayer on Saturday from four to five p. m.

Thursday was children's day and a success it was. Over two hundred little ones gathered in and were in charge of Bro. D. J. Krahl, of St. Joseph, the district superintendent. A nice program was improvised, containing pleasing features, a dialogue between a Methodist, a Baptist, and an infidel being one of them. The reunion throughout was characterized by a spirit of peace and unity, the social meetings being spiritual and instructive in the main.

Brn. F. M. Mauzey, J. D. Flanders, C. P. Faul, A. W. Head, W. H. Soule, and others did good work in conducting social services and aiding the preachers in prayer and song. It was unanimously resolved to hold a reunion next year and a committee was appointed to have the matter in charge.

There were about thirteen tents and from sixty to seventy-five campers with some who boarded at the hotels. Baptism was administered on Sunday; the number we do not know.

J. M. TERRY, Sec.

ST. JOSEPH, Mo., September 9.

NORTHERN AND CENTRAL CALIFORNIA REUNION.

At Santa Cruz, California, August 31.—J. F. Burton chairman, W. W. Blair, J. M. Putney assistants, F. A. Severy secretary, Sr. W. O. Skinner assistant. Short speeches by J. F. Burton, J. M. Putney, William Newton, D. L. Harris, Thomas Daly, Sr. Nightengale, C. W. Earl, T. Cook, J. Askew, Daniel Brown, Walter Scott. At 2:30 organization perfected by choosing chorister, organist, janitors, watchmen for grounds, ushers, locating committee for rooms, and receiving committee.

Then Elder William Newton spoke from Isaiah 8: 20. "What we require is light; if we have the light of the gospel we must observe and obey the law in order to have favor with God." We must know the law then it

is easy to be complied with. The brother handled his subject well and was blessed with liberty. Evening meeting; sermon by Elder D. L. Harris, from Matthew 24: 4, 5. The speaker expressed himself as not in sympathy with those who believe that all is well just as long as they are sincere in their belief. He pointed out the way by which anyone could ascertain whether the speaker was a deceiver or not, also showing that God is impartial and no respecter of persons, those who work righteousness are acceptable to him. The person who hears and is not a forgetful hearer but a doer of the work, he it is who is blessed in his deeds. Not all that say "Lord, Lord" shall enter into the kingdom of heaven. He explained why we should attach ourselves to a particular church organization, showing from the Scriptures that there were added to the church daily such as should be saved, not added to the churches but added to the "church." He clearly pointed out that one principle of the gospel of Christ is just as essential as the others. The teaching of the doctrine is shunned by the popular churches because it would cause division among them; they would have to accept primitive Christianity. Those who strive to enter in at the straight gate and are not able are those who do not keep the law of God. Paul warned the people that in the last days deceivers would arise and deceive many, and the speaker admonished the Saints to so live that with Paul they could say, they had fought a good fight, kept the faith, and that for them there is laid up a crown of righteousness. The sermon was a beautiful picture of words, our brother delivering it in a meek, humble, and Christlike manner, and it was much enjoyed.

Sunday, the 1st.—Prayer and testimony meeting in charge of J. M. Putney and Daniel Brown; three prayers offered, twenty-nine testimonies borne. This meeting was truly a time of rejoicing. The brethren and sisters who bore testimonies spoke words of encouragement and great thankfulness for the blessings received. Many who had had great trials hard to bear, were resigned to God's will. A very peaceable spirit prevailed throughout. At 10:45 preaching by Elder J. F. Burton; the speaker selected Zechariah 11:10, Hebrews 8, showing the power of God in beautiful words, being blessed with a goodly portion of the Holy Spirit, and clearly made plain why and for what purpose one covenant was broken, and showed how the other covenant was still in force and effect, the second or better one; for the first had become old and ready to vanish away, but the latter would hold unto the end; that the latter or everlasting covenant is the power of God unto salvation; that God sent his only begotten Son into the world with this covenant for the salvation of men; that our part of this covenant is easily kept if we only obey his laws and bring ourselves into subjection to his will. Our brother showed that Christ was slain from before the foundation of the world. Sunday, 2:30; preaching by Thomas Daley; text, Ephesians 2:19, 20. The speaker wished to show his hearers the foundation upon which

to build our faith and quoted Matthew 16:13-17 plainly proving that the rock was immediate revelation, and we must build upon that. It is life eternal to know God, and no man knoweth the Son except the Father and to whomsoever the Father revealeth him. The brother said the building of Solomon's temple was typical of building of Christ's Church. There was 153,303 men employed in building the temple and all the different stones were so nicely cut before being put in place, having been fashioned after the plan that God had furnished, that they fitted in their places so perfectly that no sound of a hammer or an edged tool was heard in the erection of the building. But there was a peculiar odd-shaped stone that the workmen could find no place for and it was cast aside among the rubbish, but had to be hunted up when the temple was about completed; for it was found that it went at the head of the corner, being the chief corner stone, this stone being a type of Christ whom the Jews rejected, and the stone which held the whole building together. At 7:45 preaching by President W. W. Blair. Isaiah 29:9. The brother delivered a powerful sermon, being filled with the Spirit of God and the Saints were highly edified and strengthened. He told his hearers very nicely how the restored gospel in its fullness comes in conflict with the wisdom of the wise. Spoke of God's wonderful power and how the Jews were becoming powerful among the people of the earth. Reasons for our peculiar belief, what we believe and why we believe it. How Paul persecuted the early Saints and afterwards accepted and suffered for the cause, upheld it against all opposition. Told his hearers always to go to the friends of a cause and not its enemies when investigating it. "Do us the justice," said he, "to listen to what we have to say. We believe in primitive Christianity as taught and practiced by Jesus Christ." And so many good things that if the secretary could have taken all his sermon down in shorthand he would have done so. The Saints love and honor him, for truly he is a man of God and has a Christlike bearing.

Monday, the 2d. — Prayer and testimony meeting, conducted by Brn. Orin Smith and Jacob Smith; fifteen testimonies borne and three prayers offered; a very enjoyable and edifying meeting.

Monday, 10:45; preaching by C. W. Earle. Isaiah 51 and St. Luke 18:8. By faith men enter upon every avocation in life; the merchant, the grain raiser, the orchardist, all act upon this principle of faith in following their different avocations. But what was the character of the faith of those Christians in the land of Judea? What was its character? The sick were healed, the blind made to see, miracles wrought, and many other things beyond the power of man to do were done by our Savior and his apostles. Our fathers taught us we could not receive these blessings at this day. But why not? Are not God and Christ unchangeable? Is not his word sure? We cannot this nor the fact that our fathers were sincere and honest, and they will receive their reward; but God by angelic ministration has restored the ever-

lasting gospel and the requisite authority to administer in the ordinances of the gospel in healing and the blessings; therefore if Christ should come he would find faith on the earth. A splendid sermon delivered with good liberty.

Monday, Sept. 2.—At 2:30 p.m., sermon by W. W. Blair, "In the latter times some shall depart from the faith," etc. Bro. Blair asked his congregation: How could anyone depart from the faith unless he had first been in the faith? He proved by the Scriptures that the true faith had once been delivered to the saints previous to the present century, and if it had been faithfully practiced and observed it would have continued on the earth until the present time. Bro. Blair spoke many words of encouragement to the Latter Day Saints; exhorting them to learn to be wise, prudent, and cast not pearls before swine. "If you give your testimony to one whose heart is not ready to receive it, be careful how you do it, that his heart may be touched as the rays of the sun melt the iceberg. Always choose a suitable time and suitable person, and be careful in bearing your testimony to others. Do not be alarmed if you are persecuted and misunderstood, all God's people were persecuted in former times and are likely to be to some extent in the latter times." Bro. Blair's remarks were very beneficial to the Saints and they learn much from his teaching as he uses the Book of Mormon and the Doctrine and Covenants as witnesses.

Tuesday, September 3.—At nine a. m. prayer and testimony meeting. Twenty-five testimonies were borne, two prayers, one tongue, one interpretation, and one prophecy. The Spirit was present to bless and comfort the Saints. The testimonies were full of hope and encouragement. At 10:45, preaching by J. F. Burton; "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." John 3:34. The brother said: When God sends his messengers into the world they are to be called and ordained by revelation as at the beginning, for things of God are always in harmony with the ways of God, and men should receive honor from God and not from man. Christ said, "I will build my church," etc. He called men and chose them; they did not choose him. They were chosen by him and given the authority by him to carry on his work and it was done in his way, that people might not be deceived. No one has been able to prove that this latter-day work is wrong, but we have been able to prove by the Scriptures that we are in harmony with the Bible in all our teachings. Great, and wise, and good men with the Bible in their hands are deceived, for they seek honor one from the other and not from God, not being sent of God they speak not the words of God. Bro. Burton delivered a number of powerful sermons and was greatly blessed with liberty. At 2:30 p. m., preaching by J. M. Putney; text, Malachi 4: 5, 6. The brother said the thought presented is that there is to be a great and notable day coming before which the Lord will send Elijah, the prophet; the heart of the fathers will be turned to the children and vice versa. Many of the people of the world are believing

in the near approach of the coming of the Son of God. God is inspiring many men that the end is near. Saints are sacrificing in order to enjoy it. Few will be prepared for it. People will be in the same condition they were in the days of Noah. Jesus has declared it; the holy prophets have called attention to it. God has designed to prepare a people for that time. Men have given their lives to establish this latter-day work. There is unrest everywhere among the Christian sects. Prophets and seers were always necessary anciently, why not now? God doeth nothing until he revealeth it to his servants the prophets, so that they, the prophets, the mouthpiece of God can warn the people. The children of Israel were delivered out of bondage by the Prophet Moses. John came to prepare the way for Jesus, and a greater Prophet than John the Baptist was never born of woman. So it has been all along the line when God has had an accepted people on the earth, prophets have been God's instruments for revealing his will to his people.

SOUTHWESTERN MISSOURI REUNION.

(Continued.)

August 26.—Prayer service at 9:30 a. m. in charge of Bro. Walter Lloyd. Seven prayers were offered, and eight testimonies were borne. At 11 a. m. preaching by Joseph Ward. He referred to Hebrew 6 and Matthew 24, talking on repentance and showing that repentance was a turning away from our sinful habits. Three p. m., Elder Henry C. Smith, speaker, read a part of the 13th Psalm and said, If you are hungry and wish to be fed, ask the Father; don't think about your speaker, for if God is not disposed to feed you, I could not. This effort was a good one and appreciated by all who listened attentively. 7:45 p. m. Bro. I. N. White was the speaker. This was a sermon on the various dispensations, illustrated by references to the road overseer with his sign boards showing the right way. From this time there was an interest awakened among the aliens. He showed that Jesus said, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom," proving clearly that the little flock was the bride, the Lamb's wife.

August 27.—9:30 a. m., prayer services in charge of Brn. I. N. White and Joseph Ward. There were seven prayers and twelve testimonies. Eleven a. m., preaching by Elder C. J. Spurlock. The speaker read from the Psalms and 2 Timothy 4, showing that it is one thing to belong to the church and quite another thing to live in harmony with all of the requirements of God's laws, for there is something for all to do when we enter the church or kingdom. He illustrated our growth in the kingdom to be like the child growing by the use and exercise of the mind and body. This effort was a good one and the Saints received food and had their spiritual strength renewed. At 1:45 p. m., moved that we have another reunion next year. Carried unanimously. Brn. Pickering of Springfield, Schofield of Mountain Grove, and Sparling of Pomona were chosen reunion committee. Three p. m., Elder F. C. Keck,

the speaker, said he hardly knew what might be the words spoken; but referred to Luke 2 and then said, To the mind of your speaker it is no wonder that there are infidels to-day. In our ministerial work we come to towns like this one, and one in his mind, Rich Hill, of sixteen different churches and all the Christians could get into one of the houses. This effort was highly appreciated by the Saints.

At 7:45 p. m. the speaker, Henry Sparling, read for his text, Daniel 2: 2, 44. This effort was a good one with many Scriptural quotations and references showing the position of the church on the kingdom, and was listened to with marked attention.

August 28.—Prayer and testimony meeting 9:30 was well attended, and was one of joy and gladness. There were about ten prayers and as many testimonies. Eleven a. m. Elder Cather, the speaker, called attention to the simple subject, Teach. He referred to Matthew who says, "Go teach," showing that it is needful that we have help that we be able to stand in the church, let alone standing up to teach, we therefore need help. When one teaches he should be sent of God, for we read that in these last days they shall heap to themselves teachers, having itching ears. He showed the necessity of being taught. This sermon was belivered with good liberty and pleased the Saints because of his being a young man and but a short time in the ministry. Three p. m. preaching services; speaker, Elder C. M. Bootman. I wish to read from Matthew 23: 24 and call your attention to the statement that this gospel of the kingdom shall be preached to all nations and then shall the end come. It's the same unchangeable gospel. Our president acquitted himself well. Eight p. m., Bro. I. N. White, speaker, took for his starting point Acts 3: 18-21. This sermon is a continuation of the "hour dispensations" and was listened to by all with eagerness, the tent being crowded to its fullest capacity with many, I am told, outside under the trees. The people of Mountain Grove are being awakened, at least a great many of them, and some of the very best men and women of the town. The speaker gave the scriptures for all he said all along in his earnest, persuasive manner.

August 29.—Prayer and testimony this morning was well attended with several prayers and testimonies which were good. The Saints are beginning to become interested in the blessings for them and may God open their understandings that they might understand them is my prayer in Jesus' name, amen. Eleven a. m.; Joseph Ward, speaker, called attention to the fact that the law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. This was a very good effort. Three p. m., Bro. I. N. White, speaker. This was simply a feast for the Saints. At 7:45 p. m. Bro. Henry C. Smith, speaker, took the subject, Baptism. He said, We have no intention of using anything but Bible terms, for we shall endeavor to show you that baptism is essential to salvation, a saving ordinance, and a command of God. The Savior said, "Thus it becometh us to fulfill all righteousness." Pure as he was he

had to comply with this ordinance. How many of you are there in the world now that are better than Jesus, who needed to be baptized? This was another of his interesting sermons.

August 30.—Morning services in charge of W. C. Cather who gave a good talk showing the necessity of bringing our children along with us, that we cannot make a success and leave the children behind us; then gave some of his own experience in the bringing of his life into this work. There were twelve prayers and thirteen or more testimonies. The Saints seemed to catch the spirit of prayer and praise, faithfully bearing their testimonies; the Spirit seemed so abundantly shed forth that outsiders felt its warm influence. Eleven a. m. Bro. Walter Lloyd, speaker, said, "There is one thing I have noticed since I have been here, and that is, the children of the Southwestern district have not had any meeting." He then gave the Saints of this district a good lesson in regard to Sunday school and admonished them to their duties toward their children in Sunday school work, showing clearly that we in this district are very far behind in Sunday school as well as branch work. May God help us that we may come up higher. At 7:45 p. m., I. N. White's theme was Matthew 20 and Acts 3: 19, using his chart, and showing that Jesus said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom," and that the little flock was the Church of God, the Lamb's wife. This was listened to with deep interest by all present.

August 31.—Prayer service at 9:30 in charge of Bro. H. Sparling. There were thirteen prayers and thirteen testimonies. Eleven a. m. The speaker was C. M. Bootman. Text, Hebrews 8: 5, reading, "See, saith he, that thou make all things according to the pattern showed to thee in the mount," and then referred to Noah building the ark. This was one of his characteristic sermons. Three p. m. Speaker, Henry C. Smith; text, Romans-20-25. This was another one of Bro. Smith's good lessons; clear and easy to be understood by all, giving Scriptural references. At 7:45 p. m. Elder I. N. White said, "We stand before the people to defend what we believe to be the truth. I see one of the church papers of St. Louis says that the angel that John saw in the Isle of Patmos was the evangelical churches. How does it sound to say, I saw the evangelical churches flying in the air? Narrow is the gate, and straight is the way, and few there be that find it. Now, what few was it that found? Why the few despised; those whose names were cast out as evil or the offscouring of the earth. He showed the references on his chart.

September 1.—Prayer services in charge of Bro. Henry C. Smith. Sixteen prayers were offered and fifteen testimonies borne. This meeting was one of the best the Saints in this district ever experienced. Eleven a. m., speaker, Bro. H. Sparling, subject, Remove not the ancient land marks. We intend to show the necessity for maintaining them and not removing them. He showed what landmarks are as given by the old government

surveys. The speaker made his points clear and plain, basing his arguments on scriptural references, also by reference to Philip at Samaria and the grafting in of the bud into the vine, that in order for it to live it must partake of the sap of the vine it is grafted into, and that the Holy Ghost is to us in the kingdom what the sap is to the young buds. Two p. m., sacrament meeting in charge of Brn. C. M. Bootman, H. Sparling, and C. J. Spurlock. Three p. m., the speaker, F. C. Keck, said he had a subject upon his mind ever since he got up and since partaking of the sacrament it came to him more forcibly than ever and that is, the resurrection of the dead. We believe in two resurrections yet; one has already passed, and we believe in a literal resurrection of the body, and that every individual that God ever created will in the Lord's own due time be resurrected and brought back to dwell on this earth again. Now when Jesus was in the garden of Gethsemane praying, he was tried so that he sweat like unto great drops of blood, and if we Latter Day Saints realized the glory that Jesus had with the Father before he came into the flesh and would strive to come up higher we would realize that glory much more. After the sermon we repaired to where there was much water to witness the baptism of an old man who had not only been a bitter enemy but a very hard persecutor of the Saints, Elder C. M. Bootman being the administrator. Confirmation took place just before preaching at night, by Elders J. Ward and F. C. Keck, the last named being speaker. At 7: 45 p. m. Bro. I. N. White was the speaker and speaking of the vine showed who are the branches, stating that it is thought by some that the different orthodox churches are the branches, but he showed clearly that that idea is an erroneous one, and that Jesus says, "I am the vine, and ye [his followers] are the branches." He knew when he was called to the ministry that he was not ordained to go around and make apologies for God's gospel, and if there are any apologies to be made God himself can come down and make them. How did this gospel of the Son of God come? It came in word, and in power, and much assurance of the Holy Ghost. He could not tell what kind of a preacher a man was by his dress, but when he got him up in the stand and gave him the Bible and put him to preaching he could then tell what he was. Now, just what was told Paul to do must be told to people in like condition. Ananias did not tell Paul to do something he had already done. Ananias baptized him and laid hands on him that he might receive the Holy Ghost. Well, says one, I can't go all that. Then you will have to get another Bible. If I want my boy to be a preacher and I send him to a Baptist theological seminary he will come out a Baptist preacher, will he not? Well, then, if I send him to either one of the Methodist theological seminaries he will come out a Methodist preacher, and the same if sent to any other kind of a denominational seminary. Now, these boys are every one of them working for the dollar, and God had just as much hand in making a lawyer out of the one as he

did in making a preacher out of the other. Now Jesus says, "I am the vine, ye are the branches; James was one branch, Peter another, and John another and they were grafted into Jesus the vine." I read in Isaiah, "To the law and to the testimony." Paul says, "No man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. 12: 3. "As many of you as have been baptized into Christ have put on Christ."—Gal. 3: 27. "One Lord, one faith, one baptism."—Eph. 4: 5. What faith is the faith you are to contend for? One says it's Joseph Smith's baptism. No, sir, it is God's baptism. Now, Bro. White, what is God's baptism? "Born of water and of the Spirit."—John 3: 5, and these are joined together by the copulative conjunction and are *one*. If you have come in this way you have been baptized by the one Spirit into the one body and been made to drink into the one Spirit.

On motion a vote of thanks was extended to the people of Mountain Grove for the kindness shown us during our reunion, to Mrs. Schofield and Miss Stearns the organists, to those who kindly cared for the ministry, and to Bro. Walter Lloyd, our chorister, for the untiring efforts he made to teach us vocal music. Thus ended the first reunion held in the Southwestern Missouri district. We separated feeling that we had had our spiritual strength renewed, and had become more firmly united as the children of God.

J. B. BENSON, Sec.

BISHOP'S AGENT'S NOTICE.

To the Saints in the West Virginia District:—Our district conference of August 24 has come and gone and is now a thing of the past. But it was the pleasure of that body to sustain me as Bishop's agent for this district, and you will see in the conference minutes, as reported by the secretary, that the financial condition of the district is not what it should be, there being but a few dollars paid into the treasury in the last six months. Now, dear Saints, will we not come forward with our mites and cast them into the treasury of the Lord, and set his work to rolling from one end of the district to the other before another six months roll around? We have good elders at our command, ready and willing if the necessities of this life are provided for their families. So, dear Saints, you see the success of the work depends on our actions. Will we rob God, or will we bring our tithes and place them in the storehouse of the Lord that there may be meat in his house?

Now, dear Saints, do not wait until you think you can spare five dollars before sending it to the Bishop's agent or to the Bishop himself, but when you have ten cents, twenty-five cents, or whatever it may be, pay it over to those whom I have appointed in your respective branches to receive it, and it will be forwarded to me without any extra expense to you. Remember; dear Saints, that on the first day of March of each year I make my report to the Bishop. Do you not want to see your name on that list? I am sure you do, so now let every Saint in this district be sure his name is on my next report. There is not one of you in the district but what can

pay something if you only think so. If each one will pay a little there is enough of us to support two or three families and keep the elders in the field constantly, and the work will not prosper as we desire to see it unless we do. And if we fail to do our part *who* will come under condemnation? Surely not those whom the Lord has called and ordained, and who are waiting on us. Trusting all may become interested and do their duty and receive the reward of the righteous, I am,

Yours in bonds,

B. BEALL, Bishop's Agent.

GOOSE CREEK, West Virginia.

NOTICES.

Anyone knowing the whereabouts of Elder J. W. Smith will do me a favor by writing me to Pomona, Howell County, Missouri. I will say for the benefit of the brother and all who know themselves indebted to me for books, that the Herald Office has kindly let me have books on time for your benefit. They now need the money, so I take this way of notifying those who have left this part and whose whereabouts I do not know, to please send amounts to Herald Office, telling them to credit to me. Yours in bonds,

HENRY SPARLING.

TWO DAYS' MEETING.

There will be a two days' meeting held at Beaverton, Michigan, September 21 and 22, 1895. All are cordially invited. We desire Brn. E. C. Briggs, F. M. Cooper, and J. J. Cornish to be in attendance. Come one, come all, and have a good time.

J. A. CARPENTER, Pres.

CONFERENCE NOTICES.

The fall conference of the Chatham district will be held in the Zone branch, October 5 and 6. Officers of branches will please see that their branches are reported, also that their reports are correct in every particular, and thus avoid trouble afterwards.

GEORGE GREEN, Pres.

RICHARD COBURN, Sec.

The conference of the Northern Minnesota district will convene October 5 and 6, in the town of Maine, at ten a. m., at Bro. Frank Sherman's. The gospel tent will be erected. All will please take notice and come. Let us have a report from all the branches and a full attendance.

H. WAY, Pres.

G. L. JONES, Sec.

Conference of the Northern Nebraska district will convene October 11, 1895, at 7: 30 p. m., with the Lake Shore branch. Good speakers will be present and a good time is anticipated. All come that can.

G. M. L. WHITMAN, Pres.

The Northeastern Missouri district conference will convene at Bevier, Missouri, October 5, 1895, at nine a. m., continuing over the 6th. The Saints and especially the priesthood of the district are kindly requested to be present at this assembly. Brethren, come prepared with written reports, and let us know what you are doing, and what you in-

tend to do, and what the prospects are for labor in your different locations. All branch presidents should make an effort to have their branches reported, and forward the same to the district clerk, Sr. Louise Palfrey, Macon, Missouri.
J. A. TANNER, Pres.

The St. Louis district conference will convene at No. 2,518 Elliott Avenue, St. Louis, Missouri, at ten a.m., on Saturday, September 28. Local elders are reminded of the following resolution passed at the last district conference: "Resolved, that the elders holding licenses in the district be requested to report to the district conference; and a failure to so report, without good reason, shall constitute grounds for requesting their licenses."
J. G. SMITH, Sec.

Kewanee district conference will convene at Millersburg, Illinois, the first Saturday and Sunday in October. It is hoped a good delegation will be present, as important business will be presented.

S. ALMA WHITEHOUSE, Sec.

The conference of the Southern California district will convene with the Newport branch at their chapel near Garden Grove, at ten a.m., Friday, October 4, 1895. Reports from all branches and also from all the priesthood in the district, either in person or by letter, are earnestly desired. Brethren, please let us have full reports from each of you.

W. P. PICKERING, Sec.

Conference of the Eastern district of South Wales will convene at Porth Town Hall, Rhondda Valley, November 2, 3, and 4; to commence at seven o'clock on Saturday, the 2d. It is expected Apostle G. T. Griffiths will be present. Branch clerks and ministry are requested to send in reports to the district clerk, D. Morris, 10 River Street, Hafod, same to reach him not later than October 26.

A. N. BISHOP, Pres.

BORN.

SUTTON.—At Grove Hill, Iowa, August 12, 1895, to Bro. J. R. and Sr. Libbie Sutton, a son, and named Paul Russel; blessed September 1, 1895, at Fairbank, Iowa, by Elders J. S. Roth, J. R. Sutton, and C. E. Hand.

WILSON.—At Grove Hill, Iowa, June 24, 1895, to Mr. C. E. and Sr. Eunice L. Wilson, a daughter, and named Stella Edna. Blessed at Fairbank, September 1, 1895, by J. R. Sutton, J. S. Roth, and C. E. Hand.

MAITLAND.—To William T. and Carrie E. Maitland, August 31, a girl, and named Opalita Hadassah. Blessed September 4, by Elder William Thompson.

TOWN.—At Flagler, Iowa, January 27, 1893, to Bro. C. R. and Sr. Julia M. Town, a son, and named George Millard. Blessed at Hite-man, Iowa, September 6, 1895, by Elder R. M. Elvin.

MARRIED.

FIELDS—KLAUS.—Bro. William Fields and Miss Elizabeth Klaus were married at the residence of the bride's parents, in Otoe County, Nebraska, W. M. Self officiating. Bro. William Fields is an excellent young man of pure life and good reputation; Miss

Klaus is worthy of our highest esteem, being kind, gentle, and loving. May peace, happiness, and prosperity flow like a river into their lives, bringing forth the fruits of eternal life, to the honor and glory of God.

SIMS—LUNDEGREEN.—At the home of the bride's parents, Bro. and Sr. Lundegreen, three miles southwest of Leon, Iowa, Mr. John A. Sims to Sr. Victoria Lundegreen, on the eve of August 29. Service by Bro. J. M. Brown. A sumptuous meal was prepared, and after partaking of the rich repast the happy couple drove away to the comfortable home of the groom five miles east of Leon, where they will make their future home.

"Quench no flame of pure affection,
Place a guard around its urn;
Give to it a right direction,
Bid its sacred incense burn.

"God the sacred rite expounded
Ere the earth by sin was stained,
When with purity surrounded,
Man a loving wife obtained."

DIED.

WIGHT.—Lyman Lehi Wight was born December 27, 1833, on the banks of the Missouri River in Clay County, Missouri, when the Saints were driven out, and was in Liberty jail with his father at eight years of age. Joined the first organization of the Church of Jesus Christ of Latter Day Saints when young. The church being reorganized in 1860, he soon renewed his faith and was baptized at Bandera, Texas, September 14, 1865, and for nearly thirty years has, both in life and words, borne a faithful testimony to the divinity of the work. Died September 8, 1895, near Ridgeway, Harrison County, Missouri.

SCOTT.—Near Borden, Indiana, August 3, 1895, after an illness of four weeks, James Ether, son of James M. and Altheda E. Scott, aged 14 years, 6 months, and 28 days. He was faithful in all life's duties. He was baptized October 24, 1894, by Elder M. T. Short. He leaves a father, mother, five sisters, and three brothers, who deeply feel the loss of an obedient and loving child. We mourn, but not as those without hope. Funeral services at the residence by Elder M. R. Scott; interment in Pleasant Ridge cemetery.

Call not back the dear departed,
Anchored safe where storms are o'er;
On the border land we left him,
Soon to meet and part no more.
Far beyond this world of changes,
Far beyond this world of care,
We shall see our darling loved one,
In our Father's mansion fair.

GRAYBILL.—Sr. Patience Graybill was born November 26, 1825, at New Castle, Indiana, and died August 14, 1895, near Persia, Iowa, at her son-in-law's, Sidney Pitt. She was the daughter of Bro. John and Sr. Massa Smith. At the age of twelve she moved with her parents to Missouri, and was there during the Missouri trouble; then went to Adams County, Illinois, and in the year of 1840 she was baptized. She was married June 21, 1841, to Bro. Levi Graybill, who has been in the church for sixty-three years. Many of the Saints know the dear old brother, who was faithful during the dark days of the church. Sister Graybill was the mother of twelve children, five of whom, with her companion, live to mourn the loss of mother and

wife. The funeral sermon was preached at the Latter Day Saints' church, at Wheeler's Grove by Elder Wm. A. Smith, assisted by Elder H. N. Hansen. Interment in the cemetery at Wheeler's Grove, many relatives and friends being present.

HENDERSON.—Of malarial fever, at the residence of Elder James McDiffet, Davis City, Iowa, September 4, 1895, William H., son of William and Julia Henderson. The deceased was born in Cleveland, Iowa, April 19, 1884. Funeral services at the Saints' chapel in Davis City; funeral sermon by Elder John Shippy.

MCGARY.—At her home, near Garden Grove, California, August 9, 1895, after a brief illness, Sr. Ellen S. Pratt-McGary, beloved wife of Bro. Wm. H. McGary, aged 63 years, 6 months, and 3 days. She was born in the town of Ripley, Chautauqua County, New York; was baptized in the Mississippi River, at Nauvoo, by Joseph Smith the Seer, when eight years old; migrated with her parents in 1846 to near Council Bluffs, Iowa, and afterwards to Utah; in 1850 went with her parents, Elder Addison Pratt and wife, on their missionary tour to Society Islands; returned with them to San Francisco in 1852 and settled in San Bernardino in 1853; was there married to Mr. Wm. McGary in 1856; in 1857 located in Utah, and in 1882 they established their residence in Orange County, California, where her eventful life terminated in the midst of relatives and friends, sustained and comforted by a firm, unflinching faith in the gospel of Jesus Christ our Lord. Elder W. W. Blair conducted the funeral services at the late residence of the deceased, also at the cemetery; and on Sunday, the 11th inst., preached a memorial sermon to an overflowing and sympathizing congregation of relatives and friends on the divinely appointed means of progression from infancy to old age, also in the intermediate state, and until perfection of soul and spirit and body is attained in celestial glory provided of God in the new heaven and new earth of Revelation 21: 1.

ROUSH.—Bro. James E. Roush was born December 18, 1865; died August 18, 1895, at his home near Fulton, Iowa. Brother Roush had been ailing all summer, but had no serious illness until seized by a fever about a week before his demise which confined him to his bed; he however seemed to rally and was considered by his friends on a fair way to recovery. On the morning of the 18th of August he suddenly grew worse until 1:50 p.m., when he passed to his heavenly home beyond. He was conscious to the last. It was not more than ten minutes before his death, when he extended his hand to his wife and bade her "good-bye." Then with a "good-bye to all" he sank away. He leaves a wife and three children, besides his parents and two brothers, to mourn his death. Bro. Roush was a consistent member of our church and superintendent of our Sunday school. He died firm in the faith of his Redeemer. He was a loving husband, a kind parent, and highly respected neighbor. The funeral sermon was preached at the home by Bro. Samuel D. Heide.

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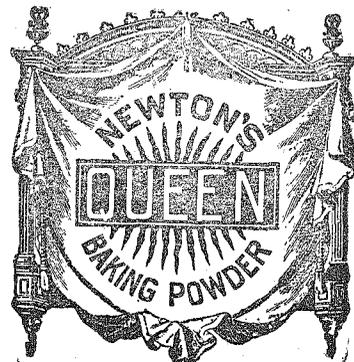
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Vol. 42.

Lamoni, Iowa, September 25, 1895.

No. 39.

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THE AUTUMN LEAF.

TEXT: "We all do fade as a leaf."—Isaiah 64: 6.

The leaf in fading simply ripens. The bright color of the maple is not the hectic flush of consumption, but the ruddy glow of maturity. Mother earth blossoms and ripens the fruit for man, while she ripens the leaves for herself. She will eat the pear and the orange that may fall upon the ground, but she prefers to give them to men, while she keeps the ripe leaves for her table alone.

The leaf in ripening also beautifies the world. An autumn forest in this country looks as if all the rainbows had fallen out of the clouds, and broken to pieces on the trees. Every leaf is a raindrop dividing the white light into prismatic colors. The year, like the day, has its morning, its noon, its evening, and its night. Spring-time is the morning of the year. The sun of life is rising; plants and birds and animals are waking from a long sleep. Summer is the noon of the year, in which the growing fields are maturing in the genial heat. Autumn is the evening of the year, when every forest is a sunset, and every tree a burning bush. Winter is the night of the year, in which all nature falls asleep, and the glittering stars of snow crystals and icicles beam out upon the cold darkness.

And the autumn is the storehouse into which all the other seasons bring their treasures. It is the Exposition

of Spring and Summer and Winter. Just as the nations of the earth brought the fruits of their brain and industry to Chicago, and there spread them out for our enjoyment, so winter and spring and summer bring to autumn the results of their toil.

The leaf in fading also fulfills its mission. Autumn is the Commencement Week of the forest, the graduating season of the leaves, the time when they get their diplomas from the God of nature for the work that has been done.

The mission of the leaf is to build up the forest. It is the laboratory in which the plant fiber is made. The rough, coarse substances are taken up by the roots and carried up into the trunk, but they must go into the finer laboratory of the leaf before they can be transformed into fiber that abides. Leaves are the lungs of the tree, and a man can get along without lungs just as easily as a tree without leaves. And every leaf is up and at it, doing its part from the time it first began to be rocked by the winds in its winter cradle, wrapped in warm garments, until it matures in the beauty of autumn.

Every leaf works with its brother leaf, and if there should be a conspiracy between the leaves of the forest to quit work, it would mean the destruction of all the trees. Are we like leaves on the tree of life? Do we perform our little part, gathering up the sunlight of truth, and the warmth of love, and making them into moral and spiritual tree fiber? Or are we doing nothing? If you are busy in your sphere you are performing the mission God gave you, and when like the leaf you begin to fade in the maturity of age, it is only an indication that your mission is about fulfilled.

Again, the mission of the leaf is to cleanse. There is a literal sense in which "the leaves of the trees are for the healing of the nations." The leaf takes up the poisonous substances which would destroy life and thus destroys the destroyer. Ten per cent of carbonic acid gas in the atmosphere

would destroy all animal life. Every animal and decaying substance at the bottom of the lake, the river, or on the earth, is manufacturing this poison. During one geological era there was fifty per cent of this poisonous gas in the atmosphere. No reptile crawled, no bird flew. There was no man or beast upon the earth, until the leaves came out, and purified the atmosphere and built the great forests that were afterwards buried beneath the earth, making the coal-deposits from which we now get our heat and light. Without the leaves this world would not be habitable. The leaf takes up the carbon, and sets free the oxygen that you and I and the flowers need. The flowers do not breathe carbon. They have as good taste as human beings, and depend as much upon oxygen as a child in the cradle. The leaf stands as protector over the flowers as well as over the health of your home. The combination that makes for death is destroyed, the oxygen that makes for life is let loose in the air, and we live upon it. Is it your mission, friend, as a little leaf on the tree of life, to destroy combinations of evil? Are you set for righteousness? Are you doing what you can for the dissolution of the evil forces in this country, that fill our moral atmosphere? It is in the power of the humblest Christian by prayer and effort and influence to do much toward the destruction of these forces.

The third mission of the leaf is to make fruitful. The leaves make fruit for men and sacrifice themselves in the effort. The flower is but a glorified leaf. "Plants," says Ruskin, "are composed essentially of leaf and root, the one loving the light, the other the darkness; the one liking to be clean, the other dirty; the one liking to grow for the most part up, the other for the most part down, and each one having faculties and purposes of its own. But the pure one, which loves the light, has above all things, the purpose of being married to another leaf, and having child leaves, and children's children of leaves, to make the earth fair forever. And

when the leaves marry, they put on wedding robes, and are more glorious than Solomon in all his glory, and they have feasts of honey, and we call them flowers."

But there is a broader sense in which the leaf makes the earth fruitful. The cloud could not exist but for the leaf. The spring in the valley could not exist but for the leaf. That brook dashing down the mountain-side would disappear but for the leaf. The river flowing majestically toward the ocean could not continue to flow but for the leaf. That lake nestling among the hills would dry up but for the leaf. Just as soon as the forests are denuded, and the trees cut down, the springs dry up, the clouds do not descend, the rivers cease to flow. It is the forest that gives us the difference between the desert of Sahara, and the tropical climate, between the barren moon and this beautiful earth. Take the leaf out of the world, and in twenty-five years it would be one great desert of Sahara. What is your mission, my friend? Are you making the atmosphere in which you live pure? Is that the purpose of your life? If so, there will be a maturity of your life by and by, as beautiful as the glory of an autumn forest.

The leaf in maturing provides for the future. It multiplies itself by self-sacrifice. Look into the little bud on the stem from which the leaf has dropped, and you will find another leaf in embryo. Jesus said: "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it beareth much fruit." And unless the Christian lives a life of self-sacrifice for the good of others, depend upon it, nobody else will be made a Christian to take his place when he is gone. I beg of you, try to save somebody else, so as to have a spiritual successor when the time comes for you to fade and fall.

Though the leaf decays and becomes a part of the earth, there is in it the promise of resurrection. Next spring a vital force will touch it, and take up its particles into tree or plant, weaving those particles into the tapestry of stem and leaf and flower and fruit. That vital force, which has taken hold of the dead leaf, has brought about a resurrection, not of the same particles, it may be, but of the same species.

To the Christian death is the autumn of time. Ripe leaves and fruit are falling. But there is a life of God which will touch the body and bring it forth in fresh vigor and new beauty in the resurrection—that springtime of eternity.—*Rev. A. C. Dixon, D. D. In Everywhere.*

THE DANGER OF HAPHAZARDNESS.

EVERY successful worker maps out carefully beforehand what he proposes to do. Chance, the possibility of circumstances; the expectation that the genius of the moment will be sufficient, are not to be relied upon by the man looking for success. The cool brain, the determinate purpose, the intelligent planning are essential in the field of triumph. Minutely-prepared outlines of work are necessary in the pastor's career as well as in that of the politician, merchant, or a professor. Haphazardness is destructive. Inspiration of the hour is courted too much. The best work is accomplished when weeks of earnest preparation have been spent. No man is safe in life's great fight who proceeds upon the dangerous method of shiftlessness, letting problems come to the front without previous calculation and shaping of a plan of procedure how to meet, deal with, and solve such problems. Dr. Parkhurst, of New York, in a sermon preached years ago, said the following: "As I look through Scripture I discover that the men who did the best work and the most of it, first wrought out in thought what they were afterwards going to work out in act and words. . . . Men do better things and work at a higher level when they coolly determine what they are going to do, than when they let daily circumstances determine it for them piece-meal. It is safer to work by calculation than by caprice, and if it is not one it will be the other. . . . Plan intensifies. Assurance of a purpose makes our work solid and consecutive. Plan concentrates energies as a burning glass does sunbeams. Shiftlessness is only another name for aimlessness. Purpose directs energy, and purpose makes energy. When we see the target we stretch the bow. Light in the eye is tension in the arm. We can because we think we can. Power is with a good deal of accuracy measured by purpose. A man may draw inspiration

from the grandeur of his aim, as a fire-fly shapes its flight by night.—*Baltimore Methodist.*

THE FALL ELECTION

Will, beyond a doubt, be the greatest event in the history of Utah, because for the first time in the lives of even the oldest inhabitant, the privilege of voting for Governor and all the State officials will be given to all males over twenty-one years of age. While it is true the women cannot cast their ballots at the coming election, they can unquestionably cast their powerful influence, and even at this early day anxious candidates are seeking for help from the "coming woman." You ought to be familiar with the true situation—but you can't unless you get reliable news. It's furnished in The Tribune daily or semi. One dollar a month for the daily and 75 cents for three months for the semi.

C. B. & Q. EXCURSIONS.

St. Louis Exposition at St. Louis, Missouri, one and one third fare.
Iowa State Fair, Des Moines, Iowa, one fare for the round trip.
St. Joe Fair and Races, St. Joe, Missouri, one fare for the round trip.
Kansas City Inter-State Fair and Priests of Pallas Parade, Kansas City, Missouri, one fare for the round trip.
St. Louis Fair, St. Louis, Missouri, one fare for the round trip.
For dates, etc., apply to Agent C. B. & Q.

HUSBANDS AND WIVES

Do not always live in complete harmony. This is due to imperfect knowledge of themselves and each other. The sensitive nature of one is not appreciated or considered by the other who is stronger and more robust. Pride and independence coming from large Self-esteem are lost sight of, and impossible readiness in yielding is expected. The desire for approval coming from large Approbativeness is not understood, and it is withheld. People think they know each other, but Phrenology will open doors undiscovered and let in new light, thereby producing much more of harmony and perfect love.
Is anything more important than conjugal happiness? Not only are the feelings of husbands and wives involved, but the effects extend to all posterity.
Special Consultations with the examiner at the Phrenological Parlors of the FOWLER & WELLS CO., 27 East 21st Street, have many times resulted in a new and better understanding. 18 Sep. 3t.

THE RUINS REVISITED AND THE WORLD-STORY RETOLD.

Is a book of 240 pages, written by Elder Samuel F. Walker. The purpose of the writer is to show that the main facts of scientific teaching concerning the origin, growth, and development of the Universe, of human tradition and history, and the revelation of Christianity have a common origin, and are evidences of one design in the creation, and in the history and growth of the ages. Theological conclusions are reached from scientific deductions, and by comparison with human tradition, archaeology, and other sources of information the writer aims to present a scientific defense of Christianity. The later chapters of the work contain evidences from American aboriginal traditions that Jesus is the Christ and was known and worshiped by the ancient inhabitants of the Western Continent.

Cloth bound, boards, price.....\$1.00

HESPERIS.

The poetical works of David H. Smith, youngest son of the prophet, Joseph Smith. It contains upwards of one hundred of the author's best compositions, many of which are excellent poems of a high order of merit; all containing sentiments of exalted type, and of true religious spirit. The author was gifted as a hymn writer and employed his talent in the production of sacred psalms and other sonnets of an elevating, inspiring nature. His sacred numbers are general favorites, and much used in the song services of public worship.

The book contains 194 pages. Elegantly printed, bound in cloth, stamped, gilt edges; price \$1.50—a excellent birthday or holiday gift book.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, SEPT. 25, 1895.

HOUSES OF WORSHIP.

We fear that there is an excess of zeal in the efforts of the Saints, at times, in building houses of worship, or meetinghouses.

It is a good thing to be able to feel that we are in a measure sitting under our own vine and fig tree, able to gather in places owned and controlled, so far as ownership is acknowledged among men, by ourselves, where none may legally disturb or make us afraid, but when the numbers are few, the tax great, the effort to sustain the expense incident to occupation heavy in comparison, wisdom would indicate the "making haste to go slow."

In the building of such houses of worship as necessity, or wisdom makes essential to the work, the utmost care should be exercised, and debt avoided. Whatever is done, the house when finished ready to be dedicated to the service of God and the good of the people in and out of the pales of the church, it should be free from incumbrance and legal claim of men for either material or labor.

We learned several years ago from an object lesson, how mortifying and humiliating a condition might be imposed on Saints. A little colony of Saints in a good-sized town were troubled about a place in which to hold services. It was determined to build a house. Subscription lists were issued and circulated, the Saints, figuratively and in reality, strained every nerve to make it a success; the house was begun, the means collected exhausted, the committee to whom the duty of building was intrusted borrowed money to complete the work, giving a mortgage on the house, the result being that the Saints were unable to meet the running expenses incident to the occupation and to make the payments on the mort-

gage; so the building, after dedication and use, was sold to pay the debt. All regretted, but none could help the result.

Personally, the editor of the HERALD has resolved not to dedicate, or aid to dedicate a house of worship unless it is assured to be free from debt. The idea of dedicating to the Lord a house which some man has the power to sell for a debt incurred in its erection is a very repugnant one to the right thinking mind.

HYPOCRISY.

THIS vice is one of the most contemptible that mortals can be guilty of. We are generally disposed to have charity for the erring who are sincerely in error, but when it is manifest that one is insincere, he is condemned by all; and he should be.

He who tries to gain influence, advantage, or wealth by representing himself to be what he is not, and thus procuring favors which his real self could not secure, is false and no better than a thief. He deserves the most unqualified disapproval. He who seems to be a friend while he is secretly your foe, who assumes to love while he hates, who fawningly flatters while he holds the knife to the silken cord of character, and expresses a wish for success while he steals the purse of his victim, is fiendish.

The criminal aspect of this vice we call forgery—where one represents himself on paper to be some one else, and seeks to obtain by the use of another's name what his own name would not command. In common, every-day affairs these things are condemned by all, and in law severe punishment is provided for the offender.

Will not, or should not this rule hold good in matters of religion? Is not he who, for the sake of trade, or social influence, appears to be what he is not, gives assent to doctrines which he does not indorse, and assumes a piety and humble mien which he does not feel, a culprit to be

condemned by all honest men? Is he any less a criminal because it is done under the guise of religion? Yet ministers (we dare not say ministers of Christ) are constantly urging social advantage and financial gain as inducements for men and woman to become members of their respective societies. Thousands have *only* these advantages in view when making a choice of a church, or when making a profession of religion.

No wonder the life, vitality, strength, and spirit of the church is waning, and her glory is departed. May God preserve latter-day Israel from the influence of the hypocrite within the pulpit and the pew. For if ever this spirit prevails she will sink into the vortex of hell.

That which is honorable in the natural realm is also honorable in the realm of spirit. The angel or spirit who dares to violate the principle of honesty should be as freely condemned as is man when guilty of the same offense. Yet in the church's extremity, in the most critical hour of her history, this spirit of hypocrisy vaunted itself on high, and assumed the reins of government. Because it went unrebuked Israel has suffered, and is to-day plunged in moral and spiritual degradation.

In regard to that critical juncture President Wilford Woodruff says:—

When Brigham Young arose and commenced speaking, if I had not seen him with my own eyes, there is no one that could have convinced me that it was not Joseph Smith; speaking. It was as the *voice* and *face* of Joseph Smith; as anyone can testify who was there and acquainted with these two men.—Roberts on Succession, pp. 119, 120.

President Geo. Q. Cannon says:—

If Joseph had risen from the dead and again spoken in their hearing, the effect could not have been more startling than it was to many present at that meeting; it was the *voice* of Joseph himself; and not only was it the voice of Joseph which was heard, but it seemed in the eyes of the people as if it were the *very person* of Joseph which stood before them.—Ibid. p. 6.

Elder Wm. C. Staines says:—

This was with a voice like the voice of the prophet Joseph. *I thought it was he, and so did thousands who heard it.*—Ibid. p. 7.

We are not disposed to question the testimony of these men, but we are astounded when we think that they attribute this deception to God!

Upon what principle can this misrepresentation and deception be justified? If it were conceded that Brigham Young assumed to represent the person and voice of Joseph, all would agree that he was guilty of treachery and hypocrisy. But this he could not have done. He might have imitated the voice, but it would have taken such a wonderful transformation, as he was not capable of, to make him *look* like Joseph. Conceding this testimony to be true, there must have been a spiritual power connected with and responsible for these phenomena. If this manifestation, which not only purposed to deceive, but actually did deceive "thousands who heard it," had been produced solely through the agency of man, it would have been called a deception and a fraud. Was the act any less a crime, or can we call it by any softer name, because spiritual influences were responsible for its production? A parallel for this is sought in the case of the mantle of Elijah falling upon Elisha, but there is no evidence that he ever assumed the face or voice of Elijah. God had chosen Elisha, but he worked through him as *Elisha*, but never deceived the people into the belief that it was *Elijah*.

So, had God chosen Brigham Young as the leader of Israel, in the special sense which Brigham afterwards assumed, he would have developed and qualified him; but he never would have deceived the people by representing him as *Joseph Smith*, thus making a false representation. In this transaction we can but see the cunning of the evil one, and the cloven foot of him who sought to lead Israel astray is plainly discernible.

Brigham Young and other participants in this affair may not have discerned this spirit. They may have been honest and sincere. It was an hour that tried men's souls and Satan may have taken advantage of their extremity. This is not a question as to the honesty of these men, but aside from all personality we cannot accept the theory of the case which makes God responsible for duplicity, fraud, deception, and hypocrisy. It will

avail us nothing to call these men hard names. They may or they may not have been willful deceivers. To God they must answer for their acts in that dark and trying hour. But *it is* our duty to take warning from the mistakes of others, and guard sacredly our manhood and our honor, lest the spirit of hypocrisy with its desolating scourge and withering blight come in again like a flood. The servant of God should dare to do right *because* it is right, fearless of consequences.

Be honest, brave, and true, and accept no spirit which represents God as being otherwise.

God stands upon the principles of honor and truth.

Angels, men, and devils must be tested by these principles, and stand or fall upon their application, as indicated by the following words of Jesus the Christ:—

Every plant, which my heavenly Father hath not planted, shall be rooted up.—Matt. 15:13.

BUSINESS RULES OF HERALD OFFICE. TO FURTHER carry out the work of "reform" in the methods of doing business with the Herald Office, the editorial and business departments have arranged the following set of rules to govern all concerned in the transaction of business with the publishing department of the church.

For a year or two past we have been making appeals in one form or another to our patrons, calling attention to the necessity of promptness in meeting financial obligations due the church—the same promptness recognized as due the business man of the world. We trust our readers will recognize that the same principles essential to the success of any business enterprise are necessary to the success of the church, and by which alone its success can be assured, its work be executed.

It is evident that the spirit of the work comprehends every true principle—the maintenance of all, the neglect of none; hence the observance, the doing of "all things that pertain to *life and godliness.*"

It is further evident that one who pledges his adherence to truth by entering the waters of baptism does not release himself from obligation to principle, but very greatly increases the demands made upon him in that

regard; for he thereby covenants to "live godly in Christ Jesus," and that means to honor law in all its phases. In so doing an individual—by God's help and by self-help is placed on higher ground; is corrected and educated out of the low standards of the world and placed in closer touch with the forces that are seeking to redeem and exalt the human family.

It is also evident that right in the things that daily touch us in the habits of life we are to find the opportunities to advance; not in some fanciful, future thing or condition; not in some far-fetched imaginary state. It is the man or woman who meets the difficulties right around him and by his energy and application conquers his difficulties that moves himself and society for good. It is with this end in view that we have so frequently called the attention of our people to the importance of the present; to the meeting of the issues now before us, the answering of the demands now made upon us. We are interested in the future, but our interest in it must be manifest by concentrating our energies upon the situations of the present. We are here to do the work of the present that thereby the success of the future may be assured.

The spirit of the gospel comes to us as a body of people called out of the incorrect, the faulty, the untrue habits of present life into the higher life of the gospel, into which we must rise, but which we can only reach by correcting what is faulty in our life methods.

One of these methods has been a carelessness in meeting obligations, because of which this department of church work and care has suffered. With this carelessness naturally comes a sense of ease concerning all similar matters, that ought not be. We speak kindly, but none the less positively when we tell the Saints—all whom it may concern—that such conditions are wrong; and that if there is one thing that Saints ought to be careful to meet, it is a financial obligation.

We have been trying for some time past to get our people into better habits of doing business with us. We mean to keep on trying until we have done our part. Success we are assured of, because we have confidence

in the good intentions of the Saints; that they mean well and will make an effort to do their duty. When that is done everything will move as it ought to move, the work prosper more fully, and the blessings of God be more abundantly given to his people.

Here are the rules referred to. Please note them and aid us by cooperating with us:—

TO BOOK AGENTS AND BRANCH PRESIDENTS.

The following instructions are issued in order to promote the circulation of the church publications and facilitate the transaction of business with the Herald Office.

1. Branches are requested to appoint competent agents, either the president or another, through whom all orders and remittances should be sent. Such agents are requested to make an active canvass for subscriptions for the SAINTS' HERALD, *Autumn Leaves*, and *Zion's Hope*, the publications of the church; to make sales of books, tracts, pamphlets, Sunday school supplies, etc.; and to collect accounts promptly.

2. Agents will not be furnished stocks of books to carry, but will be given sixty days on all orders. A discount of ten per cent will be allowed on all books sold. No discount on HERALD, *Leaves*, *Hope*, *Gospel Quarterlies*, or tracts.

Ten per cent will also be allowed on all old accounts—due July 1, 1895. (Collections requested.)

3. Delinquents will in all cases be stricken from the mailing lists when their subscriptions are one year overdue.

4. Those who receive the HERALD free must be vouched for as entitled to it, by some of the ministry acquainted with their circumstances.

5. The Saints are requested to order through their local book agents in branches; or scattered Saints through the traveling ministry. If impossible, order direct.

6. The traveling ministry are allowed ten per cent on book orders, and the cost of money orders and postage on remittances for the church papers. Those sending orders are looked to for settlement.

7. Orders amounting to less than fifty cents must in all cases be accompanied by the amount.

8. Remit by post office or express order, or draft. Do not send checks on local banks. Registered letters are at the risk of senders.

9. Write all addresses in full, giving town, county, and State.

Send addresses in the names of parties to whom papers or other matters are sent.

When changing address, give post office to which papers have been going.

Dates on yellow labels tell when subscriptions expire.

10. Agents or branch presidents are requested to keep the Herald Office card (sent herewith) posted in a conspicuous place, with the name of agent attached.

Descriptive catalogues sent free on application.

Your active cooperation is asked for the success of the cause.

In bonds, yours,

FRANK CRILEY,
Business Manager.

LAMONI, Iowa, September 20, 1895.

The request for names and addresses of branch presidents is renewed. Brethren in charge of local branches will please send name and address to Bro. Frank Criley, Business Manager. Quite a number have responded which shows an awakening interest in our work.

GOSPEL QUARTERLY SUBSCRIBERS.

THERE are two thousand nine hundred and forty-three (2,943) delinquent subscribers to the *Gospel Quarterlies* on our mailing lists!

This means, counting each one for a year, that those in arrears are two thousand nine hundred and forty-three (2,943) years behind time!!

Putting it in another form, eleven thousand seven hundred and seventy-three (11,773) *Quarterlies* are unpaid for!!!

Just think of it, Sunday school workers, 11,773 *Quarterlies* have been printed, folded, and mailed to your addresses during the past three years for which not one cent has been paid in return!!!!

The office cannot longer do business in that way. Hereafter delinquents will be cut off from the list when their subscriptions are one year overdue.

We look to the Sunday school workers, young, vigorous, and, we suppose, enterprising and full of zeal, to pay up these overdue accounts at once.

A further request should not be necessary to those interested in the work. Let us hear from you promptly. The subscription price is a small amount for each of you to pay, but to us the total makes a large sum and a financial burden to carry.

EVEN during the hard times and distress in Kansas because of the drouth the last year or two, the following is a good showing:—

Mr. M. L. White, of Garnett, Kansas, has been studying the mortgage indebtedness of

Anderson County, that State. He finds that 31 per cent of the farm land is mortgaged and that the mortgages amount to \$6.56 per acre for the whole number of acres mortgaged, and \$2.12 per acre on the entire acreage of the county. Seven years ago he made a similar examination and found that 45 per cent of the lands were mortgaged at an average of \$8.50 per acre on the land actually mortgaged, and \$3.50 per acre on the entire acreage of the county. Here is a reduction of \$2 per acre on the land mortgaged and \$1.38 per cent on the entire acreage of the county. It shows that the Kansas farmers have been paying their debts during the last seven years instead of borrowing and speculating.

NOT PROPHETIC.

PRESIDENT JOSEPH SMITH said during the consideration of the college business at the last April conference, and regarding his own service on the committee, that, "whatever active work he did for the church must be done within the next ten years, as he had already passed the threescore limit, and could not count on more than the threescore and ten years allotted to man, with any degree of certainty, in which to labor."

This declaration was made as a plain business proposition, without any reference to how long he expected to live, what he might do, or when or how the second coming of Jesus would occur.

Some have magnified this saying into a prophecy, and coupled it with the Savior's second coming, and are doing themselves and the cause harm by enlarging on it in that sense; it is better to use common sense about it and quit doing mischief with an innocent saying.

UNITY IN ZION.

ON Saturday, September 7, we attended the stake conference of the Salt Lake Stake of Zion, held in the Assembly Hall, Salt Lake City, Utah, President Angus Cannon presiding. Though there was nothing of special importance said or done, it might be of some interest to HERALD readers to know the manner of doing business among this people. Not a motion nor a second was made during the day, nor was any opportunity given for discussion, nor for objections, only in the negative vote, and no negative vote was cast. There were twenty-nine young men passed upon as being worthy of ordination to the office of

elder. The routine in each case was exactly the same, the words used verbatim except names.

Here it is. The president said: "Bishop—of—ward recommends—Evans to be worthy to be ordained to the office of an elder. Is Bro. Evans present?" Bro. Evans arose and was addressed by the chair as follows: "Bro. Evans, you are recommended to be ordained an elder. If ordained to that office will you faithfully fill that calling and attend your quorum meetings?" The answer was in the affirmative. Then the president said: "All who are in favor of recommending Bro. Evans, raise the right hand. Contrary by the same sign." Thus unity is preserved in Zion.

QUESTIONS AND ANSWERS.

QUES.—Can a teacher preside over a branch, in which there are elders, if he is duly elected by the branch?

Ans.—The Book of Rules formally accepted by the church, page 140, section 164, provides that:—

The officers of the church who will be recognized by these meetings, as having a right to preside, are:—A presiding elder who has been regularly chosen by vote of the branch; a priest, or priests, also regularly chosen by vote of the branch; a teacher, or teachers, also regularly chosen by vote of the branch; a deacon, or deacons, also regularly chosen by vote of the branch; a secretary or clerk of the branch, also regularly chosen by vote of the branch.

In the absence of the presiding elder of the branch the priest or priests chosen by the branch or either of them shall have the right to preside, whatever other elders or priests may be present in such meeting; in the absence of the presiding elder and the priest or priests, the teacher or teachers, or either of them shall have the right to preside; in the absence of the presiding elder, the priest or priests, and the teacher or teachers, the deacon or deacons, or either of them, shall have the right to preside; the priority of right of associate priests, teachers and deacons to be determined by seniority of office in the branch should question arise in regard to presidency; the right to act for the branch as its officers having been previously determined by the vote of the branch.

There ought to be no question as to the right, or propriety of a teacher to act as a presiding officer in a branch organization properly effected by the vote of the branch, the common consent of the members having been so formally obtained.

In all general, unorganized, or promiscuous assemblies of the church, the highest in authority presides; in

organized bodies, branches, or districts, those who are designated by the action of the members take precedence in the matter of presiding.

We have answered this question so often that it is slightly discouraging to think that there is any need to ask it again.

Q.—If a teacher can preside under said conditions is it necessary that he be acting teacher to so preside?

A.—Certainly; he is not the teacher of the branch unless he is the acting teacher.

Q.—Did Joseph Smith use the Urim and Thummim in translating the Holy Scriptures?

A.—The history of Joseph Smith does not state further than that Sidney Rigdon wrote for him—acted as his "scribe"—during the time of translating.

THE charge made that the Rev. W. W. Brown, head of the "True Reformers," at Richmond, Virginia, has made fifty thousand dollars out of the order has created a scandal. The organization has thirty thousand members among the negroes—*Press dispatch.*

Things like the foregoing are the things that hurt. We know nothing of the guilt or innocence of "Rev. Brown," but use the item as showing how ministerial influence designed to be for good should be kept clean and true. The man who uses his clerical place to defraud or deceive the people has a day of reckoning to meet either in this world or in the world to come; perhaps in both.

CARDINAL GIBBONS has issued a circular letter to all American Archbishops, Bishops, and priests, desiring faithful children of the church to unite in prayer, September 20, for the independence of the Pope. The day is the twenty-fifth anniversary of the annexation of the Roman provinces to the kingdom of Italy.—*Press dispatch.*

The foregoing shows that the Church of Rome remains unchanged in her policy concerning the restoration of the Pope's temporal power. The circular letter is not well received by many American Catholics.

EXTRACTS FROM LETTERS.

BRO. C. E. BUTTERWORTH, Dow City, Iowa, September 18:—

The Saints at Auburn, Sac County, Iowa, are erecting a neat chapel 24x30 and are progressing with the work very nicely all things considered. As I understand the carpenter's profession to some extent I have been with them for the last three weeks preaching in

Auburn and vicinity Sundays and evenings and working on the church during the day. The church is located on the business street where lots are small, but the Chicago and Northwestern Railroad Company were kind enough to give us two lots. The deed has been received and sent to the recorder's office and will be forwarded to the Bishop in due time. The reason for building was sufficient to justify the undertaking, as there was an effort made last spring to shut our people out of the schoolhouse, which was at least partially successful.

Bro. J. A. Grant, Bay Port, Michigan, September 12:—

Since I left the tent in Detroit, July 18, I have conducted eight two days' meetings, all of which were well attended both by Saints and outsiders. The meetings have been in various parts of the district. A good interest has been manifest throughout; twelve baptized during these meetings. We were pleased to meet at the Five Lakes meeting Elders Kier, Cooper, Goodenough, and Phelps, all of whom rendered us excellent assistance. Come again brethren. So the good work moves on.

Bro. C. J. Spurlock, writing from Relfe, Missouri, September 14, says:—

I am now in Phelps County, holding meeting in the neighborhood of a few Saints from Nebraska. There are fourteen Saints here and two more are expected to arrive soon. The families of Brn. Godfrey, Tibbles, and Hwey are here. Bro. Tibbles is an elder. I have the use of the Baptist church and expect to remain one week.

Bro. J. C. Clapp, Heppner, Oregon, the 13th inst.:—

On Sunday evening at Condon five adults arose for baptism. I baptized three of them and Bro. John Davis will baptize the others next Sunday.

Bro. S. B. Robinson, writing from Ferndale, California, the 11th, reports a good time at a two days' meeting at Waddington, held by Saints in that corner of the State. He says:—

We have been laboring in this county for two years as circumstances permit, with no visible mark of fruit; yet the Spirit says, "Press on, and come up higher," which with the help of the Lord we are striving to do. Some say, "We believe every word you preach;" others, "The doctrine is all right, but the name."

Bro. D. E. Tucker, Morris chapel, Tennessee, September 12:—

Bro. W. R. Smith and I came here with the intention of doing some work in the way of preaching, but so many protracted meetings are going on it seems there is no chance for us at present. We held a series of meetings in the little chapel east of Lexington, where we baptized four of Bro. Reed's family—three daughters and son, which was in fulfillment of a prophecy delivered by Bro. W. W. Blair, on Bro. Reed's head while confirming him in Colorado: "You shall see many of your posterity come into the church." I did most of the preaching, using

a chart, Bro. S. doing the baptizing. We also labored in three other places but with little success. Have also been trying to encourage the Saints. Bro. T. C. is near the gulf.

Bro. T. W. Chatburn, Maysville, Missouri, September 16:—

Bro. J. W. Wight and the writer came here last Tuesday and erected our new district tent almost in the heart of the city. Congregations growing daily until last night; like Paddy's tent, it was full inside and out. J. W. is a strong man and wins the confidence of his hearers. He has captured laurels that heretofore belonged to others, and has fully earned the warm spot he now holds in the estimation of many friends here. Yesterday we troubled the waters again, baptizing four noble souls and there are others to follow. Bro. Wight leaves for Council Bluffs this morning.

Bro. T. F. Stafford, Lewiston, Illinois, the 18th:—

Bro. M. T. Short was here with us two weeks and preached some splendid sermons and gained the good will of many people. He went from here to the reunion at Park Bluffs, Iowa.

EDITORIAL ITEMS.

BOTH the Omaha *Bee* and the Council Bluffs *Nonpareil* of the 17th pronounce the Council Bluffs reunion an entire success. The notices of both papers are quite friendly and give all important features, the former giving the Epitome of Faith in full. Over twenty-five hundred people are reported to have been present on Sunday the 15th.

The Wayne County *Press*, published at Fairfield, Illinois, devotes half a column to the Southern Illinois district reunion in its issue of the 12th; good advertising for the work.

Bro. G. M. L. Whitman reports the baptism of some "good folks" at Valley, Nebraska, branch, where he and others have labored of late. Brn. Daugherty and Whitman have baptized twelve since August 25.

A copy of the Honolulu, Hawaii, *Commercial Advertiser* of September 5, reports a total of thirty-four cases of Asiatic cholera and twenty-eight deaths. The disease, with the exception of one case, has been confined to the native population. We trust our people there will be remembered. Paper sent us by Bro. G. J. Waller.

The Lake Superior coast was visited by a tidal wave four feet high on the 14th of September, which did much damage. No cause is known for the phenomenon.

President Joseph Smith left home on Friday, the 20th, for the Logan reunion.

Bro. A. H. Smith was called home from the Council Bluffs reunion because of the sickness of Sr. Smith; and Bro. F. A. Smith because of sickness in his family.

Bishop E. L. Kelley went to Bevier, Missouri, on the 17th to conduct a funeral service.

Graceland College, Lamoni, opened its regular work of instruction on the 17th inst. with three instructors and a class of about twenty in number. The work begins modestly, but earnestly, and is destined to become an established fixture for good, we believe. Work progresses on the college building.

Bro. E. W. Nunley has been laboring in Brazos County, Texas, among old acquaintances of the Baptist Church in which he once was a minister. He found them glad to see him, but not friendly to the gospel he preaches. He expected to discuss with some of them if they were willing. Letter dated the 14th inst.

Bro. James Thomson, of Nebraska City, Nebraska, reports additions to the branch that encourage the Saints, who have worked unceasingly to get the gospel before the people. Bro. M. H. Forscutt's labors in that city were productive of much good.

The ancient Hammond house in Marblehead, Mass., is being torn down, and some of its spruce timbers, which have been protected from rain and wind for more than two hundred years, are being eagerly sought after by violinmakers for use in the manufacture of their instruments.

William Brooks, an employe in a Baltimore iron-working shop, has recently turned from a lathe a steel shaving 60 feet 1 inch long. As the shaving, or turn, as it is called, comes from the lathe it curls up like a spiral spring and forms a tiny tube about one-eighth of an inch in diameter. The turn made by Mr. Brooks had 7,550 circumferences. It is said that a turn 106 feet long was once made in a Cleveland shop.

A ten-foot "windwheel" in Nebraska raises a thousand gallons of water daily to a height of seventy feet. These windwheels are coming more and more into use in the West, and it is thought that they will have a very important bearing on the industries of the future.

Crime is more common in single life than in married. In the former thirty-three in 100,000 are guilty, while only eleven married men of the same number have gravely broken the laws.

Mothers' Home Column.

EDITED BY FRANCES.

EXAMPLE.

Careless I climbed that path, and just behind
My weaker brother came with halting tread,
And yet with confidence that where I led
He would be safe to follow; but I, blind,
Leading the blind, strayed from the way and fell,
And bore him with me in my swift descent.
"O Justice! sometimes kind, thou knowest well
The fault was mine,—mine be the punishment."
"Nay," spake her awful voice. "Alone, alone,
Without thine aid, he shall be called to stand
Before my bar: but thou, who dragged'st him down,
Upon thy brow, shalt wear a double brand,
And thy weak soul, trembling beneath my frown,
Shall answer for his sins, and for thine own."—*Set.*

"AS WE HAVE OPPORTUNITY."

ACCORDING to St. Paul, one of God's children cannot fail in any effort to do good to men. That we may never see the fruit of our labors does not affect the law laid down by the apostle. In that wonderful conclusion in his letter to the Galatians, he makes it plain that he who tries to serve God in seeking the good of men cannot fail. For the relation between honest effort and success is as certain as the relation between sowing and reaping.

It is not an accidental relation; it is bound up in law. The general principle is: "Whosoever a man soweth, that shall he also reap." Nature makes this plain. Just as surely and as truly in God's moral government, "he that soweth to the Spirit shall of the Spirit reap life everlasting." Because this is true, the great thinker and Christian worker exhorts us against weariness through waiting and longing to see the harvest. "For in due season we shall reap, if we faint not." We are not to be as impatient children who scratch up the grain to see why it has not yielded fruit.

Some harvests come soon; others, after many years. Close by me are Chinese gardeners, who furnish our city with vegetables. Three crops a year they will raise on some land. They plant a bean called "the six weeks' bean;" English peas and Irish potatoes come soon after planting. Adjoining one of their truck patches is a walnut grove recently set out. In six or seven years there may be a score of nuts to the tree; next year after, more. But a crop worth gathering for market will appear in ten or twelve years, and it should be fuller after twenty. We must not grow "weary in well doing;" between our seed-planting and our crop-gathering we must sometimes wait a long time,—wait often till we have gone away from our labors to the rest of God's children.

But the time element—whether it be a day or a century between "doing good" and the resulting reward—does not affect the law. A Christian seeking the good of his fellow men cannot fail. One of the very few certain things in this world is this: "In due season we shall reap, if we faint not."

Opportunities do not come to us by chance; God sends them. They do not leave us to capricious choice; because God sends them, we are bound to him to embrace them, and do our best with them. To willfully neglect an opportunity to do good is to trifle with the

most sacred relations. Opportunities employed make us coworkers with God.

We can do, when opportunity comes, what without it would be impossible. Take the case of food and hunger. If A has plenty of food, and there is no hungry man accessible, his abundance does not make an opportunity. If B is hungry, and A cannot reach him, the starving man's need does not make an opportunity. But if A with food can reach B with his hunger, the case is changed, and, out of the relations between these two, opportunity comes for "doing good" to the body and soul of a man. Last year Russia had hunger and America had bread; out of these conditions opportunity for a great Christian deed arose.

One of our saddest mistakes grows out of our disposition to think of our opportunity as great or small. If it seem to us to be great, we are roused to effort; if it seem to us small, we are tempted to pass it by as of little moment. But the truth is, no man knows what, in this work of doing good, is great or small. In Georgia, at a camp meeting once, I preached on a Sunday morning to two thousand people. In that country place it seemed to be a large opportunity, but no one can tell. What resulted was not made manifest. In the same county once I met an old negro man at work in the woods. An impulse came to me to talk to him about religion. We two sat on a log together. I found him as Philip found Candace's grand treasurer,—longing for some one to guide him and to help him to the Savior. There on a log I talked "to him Jesus and the resurrection." I am sure he was converted right there, while we talked and cried and prayed together in the silent forest, with the old log for pulpit and altar and inquiry room. That was a great opportunity for me.

The books tell us of a young girl who once, in London, spoke kindly to a little boy in rags, playing in the gutter. She won his confidence, and by and by won him for Christ, who made a great pioneer missionary out of him. Yet most people would have thought that girl's opportunity, when she spoke to the ragged child, was very small, and that the Archbishop of Canterbury that day had the great opportunity afforded in all London. It is sad to think of it, yet it is very probable that many people, overlooking what seem to be very small occasions, miss utterly the greatest opportunities that God sends them in a whole lifetime. He does not give us any gauge by which to measure opportunities, because we are to work by faith as well as walk by faith.

To measure an opportunity in itself and in its final outcome, we need to know the value of three unknown quantities; and we cannot know either one. If x represents what we can do when we do our best; if y represents the receptivity and possible spiritual development of even a little boy; if z represents what it may please God to do through us for the child and for the world, after a time, through the child become a man,—we have an equation whose solution will never appear in figures like those we use in accounts and census tables. What to our nearsightedness may seem to be smallest, may well be, in a world God governs in the interests of Christ's

kingdom, the greatest of all the opportunities he intrusts to us while we live upon the earth. If we would make sure of not losing our greatest, we must do our best with what appear our smallest opportunities, slighting none.

In yonder cabin a poor widow works from morning till late bedtime, to earn food for her children. Although not counted as a person of consequence in the great city, she is one of God's "elect ladies." In him she "lives, and moves, and has her being." She lives religion, and teaches her children to fear and love the Lord. What an opportunity may be hers as she toils for bread, yet happy in God, trusting him in all things, and loving him with all her heart,—how great, God only knows!—*Selected.*

TEACH THE CHILDREN.

Tell them, teach them gospel truths,
Help to make them noble youths;
The young mind is fertile ground;
Plant the seed of truth around;
Watch each tender bud and shoot,
Help it bear the best of fruit,
Such as kindness, patience, love,
Richest fruits from heaven above.
Duty done, your lives will show
Benefits where'er you go;
Children taught the gospel plan
Of salvation given for man!
God is with you! don't delay!
He will open up the way.

ELLA J. GREEN.

ONSLOW, Iowa, July 5, 1895.

PARENTAL RESPONSIBILITY.

WHAT person who has the care of little children but has been delighted with the first, almost unconscious baby effort to imitate the movements of those about it. The child learns to take its first steps and to form its first imperfect syllables all by imitation. Later the little girl delights in trailing a shawl behind her and managing it in the way she has seen her mother manage her skirts, and talking to her dolly in the way she has seen her mother coo to her flesh and blood baby. This is beautiful, and it is only natural that those who love the tiny creatures should admire every dainty action, should watch lovingly the increase in knowledge of different kinds day by day, and should delight in each new and cunning baby way.

But, dear sisters, there is a deeper meaning than the surface one of pretty baby ways and of premature quickness of mind of which we are so proud. It means that the quicker and brighter the child, the more sure it is to grow into a miniature copy of the parents, especially the mother, who is with it constantly; and are any of us such *perfect* patterns that we would like to have our little ones who are dear to us grow to be just such as we are? Does it not rather fill us with sorrow and regret when we see some long forgotten habit, or perchance sin, making its appearance again in our children?

It is often remarked of husband and wife that they have even grown to look like each other as the years have passed by. Then think how much more impressionable are the

minds of the children. Think, too, how more than natural it is that they should try to become like those whom they love most. If humanly speaking a child's character is formed by the time it is ten years old, formed for time and eternity, what shall we do, those of us who have thoughtlessly let the time pass by without doing our utmost, until all of those years have gone past our recall? Thank God that nothing is impossible with him! Pray with *all our hearts* to be forgiven for our sins and rest neither day nor night until God has changed the hearts that we have molded.

Dear sisters, let us who have little children thank God too for that. Thank him that the time is not gone by for us to train our children aright, and never let the day begin without putting ourselves in his hands to be kept from sin, not only on our own account, but because of the lives we live before the eyes of our little ones.

Do you remember the story of the two Scotchmen who, for love of their native land, brought to this country the one a Scotch thistle, the other a swarm of bees? One brought a pest which has not been eradicated to this day: the other a blessing which still fills the land with sweetness. Which are we bringing to our children's hearts by the silent force of our daily living, a blessing or a curse?

AUNT FANNIE.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

BRO. WILLIAM J. CURRY, Rushville, Illinois, asks your prayers in behalf of his children, Myrtle and Alexander, who are very sick with typhoid fever.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR SEPTEMBER.

"See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires; cease to be idle; cease to be unclean, cease to find fault one with another; cease to sleep longer than is needful; retire to your bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated; and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace; pray always, that you may not faint until I come."—Doc. and Cov. 85: 38.

Thursday, Sept. 26.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. "That the scattered remnants may be gathered in, and the kingdom of Christ be established. Memory Verses.—James 5: 7-10.

DAUGHTERS OF ZION.

SPOKANE, Washington: Srs. Hicks, Story, A. Hicks, M. Greenwood, Almeda Tripp, S. T. Hooker, E. J. Parr, Nellie J. Tripp.

Little Sioux, Iowa: Srs. Mary Shaner, Drusilla Burdick, Jennette Hollinghead, Marietta Hill.

San Bernardino, California: Srs. Nellie Holt, A. Ames, M. A. Matthews, Hannah Buck, Bettie Harris, Rebecca Wixom, Sarah A. Roberts, Esther Rohrer, Orissa Lytle, E. Davidson, L. Motschman, S. Teeter, Addie Matthews, E. A. Scott, Elsie Ford, Lizzie Rowan, Sarah Baldwin, Lizzie Fabun, Olive J. Ames, M. Dustin.

Letter Department.

LEEDS, England, Aug. 29.

Editors Herald:—I left Leeds on the morning of the 9th inst., and arrived in Granton, Scotland, three miles from Edinburg, at about five o'clock p. m., same date, and by six o'clock had embarked on board the steamer *Laura* of the United Danish Steamship Line. The *Laura* is only 229 feet long, tonnage 689, horse power 800, average speed 10 knots per hour. However, she is solidly built and well fitted for rough seas. The fact of her being so light makes her an uncomfortable boat to sail on and causes her to ride lightly on the waves; hence she rolls and tumbles about considerably and as a consequence of such rocking the majority of the passengers were kept prisoners within their narrow bunks with seasickness. We sailed from port late Saturday night with about twenty-two saloon passengers and a few second class, the majority of whom were tourists, consisting of professors, barristers, and doctors, who presumably were out for a grand time; and if gambling, swearing, smoking, drinking wine, rum, and beer make a good time, surely they had it; and, just think of one lone preacher being associated with this class of characters for the space of two weeks! When the writer called for hot water at the table, and refused to take a little wine and join in a friendly smoking bout with the jolly good fellows, he was considered as one out of his element. The most amusing thing of all was that some of those ungodly characters feigned to be Christians, and if such is the deportment of those professed Christians, no wonder the ranks of infidelity are filling up by the thousands. I truly felt grateful in my heart to our heavenly Father when I was permitted to set my feet on *terra firma* and get away from such a sinful set of men.

Early on Sunday morning we experienced a very rough sea, which continued a day and a half. I was one of the first to get sick and was confined to my narrow bed for two days, and indeed, I was very sick and did not altogether recover until we reached Iceland, and then had another siege of it on our return voyage. We called at four points at the Färöe Islands and Westmanna Islands. I will give a description of the sights we saw at said islands later on. We arrived at Reikiavik, Iceland, on the 17th. The first thing I did on my arrival was to hunt up Bro. Eirik Olafsson who has been writing to some of the leading officials of the church for over a period of two years to send an elder to that land to baptize fifteen or twenty people who were anxiously waiting to unite with the church. I was kept quite busy for some time after my arrival searching for the brother in question. I had his address, but I discovered to my amusement and to the astonishment of the Icelanders who lived in the house of which I had the address and of those adjoining who had turned out to see the strange foreigner, that we could not understand each other; and what made the task more difficult, there were several families living in the same house. At last I had to turn away from the house in des-

pair, but on the way to the hotel I met a little boy who could talk a little English who took an interest in my forlorn condition and directed me down to the dock, and here I found the long sought man busy at work with a number of other men, loading ponies into a vessel. I soon learned that he was a poor man, and I was therefore necessitated to take up my abode at the hotel at the rate of five shillings and sixpence or one dollar and twenty cents in American money per day.

I had been in town but a short time when I began to hear rumors reflecting on the character of Bro. Olafsson, and upon investigation I found them to be true, and which are as follows: Bro. Olafsson has been a widower for some years, but a few months ago he got the idea into his head that he should take unto himself a wife. He finally persuaded a very young woman who is somewhat deformed and of rather dull intellect, to be his wife. Now there are laws governing marriage in Iceland as in other countries. The majority of the natives are Lutherans, it being the state church; but they have a proviso in their constitution by which they who are not Lutherans can marry outside of the church; such have to make application to the sheriff and get married by the magistrates. Bro. O. went to the sheriff and was informed by said officer as to the course he should pursue to get married, and was also told that it would cost about one dollar and eight cents; but Bro. O. concluded that that was too much money to pay to get married, hence in opposition to the laws of the country and of the church he assumed the right to perform the ceremony himself, and the following was the formula he used, which he himself gave me: "Hereby we declare, I, Eirik Olafsson and Gutfmine Semundsa, that we intend here to-day in the presence of witnesses to promise and give each other our marriage pledge with the words and conditions following: I, Eirik, have consulted myself, and God in heaven to take this girl that stands by me, as my wife. Gutfmine Semundsa! hast thou consulted yourself and God in heaven to take me as thy husband? (She said yes.) Then we will give each other our hand in confirmation thereof. Now we have given each other promise and hand to be together and love each other in the name of God, Father, and Son, and Holy Ghost." Then he pronounced them husband and wife.

Well, this outrageous and ridiculous conduct on the part of Bro. O. has aroused the indignation of the people and has brought upon himself and the church a bad name. The affair created such a sensation that it was brought to the notice of the governor, the bishop, the sheriff, and before the House of Parliament. The people there know that he has no connection with the Utah Mormons for the reason that he published a small pamphlet in which he showed the difference between the two organizations, and has also informed the people that he is a member of the Reorganization, or, as he calls them, Josephites; hence it is that the Reorganization has been placed in a very bad light in Iceland, because the people are inclined to charge the church with his unwise and

cranky action. Therefore I did not baptize any, for the reason that I did not see anyone who desired to be baptized; and from what I could glean those who at one time wished to be have gone back on Bro. Eirik since his pseudo-marriage.

I summoned him to the hotel along with an interpreter and told him plainly that I did not recognize his so-called marriage, and neither would the church countenance his conduct in the matter, and requested him to go immediately and be married legally by the proper authorities. To this he objected, saying that he considered he was legally married. I then proceeded to show him the error of his way by calling his attention to the fact that Jesus Christ was subject to the powers that governed in his day when he paid tribute to Cesar; also referred to St. Paul's statement that we are to be subject to the powers that be, and to the statement in Doctrine and Covenants that "he that keepeth the laws of God hath no need to break the laws of the land;" and I had the interpreter read the following clause in the Book of Doctrine and Covenants, page 330, paragraph 2: "He shall pronounce them husband and wife in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him." I then called his attention to the fact that he had no authority vested in him by the laws governing marriage in his country nor from the church of which he is a member, and therefore his marriage was invalid. On his way home he told the interpreter that I had come to dissolve that which God had put together. He also wrote me before I left that I did not believe the Bible because I would not sanction his marriage. Now my opinion of the man is that he is a stubborn, cranky old man, and that we can never build up the work in that country by paying any attention to him. The interpreter went to the bishop and the sheriff and informed them of the nature of the interview between Bro. O. and myself, and those high dignitaries told him that if I had so instructed Bro. O. that I was welcome to the island. Iceland is under the Danish Government and no doubt this affair has been reported to the head officials at Denmark, and as a matter of course it will make it difficult for us to prosecute the work in Denmark, Norway, and Iceland unless we as a church can prove to them that Bro. O. has violated the church laws; hence it is that I am of the opinion that you as the President of the Church should write to those head officials in Iceland informing them of our attitude toward the matrimonial laws. The interpreter who is an intelligent man and quite influential with the prominent officials told me that a declaration from you regarding the above matter would be highly appreciated by said authorities.

I herewith give you the names: Magnus Stephensen, Governor of Iceland; Hallgriman Svoinessen, Bishop of Iceland; Halldon Danielson, Sheriff, Reikiavik. Address, Reikiavik, Iceland.

I was agreeably surprised at the appearance of the people, as they have an honest-looking countenance and are very neat and

clean both in person and in their homes; also very industrious. Of course there are exceptions among them as with all other nations. They are also a very sociable and friendly people. In my opinion Iceland is a good field to operate in, providing we had men adapted for the mission. The men who are best fitted for the mission are the Danish, as I was informed by men who are familiar with the Icelandic and the Danish languages that the person who can speak the latter can soon learn the former; and moreover the Danish language is extensively spoken throughout the island. I sincerely believe that if the church would send a capable young Danish brother with his wife to Iceland that a good work could be done and many people be gathered into the church; but it would require considerable patience and a persistent effort on the part of the minister and his wife to bring about the desired results.

I very much regret that Bro. Olafsson permitted himself to commit such a folly, as I feel confident that I could have effected a considerable amount of good while there had it not have been for his unwise action. However, I am sure that some good was done, as the church was materially benefited by my visit there as I was enabled to remove much of the stigma and disgrace that had been brought upon the fair name of the church by the folly of this man. We cannot afford to have the church placed in a false light before the authorities and people of that land, and I believe that I have been instrumental in removing much prejudice and placing the position of the church before the leading authorities of that country. I arranged while there with one of the leading printers of Reikiavik to have tracts or any declaration that we might desire to have published printed in their own language, and he agreed to distribute them among the people and the cost would be but trifling.

I regret also that Bro. O. did not inform me of the sensation that his act had created in the last letter that he wrote me, which was in the latter part of July, as he informed me in said letter that the prospects were very bright and that a number were waiting for baptism. Had it not have been for the encouraging letters that we received from this brother and a dream I had soon after my arrival in England, which indicated that I would go there, I should not have gone. In this dream I saw myself on the steamer that I in reality did sail on, and other things connected with the dream were fulfilled. It is consoling to me to know that I have done my uttermost in the interests of the church and that at a sacrifice on my part, as I suffered considerable inconvenience both in going and returning, and I wish it distinctly understood that if there is anything in this world that the writer dislikes it is a sea voyage, as it produces very unpleasant effects on me both on the sea and for many days after; therefore every time I go on a mission that necessitates a sea voyage it is with considerable dread of the anticipated torture that I undertake it.

I am operating at present in the city of Leeds and will be here for some eight or ten days yet, as there are matters pending that

require my attention. From here I go to Birmingham, Lydney, and South Wales. I learn by a recent letter from Bro. Joseph Dewsnap that Bro. Caffall is in Manchester busy at work and enjoying good health.

Yours hopefully,
G. T. GRIFFITHS.

REGO, Ind., Sept. 9.

Editors Herald:—I returned to my field, Orange and Washington Counties, Indiana, May 16, and commenced holding meeting at the No. 5 schoolhouse, Orange County, and on the 26th I baptized Bro. John M. May a noble-hearted man, and he broke the ice—the first one baptized in Orange County by us.

May 27 I opened the work at another point and continued one week. Returned here June 30. I held a grove meeting at Rego. There was a large crowd and plenty of provisions, and all seemed to enjoy themselves. I spoke twice; had splendid liberty. Bro. and Sr. Wheeler of Galena came to our help. We returned to No. 5 schoolhouse; Bro. T. F. Wheeler occupied.

July 1 I returned home and the 9th my son, James E. took sick, and on August 3 he departed this life. This was a very trying time to me, but he had the assurance during the first of his sickness that he was going where the good go, and that it would not be long before he could return. He was a faithful, obedient son.

August 24 I returned to my field of labor, and on Sunday, September 1, I had the pleasure of baptizing twelve in the silvery waters of Blue River. There were four or five hundred people on the banks to witness the rite. Elder James G. Scott, my father, came to our assistance and staid until Tuesday and I opened up a new place north of here on the 3d and held four meetings with marked interest. On Saturday, the 7th, I returned here and yesterday I baptized two others, and to-day one more; making sixteen in all, and they are all heads of families except one; and the best part, I have got some of the very best people here and several others are near the kingdom. The Lord is moving the work in this part of the field. I have plenty of preaching—more calls than I can fill. I have two other calls in new places, but can't fill until later on.

We have been threatened by a Campbellite to swallow up Mormonism, as they call it, but he wants fifty dollars to start on. He wanted fifty dollars, but at last advised the people to read histories against the Saints and find out themselves; so I apprehend no fears.

JAMES M. SCOTT.

THEODORE, Ala., Sept. 13.

Editors Herald:—I came to this mission August 22 and attended the Florida district conference, held at Coldwater, about twelve miles from Milton. I preached ten times in that vicinity and six were baptized while I was there, and the Saints seemed encouraged. The work is in rather a low condition in that district, but with a little effort can be revived. Bro. L. F. West, living at Coldwater, is an able man and I expect to hear of him doing some good work in the future.

Bro. S. D. Allen is a man of good natural ability, full of zeal, and when placed in condition, will do some good work in the church. Others in that district would do good work as helps. Bro. Powell district president is doing what he can, but is not in condition to do very much.

From there I went to Bay Minette, Alabama, to attend the conference of that district. We had a fairly good time. Bro. G. T. Chute is the president of that district and gives satisfaction as far as I could see. The Saints at Bay Minette have built a good, frame church house 26 x 38 feet, 17 feet to the ceiling. The enemies of the truth tried hard to prevent the Saints from building the house, but by courage, perseverance, sacrifice, and the blessing of God they succeeded in building a very good house. I met Bro. T. C. Kelley, president of the mission, at this point. The house was dedicated on Sunday the 8th, Bro. Kelley and the writer officiating. Bro. J. D. Erwin and J. M. Baggerly of the general missionary force were with us. Bro. Erwin has gained quite a reputation as a preacher in this field and Bro. Chute is recognized as a man of sterling worth by the Saints here, and Bro. Baggerly as a scholarly lecturer and good man.

From Bay Minette I came here and preached two nights to the satisfaction of the Saints. Two old ladies were baptized here to-day aged sixty-eight and seventy-three years respectively. This mission needs more laborers. There are many calls for preaching; and many could be gathered into the church here by proper work being done. What is needed here is the principles of the gospel presented plainly and under the influence of the Spirit of God, leaving out theories, worldly wisdom, and scholastic lore, and preach the gospel that saves. I go to Scranton, Mississippi, this evening. Expect to be in that part of the mission over two Sundays, then back into Alabama. Praying and working for the success of the gospel, I am,
In the faith,

G. H. HILLIARD.

DUNKERTON, Iowa, Sept. 2.

Editors Herald:—Inclosed you will find orders for fourteen Hymnals. I was surprised when I read in the *Herald* that there were only about five hundred ordered. Where are those large orders we heard of at General Conference last spring? I understood then that one branch was going to order about five hundred. I am sure the book is needed; then why wait and not send in the orders and money at once?

Our conference for Eastern Iowa, held at Fairbank, closed last night, and since I have been in the church I have never attended a more serene, peaceable, and enjoyable conference. All seemed to enjoy themselves, both Saints and outsiders. A number of outsiders invited the visiting Saints home with them to stay all night. O, what a change! Only a few years ago while Bro. Roush and the writer were holding forth in the same town a mob waited on us at the hall door, but did us no harm. Now we have many warm friends there. This change is no doubt due

to the faithful living of the Saints in town and vicinity. May they so live as to compel their enemies to speak well of them.

I never felt better in my life than I did in preaching at the conference. On Sunday afternoon I had the pleasure of baptizing Miss Alameda Linnell, of Powersville, one of the foremost school-teachers of Floyd County, also Miss May Hines, of Independence, a noble young lady whose father once lived in Nauvoo, and who though now dead, always spoke well of the Saints. This lady's mother was baptized a short time ago at Independence, Iowa, by Bro. Hand, while we had the tent there.

We were all very much disappointed that Bro. Lambert was not with us at conference; we had a large attendance and all wanted to see Bro. Lambert. I think I was asked by fifty or more, "Won't Lambert be here?" We also expected Bro. O. B. Thomas, but he did not come; on that account I had to drop the Clayton County appointment, and Bro. Hand goes to Clinton City with the tent, while I will wend my way to Montrose reunion. May God bless his work to the salvation of the honest, and to the burning out of the dross of the dishonest ones.

Yours for the truth,

J. S. ROTH.

P. S.—My address is Grinnell, Iowa.

PROVIDENCE, R. I., Sept. 10.

Editors Herald:—Since last writing my experiences have been somewhat varied. After spending about a week in the garden and hay field at home I started for Boston, where I joined Bro. F. M. Sheehy in his tent in a country place called Rakeville, where we stopped some two weeks. This is a new place and my experience there was delightful. Sleeping in the tent and eating vegetables fresh from the gardens sustained and invigorated the body; friendly intercourse with the neighbors developed the social elements; reading matter and cordial attrition with Bro. Frank nourished the intellectual; and the demand evinced for the gospel by full tent at the services brought out that upon which the spiritual could be abundantly fed. Still I'm no giant; I often wonder why so much good fodder is thrown away upon cattle that won't grow. Yet I presume the working horse requires some good food to keep him going. The name of Rakeville will always be associated in my mind with pleasant recollections.

From there we attended the Massachusetts reunion at Plainville. That season of profit and enjoyment has been written up for your columns by Bro. Robley, although I might add that from an individual standpoint the "wheel" that sometimes brings fortunes proved a source of hateful excuse and brought results of a "staple" character. It was also my happy lot to visit the hills of Cumberland and enjoy the fruits thereof; after which I joined Bro. Robley and with him pitched the tent on Bellevue Avenue in the city which perpetuates the name of Roger Williams. The good Spirit as well as the good Saints stood by us in our efforts and the general testimony is that the two weeks spent

there were by no means lost. Many encouraging words have come from both within and without the fold. We were ably assisted in four discourses from Brn. Joseph Luff and U. W. Greene.

I afterward preached two discourses in the tent, which has been removed to Diskville and is now under the management of Bro. Robley, assisted by Bro. George Smith, a promising young brother on his maiden missionary trip. These men are so sanguine concerning their success in that place that they even expect to convert a barn; and I have no doubt but many will hear able sermons, strong testimonies, and fervent prayers coming from that convert. Of course it will require some labor upon it first.

The Sunday following I spent with the Saints in the city. I enjoyed their society very much and was made to feel their good will in a substantial manner—in various ways, all of which I appreciate and will not soon forget. I was also sensibly impressed with the necessity of moral, mental, and spiritual development to be able to answer to the demand upon a traveling elder. May the good Lord bless them in every department of their work. I have shaken the kind hand of Providence (Rhode Island), and expect to proceed to-day to the Maine reunion at Green's Landing.

H. J. DAVISON.

LOW BANKS, Ont., Sept. 9.

Editors Herald:—After our reunion at Niagara Falls Bro. R. C. Evans and I came to Low Banks and did what we could for the spread of the gospel, until August 11, when we opened up at Dunnville, a town of considerable size. Through the kindness of Mr. Montague and the efforts of the Saints we obtained the use of his large opera hall for one week and longer if we desired. Having this good opportunity for presenting the truth the good Saints went to work with a will and put out large posters notifying the people of our coming and advertising the subjects to be talked upon for the first week, which were as follows: "Jesus from the cradle to the grave." "Is the earth the final abode of Saints?" "Does death end all?" "Is water baptism essential to salvation?" "Is the gospel of Christ taught in its fullness now?" "Was Joseph Smith a prophet of God or a blasphemous and daring impostor?" "Is the Book of Mormon of divine authenticity?" "The abominations of Salt Lake Mormonism denounced." "Cause and cure of infidelity." "Signs of the second coming of Christ." I must say that Elder R. C. Evans handled the foregoing topics in a masterly manner, the good Spirit being with him to a marked degree.

Of course such peculiar teaching was not received by all, but it served to set the people thinking and Satan raging, and as a consequence we were told by the hall manager that we could not have the hall longer than the week advertised; and in order to show the citizens of Dunnville that he did not indorse our teaching, so as to keep up his trade (Mr. Montague has a large general store), he with others sent for a Rev. Keffer, a Disciple of some fame who bears the proud title of "our Ontario debater." On coming he im-

mediately put out dodgers to the effect that he would expose Latter Day Saintism as being a fraud. Wednesday, August 21, was the day set for his first lecture and Bro. R. C. and myself were in attendance immediately under the inspiration of our Ontario debater. Our presence seemed to be of no help to him as he appeared very nervous, and at the close of his speech Bro. R. C. asked permission to ask a question, when he was promptly told to sit down. But our brother seemed to not understand the refusal given him and turned to the large audience of seven hundred who were now arising to go out and told them to sit down. "No," says Keffer, "you sit down;" but as yet the understanding of Elder Evans appeared to be absent from him and he turned again to the audience and exhorted them to sit down. By this time all were re-seated and Mr. Keffer seeing that it was difficult to make R. C. understand, allowed him to say a word if the manager of the hall would give his consent. Keffer knew the manager was against us and of course, as we expected, the manager arose and said we could not speak; but on seeing the audience disapprove of this he finally consented to permit Bro. Richard to make an announcement. Now you may rest assured that Elder Evans talked very plainly and positively and managed to say a great deal when he had opportunity. He stated to the people that he was willing to meet this Rev. Keffer upon the same platform with half hour about and fair play. To this the audience cheered to the echo. He further killed the leading thought advanced by Keffer in his discourse and made an announcement for the next evening; for at this moment a gentleman in the audience, seeing the injustice done by trying to refuse us permission to speak arose and said that we could have his building, which is an old Baptist church, to preach in. At the close of our brother's talk Mr. Keffer replied that he did not wish to get into any storm, and so his meeting was dismissed.

Next day we went to work and fitted up the building which was granted us, with the seats which were formerly used, and kind friends gave us lamps and other necessary things. I attended Keffer's lectures nightly and reported to Elder Evans his arguments, who replied to his tattle and scandal on the next evening; thus you see the attendants of our "replies" not only heard the attack but the defense.

Full houses greeted us and we have continued holding services till the present and will still further continue as long as interest demands. After Keffer had delivered his four orations to dwindled audiences he took occasion to come to our meeting one evening when it had been announced that I was to speak; but, poor fellow! R. C. was with us ready for any emergency. At the conclusion of the service the Ontario debater desired opportunity to speak and was accordingly granted it. The substance of his remarks showed that he was now willing to debate, but O, how one-sided it was to be to suit Mr. Keffer! He said he would not put up his faith against the Latter Day Saints, but was willing to debate with a Methodist or Bap-

tist and discuss the claims of each. So you see his unfairness. Bro. Richard arose and showed his cowardice, and having a list of propositions with him he read them off and was willing to affirm four while Keffer was only asked to affirm three. To this fair platform of debate Mr. Keffer would not come and after Elder Evans had placed his propositions to the audience as to the fairness of them, they with a large vote decided in favor of the fair manner in which Elder Evans was willing to discuss; and when the opposite vote was called for not a hand went up. The truth is triumphing, error is falling before its march, while the honest in heart are learning of the restored gospel. Nine were baptized Friday and more expected to follow.

I ask the prayers of the Saints in behalf of Elder Evans that he may receive strength of body to perform the duty devolving upon him. He has now preached twenty-eight times in twenty-nine days. As a result he is suffering greatly from an afflicted side and has been compelled to go to his home for rest.

Yours in bonds,

DANIEL MCGREGOR.

MAYSVILLE, Mo., Sept. 13.

Editors Herald:—We have just closed a very successful reunion at Clarksdale, Missouri. While the additions were not so large, yet we believe more prejudice was removed and a better understanding had of our position than ever before. Bro. J. A. Robinson gave us two sermons while swinging around his circle that gave unusual satisfaction to all who heard. Come again, John. Bro. A. H. Smith came to our rescue on the first day and like a brave soldier stood to his post heroically, until Friday evening, when he left us for Montrose, Iowa. A. H. has become a favorite here, and many will hail the day of his return. Preachers from whom we had promises and depended upon did not put in an appearance, hence Uncle Alex's appearance was to us like a Godsend and made us throw up our old hat and rejoice; and the sledge hammer blows he dealt for five days upon the sides of the old, struggling crafts, made many a heart rejoice and glad that they were Latter Day Saints. If he had staid until the end of the session I am inclined to the opinion I would have believed the whole story myself.

Bro. John Hawley from Sheridan, Missouri, was also with us and gave us some very valuable instructions. Uncle John is ripe in experience, and his advice if taken by younger ones will be of lasting good. These were the only two brethren with us from a distance until Friday, when Bro. J. W. Wight put in an appearance, also the smiling countenance of ye secretary, Bro. Cochran, and rendered us valuable aid during the three last days. The crowds at night were all we could ask and the preaching by J. W. very good and well received by all.

Bro. Wight and the writer are holding a week's meetings at Maysville in the new district tent—which we here remark is a "daisy," and we recommend John May, of Independence, the boss tent maker, for workmanship, material, and prices. Prospects are

very flattering and people are anxious to hear the gospel. What the harvest will be is hard to conjecture. Of one thing we are assured: The gospel is winning its way to the hearts of men and women with greater rapidity than ever before in our experience, and we believe this is indicative of the "hastening time."

Although somewhat worse for wear in throat and lung power, yet we are still in the faith and standing by our guns with hopes of conquering in the sweet by and by.

Yours in bonds,

T. W. CHATBURN.

WIRT, Indiana, Sept. 1.

Editors Herald:—Some time has elapsed since I have written you, but I have been keeping the work moving to the best of my ability. Calls for preaching are far more numerous than I can respond to. When I. P. Baggerly, our missionary, gave me my portion of the field to labor in I had considerable trouble to get places to preach in, but there seems to be a change. People are anxious to hear the truth. Doors are opened and the cry comes, "Come and preach for us." The apostate gentile churches of the present century are falling, or, in other words, Babylon is falling just as the angel said she would. The cunning arch impostors of modern times under the name of Popish and Protestant ministers are being put to flight, and the gospel of the Son of God is winning its way as a witness to the nations of the world.

At our grove meeting in Ripley County, we had a splendid time; all enjoyed themselves well, except Bro. Daniels, and he blistered under the collar. I never saw as large a crowd attend meeting as was in attendance while there. I think some six or eight will unite with the work if all goes well. I have of late received several invitations to return, which we will do, nothing preventing, the 14th inst., and I hope to have Bro. I. P. Baggerly to assist me.

Some eighteen or twenty years ago when Bro. C. Scott opened the work in and near New Marion, he had considerable opposition to contend with, such as stopping flues, chopping trees across the roads, and even a mob armed and equipped came to molest. When the alarm was given in relation to danger Bro. H. Scott would not go to meeting, and when Bro. Columbus went he preached from the text, "Why do the heathen rage, and the people imagine a vain thing?" I am told by old people who were there that the brother's tongue was as the pen of a ready writer, and by the power and influence of God's Spirit the enemy was put to flight and no one hurt, while Bro. Harbert is out of the work, now preaching for the Christian Church. God don't want cowards; he wants men who will defend this work in time of trouble as well as when all is peace.

I am the only conference appointee in this part of the district and have only preached as my circumstances permit. I have labored all week preaching of Saturdays, Sundays, and the work now demands attention. A person never knows what good he can do even around home until an effort is made. I am asked quite frequently, "When will you

preach at home schoolhouse," where we have large crowds and good interest. Brethren Marshall and Porter have been willing helpers. Ever praying for Zion's redemption,
M. R. SCOTT, JR.

Original Articles.

WHY I AM A "JOSEPHITE."—No. 2.

BY ELDER H. O. SMITH.

WE have shown that a successor was to be appointed, and how he was to be appointed, and it now remains for us to show *who* was appointed. Turn again to that which is written:—

Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God: therefore your life and the priesthood hath remained, *and must needs remain, through you and your lineage*, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.—D. C. 84: 3; Utah edition 86: 8-10.

The use of this passage in this connection is objected to upon the ground that it is not definite enough in its statement of whose seed or lineage is meant, because of the passage in the first paragraph of this section, "Verily thus saith the Lord unto you my *servants*." Unfortunately, we cannot tell, either by the revelation itself or by history, who are meant by the term "my servants;" but fortunately, we know (and no one will dispute it) that one of the persons addressed was Joseph the Seer, and the language used makes it plain who is meant by "you" in the paragraph quoted; for in order to show who is meant, this qualifying clause is added, "with whom the priesthood hath continued through the lineage of your fathers;" and turning to the Book of Mormon the lineage of Joseph the Seer is revealed to extend back to Joseph of Egypt (2 Nephi, chapter 2); so no one except a carping critic would ever think of placing any other construction upon it.

And again:—

The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed to whom the promises were made.—D. C. 104: 18; Utah edition 107: 40.

Again an objection is made to the use of this passage to prove the right of Joseph's seed, and the assertion is made that it refers only to the evangelical ministers spoken of in the pre-

vious passage. No such construction, however, can be placed upon it, only by the casual observer. Turning back to the first verses of the revelation quoted we find an explanation given as to how this priesthood came to be called the Melchisedek priesthood, and it states that prior to Melchisedek it was called "*The holy priesthood after the order of the Son of God.*" It then goes on and gives all the different offices in this "order of the priesthood," and after the enumeration of all the different officers in that order, it says:—

The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made.

The object referred to in the words "the order of this priesthood" are evidently "*the holy priesthood, after the order of the Son of God*"—in the first verse. I shall not, however, insist on this interpretation of the passage, for it is not my intention to prove lineal priesthood as an established rule of the church, but that God chose one from Joseph's seed in this instance, for the prophetic office; and I simply introduce this as collateral or corroborative evidence.

In a vision given in the Kirtland temple, April 3, 1836, to Joseph Smith and Oliver Cowdery, the following language is found:—

After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying, that in us, *and our seed all generations after us should be blessed.*"—Utah Ed. D. C., page 405; *Mill. Star* 15: 739.

Oliver Cowdery left no male seed, so we must look for the fulfillment of this promise in Joseph's seed or acknowledge the promise a failure; and I call attention to the words "*all generations after us,*" showing that no generation is to be skipped, but that *all* are to share in the blessings given through him and his seed. And again, I call attention to another prophecy or revelation concerning Joseph's seed, for it seems that God is not going to leave us without witness.

And now, I say unto you, as pertaining to my boarding-house, which I have commanded you to build, for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation; for this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto

Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindred of the earth be blessed.—D. C. 107:18; Utah Ed. 124:56-58.

Again an objection is urged that this does not apply to the question under discussion, that it means that in consequence of Joseph's having paid stock into the Nauvoo House, therefore he and his seed shall have place in it. Methinks it would have to be a pretty large house if all who took stock in it should have a place therein with their posterity; and inasmuch as God is an impartial God, he would have to treat all alike; and surely there would be no room for the "boarding of strangers." But the objector does not seem to realize that he is certifying to his own dishonesty in argument or else his lack of mental penetration when he asserts that the passage has no reference to the powers of the priesthood; for the blessing that is to be bestowed upon Joseph and his seed shall be of such a nature that by it the "generations of the earth shall be blessed," and surely this end could not be attained by Joseph and his boys having a house to live in. O no! It must have been the priesthood—that inestimable blessing that God has bestowed upon man; for only through that could the generations of the earth be blessed. I am not going to argue here that because the words "the head of his posterity" are used, that it therefore means the oldest son; but the position I wish to establish is that to his seed belongs the right to hold the prophetic office, and that upon his seed will this wonderful blessing and gift be bestowed.

I have presented three distinct prophecies of the fact that Joseph's seed should figure prominently in holding the priesthood; and I now turn to history, and in a letter written to John C. Calhoun, dated January 2, 1843, and published in the *Times and Seasons* of that year, also in the *Mil-lennial Star* of March, 1844, page 171, from which I quote; Joseph utters this remarkable prophecy:—

While I have powers of body and mind; while water runs and grass grows; while virtue is lovely and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was; *I or my posterity* will plead the cause of injured innocence, until Missouri makes atonement for all her sins.

Was Joseph Smith a prophet or not? You who deny the right of priesthood to his posterity, please answer. If I were engaged in controversy with those who profess to believe in the prophetic calling of Joseph Smith and who refuse to follow the lead of his sons, and were called upon to give evidence why I did not believe him to be a prophet, I should most assuredly quote the prophecies named above, and either force my opponents to admit the right of the posterity, or that these prophecies were lamentable failures, and Joseph Smith thereby proven a false prophet; for I read in the law and the testimony, Deuteronomy 18: 22, this:—

When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

And in Ezekiel 33: 33, this:—

And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

Also Jeremiah 28: 9:—

The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him.

I have proven so far that God designed that Joseph Smith should have a successor and that successor should be appointed by him, and that through revelation; also that that successor should be of his posterity.

It now remains to prove who of that posterity was chosen and appointed. I shall introduce the testimony of Lyman Wight here, although it has been objected to on the ground that he was an "apostate and had lost his honor, neither being true to the church of Christ led by his fellow apostles, nor true to the son of the prophet." The first statement that he was an "apostate" is simply a begging the question, for that is the matter under dispute as to who are apostates, and no honest man who wants to argue independently of the prejudice of the people would make such a statement. The second that he was not true to the son of the prophet, is a base fabrication, as is proven by his testimony. In Lyman Wight's private journal the following occurs:—

Sunday, December 8, 1850, bore testimony that Joseph Smith appointed those of his own posterity to be his successor.

October 5, 1851. In the evening, meeting

was called and I lectured to some considerable length on the subject of a successor to Bro. Joseph Smith, endeavoring to show the impropriety of there being one aside from the fruit of his loins.

And in a letter written July, 1855, to the editors of the *Northern Islander*, a "Strangite" paper, he says:—

Now, Mr. Editor, if you had been present when Joseph called on me shortly after we came out of jail to lay hands with him on a youth and heard him cry aloud, "You are my successor when I depart," and heard the blessing poured on his head,—I say had you heard all this and seen the tears streaming from his eyes, you would not have been led by blind fanaticism and zeal without knowledge.

This does not look much like being untrue to Joseph's posterity.

The writer of this is a grandson of Lyman Wight, and his father and mother were among those who went from Nauvoo to Texas with Wight. I am personally acquainted with many of those who formed his company, and it is largely through the testimonies borne by him, coupled with the prophecies cited above, that they are to-day followers of "young Joseph;" and the statement that because he does not, in either of the extracts above, mention the name of "young Joseph" renders his testimony invalid because of its indefiniteness, would only cause a smile from those who were personally acquainted with Wight and have heard him bear testimony so often. And as to the discrepancies that seem to exist in his testimony in regard to the place *where* the blessing was bestowed, that does not invalidate the testimony at all. In those times when they were hardly in one place a whole day at a time one could not be expected to remember *where* each event took place; and, besides, there were two different times that young Joseph was blessed by his father. In a letter dated May 18, 1869, to J. B. Price, then residing in Goshen, Utah, young Joseph says, in answer to an inquiry as to his blessing and call:—

To proceed at once to the subject matter of your letter; I can only answer. My father, who was and is acknowledged as the proper one through whom the priesthood in its ramifications was conferred *twice before* his death in what might be called private assembly, pronounced the *blessing* of his *priesthood* upon me, once in Liberty Jail, Missouri, once in the *Council Chamber* at Nauvoo.

Twice in public did he bear testimony to the people of the church that he had appointed me, by the Spirit of his calling, to

the work whereunto he was called; once upon the stand in Nauvoo, once just before he departed for the jail at Carthage, the goal of his martyrdom on earth.—*Saints' Advocate*, page 365.

And in a letter to the writer dated Lamoni, Iowa, November 1, 1894, in answer to a similar inquiry, he makes substantially the same statement. Now, which of these blessings did Lyman Wight participate in? One occurred while they were in jail, the other shortly after coming out; and he might have assisted Joseph in both.

The above is also a sufficient refutation of the statement made by Elder B. H. Roberts of the Utah Church, that young Joseph did not remember being blessed, or the nature of the blessing bestowed upon him, by his father. But I will add that in a personal conversation had by the writer with Joseph Smith at Lamoni, Iowa, he stated to me that he did distinctly remember each of the blessings given, their nature, and the circumstances under which they were given.

Conference Minutes.

CENTRAL NEBRASKA.

Conference convened with the Deer Creek branch in the village of Meadow Grove, August 31; W. M. Rumel presiding. Reports were read from Deer Creek, Clearwater, and Evergreen branches. Elkhorn failed to report. Letters were read from Elders W. Weston and D. W. Shirk. L. Gamet and W. M. Rumel reported in person. Priests J. H. Jackson, C. N. Hutchins, and E. Downey reported; also Teacher Frank Vrooman. Bishop's agent's report showed amount on hands and received \$59.59; paid out \$57.55; on hand \$1.54. Gospel boat fund, received \$3; on hand \$3. W. M. Rumel was sustained as president, Levi Gamet as secretary and Bishop's agent. Preaching by Elders Gamet and Rumel. The attendance was not large, but the business was harmonious and the interest fair. Adjourned to Clearwater branch the last Saturday and Sunday in February, 1896.

STATE MINE INSPECTORS' REPORT.

DES MOINES, Iowa, September 5.—The biennial report of the State Mine Inspectors was filed to-day with Governor Jackson. It shows the mining industry in good condition, with wages good and employment steady. By the strike of 1894 the loss to the miners was \$980,000 in wages not earned. The inspectors attribute the whole deficiency, compared with the preceding year, to the strike, as good times prevailed up to the time of the strike, in May and June. They advocate the settlement of all difficulties in mines where they originate, and argue against any reduction in the standard of wages.

Miscellaneous Department.

THE REUNION NEAR NAUVOO.

September 9.—At nine a. m., prayer service. James McKiernan preached from 1 John 3: 8 at 10:45. At 2:30 p. m. C. Scott delivered the sermon, using 1 Corinthians 13: 17 as text. In the evening F. A. Smith was the speaker; text, Matthew 16: 24.

September 10.—Five prayers and eighteen testimonies were offered, and nine hymns or verses were sung at the morning social service. A good spiritual time. At 10:45 J. S. Roth preached from Matthew 6: 33. A. H. Smith was the speaker in the afternoon; text, Luke 24: 49. J. R. Lambert delivered the evening sermon, using as texts Acts 5: 32 and John 15: 17. At the close of service it was announced that as the attendants wished a day for outing and visiting points of interest and historic importance, there would be no meeting to-morrow until 7:45 p. m., when Bro. F. G. Pitt would preach. Bro. F. A. Smith having received a telegram that his little girl was ill with typhoid fever, took the night train for home.

September 11.—Mr. Porter and Clarence Schroder took a four-horse load to Carthage to see the city and jail. A great number visited Nauvoo and other points of interest. F. G. Pitt discoursed in the evening, from Proverbs 10: 12 and 1 Corinthians 9: 24.

September 12.—Prayer service at nine a. m. A. H. Smith sermonized from Mark 16: 16 at 10:45; in the afternoon J. S. Roth spoke on eternal judgment, and at 7:45 p. m. C. Scott was the speaker; text, Luke 21.

September 13.—Nine a. m., business session. Bro. J. R. Lambert and A. H. Smith in the chair. Bro. D. Tripp made a verbal report of his committee work. Stated the expense on grounds was paid by means raised by Montrose business men, and that the leading ones were in favor of us coming again next year on the same condition; also Messrs. Wm. Baum owner, and W. H. Singer manager of grounds, had expressed their entire satisfaction of the manner in which the grounds had been used, and requested that we come back next year on same terms. D. D. Babcock next gave a verbal report; didn't know whether Nauvoo wanted the reunion next year or not. President of committee, Elder James McKiernan, reported. Spoke of the trouble of securing grounds, etc.; also made his financial report. The report was received and F. G. Pitt, Fred Johnson, and C. Scott were appointed to audit same. The committee withdrew a few minutes and made out the following report: We your committee appointed to audit the account of the chairman of committee on reunion beg leave to report that we have examined the same and have found it correct as follows: Receipts: Chicago branch, F. G. Pitt, \$2.50; Burlington branch, James Wright, \$5.50; Rock Creek branch, H. T. Pitt, \$17.80; collection on the 8th, \$12.65; Sr. E. Newberry, \$2; Bro. A. St. Lewis, \$1; total, \$41.45. Expenses: Sundries, \$17.60; chairman of committee, \$17.90; cottage rent for elders, \$4; ministers' railroad expenses, \$23.80; total \$63.30. Amount still due \$21.85. Report

adopted. Voted that Decatur, Des Moines, Eastern Iowa, Nauvoo, Northern Illinois, and Kewanee districts meet together again next year in reunion. On motion a committee of five (James McKiernan chairman, J. R. Lambert, D. Tripp, F. G. Pitt, and J. S. Roth) was appointed to locate grounds and make all necessary arrangements. On motion the above committee was authorized to petition General Conference to make this a general reunion of the church.

At 10:45 F. G. Pitt preached; texts, 1 Peter 3:15; 2 Corinthians 13:5. James McKiernan preached in the afternoon on the resurrection, using Acts 26:8 as text. C. Scott delivered the evening sermon on the Jews as a sign to this generation.

September 14.—Prayer service at nine a. m. J. R. Lambert preached on perfection of Christian character at 10:45 a. m. At 2:30 p. m. met in Sunday school convention. F. M. Weld was chosen chairman. After the usual devotional exercises Bro. Weld made appropriate remarks on the importance of Sunday school work, and the object of the present meeting. James Wright, of Burlington, gave a talk on interest and methods in Sunday school work. J. McKiernan, superintendent of the Farmington Sunday school, spoke on Sunday school work in general and gave a brief account of the work at home. Sr. Whitehead, of Lamoni, spoke of the interest taken in Sunday school work at that place; how it had helped her to advance, and what a help it is to all who make the *Gospel Quartermen* a study. Sr. Hattie McKiernan addressed the convention on work in intermediate classes. Then on call Elder James McKiernan spoke on the use of the blackboard in Sunday school work; and then exemplified the work by illustrating two different lessons, after which questions on blackboard work were asked and answered. This ended the literary part of the program and the convention proceeded to business. A committee of three was appointed to make arrangements for the Sunday school work at next reunion. F. M. Weld was made chairman of said committee and James McKiernan and Ella Whitehead were made members. Adjourned. At 7:45 p. m. M. T. Short preached from Acts 20:28.

September 15.—Sunday, at nine a. m., prayer meeting. J. R. Lambert delivered the forenoon sermon, using as text 1 Corinthians 3:11. At the close a collection was taken up and \$20.16 was raised. At 2:30 p. m. C. Scott delivered the sermon; text Matthew 24:14. At the close a collection was taken up for the joint benefit of the reunion and tent fund, at which \$7 was donated. A vote of thanks was tendered the city of Nauvoo for the offer of grounds made to the committee; and also a vote of thanks to the business men of Montrose for the money that paid for the use of Bluff Park, and to Mr. Blom, owner, and Mr. Singer, superintendent of the grounds, for their courtesies. After the close of the above meeting the ordinance of baptism was administered, F. M. Weld in charge. After appropriate song service and prayer J. S. Roth baptized four; Thomas Junk, Louis Balsar, Osa Wallace,

and Homer Wallace. These were afterward confirmed by Elders J. R. Lambert, Short, Scott, and Pitt. James McKiernan was the speaker in the evening, using Job 14:14 as text. After a brief introduction of the subject a wind and rainstorm came on that caused a hurried dismissal and dispersion to the various cottages. So ended informally this reunion.

As the committee did not have opportunity to make a final report of receipts and expenditures we insert it here. Receipts reported September 13, 1895, \$41.45; received later by collections and donations, \$30.16; total \$71.61; expenditures at time of report, September 13, \$63.30; paid out for coal oil since, 70 cents; total expense \$64; balance in hands of committee, \$7.61. James McKiernan, chairman of committee.

All who attended this reunion expressed themselves as highly gratified with the location and accommodations. The prayer meetings were spiritual, the preaching edifying and strengthening, and the associations of that character calculated to cement more closely and bind together more firmly the ties of brotherhood and sisterhood that should be with the children of God.

JAS. MCKIERNAN, Sec.
F. M. WELD, Asst. Sec.

SPRING RIVER DISTRICT REUNION.

The above reunion began September 7, in the historic town of Baxter Springs, Kansas. "Camp Logan," the site of the reunion, is pleasantly and conveniently located for such gatherings. The pavilion in which the meetings are held was erected by the G. A. R., and with the grounds is owned by that order. The pavilion will seat about 2,000 people, so we have ample room.

A meeting was held at 2:30 p. m. to effect organization. Bro. H. H. Robinson was elected temporary chairman and Bro. J. C. Chrestensen temporary secretary. Permanent organization was effected by electing Bro. O. P. Sutherland president, W. S. Pender secretary, and A. H. Herke treasurer. Bro. William Maloney was selected usher, and Brn. Frank Attlebury and Albert Richardson assistants. Sr. A. C. Hart was chosen chorister, Bro. W. H. Doty was elected marshal, and Brn. C. Strickland and W. H. Smart assistants.

At eight p. m. Bro. I. N. White delivered the opening address. The speaker said we ought always to be anxious to occupy every opportunity to represent the gospel of Jesus Christ. We may change our views and be carried about in political and other matters, but in the gospel of Jesus Christ we ought to be established. When Pharaoh imprisoned his chief butler and baker they each had a dream. They requested Joseph to give them the interpretation. Joseph told them God was a revealer of secrets. He sought God and obtained from him the meaning of the dreams. This was no private interpretation. We should seek God for an understanding of his word. For this purpose Jesus commanded his disciples to tarry in Jerusalem till they were endowed with power from on high. Be cheerful during the reunion, even if there

be some adverse incidents. If you get the "blues" "salt them down;" don't let anyone know it.

(Just at the closing of the Sunday evening service the rain began to fall in torrents and that before "Israel gat to her tents." It continued to rain for about two hours. The above advice was thus tested, and, happily acted upon in a way quite pleasing to witness.)

The speaker closed by alluding to Solomon's temple and the discovery by the builders of a stone which they could not use because they did not know what it was for. It was the keystone of the structure and was much needed to hold the building together. The architect could have told them just what the stone was for and just where it belonged. God is the architect of his spiritual house. We must go to him and we will find that all parts of his spiritual house are necessary.

Sunday, September 8.—Nine a. m. prayer service in charge of Brn. O. P. Sutherland and J. C. Chrestensen. After opening exercises five prayers were offered and twenty-one bore testimony. A pleasant time was had, the Spirit indicating that the Lord would bless the gathering if they sought him in humble prayer.

At eleven a. m. Bro. H. H. Robinson preached, saying: The Spirit of the Lord is necessary for both speaker and hearer; for the former that he may properly present and for the latter that he may correctly understand the truth. His text was Matthew 13:31-52. The parable of the mustard seed represented that the kingdom of God at its beginning is small and attracts but little attention. It develops until men "lodge in the branches thereof" and find "rest to their souls." Its influence for good is also felt in all the governments and institutions of the world. Such had been the work of the church and such its influence and development since its divine inspiration in 1830. He closed with profitable admonition to the Saints, pointing out duties and privileges.

Announcement was made of prayer meeting at nine a. m., preaching at eleven a. m., 2:30 and eight p. m. each day.

Sunday 2:30 p. m. the writer [W. S. Pender] spoke, his theme being "the narrow way." Text, Matthew 7:13, 14. He called attention to the unity of Christianity in the beginning and the warning of inspiration to "mark them that cause divisions and offences contrary to the doctrine which ye have learned." Notwithstanding the divisions and consequent confusion of the present age, Christianity can be defined now. This definition should be obtained from the Scriptures, the text book of Christianity. Like text books upon any other subject, the Bible, if prayerfully and properly studied, may be understood. It speaks to all alike and may be understood by all alike. "He whom God hath sent speaketh the words of God." We should listen, therefore, to every man who claims to be sent of God. If his claim be true, his definition of Christianity must harmonize with the text book, the Scriptures. After thoroughly searching the Scriptures and listening to those who claim to be authorized to represent the message of

life, if still in doubt, it is one's privilege to ask of God, who giveth to all men liberally and upbraideth not."

Just prior to this service at 1:30 p. m. Brn. James Carr and W. I. Clark were baptized by Bro. H. H. Robinson. They were confirmed at the afternoon preaching service by Brn. H. H. Robinson and I. N. White.

At eight p. m. Bro. I. N. White preached, announcing as his subject, "What shall I do to be saved?" God sometimes waives his law or makes a break in his regular way of dealing. Some persons discover these breaks or exceptions and form their faith upon them rather than upon the law itself, thus going into error. As an illustration: The Bible tells us death was passed upon all men. By and by we find an exception, a man is translated, and hence does not die at all. From this waiving of the law some have concluded death may be entirely avoided by all. Any legislative body may suspend, in a specific case, a law or rule, but after that case is disposed of the law or rule immediately becomes operative again. The case of the household of Cornelius was a suspension of the law for reasons in that particular case. Manifestations of the Spirit were received prior to baptism. Necessity of belief in Christ and in the personality of God were presented as necessary prerequisites to repentance. If you insult or wrong a man, you may become penitent and make proper amends. No effort at reconciliation would be thought of unless you were sure it was a man whom you had wronged. So, in order to properly repent we should have a conception of the personality of God against whom we have sinned. Baptism for remission of sins was announced as the law and the laying on of hands alluded to. A storm came up as the service was closing.

September 9.—The nine a. m. prayer meeting was in charge of Bro. W. S. Taylor and Bro. E. W. Depue. The writer was not present, but it is reported as an enjoyable and profitable service.

At eleven a. m. Bro. T. J. Sheppard preached; text, Jeremiah 6:16: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Latter Day Saints do not preach a new gospel. If it sounds new it is because the old time gospel is not a familiar sound. In the past men have wandered from the truth. Latter Day Saints as well as others ought to be admonished by the text. In Acts 20 Paul warned the church that "of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Matters were already going wrong at Galatia. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another." Paul wrote to Timothy: "The time will come when they will not endure sound doctrine." Why? They had heaped to themselves teachers, who were not called and hence not blessed of God. In referring to this falling away, Isaiah says: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws,

changed the ordinance, broken the everlasting covenant." Hence the necessity of God sending an angel to the earth to establish the gospel, "the old paths."

At 2:30 p. m. preaching by Bro. S. W. Simmons. His text was Isaiah 8:19, 20. Many persons connected with the various churches are as honest as are Latter Day Saints. They also have a certain testimony to bear. All must be tested by what is written. All the officers which were in the Jerusalem church should be in Christ's church to-day. "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Apostles and prophets, together with the other officers named in the New Testament should be continued in our time; for they were "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ."

The storm of the night before had all passed away, but some of its effects were still visible. As the people could not get to their tents until a late hour on account of the rain and for the same reason could not sleep in some of them even if reached, beds had been arranged in the pavilion. Some of these had not been removed and had a few occupants during the afternoon service who evidently had been deprived of rest the night before.

At eight p. m. Bro. E. A. Davis preached; text, 1 Corinthians 13:8. "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge it shall vanish away." The idea that the "perfect" referred to the Scriptures could not be true, as the revelations which compose the Scriptures are the "parts," and when the "perfect" is come the "parts" are to be done away. This would destroy the Scriptures. Nor can that which is "in part" refer to spiritual gifts as "knowledge" is one of these gifts, and when a child develops to maturity it knows more than before. That which is to be done away are the imperfections which characterize us in this life.

September 10.—From eight to nine a. m. was occupied by a spiritual prayer service in charge of Brn. J. C. Chrestensen and S. Maloney. The rest of the day was devoted to district conference of which you will learn from the district secretary.

At eight p. m. Bro. I. N. White preached from the text, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants, the prophets."—Amos 3:7. The speaker showed that God had followed the rule laid down in his text, in the different dispensations designated in Scripture as "early in the morning," "third hour," "sixth hour," "ninth hour," and "eleventh hour." The speaker showed conclusively from Luke 20 that Christ's personal ministry was the "ninth hour" of Matthew 20. The whole was illustrated by a chart and was very instructive and entertaining.

Two had been baptized during the afternoon by Bro. O. P. Sutherland, Mr. Isaac Depue and Mrs. Myrtle. They were confirmed by Brn. English and Sutherland.

September 11.—From eight to 9:30 was devoted to social meeting in charge of Brn. E. W. Depue and Wm. France. The remainder of the day was used by the district Sunday school association. The association is presided over by Sr. A. C. Hart who is an earnest Sunday school worker. All the time the writer was present was occupied in business and in recitations by primary, intermediate, and Bible classes. An entertainment was held in the evening. At 1:30 p. m. Bro. A. M. Baker administered the ordinance of baptism to Srs. Ida L. Simmons and Eliza Dodson and Brn. Joseph B. Clark and Wallace Storms. They were confirmed at 4:30 by Brn. I. N. White, H. H. Robinson, O. P. Sutherland, and S. W. Simmons.

September 12.—At the nine a. m. prayer meeting the gifts of tongues and interpretation were manifested and all seemed to rejoice in God. At eleven a. m. Bro. A. M. Baker preached from Romans 8:14-16. To obtain the Spirit of God and be led by it there is something to be done. On the day of Pentecost Peter taught the people they must repent and be baptized for remission of sins. Another ordinance followed, "the laying on of hands for the gift of the Holy Ghost." In Acts eighth chapter we read: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who . . . prayed for them that they might receive the Holy Ghost. . . . Then laid they their hands on them, and they received the Holy Ghost." Closed with excellent evidences of the unity of Christ's church. Preaching at 2:30 p. m. by Bro. W. S. Macrae. The fifteenth chapter of John was read as a lesson and the fore part of the chapter respecting the husbandman, the vine, and the branches was used as a basis to show the necessity of individual righteousness in order to bear much fruit." Bro. I. N. White was advertised to speak at eight p. m. on the subject, "Was Joseph Smith a prophet?" He being hoarse the writer, by request, occupied the hour. He offered the evidences of the truthfulness of the Book of Mormon as proof that Joseph Smith was a prophet of God. The Book of Mormon is a product or fruit of his. "By their fruits ye shall know them."

September 13.—The morning social service was indeed a time of refreshing from the presence of the Lord. The forenoon hour was occupied by Bro. J. M. Richards, Bishop's agent, in a presentation of the law of tithing; text, Psalms 50:5: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." The Scriptures represent God and his people as coworkers. One party in a partnership affair does not get all the profits. Those Saints that God gathers together by sacrifice will certainly receive some benefit. What is the sacrifice God requires? The Lord chose Abraham because he would keep his commandments and order his household. Genesis 28:22 tells us Jacob promised the Lord, "Of all thou shalt give me I will surely give the tenth unto thee." It is fair to infer that there was a command of God to that effect.

A commandment to that effect is recorded in Leviticus 27:30. Some of the benefits of observing this tithing law are stated in Malachi 3:10-12. Jesus indorsed this law. (Matthew 23:23.) At 2:30 p. m. Bro. A. C. Hart preached; text, John 14:21. The sermon was an exhortation to the Saints to keep all the commandments of God. In the evening Bro. E. A. Davis preached interestingly upon the subject of the resurrection. Human bodies are a necessity. How the resurrection will be accomplished is a matter beyond human comprehension. The rotundity of the earth, its rotation upon its axis, and many other things which are now admitted facts were once unknown and would have been thought as improbable as the resurrection. There being a necessity for the resurrection, nothing will stand in the way of its accomplishment. Isaiah 26:19; Job 19:24, and other scriptures were cited in proof of the resurrection.

At the prayer service the morning of the 14th the Spirit of the Lord was present during the entire meeting. Experiences narrated were instructive and inspiring, hopes and desires were strengthened by the Spirit of revelation, giving assurance of divine approval. At eleven p. m. Bro. H. H. Robinson preached. The speaker's remarks were based on Matthew 4:16 and 5:20. He called attention to the final purification of the earth and the building of a pure and glorious city for the people of God. We should be pure and cleanly in every respect in order to be prepared for a place in the city of God. While the reunion had not been largely attended by the people of the town, yet he thought it was held in the right place. It had educated the Saints. Closed with advice respecting order and conduct at reunions. At 2:30 p. m. J. C. Chrestensen was the speaker. He showed the necessity of work and faith combined. Also that the works must be those which God has commanded. The reason the Lord did not accept Cain as well as Abel was because he made an offering God had not commanded. The building of the ark of a particular kind of wood, the requirement to look upon a brazen serpent, and various other illustrations found in Scripture were used to impress the necessity of a union of faith and righteous works. At eight p. m. Bro. I. N. White spoke in further explanation of his chart. He used the following texts: Psalms 8:4; Amos 3:7; Acts 3:19-21; Ephesians 1:10. From the chart the speaker showed that God, in harmony with his first text, had always been "mindful" of man; with the second text that he always used a prophet in each dispensation to do his work. "The dispensation of the fulness of times," referred to in the last texts he reached, with the promise of concluding Sunday eve.

September 15.—The nine a. m. social service was the last prayer meeting of the reunion and it was a grand one, the Spirit being present to cheer. The gift of prophecy was enjoyed; giving words of encouragement and admonition. At eleven a. m. the writer spoke upon the first principles of the gospel. At 2:30 p. m. Bro. E. A. Davis made a clear argument to show the necessity of divine revelation from John 3:5. He showed from

copious illustrations of history that man could neither formulate nor interpret a perfect law without inspiration. For these reasons, and because of Satanic influences, man would be at a great disadvantage without divine inspiration. So the reunion draweth to a close. But few attended from the town. Those who did come heard the gospel of Christ proclaimed by the Spirit of the Master. For himself, the writer can say he was personally instructed and benefited. Doubtless others share the same sentiment. The publications of the church were kept constantly before the public by Bro. J. C. Chrestensen. At eight p. m. quite a number of Baxter people were out to hear Bro. I. N. White conclude his efforts with the chart. One of the editors, who was present at this service, predicted, so the writer was informed, that another reunion of Latter Day Saints at Baxter would be attended more generally by the people of the town.

W. S. PENDER, Sec.

OHIO DISTRICT REUNION.

Saturday, Sept. 7.—No meetings were held during the day, but at three p. m. T. J. Beatty preached from Matthew 24:14. The speaker held that this referred to the end of the nations. "Surely the Lord God doeth nothing, but he revealeth his secret unto his servants the prophets." Noah preached the word and warned the people. Jesus says in the last days it will be as it was in the days of Noah; they were eating and drinking, marrying and giving in marriage. The gospel is being preached to-day, as a witness of the end. If it is not preached as a witness, then we have not the gospel. We find different churches to-day, preaching different doctrines. Is it impossible for all to see alike? If so, then there may be some excuse for different churches. We all read the same book, and it reads the same to all. Then it should mean the same to all. Peter says, "No prophecy of the Scripture is of any private interpretation." We are all drifting. We are all lost, and hence the need of a Redeemer. Paul was a religious man, and at the same time wicked; needed to do something to be saved. If the things in the book will not save them that obey them, then I don't know what will. The same gospel will do as much for us to-day as it did for people in a former day. Ensign to be lifted up upon land shadowing with wings before the harvest or the end. We should search the prophecies, and learn in what day and age of the world we are now living. Fishers and hunters to be sent. Men claim they can be saved in any church, and after they have said this, they renounce their former faith, and preach to get men to join something else. Now I have no church to build up. One asks, "Don't you belong to the church?" Yes, but it is not mine. If I had one, it would not be worth anything. Bro. Beatty preached an excellent sermon, and as he is one of the pioneer ministers of this district it was well received by both saint and sinner. It was consoling to remember that God had fulfilled his promise to raise him from affliction, and that we were again

permitted to hear him preach the word.

Sunday, September 8.—Prayer and social meeting at nine a. m. Preaching at 10:30 by I. M. Smith; text, Revelation 22:18, 19. This was one of Bro. Smith's "big sermons," and we cannot do it justice by giving notes. However, he showed that the language of John had no reference to the claim that men make, that there was to be no more revelation. It meant that man had no right to take from or add to the word of God, but that the Lord would add from time to time. God had said through Moses, "Thou shalt not add unto the word of the Lord thy God." While this forbade man to add, God had added a great deal since that time through his servants. When Joshua, Samuel, David, Isaiah, and others wrote books, they were not adding to the word of God, but were writing his revelations. "Every word of God is pure;" "Add not," etc. See Proverbs 30:5, 6. Whenever a prophet speaks or writes the word of the Lord, we should accept it without adding to it. In order to show who it was that took away from the word, Bro. Smith gave the people a sample of creed building. He formed a creed according to popular opinion, which did not accept blessing of children, administration of angels, signs to follow the believer, nor baptism by immersion. It did not admit baptism for the remission of sins, laying on of hands for the reception of the Holy Ghost, nor the gifts and blessings spoken of in 1 Corinthians 12, save three gifts; viz., faith, knowledge, and wisdom. All the rest were done away. This is the kind of a creed that suits the majority. But God gives the word pure, and says we must not add; nor take from. When men have taken away blessing of children, they add sprinkling or christening. Men take God's word, and take from it, and add to it, and then after they have done all this, they say *God must add no more*. At 2:30 p. m., preaching by H. E. Moler upon the subject of dispensations from the parable of Matthew twentieth chapter. The subject was illustrated by a chart. At 7:30 p. m. Isaac M. Smith was the speaker; subject, sign seekers. This was the ablest we have ever heard on the subject. The brother showed the inconsistency of the people accusing Latter Day Saints of claiming to heal the sick by their own power, by calling their attention to the fact that other churches baptize in the name of the Trinity for the remission of sins, and that they never think of charging them of claiming the power to forgive or remit sins; yet they have the same grounds for making such a charge as they have for the other. He showed that signs were not given to make believers. That when people did see signs they would not believe, but attributed it to some other power. When men sought for signs the Lord did not always grant them. The Devil wanted Christ to show him a sign. The people asked Christ to come down from the cross to prove his divinity, but he did not do it. Abraham told the rich man that if his kinsfolks would not believe Moses and the prophets, they would not believe though one rose from the dead. Christ did not show

himself openly, but only to chosen witnesses. Why did he not show himself openly and show that he was risen from the dead? The brethren of Jesus said: "If thou do these things, shew thyself to the world." But he did not choose to do it. His charge to those he healed often was, "See thou show it to no man." Paul said, "Faith comes by hearing," but the people wanted to get it by seeing. Bro. Smith showed further, that in the last days the Devil would show signs and wonders. When the Devil sends out his ministers he says, "Work wonders and miracles; call fire down from heaven and deceive the people." John the Baptist worked no miracles, yet the Savior said there was not a greater prophet than he.

Sunday, the 8th, was the largest gathering during the reunion. The Saints leaving before the reunion closed missed the best meetings of the entire session. A good feeling prevailed from first to last. Everybody was encouraged and strengthened. Some without are beginning to think. Collections to defray expenses were taken, amounting to nearly \$25.

This was the first experience in this district of camping on the ground. And although only about six families came prepared to tent we think that others will see the convenience and propriety of so doing, and by our next reunion everybody will come prepared to camp in true style. Brn. T. J. Beatty, James Spaun, James Moler, and others did nobly in caring for those who did not bring camp equipments with them. Reunions in this district can, and we predict will be made a success. A vote of thanks was tendered the people of Limerick for their kindness, and to Prof. R. E. House and singing class for services rendered in song service.

H. E. MOLER, Sec.

MAINE REUNION.

The Maine reunion convened at Green's Landing, September 7; Elders W. H. Kelley and U. W. Greene presiding, J. C. Foss secretary; A. C. Dunham organist, F. M. Sheehy and H. J. Davison choristers, A. C. Dunham and F. H. Haskell janitors, W. H. Kelley and U. W. Greene, press committee. Hour of services ten a. m., 2:30, and 7:30 p. m. At 7:30 p. m. W. H. Kelley preached from Acts 17:27. Spoke of the class of people at Athens who spent some of their time in hearing and telling of strange things while worshipping their unknown god. But Paul showed them how they could know and tell of the true and the living God. A union to God is required in the gospel. To that end everybody should labor.

September 8.—At ten a. m., preaching by Elder J. C. Foss. At 2:30 p. m. F. M. Sheehy spoke from 2 Corinthians 10:12. The speaker said many times people would render false judgment because it was not from a true measurement. The sermon was a good one. S. O. Foss was the speaker of the evening; text, Mark 16:15-19. He treated on the gospel and the vast importance of obedience. The afternoon sermon was by John N. Ames from Matthew 6:24, showing the need of living to the law of God, for no one can serve

two masters. In the evening F. M. Sheehy (text Galatians 1:1-12) spoke of the gospel and its unchangeability, and by obedience man can be inspired by the Almighty now as well as anciently; he is entitled to revelation from God and thereby know that God exists.

September 10.—Social meeting in the forenoon. In the afternoon E. C. Foss, from John 9:17, treated on the children of God being fed on the bread of life that cometh down from heaven. At 7:30 p. m. U. W. Greene spoke from Luke 6:43. We are living in an age when men are crying, "Lord, Lord," in various ways, introducing all kinds of methods to bring people to the Lord; in the streets with flags, banners, drums, tambourines, and charts, but no one can enter the kingdom of God, only by obedience to the law of the Lord.

September 11.—At ten a. m., G. W. Eaton gave for our morning comfort his experience since he came with this people. All were highly pleased, and closed the meeting with a few testimonies. No meeting in the afternoon. At 7:30 p. m. W. H. Kelley spoke from Nahum 2:3, 4. He discoursed on the question of preparation. Touched on the times of the past. John the Baptist came to prepare the way before the Lord. The sermon was a grand one from first to last.

September 12.—Social service at ten a. m. Met for business at 2:30 p. m. Minutes from the committee on arrangements were read and approved. Moved to hold reunion next year, time and place left with the committee to appoint. U. W. Greene, W. W. Blanchard, Joel Wilson, E. M. Walker, and Abbie Colby were chosen that committee. A vote of thanks was extended to the steamboat companies for granting rates. Vote of thanks was offered to the people of Green's Landing for entertaining the reunion. A vote of thanks was extended to committee on arrangements. At the evening hour H. J. Davison spoke on the restoration and gathering of Israel, illustrating with his chart. Sr. Nellie E. Pert, who had been baptized that day by W. G. Pert, was confirmed by U. W. Greene and F. M. Sheehy.

September 13.—At ten a. m., social meeting. No meeting in the afternoon. At 7:30 p. m., preaching by H. J. Davison; subject, resurrection of the dead.

September 14.—Social services in the morning. At 1:30 p. m., conference business of the Western Maine district was transacted. William Bradbury discoursed from Isaiah 55:6 in the evening. It was soul cheering.

September 15.—At 2:30 p. m. U. W. Greene spoke from Daniel 2:44, illustrating the kingdom of God from his chart. F. M. Sheehy spoke in the evening.

Thus ended a very pleasant time. Two were baptized at the close of the reunion by F. M. Sheehy. J. C. FOSS, Sec.

CONFERENCE NOTICES.

Conference of the Southern Nebraska district will convene October 13 and 14 at Nebraska City, Nebraska. All branches are requested to either bring or send their reports to the district secretary. We also request reports from all the priesthood in the

district, either in person or in writing, especially from those in active labor in the district. Let us have full reports at this conference from each one to see what all are doing. Sunday school convention October 12, same place.

J. L. DIEFENDORF, Dist. Sec.

LINCOLN, Nebraska.

Notice is hereby given to all whom it may concern that by request of Saints of Lake Shore branch and consent of other branches, our district conference will convene October 11, at 7:30 p. m. with the above-named branch. All who come will be made welcome. Good speakers will be present.

G. M. L. WHITMAN, Pres.

The Eastern Michigan district conference will convene at Five Lakes, October 5, at ten a. m. Branch clerks are requested to forward their branch reports to A. E. Hicks, Five Lakes, Lapeer county, in care of Wm. Jenkinson. Saints, do not forget to bring your baskets well filled with loaves and fishes. Let all strive to make our conference a grand success.

J. A. GRANT, Pres.

The semiannual conference of the Pittsburg and Kirtland district will be held at Pittsburg, Pennsylvania, on Saturday and Sunday, October 5 and 6. All branch, statistical, or other reports should be mailed to the undersigned as early as possible. A cordial invitation is extended to all. Come and let us have a feast long to be remembered.

E. S. FAIRLEY, Sec.

78 Fourth Avenue, PITTSBURG, Pa.

By mutual consent the time of holding the Texas Central district conference has been changed from September 28 to the 23d of November, at which time we desire all branches and Sunday schools to be well represented. The Sunday school association meets November 22. Texas Central branch place of meeting.

E. W. NUNLEY, Pres.

The Decatur district conference will convene in Saints' chapel, Lone Rock, Missouri, at ten a. m., Saturday, October 26, 1895. It is desired that all branch reports be forwarded to William Anderson or E. L. Page, Lamoni, Iowa, at least one week before the conference.

WILLIAM ANDERSON, Pres.

EDWARD L. PAGE, Clerk.

BORN.

WARNOCK.—Julian, son of Bro. R. and Sr. Minnie Warnock, was born February 12, 1895. Blessed by Elders James McKiernan and R. Warnock, at Farmington, Iowa, August 4, 1895.

DIED.

DEMPSTER.—At Fargo, St. Clair County, Michigan, August 27, 1895, Sr. Emma Dempster. She was born at Sneth Yorkshire, England, March, 1848. Married October 7, 1866, to Thomas Dempster. Burial service conducted by Elder R. E. Grant.

ROGERS.—Near Simeon, Nebraska, Sylvanus Alma, son of Bro. S. A. and Sr. F. D. Rogers, aged 1 year, 3 months, and 2 days. Interment at Simeon, Nebraska.

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San Francisco, California: Rec Men's building, 320 Post street, Golden West hall. Preaching at 11 a. m. and 7: 30 p. m. Sunday school at 12 m. Sacrament service second Sunday of each month at 12 m. Sister's Prayer Union on Thursday at 2 p. m. C. A. Parkin, President.

Manchester, Saints' Meeting Room, No. 15 Dickin son street, Albert square. Sunday services: Prayer meeting 9: 30 a. m.; Preaching at 10: 30 a. m. and 6: 30 p. m.; Sunday school 2: 30 p. m.; district priesthood meeting first Sunday in each month, 12: 30 p. m. Band of Hope, Temperance and Improvement Society meeting, Tuesday, 7: 30 p. m. Fellowship meeting, Wednesday 8 p. m. James Baty, No. 14 Gordon St., Rushclme, Presiding Elder.

South Salford and Pendleton Mission. Saints' meeting room No. 97 Ellsmere street, Regent road. Sunday services: preaching 6: 30 p. m. Sunday school 2: 30 p. m. The first and third Monday in each month Band of Hope and Temperance meeting 7: 45 p. m. Fellowship meeting Thursday 8 p. m. Bible Reading Friday 8 p. m. S. F. Mather, No. 7 Embden street, Hulme, Elder in charge.

Bradford and Beswick mission; Saints' meeting room, No. 20 Hawke street, Forge lane, Bradford, Manchester. Services Sunday: 6: 30 p. m. preaching; Sunday school 2: 30 p. m. Fellowship, Thursday 7: 30 p. m. Elder Henry Greenwood, No. 9 Scropton street, Queen's road, Manchester, in charge.

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Band of Hope and Temperance meeting second and fourth Tuesday in each month, 7: 30 p. m. Joseph Harper, Southern stree', Little Hulton, Presidi; g E der.

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Chicago, Illinois, Franklin Hall, 70 Adams Street. Sunday school at one p. m., preaching services a 2: 30 p. m. Elder F. G. Pitt pastor, No 254 Garfield avenue

Detroit, Michigan: Lincoln Hall, No. 265 Dix Avenue, near West Boulevard; Elder W. J. Smith, pastor. Sunday services at 7: 30 p. m. Pastor's address No. 613 Cavalry Avenue.

Burlington, Iowa, Saints' chapel, corner of Twelfth and Locust streets, Services every Sunday at 11 a. m.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. G. W. Harlow president. 2426 J street.

West Oakland, California, Montana Hall, Adeline Station. Seventh street.

Des Moines, Iowa, Saints' church, corner of Sixteenth and Des Moines streets, East Des Moines. Sunday services: Sunday school 9:45, preaching service at 11 a. m.; social service at 2, young people's meeting at 5: 30, preaching at 7: 30 p. m. Prayer meeting on Thursdays at 7: 30 p. m.

Boston, Massachusetts. No. 67 Warren street, "Roxbury Hall," Roxbury, Boston, Mass.

Peoria, Illinois, Trades Assembly Hall, third floor, No. 123 South Adams street, Sunday school at ten a. m., preaching 11: 00 a. m. Elder Adam J. Keck, pastor, residence 605 Illinois avenue, second floor.

Pittsburg, Pennsylvania, 67 Fourth avenue. Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street: preaching at 11 a. m. and 7 p. m., Sunday school at 10 a. m.

Bay City, Michigan, Mission Hall, corner of Monroe and Second streets.

At Lincoln, Nebraska, Temple Hall, corner of Eleventh and M. Streets, every Sunday at 2 p. m. Farnworth, Saints' Meeting Room, 38a Ellsmere Street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, north of Faraon, (take Jule street car,) Elder J. M. Terry in charge, preaching at eleven a. m. and 7: 30 p. m.; social meeting six p. m.; Sunday school 9: 30 a. m., D. J. Krahl superintendent. North mission, 11th and Douglas; Sunday school, three p. m.; preaching Tuesday nights. South Park mission; Sunday school 2: 30 p. m., G. W. Best, superintendent; preaching on Friday nights. Florence Addition mission; Sunday school ten a. m., Sr. Slummer, superintendent; preaching on Thursday nights. Aspey mission, Third and Doniphan Ave.; preaching every Sunday at 2: 30 p. m.

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 42.

Lamoni, Iowa, October 2, 1895.

No. 40.

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CO-OPERATIVE PRODUCTION AND DISTRIBUTION.

INTERESTING facts regarding the success of coöperation were brought out at the recent International Coöperative Congress in London. The coöperative stores in England now number 1,674, with a membership of 1,343,518, a share and loan capital of over \$90,000,000, and an invested capital of nearly \$40,000,000. Their sales in 1894 amounted to \$250,000,000, upon which a profit of 10 per cent was realized. Satisfactory results were also reported from other countries. Coöperative production, however, has not been so successful. There are, in England, 120 societies organized for such production, with a capital of \$9,000,000. The profit in 1894 was nearly \$340,000. In other countries coöperative production is growing more slowly than in England. In Belgium the attempt at it has failed, owing to the fact that "the workingmen were wanting in the necessary recognition of the difference of capacity; which made it necessary that the manager of a coöperative productive institution should exercise adequate authority," as a Belgian delegate explained. The Congress adopted a resolution in favor of profit-sharing with the employees of coöperative stores. It seems that there are coöperative organizations in Austria, Rumania, Russia, Servia, Denmark, the Netherlands, and Australia, as well as in England, Germany, and

France. It is considered rather strange that the Americans have not interested themselves greatly in this movement.—*Literary Digest.*

THE LANTERN IN CHURCH.

A SHORT time ago an article appeared in this journal (*The London Optical Journal*) advocating the use of the lantern in schools. Admirably written as it was, I wished at the time that the reverend writer had gone further, and shown the advantages which would attend the use of the lantern in church. No one would, I think, deny that we are taught more by the eye than the ear. If the eye wanders, the mind soon goes after it, and thus an eloquent sermon or carefully thought out lesson loses much of its value in transmission. Every teacher knows how much easier his work becomes when he has a picture with which to illustrate his lesson. He can teach more in a few minutes by the aid of a picture, than he can in half an hour by mere verbal description.

Now what are the difficulties to be encountered when introducing the lantern in church? First, we have people (both clergy and laity) who are shocked at the idea because it is something "new." They *must* run along the orthodox railway line method, and cannot get off the track. Others are horrified at the bare idea of a "magic lantern," as they call it, in church, the lantern being an article associated in their minds with school treats and entertainments. Others, again, are afraid that there might be some hitch in the working arrangements, a picture upside down, or the light suddenly going out, etc. It is much to be deplored that they should have reason to expect such mishaps. I am constantly finding that the lantern is made unpopular by incompetent exhibitors. It is a well-known saying, "Every man thinks he can manage a little farm," and it might be said also, "Every man thinks he can manage a lantern."

Now, I say at the outset that the use of the lantern in church demands the most

careful and painstaking attention to details, together with the best of apparatus, an experienced operator. If the exhibition is not to be given perfectly and reverently, without noise or bustle, the idea had better be given up. Every lanternist will agree with me, that when the lantern is used in church it has reached its highest and most honorable place.

The exhibition of the pictures must not interfere with the worship, or detract from the sacred character of the service, else an important objection can at once be made. The apparatus should, if possible, be placed at the extreme west end of the church, and should be hidden till required by curtains or screen. When the picture is to appear, the curtains should be parted only just enough to allow the beam of light to pass through, so that nothing is seen but the lenses, the object being to prevent any temptation to look round at the lantern. If there is a gallery at the west end of the church, the labor of elevating the apparatus to a suitable height will be much lessened. This will be seen better when we speak about the screen. Long focus lenses will be required if the size of the picture must be limited, as will sometimes be the case, and a brilliant light is a *sine qua non*, as the gas cannot be turned out, and there may be (as in my case) an immense chandelier just behind the center of the screen. This leads me to say that an opaque one is far the best when obtainable. My lantern was a hundred feet from the screen, consequently a quantity of light was lost on the way, the gas lights helping to diminish it.

If it is necessary to have the lantern adjusted beforehand and put away, the positions should all be carefully marked to ensure the pictures appearing in the center of screen.

The screen should be hidden till required, and this will tax the ingenuity of the operator severely.

Ours is an ordinary one, twenty feet square. It was so arranged that by a simple movement or two, it flew into its place in a moment, having been

out of sight the first part of the service. It is done in this way. High up on either side of the chancel archway, on the choir side, pulleys are placed and cords passed through, and through the top hem of the screen. By these means the sheet is easily drawn, and during service hangs behind one side of the archway, being fastened at the top and bottom on that side only. It is readily brought into place, and also withdrawn as readily, by a choir boy. I might mention that the screen hung high enough for the altar to be seen from beneath, as some people would object were it hidden.

Now we come to the slides, by no means the least important part of the whole. These should be the very best obtainable. There are plenty of so-called sacred slides to be had, which are really comic and most crude. These, if used, would speedily banish the lantern from church. Avoid them if you wish your picture service to be a success. A bad sacred slide is the very worst slide. Good scripture slides are very scarce, though good scripture pictures are plentiful enough, and it only wants more demand to create a better supply. I only know of one or two firms who lend really beautiful slides for this purpose. If a shilling or two is of consequence, it must not be saved here. This applies most especially when the congregation is a high-class and critical one, as it was in my case.

We found it necessary to carefully rehearse the whole beforehand, but we were well repaid for our trouble by our great success.—*Ex.*

SCIENCE IN THE SAME BOAT WITH THEOLOGY.—Mr. Spencer himself insists that ultimate scientific ideas are inconsistent and incomprehensible. Space, time, matter, motion, force, and so forth, are each in turn shown to involve contradictions which it is beyond our power to solve and obscurities which it is beyond our power to penetrate. Thus science and theology are, so far, on an equality, that every proposition which considerations like these oblige us to assert about the one, binds us also to assert about the other.

What reason is there for the intolerant and supercilious bigotry with which Agnostics and scientists look

upon the theologian? If the ultimate ideas of science are unintelligible, how can science itself be regarded as rationally established upon such an unthinkable basis? If Mr. Spencer can see that what we are conscious of as properties of matter are but subjective forces induced by objective agencies which are unknown and unknowable, what can be said as to the scientific certitude with which we make even such an assertion as that the sun gives light?—*W. T. Stead, in April Review of Reviews.*

THE UNEXPLORED REGIONS OF THE GLOBE.

SAYS Prof. I. Logan Tobley, in an address before the London Geographical Congress: "Leaving out of account the very imperfectly known regions of Central Asia and the interior of the northern parts of both North and South America, as well as the similar areas of Africa and Australia, there is an aggregate area of about twenty millions of square miles of the surface of the globe as yet quite unexplored. This aggregate is made up as follows:—

Africa	6,500,000	square miles
Australia	2,250,000	"
North America	1,500,000	"
South America	500,000	"
Asia	250,000	"
Islands	500,000	"
Arctic Regions	3,500,000	"
Antarctic Regions	5,000,000	"
Total	20,000,000	"

"When we add to this great total not merely the enormous areas of only partially explored regions, but also those that tho explored are not yet accurately surveyed, it will be seen that the field for further geographical exploration and research is abundantly wide."—*Ex.*

COMING STATEHOOD

Is necessarily a subject that interests every resident of Utah, because the admission of the Territory means great advancement and rapid strides in the right direction, the influx of foreign capital, and the coming of a new element, whose only aim will be to build up the country, and essentially to participate in the prosperity that will follow. Between now and the time the new star is put on "Old Liberty," many things of grave importance will happen, and it should be the wish and the care of every one to keep thoroughly posted on the situation, and the only way to do that is to get the news regularly by subscribing for the daily, or Semi-Weekly Tribune. The semi-weekly costs but 75 cents for three months. You can afford to spend 75 cents for such a cause, can't you?

THE DEVIL.

We are told he does not go about like a roaring lion now;
But whom shall we hold responsible for the everlasting row
To be heard in home, in church and state, to the earth's remotest bound,
If the Devil, by a unanimous vote, is nowhere to be found?
Won't somebody step to the front forthwith, and make their bow and show
How the frauds and the crimes of a single day spring up? We want to know.
The Devil was fairly voted out, and of course the Devil's gone;
But simple people would like to know who carries his business on.—*Australian Exchange.*

The October *Arena* contains a startling paper by A. R. Barrett, ex-Government Examiner for Failed Banks, entitled "The Era of Fraud." It should lead to prompt action, looking toward protecting the people from unscrupulous guardians of their funds.

An English Essayist, Alfred Milne, M. A., discusses vaccination in a masterful paper in the October *Arena*. This gentleman makes one of the strongest arguments against vaccination we have read. He is evidently a scholar, and has given the subject long and careful attention. His contribution will doubtless provoke general discussion.

C. B. & Q. EXCURSIONS.

Kansas City Inter-State Fair and Priests of Pallas Parade, Kansas City, Missouri, one fare for the round trip.

St. Louis Fair, St. Louis, Missouri, one fare for the round trip.

For dates, etc., apply to Agent C. B. & Q.

HUSBANDS AND WIVES

Do not always live in complete harmony. This is due to imperfect knowledge of themselves and each other. The sensitive nature of one is not appreciated or considered by the other who is stronger and more robust. Pride and independence coming from large Self-esteem are lost sight of, and impossible readiness in yielding is expected. The desire for approval coming from large Approbativeness is not understood, and it is withheld. People think they know each other, but Phrenology will open doors undiscovered and let in new light, thereby producing much more of harmony and perfect love.

Is anything more important than conjugal happiness? Not only are the feelings of husbands and wives involved, but the effects extend to all posterity.

Special Consultations with the examiner at the Phrenological Parlors of the FOWLER & WELLS Co., 27 East 21st Street, have many times resulted in a new and better understanding. 18 Sep. 3t.

WHAT WE BELIEVE.

A small book—pamphlet size—3 x 4½ inches, 20 pages, with a statement of the faith of the church, as given in the Epitome, with slight alterations. The Scripture texts adduced to support the various items of faith are printed in full, with chapters and verses. Faith in God; in Christ; Repentance; Baptism by Immersion; Laying on of Hands; Resurrection of the Body; Eternal Judgment; Authority and Ordination; Church Organization; Spiritual Gifts; the Marriage Question as believed by the Church, etc.; are each presented and supported by Scripture passages.

The reader is referred to the Herald Office for Catalogue if other church literature is desired.

In paper covers, stapled; price per dozen 20 cents, 100 \$1 25, 1,000 \$12.

Address the Herald Office, Lamoni, Decatur Co., Iowa.

NEW TRACTS.

No. 13. Discipleism; or the Claims of Alexander Campbell to a restored primitive Christianity examined; per dozen 15 cents, 100 \$1.

No. 1. The Nature of Man. Is he Possessed of Immortality? By Elder J. R. Lambert. Twelve pages; per dozen 15 cents, 100 \$1.

No. 5. Questions and Answers (on the first principles of the Gospel). By Elder R. E. Grant. Two pages; per dozen 3 cents, 100 15 cents.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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No. 40.

The Saints' Herald.

JOSEPH SMITH - - - - EDITOR.
R. S. SALYARDS - - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - - CORRESPONDING EDITOR.

LAMONI, IOWA, OCT. 2, 1895.

QUESTIONS AND ANSWERS.

QUES.—Is it essential that each officer in the two priesthoods, whether they are under missionary appointment or not, have their names enrolled in some quorum of the church?

Ans.—Yes, we so understand; for we know of no body of the ministry for which there is a place independent of quorum organization. Quorums are *departments* of the church's organization. The revelation on priesthood, (section 104 of Doctrine and Covenants,) the most specific statement on record concerning the order and duties of the ministry, provides for the organization into quorums of all grades from the First Presidency to the Deacons. From deacon to elder the provision is made for assembling as quorums and for the instruction of each quorum by its president, who is to sit "in counsel" with them. This gives opportunity for mutual teaching, counseling, coöperation, and general interchange of thought, the advantages of which are apparent, and which manifest the wisdom of God in making provision for quorum organizations. The judgment of ninety-six men in a quorum of elders, of forty-eight in a quorum of priests, of twenty-four in a quorum of teachers, or of twelve in a quorum of deacons, is better than that of any one of them.

Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.—Prov. 27: 17.

The principle and the advantage of coassociation and cwork are here represented. The principle of interdependence which unites the human family into groups as families, citizens, and other branches of the fraternity of man, is also recognized in church work, in the kingdom of God.

Quorum work conduces to the welfare of the general body and to the individuals comprising said quorums. Men in quorum capacity can take up

and discuss questions within the scope of their work and get a clear understanding of them, and thus save time to the general body because of having investigated and become intelligently informed upon the questions discussed. They are then prepared to act promptly and correctly, and are not unprepared to meet the issues considered as they go forth to teach the principles of the law to the people and meet the emergencies that arise; hence quorum association results in good to those ministered to as well as to the minister officiating, whether the officer be an elder, priest, teacher, or deacon.

It is an established principle of law with us as a people that all matters passed upon are considered upon the principle of "common consent," including all General Conference rulings and revelations received. The minister who discusses such matters, who examines into them and comprehends them, is prepared to do his part in their execution, and therefore becomes an *intelligent*, successful servant of God and of the people; while he who fails to comprehend is not capable, nor reliable, however strongly he may believe. "With all thy getting get understanding," or knowledge, is the admonition of the wise man. This the Lord evidently contemplated in making provision for mutual counseling and coöperation in quorum capacity,—that men should learn what to do and how and why to act.

The General Conference has also taken action providing that all officers in the church not enrolled in quorums shall send their names to the Secretary of the Church for enrollment. The revelation of 1882 provides for filling up the quorums of elders, priests, teachers, and deacons. Other revelations also indicate the organization into quorums of all grades of officers. It is our conviction that any man in the ministry can do better for the church and for himself as a member of a quorum than as a sort of solitary wandering star. Then, too,

quorum organizations generally spur up a man to diligence by reminding of remissness in duty and failure to report. "In union is strength," in division or separation weakness. The elders have been commanded in the revelations to teach one another diligently the laws of the kingdom that they might know how to act in the government of the church. That work is certainly facilitated by quorum organization.

A MINISTER'S CRITICISM.

BROOKLYN, New York, Sept. 15.—Rev. Francis Edgar Mason, pastor of the Church of Christ, preached this morning on "Divine Manhood." During the sermon he criticised a verse copied from Hymn No. 380 of the Methodist Hymnal:—

Justly might thy vengeful dart
Pierce this bleeding, broken heart;
Justly might thy kindled ire
Send me to eternal fire.

Mr. Mason said: "Is it not time such senseless poetry was eliminated from our church hymn books? Is it not reprehensible in us sending our children to places where such sentiments are promulgated? What is it in man that kindles such a contemptible view of God as to lead to such utterances?"—*Pittsburg Dispatch*.

A DUTY OF SAINTS.

CONFIDENCE in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.—Prov. 25: 19.

It may be an exhibition of superior wisdom for a man to be at odds with all his surroundings in the political and social world, and ready to condemn everything in the way of civil law and the rules of restraint imposed by society, asserting that the world is out of joint and altogether given over to evil; but after some forty years of contact with the things of the world we fail to see wisdom in such a course.

We do not mind to see a man who by a course of right living according to the best light he has had has grown aged and gray in the service of his fellows, and bears no ill will to any, to be given to philosophizing on the inequalities in wealth and social standing existing among men, and speculating on the causes and what the remedy should be; but the carping

cynic who has reached the dregs of the cup of life all too soon by the intemperate use of the good and foolish, if not wicked, ventures into the realm of evil and vice, is an eyesore, a moral excrescence on community, who possibly may not be summarily gotten rid of, but who should be ignored by every sensible person. The first may be borne with, the last ought not to be.

In communities formed as those are in which the Saints as individual citizens and aggregate social integral parts are living, there is a necessity for the enforcement of the laws of the land, that the weak may not be wronged, nor the strong wrongdoer go unwhipped of justice. It is not the province of the Saint to sit in individual judgment on the laws under which all live; that is delegated to others whose duty it is to become conversant with the principles of equity, and minister in the courts where the laws are understood.

No law bears hardly on the man who does right; whose intention is to live peaceably with all men; but to him the laws are safeguards of direction and protection. To such a citizen the word "honor the law" means that he shall not only give tacit consent to the existing conditions which he cannot mend though he may deem them wrong, but he shall give the executors of the law the moral support which he as a citizen has the right to exercise, and also absolute and active aid and support when such are needed.

We were much pleased not long since to learn that an attorney at law, who had been prosecuting attorney in a county in Missouri, adjoining Decatur, in Iowa, had this to say of the Saints:—

I have a warm side to your people. I know quite a number of them, and in the exercise of my duties in enforcing the laws as prosecuting attorney, I found them ready to aid in maintaining good order. They always stood by me in my efforts to execute the laws.

Such words should be deserved by all. We believe them to have been deserved by the Saints living in the locality of which the attorney spoke. And why should it not be so? A people distinctly told that among the vital principles of their faith subjection to the powers that be was a duty; lawbreakers and deceivers, busybodies and mischief makers, disorderly and riotous persons are an abomina-

tion to God, as well as destructive to the peace of society, of all people on the earth, should be law-abiding and in the exercise of the rights of citizenship active aiders in the enforcement of the laws.

Let us be good citizens of the Republic, and other governments of which we may be parts, that when He comes to reign whose right it shall be, we may have so formed the habit of obedience that we shall then be found worthy to inhabit and enjoy the government of God on the earth and in heaven.

EXTRACTS FROM LETTERS.

BRO. C. H. PORTER, Wilber, Nebraska, September 26:—

I had the pleasure of baptizing a gentleman and his wife here yesterday. It seems to me that several are very near the kingdom at this place. The work here is in good condition. I wish I could say the same concerning the whole district, but the drought has smitten us three years in succession and many Saints have left, and others are in a very unsettled condition.

EDITORIAL ITEMS.

BRO. M. R. SCOTT, JR., whose letter appears in this issue, refers to an item dated Holton, Indiana, the 16th, which has appeared in press dispatches, and is to the effect that "the Mormons" are holding "secret meetings" and "are determined to stand by their doctrine regardless of their neighbors;" and "have regular officers and a set of rules which each member must obey." The charge of holding "secret meetings" is an old one, and known to be false. That of being determined to stand by the truth as Christ revealed it and of having regular officers and rules of conduct, is correct. The Saints of Indiana, like the primitive Christians, doubtless prefer to do their own thinking, and also allow their friends of other denominations to do the same, but pledge and manifest loyalty to the laws of the land. The item shows what religious prejudice will resort to when sound arguments cannot be adduced by our opponents.

Bro. Elbert A. and Sr. Clara A. Smith recently returned from their wedding trip into Northern Iowa. Bro. Elbert is the son of Bro. David H. Smith and nephew of President Joseph Smith; and Sr. Clara the daughter of Bro. A. S. Cochran. Both have been

employed in the Herald Office; Bro. Smith in the bookbinding department, Sr. Clara in the secretary's room. The best wishes of all go with this happy couple.

Bro. Heman C. Smith returned from Salt Lake City, Utah, on the 21st, called home by sickness in his family, and Bishop E. L. Kelley from Missouri and Iowa points on Monday, the 23d inst.

Bro. C. W. Dillon, from the field in Wisconsin, has returned home, to Lamoni, for a visit and will return and resume missionary labor at an early day.

Brn. A. H. Smith and R. M. Elvin are in attendance at the Logan, Iowa, reunion.

Bro. and Sr. James Whitehead, of Lamoni, returned home from the Nauvoo reunion at Park Bluffs, Montrose, Iowa, well pleased with the sessions. Bro. Whitehead was private secretary to the Seer whose memory he reveres and of whose faithfulness to the church he continues to bear witness.

Bro. B. W. Warren, of Alton, Missouri, recently returned from the late discussion between Bro. Joseph Ward and Elder H. T. King, of the Christian Church, at Wheeling, Arkansas, reports a complete victory for the truth. He thinks Elder King failed to make a point, although an experienced debater. Bro. Warren rejoices in the truth. He advises all who have opportunity to obey it promptly after becoming satisfied of the divinity of the work.

Bro. J. J. Cornish wrote from Barryton, Michigan, the 24th inst. that he was operating in a tent at that point, a new opening. Six had been baptized to date.

Bro. George Washburne writes from near Ludington, Michigan, the 22d inst. that he had baptized seven more and left others believing. One of those baptized had to be taken to the water by conveyance, but was healed at baptism, and walked home, and has since been about her household duties. He expects to soon meet an opponent in discussion. There are many calls and he is trying to answer what he can; hopes to soon be constantly in the field.

"And he who is faithful shall overcome all things, and shall be lifted up at the last day."—D. C. 75: 3.

Mothers' Home Column.

EDITED BY FRANCES.

"For sweet friends and kind affections,
Gentle hearts, and home's dear love;
For bright health and holy pleasures,
For the faith that soars above:
Grateful hearts to thee we bring—
Lord, accept our offering."

AT CHURCH.

THE following clipping from the October number of the *Ladies' Home Journal* we earnestly commend to our young lady readers. It is taken from among the many good things Ruth Ashmore says monthly to her girls. Of course what is said in reference to pews and prayer books will not apply to you, but study carefully and see if there is nothing in it which you can and ought to appropriate. Burns expressed the wish,

"O wad some poerer the giffie gie us
To see oorself's as ithers see us."

And while sitting in church we have sometimes found ourself wondering if a large mirror placed so as to reflect the entire congregation would not prove a perfect revelation to many? Facing a portion of the congregation (as we do each Sabbath) we certainly have had revelations of an unpleasant kind made to us, in reference to the deportment of some whom, previously, we would have selected as examples.

THE GIRL AT CHURCH.

SOME OF HER SHORTCOMINGS MIRRORED BY RUTH ASHMORE.

You pride yourself on your politeness. You count yourself a well-mannered girl and would be very indignant if you were told that you were lacking in ordinary politeness. When you are invited out you are careful not only to be prompt but to be considerate of your hostess. What consideration do you show God when you go to his house? Too often you come in late, seat yourself with a little noise, and do not hesitate to turn and twist until you feel that your skirt is arranged exactly right and you are quite comfortable. Then you give a sigh as you look at the preacher. He is one whose sermons you do not admire, so while he is trying to do his duty you coolly read your prayer book or hymnal, or look around the congregation, and catching the eye of a friend, give a shrug of disgust. When the sermon is over you give vent to a sigh of thankfulness, and you never seem to realize that this bad behavior on your part is bad behavior not only to the clergyman, but to that God whose representative he is.

When the collection is taken up you look here and there and everywhere to see who is depositing a bank note. Before the benediction is said you crane yourself like a bird with its plumage so that you will be ready to start out the very minute it is ended. I do not suppose you realize for a moment how dreadful this is. How it is giving an opportunity to an unbeliever to say, "What can these Christians think of their God when they are so impolite to him?" Then you do something else. In your church the pews are rented. When you enter you close the door

and give no poor sinner an opportunity to sit beside you, and yet, in the sight of God you are all alike, and before him the rich and the poor stand together to be judged.

HOME-COMING.

When life's hours of toil are ended,
And my day draws to a close;
When the bells of evening, chiming,
Call me to my long repose,
Eagerly my feet shall hasten,
And my eyes shall look to see,
Standing close to heaven's portals,
Loved ones, waiting there for me.

They who long from that far country
Watched me as I faltered on,
In earth's weary round of labor,
Strength and courage almost gone.
When they see me drop life's burdens
And to heaven's refuge flee,
Swift will gather round the portals
Loved ones, waiting there for me.

And when on their silver hinges
Wide the gates of pearl shall swing,
And by grace of Him who loved me
I am suffered to come in,
First of heaven's joys to greet me
In that joyful hour shall be,
As I pass those shining portals,
Loved ones, waiting there for me.

Then the cords which earth's rude conflict
Here had broken shall be joined,
And beyond death's gloomy kingdom
Still more strongly shall be twined;
Ah! my heart, fail not thy singing!
Though the way may weary be,
Soon my joyful eyes shall see them,
Loved ones, waiting there for me.

—Selected.

THE SPECTER OF HEREDITY.

NO GREAT subject has a deeper hold of the people than that of heredity," says the *Journal of Hygiene*, and we honestly believe it is a fact.

No one will deny the fact that a knowledge that children inherit the talents and peculiarities of their parents goes back into early times; for the statement in the Bible that "Fathers have eaten sour grapes and the children's teeth are set on edge" is simply a poetic and very picturesque recognition of this fact. How often we hear the expression, "This child is the very image of its mother, meaning that the child has inherited her mother's form and features. "Jack is a chip of the old block" means that Jack's case is one of heredity. How often we hear the remark, "He comes honestly by his traits of character," when a child follows the same course of life that one of his parents did. "He must have got this trait from a remote ancestor, we believe," when he does worse than his parents. "Blood tells," says another old proverb, and no one doubts it.

Now, Daughters of Zion, I would not detract one iota from the belief in the influence of heredity, but I would not overestimate it or give it credit or blame when none is deserved. We are all greatly indebted to our ancestors; most of them probably did

quite as well for us as we are doing for our descendants. How many Saints to-day look ahead and plan for the bodies and minds of those which may be born in the future.

Now what I want to impress upon your minds is that you must not let this specter of heredity hold you back from improving yourself and offspring. If you have inherited any defect from your ancestors, as most of us have, it is simply your *duty* to stop complaining about it, and go to work and correct it; if your body is weak as a whole or in part because your parents were not strong, go to work and strengthen it. If you have inherited a physical or mental defect, be brave enough to find it out and mend it by an effort of the will, by culture, training, and education. I knew a man who inherited a love of liquor, who kept this inheritance from being his master by making himself master of it, and quelling it. I knew a woman with a tendency to consumption, inherited from a consumptive parent, by wise, physical culture, a life of outdoor activity, by moderation in all things, she mastered the disease; and baffled her inheritance. If she had lived in mortal fear of it and made no effort to take care of herself, she would have died of it before this. Bjornson tells the story of a child in whose veins coursed the wild blood of debauched and depraved ancestors for two hundred years, and who, under the influence of a wise mother was trained into a splendid manhood.

Now, dear sisters, if you see in your children hereditary traits of character that you do not like, remember that environments can influence heredity. If we want a higher type of men and women to come into the world we must follow the teachings of Christ and keep evil from our hearts, and when the child is born have its environment of such a nature, that the higher faculties will be brought into use and the lower ones suppressed. ANON.

COINING SUNSHINE.

"It did seem as if there was nothing for the poor soul to live for when her husband forsook her, leaving her in straitened circumstances, with two small boys to care for; but—will you believe it?—she dried her tears in a few days (of course we are not prepared to state whether they were dried through the long night watches or not), and began bravely to untangle the much disordered skein of her life. She made one dollar do duty for five; she worked hard, smiled often, and made the best of everything. Some one consoled because she had to support the two boys.

"Their father might, at least, have taken them off your hands."

In unfeigned surprise, the plucky little woman made answer:—

"Why, that is one of the things I have to be thankful for. I could stand anything but losing them."

Another said:—

"I don't see how you keep up so; why, your rooms seem full of sunshine!"

"I coin it," was the laughing reply.

At another time she made the declaration that she thought it everyone's duty to look and act happy, whether they felt so or not.

She did not believe anyone had a right to parade his individual griefs or add a single cloud to earth's sky.

Another woman—infirm and old—occupied a very dismal, sunless flat, but for all that it always seemed cheerful there, and the neighbors loved to drop in at all hours.

"With only the north windows unobstructed," her friends oftentimes said, "how is it you are always so bright here?"

"Why, don't you know? I coin my own sunshine. I have to go without, and I don't choose to do the latter."

And here it is. Very many people have either to coin their own sunshine or go without, and too many go *without*, to their own detriment and everyone else's.

Not one of us is so situated but there is some brightness possible. We may have poverty, ill health, disappointment, even death of loved ones, to cloud our sky, but still we know the sun is shining behind the cloud, and, until it bursts forth, it is our sacred duty to coin our own sunshine.

If there are little ones in the house our responsibility is doubled. It is a positive sin to cloud the young lives; they will have enough of their own to bear, if they live.

Remember that, "Mamma's eyes are baby's skies," and as you love your darling do not let it see the shadows there; and the more you smile the easier it will be, until by and by the sunshine you forced into your eyes will have stolen into your heart.

We would that all mothers realized how completely their moods color life for their children—even children to man and womanhood grown.

And *fathers*—we wonder if your sons as well as daughters ever read these pages?—really their influence over wife and children is beyond computation. Only a wife knows how quickly the barometer runs up or down at the entrance of the husband; and only she and the children know what manner of man *he* is.

Good brother, leave your cares and worries at the store, office, or wherever your work is, and come into the home smiling, even if you have to coin a little sunshine. If there are worries to be talked over, wait until the little ones have gone to dreamland."—*Selected.*

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR OCTOBER.

"Remember in all things, the poor, and the needy, and the sick and the afflicted, for he that doeth not these things, the same is not my disciple."—Doc. and Cov. 52:9.

Thursday, Oct. 3.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church. Memory Verse.—Doc. and Cov. 70:3.

Thursday, Oct. 10.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general. Memory Verses.—Col. 3:12-17.

Thursday, Oct. 17.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted. Memory Verses.—1 John 3:16-18.

Thursday, Oct. 24.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established. Memory Verses.—2 Peter 3:9-12.

Thursday, Oct. 31.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace. Memory Verses.—Isaiah 62:8-12.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SISTER M. A. FAULK, Austinburg, Ohio, requests your earnest faith and prayers that she may be healed of her afflictions which have been from her youth and which the physicians cannot cure, and that her children's hearts may be drawn near their mother that they may be converted and obey the gospel.

Bro. John Blue, of Blair, Nebraska, requests your faith and prayers that his eyesight and health may be restored. Sr. Alice Martin also asks your prayers for herself and family. Her husband is dead, and she is in poor health and poverty.

Letter Department.

CORNET, Ind., Sept. 19.

Editors Herald:—I will commence meetings here to-night in the United Brethren church. I have been holding forth near New Marion, for about one week in a grove. Have had fair attendance considering the condition of the work. When here four weeks ago I never saw better interest. At the close some clubs were thrown, and that caused quite a dark cloud. How it makes my heart ache to follow after some of our preachers and learn that they are tearing down the work. We should seek to establish the doctrine of Christ, and not sling clubs into our religious neighbors' yards. We are not commanded to slur, but to preach the gospel. I never saw excitement so high. The Ripley County paper had in it a notice as follows: "Mormons in Ripley. The Mormons are creating quite an excitement by preaching in groves and schoolhouses, and something should be done to prevent them from getting a foothold." But so far everything done seemed to terminate in our favor. A reverend divine came to have a chat with me to present some of his objections, and acknowledged, so I have been told, that it was of no use for a representative of any sect or body to meet the latter-day work. The harder this work is opposed the closer I expect to stick to it, and I wish I had help enough to canvass this entire county and preach in every place where we could get a hearing.

Indications are favorable for large crowds this week. The beauty and simplicity of the gospel of Jesus Christ is what is needed today to elevate mankind. Many are coming from a distance to hear our claims, and a great

many are favorable which is causing Satan to rage. Some who had said that we had the truth, and expressed a desire to unite with us, have had runners sent to prevent us from getting a foothold, telling falsehoods and tales which are diametrically opposed to truth. I thank God that we are not to be judged by any human tribunal. Calls for preaching are more than I can fill. Note the inclosed clipping which indicates what people will do when their priestcraft is in danger.

In bonds,

M. R. SCOTT, JR.

ECHO, I. T., Sept. 3.

Editors Herald:—We came here from Gravett, Arkansas, the last of August. We found Bro. Simmons faithfully at work. We continue until time to start to Baxter Springs reunion. We have had open opposition by three ministers and we have the promise of having to meet a big gun, one who has proved himself to be very abusive and unfair.

Bro. Simmons had his picture drawn again and placed upon our pulpit. He used it to advantage to illustrate his subject. It was not so pretty as the one I mentioned in my last; yet some thought Bro. Simmons did the work himself and used it for a text.

Some have seemed very anxious to diet us upon poison and eggs; one shot fired missed its object, the speaker, and splattered some very gentlemanly young men who were crowded near by me for the lack of room elsewhere in the building. They threaten prosecution upon our enemies. We think our friends have doubled in numbers and we believe, will defend us. The attention is better and our crowds are increasing. We both have had the best of liberty if not the best of health. More anon,

A. C. HART.

No. 2 Barrett Square, MILNROW, Lancashire, Eng., Aug. 28.

Editors Herald:—I here send a request to your readers, and hope it will find favor with them, and they be able and willing to comply with my request; namely, Give what they can relating to the following subject: "Pre-historic America, or who are the American Indians?" I fully expect having to deliver a lecture upon the above subject in January or February, 1896, before the "Literary and Scientific Society" at Rochdale, and if possible give magic lantern views. I would like to have what views it is possible to get, and extracts proving that they are Joseph's children. A brother in Manchester has promised to take views and make slides for a lantern lecture. Those kind of lectures take very well here in winter. It may be inconvenient for the brethren, but nothing is gained worth having only by such. I have thought of this method for a long time and think it a good method of instructing the people; and if we can get men to think we have done something towards the end we have in view. I shall try and do my part, I can get possibly to the ears of these people on this subject; on other things I could not. I intend to proceed upon this line. Take threefold evidence, the Bible saying Joseph's

children shall be found over the "sea" "in the midst of the earth," etc.

Egyptian and Hebrew languages, etc., found in America and Egypt identical; chart for length of the year, etc. Book of Mormon, etc., and where they dwelt, etc.

If I can only get sufficient matter for one lecture to begin with I can gradually extend my views as opportunity affords. I think I can give two recipes whereby each at home can take their own etching views or get copying paper and indelible pencil and print their own and as many as they like. I will try if the brethren will respond. Hoping to hear from them,

Your brother,
JOHN SMITH.

BEAVERTON, Mich., Sept. 8.

Editors Herald:—I came here one year ago last December, and found three Saints living here, and that Bro. F. C. Smith had been here some time before and preached three sermons, and that was all they had heard about the gospel. I commenced holding meetings in the schoolhouse, and after I had preached two or three times the people sent to a place called Gladwin and had the Presbyterian minister come and lecture against us. He delivered his lecture and I did not get there to hear him. I arrived just as he was closing his lecture, and had not heard anything, so I could not reply then; but a lady there who was favorable towards us had noted his discourse; so I found it out and gave out that I would reply to him, and I did so the next evening. Previous to this he had organized a Sabbath school, but after I had replied to his lecture and showed wherein he had made some false statements, the superintendent and wife began to investigate our faith, and in two weeks later I baptized them. Then the war commenced. The Presbyterian minister dare not meet me in a debate, so they sent and got three Methodist preachers to come. And they came and attended a few meetings and made up their minds they did not want to debate with us either; so they went around all over the whole village and told the people not to come out to hear us; but the people kept on coming just the same.

What to do next they did not know. They heard I had held a debate with a minister by the name of Rogers, but he lived some forty miles away. They got a rig and went after him, but he said he did not care to debate, but he would come and lecture two nights for them against us for fifteen dollars, and they agreed to give him the said amount. The time being set, he came and delivered his lectures. I was there, and when he got through I challenged him to meet me in debate, and he refused. Then I told the people I would answer his lectures, and I did so. Then I baptized four more, and that made the people so mad they told Mr. Rogers he must debate, so he agreed to meet me, and the propositions were drawn up and the time set. He came, and we went at it, and it lasted seventeen nights, or thirty-four hours. During the debate I baptized two, a man and wife. A short time after the debate I baptized eight more, and two of them were the superintendents of the same Sabbath school that

they appointed in the place of the one I had baptized before.

One thing here I wish to relate before I proceed. During our debate Rogers said to me, "If your God be God, why don't he stop me from lecturing against the Saints?" I told him perhaps he would. But he defied me or my God to stop him. The third day after the debate was over he was taken sick and he never got off from his bed alive. There was another man that attended the debate who was very prejudiced, and he said, "If we are going to starve the Mormons out of Beaverton, we will neither buy nor sell to them, nor give them any work; we will starve them out." He also was taken sick in a few days, and he died in about four weeks. Before he died he came to want; the people had to carry in provisions for him and family; he died a pauper; the town buried him. But we keep right on preaching and baptizing, until we have over fifty Saints, a nice branch, and the interest is better now than ever before. I baptized a lady last Sunday, and many more are believing.

J. A. CARPENTER.

NEW CASTLE, N. S. W., Aug. 19.

Editors Herald:—I am on a month's trip in the coal fields. Progress is slow here, but not without some elements of life and encouragement. The Hamilton branch is making an effort to have a chapel. A frame and lot were offered by Elder Broadway, president; and though it means a great effort and sacrifice, yet they are intending to get it ready for the December conference. They are being materially assisted by Bro. Wight of Tuncurry in special arrangements for timber. Just after the conference, it is probable that there will be a debate in it, the disputants being Elder Kaler and Mr. Mogg, champion of the Christadelphians in this vicinity.

Since here have preached at several points, and exercised oversight as district president. As my services are needed more in Sydney just now, will return there soon.

The letters of introduction received from Sisters William Satterfield and Miriam Preston were utilized this week in a visit to Mr. Richard Jones, of Tighes Hill, New Castle. Was respectfully received, but no special interest was manifested for our gospel. This for their information.

GOMER WELLS.

CEDAR RAPIDS, Iowa, Sept. 19.

Editors Herald:—After a brief sojourn with Saints at Richland Creek, Tama County, and preaching three times there after the conclusion of the debate, I went to Rhodes, Marshall County, August 20, and making headquarters at Bro. Nirk's, Bro. Jerry Miller took me ten miles south to Bro. C. C. Barbee's. The schoolhouse hard by was soon procured and on the evening of the 21st we began services there, with Bro. Miller assisting, with small audiences attending. Clouds and rain interrupted the meetings some; the clouds as often as the rain. One wonders that the clouds and a little lightning so terrify the people of late. It was not so in my earlier recollections. If a cloud appears during the services you might just as well

conclude the meeting; the congregation will go! That great journal, the *Iowa State Register*, has been investigating the question of tornadoes and cyclones for the last three months, and advocating the constructing of caves, resorts of safety during the visitation of those terrifying and destructive visitants. The fear of the thunders and lightnings seems quite universal. It reminds us of the prophecy of Joseph the Seer, given to the world in the name of the Lord in 1832, Doctrine and Covenants, 85:25. Men begin to "feel" "the chastening hand" of the Almighty, as predicted in the revelation on the Rebellion. The statements are receiving *unquestioned emphasis*. Men's courage fails them for fear! But will those little caves save the people? Is this move a prelude to prayer for rocks and mountains to fall on and hide them from God's glory? At all events the people fear the clouds, and our meetings are disturbed thereby.

The borders of the *new* religious movement — the Christian Alliance, so-called — had touched society in Bro. Barbee's neighborhood, and our efforts seemed away below par; so after a few trials there we gave it up, surrendering the territory for the time (something unusual for us), and after a second effort, including four sermons, moved on to Baxter, where we occupied the Christian church twice, preaching to small audiences with Bro. W. C. Nirk in charge. Bro. and Sr. C. C. Barbee did their best to have us feel at home while sojourning there, as also Mother Smita and family who reside near, and who take the church papers, *Herald*, *Hope*, and *Ensign*. Sr. Cachatt lives at Baxter, who with her husband makes the elders feel at home when sojourning with them.

Our three services held in the opera house at Rhodes, with Bro. Nirk in charge, were well attended, notwithstanding preaching has been done there for years past by some of our ablest representatives. I do not think gospel work is done at Rhodes yet. The few Saints left there are working with a will in both church and Sunday school work.

Wednesday, September 4, found me at Des Moines where I found Bro. William Thompson holding meetings in the eastern outskirts of the city. I preached the next evening at the church by request; felt blessed of the Lord in so doing; Saints present seemed encouraged in the cause.

The district Sunday school convention held at Runnells, on the 6th, was well attended and interest in the work is on the increase. The conference of the 7th and 8th was the most largely attended of any since I began labor in the district. Reports show a gain of twenty-two to twenty-five in membership since the 1st of June last; also that local laborers with branch officers are moving on to higher ground. Most all the baptisms reported were by local laborers. The new chapel lately built at Runnells by our people and their friends is a credit to them and the town and to our cause, and is highly appreciated by the community. Bro. F. A. Smith, on his way to Montrose reunion, stopped over at our conference. All were glad of his presence, and at least four hundred and fifty per-

sons listened to his able effort of the evening of the 7th inst.

The chapel was dedicated on Sunday, September 8. We were sadly disappointed, however, that circumstances rendered it impossible for Pres. Joseph Smith to be present, as it was fully expected, almost to the hour of service, that he would be there to deliver the dedicatory sermon. As Bro. Joseph had no control over the circumstances that denied his presence with us, and as he, no doubt, was as sadly disappointed as were we, he will surely *pardon* this reference to the matter. And we can assure our beloved brother that the jewelled teardrops of sympathy glistened in the eyes of Saints and friends as we tendered our brother's regrets of absence on the occasion to the audience that filled the house to its utmost capacity. There being five hundred and three persons seated in the house by actual count, besides children, the committee requested that Bro. Nirk or I deliver the sermon. Bro. Nirk declined and the lot fell to me. Bro. Nirk, district president, took charge of the services; Sr. Mary Bouton presided at the organ; Bro. William Thompson offered the opening prayer; Elder D. M. Rudd read the statement of the building committee and the Scripture selections; Elder F. A. Smith then stood and offered up to God in fervent appropriate prayer the building as an offering to him, in behalf of the Saints of Runnells branch, and their friends, who assisted in building it. But what of the sermon? Of the speaker I can assure you, while usually blessed with so fair degree of confidence, in rising to address an audience that was expecting to hear another whose place it is most difficult to fill, for various reasons, a great personification of *diffidence* confronted me which I overcame only as divine aid came to sustain me. I did not present the line of thought at first contemplated, but yielded to the provisions of the moment and presented reasons for and evidences of the great restoration movement now operating in the religious world and agitating it like the storm does the great ocean's restless bosom, as reasons why Latter Day Saint churches, distinctively, were being built in many parts of the land. God gave whatever of merit characterized the effort. The music of the occasion was well rendered, and appropriate.

The house is neatly constructed, fifty feet in length by thirty in width, the floor slightly raised as we approach the rear. Pretty little windows of colored glass, and sharply angled at the top, alcove pulpit, and choir situated between the doors, with entry room on either side. A modest little belfry graces the front end of the building; walls and ceiling well decorated. Mrs. and Mr. W. P. Brown, merchants at Runnells, deed the lot for the church, valued at \$250. The Sisters' Aid Society has \$171 in the building. The property as it stands has cost \$1,375, and we shall presume that the Bishop of the Church will be in possession of the deed for this property by the time this greets the eyes of the *Herald* readers. A splendid feeling seemed to pervade the hearts of all at our conference.

I left Runnells on the evening of the 8th,

and went to Montrose with Bro. Smith, to represent the district at the Bluff Park reunion, the Saints donating my railroad fare to and from the reunion. Was glad to be permitted to attend. I believe it was a success. I came to this city last Monday. Have held two cottage services and one lawn service, at the homes of Messrs. Harmon and Hinds; am to speak again to-night, and then go to Logan reunion.

It was a rare treat to witness the visiting together of old Brn. James Whitehead, and Allen Waite, and Sr. C. Salisbury, sister of the Martyr, all of whom were members in the old organization. All witnessed the apostasy from the faith under Brigham Young and coadjutors, and passed through the dark and cloudy day, but now rejoice beyond measure in the "evening time" light that reflects on the pathway of the church—the Reorganized Church, and with the favor of God attending it, as indicated in the prophetic word.

Will the church appoint a General Reunion to be held in this mission to celebrate the return of the captives and the liberty of rebuilding the waste corner stone of Zion for 1896, it being *fifty years* since the captivity began? We will wait and see.

Expectantly,
C. SCOTT.

CANBORO, Mich., Sept. 15.

Editors Herald.—After nearly three weeks of busy toil and hard labor trying to arrange matters at home that the little family might at least have the necessaries of life, and to keep the world from saying I had denied the faith and got "worse than an infidel," I again find myself ready for gospel work, and expect to board the early train to-morrow morning for Port Huron, where I will meet the district tent and hold a series of meetings.

While glancing over the pages of the *Herald* I find, as usual, it comes loaded with soul-cheering news from all parts of the world, telling how God's servants have wrought for and scored victories all over the land. The *Herald* ought to be in every home to cheer, comfort, and strengthen the Saints; as by it we can see just how the gospel is advancing, and many times read of the arts of Satan being set up, which to my mind indicates the near approach of the Messiah.

A few days ago I was called to Fargo, St. Clair County, to preach the funeral sermon of Sr. Thomas Dempster, a worthy Saint, and on my arrival found the Methodist church packed to overflowing, while the Methodist choir did most excellent singing. The writer enjoyed splendid liberty on the principle of the resurrection of the dead, and word came from there of late that all were well pleased except one man, notwithstanding that is the place where the Methodist pastor refused Bro. J. A. Grant the privilege to reply to Musser last spring.

On the 12th ult. I was called to Bay Port to preach the funeral sermon of Sr. Abraham Harder, another worthy Saint, and was greeted with a full house of eager listeners. It seems the Lord is like himself and takes the best of the flock. The Saints at Huron Center have erected a lovely little church building and have it nearly all paid for, which

proves that they are alive to the work. Three were baptized at the close of the two days meeting August 24 and 25.

If Bro. M. H. Bond will send me his permanent address I will send him a little money I have in my hands for books, due him. Also Bro. E. C. Briggs; send me your permanent address, as I have a little money for you. The long spell of dry weather was broken the other night, and we are getting plenty of rain. In bonds,
R. E. GRANT.

MANCHESTER, England, August 30.

Editors Herald.—The missions conference held at Sheffield, convening on the evening of the 3d and adjourning on the evening of the 5th ult. was fairly attended, its sessions being peaceful and measurably profitable. The first Monday in August is a bank holiday and very generally observed. Railroad excursions are given at reduced rates. The Sunday school in some localities is but in its incipient stage, hence this gathering affords an opportunity for the more experienced in Sabbath school work to stimulate, instruct, and encourage the less experienced. Then it affords an opportunity for mutual instructions, which appear potent reasons at present for continuing the above yearly gatherings; and yet in the course of events, it is quite possible the time and money thus spent, may be otherwise utilized for the good of the cause. I don't believe our likes, or dislikes should stand in the way for the adoption of measures for the best good of the work; for its extension and establishment should be our constant aim, without by intrigue or otherwise legislating or scheming for personal benefit or advantage. Seek to know, and keep in the line of present duty, whether pleasing or trying. Time passes rapidly; and the reckoning time is at hand. Who shall enter into the joy of the Lord as a reward for diligence, integrity, and true loyalty to God? Who shall make a Samuel's record (1 Sam. 12:1-4)? who? All may try.

England has survived the excitement, expense, etc., attendant upon a general election. The Liberals are down and the Tories are up, making some glad, and others sad. So moves the world. Whether the measures which the late government essayed to carry; viz., disestablishment of the Welsh Church, home rule for Ireland, local option, etc., will ever be resurrected, with the abandonment of the House of Lords, I couldn't nor would I attempt a guess; for thereby I might give a greater prominence to my ignorance, and that is needless. But touching the drink traffic, I read the following: "Fresh phases of the evil of the drink traffic were introduced by Sir Wilford Lawson at a temperance meeting at Birmingham, where he remarked that the church was tyrannized by the drink traffic. They knew how the electors were under the influence of the traffic and so was the House of Commons. The late Lord Randolph Churchill once stated that in his opinion two-thirds of the members of the House of Commons were tyrannized by the great drink traffic. The Prime Minister had told them that if they did not control the drink traffic it would con-

trol them. The democracy of to-day was the most extraordinary democracy the world had ever seen. They thought they ruled, but they were ruled by the drink trade, which was hand in glove with the aristocracy of this country."

The effects of intoxication seen daily in England are indeed distressing. Wives and mothers with husbands and fathers are inveigled and held fast in the grasp of the monster intemperance; and not infrequently one sees a mother staggering on the thronged streets with a helpless babe in her arms. With such intoxication and the evils resulting therefrom, together with the blighting effects of a universal apostasy or a spiritual intoxication, the lively remembrance of the effects of polygamy, with the persistency in classifying us with the Utah Mormons, makes the preaching of the gospel an arduous task.

The Manchester district has, in common with others, its troubles; but the president and local officers are pushing ahead. The Salford mission, which was in its incipency a year ago, is under a systematized method of tract distribution and preaching, is growing, the establishment of a Sabbath school being a great help. The work thus far, with help from the district president, has been prosecuted by young brethren. Some holding no office have been pressed into the service of tract distributing. Sensible! There is hope for a district when all are active. They may be confronted or beset with barriers, but the love of duty consequent upon a love for the work enables them to meet and overcome these besetments, and onward they march. But inactive officials in a district find time for useless disputations, cavilings, etc., and it is hardly practicable for them to find time to quarrel and be active too. The former prevents the latter, as the latter prevents the former; so, non-quarrelsome officials are in great demand, at this particular juncture.

The push and godly persistency in the Bradford mission has resulted in the establishment of a branch. Ministerial work is being pushed in Stockport and Roehdale, with fair prospects.

It can hardly be expected that his Satanic Majesty in view of this stirring and pushing, thus evading his dominions, will remain quiet; but we should be prepared to meet and resist him.

Efforts are being made in Ardsley, where Bro. Joseph Dewsnup, Senior, held a discussion with a Mr. Brown. What the result will be the future must tell; but in the meantime the Saints, and especially the officials, should see to it that in this God-imposed work of spreading out into new localities the work is not injured by tenaciously clinging to pet present plans and rules. This breaking forth may necessitate some changes in present branch organizations, which should not be done without proper thought and legitimate efforts to obtain common consent and coöperation; for we should come together and work, not for the worse, but for the better; and when matters relative to the building up and spreading the work have been duly considered, coöperation sought and obtained, let contro-

versy cease, and all correspondingly labor to reach the desired end.

The Sheffield district is small in numbers, having but two branches, but an extensive territory. The people in Sheffield are hard to reach, so that a necessity for unity of action with the branch members, with a view to success, is an absolute necessity. A systematized method of tract distributing in that large town might result in much good. Brethren and sisters there as elsewhere should learn and know their rights and duties, moving along peacefully and orderly in their several positions, always remembering the necessity for order and peace in all our doings. We must not always excuse ourselves for being boisterous, turbulent, or violent because of being big, strong, etc. We must strive to overcome such unseemly ways and manners. Nor should we become too technical, nor watch too closely to make one an offender for a word, or by sharp practice essay to expose the weakness or shortcomings of another, and thus take glory to ourselves. Nor should we become so conceited in our own measures or plans as to think others' unworthy of notice, or get affronted if any suggested plan of ours should be refused and another's adopted. In all this we shall be greatly assisted by cultivating a desire to do to others as we would wish to be done by.

Bro. J. Austin, as president of this district is doing good for the work so far as his circumstances permit. The Clay Cross branch greatly needs a more desirable house of worship. I hope they may ere long secure one. Unity of action accomplishes much.

There are capable officials in the Birmingham district and hundreds of thousands of people within a small radius of country; but the work moves very slowly at present. We ought to be trying to turn something up and not wait all day for something to turn up.

As per request and liberality of Bro. John Jervis I engaged a public room for seven meetings in Stavely Town; had posters and small handbills printed, distributed the latter from house to house, and commenced preaching on the evening of the 11th of August. Bro. Austin and Gowers from Sheffield, and Bro. H. and S. Holmes from Clay Cross, were present; audience first evening fair, but meager through the week. I shared the liberal hospitality of Mr. and Mrs. Frisby during my stay in Stavely, whom I hope may yet become members of the church. Some attention to Stavely, by Bro. Austin and other brethren may in time give us a foothold in Stavely; but the people there appear shy, distant, and prejudiced. I might add that the Sabbath school is slowly increasing in Sheffield, and that three more were baptized on the 23d inst. Some two or three others investigating.

I hope all in this as well as in other countries may evidence in a practical sense that they noticed the late appeal of the Board of Publication and not overlook, "Let your yea be yea."

Permit me to offer my sympathy and condolence to the bereaved family of Bro. G. W. Shute. He was a faithful worker and doubtless he and his family sacrificed much for the work's sake. May his rest be glorious.

Bro. W. R. Armstrong got in a correcter of a statement published in *Tid Bits*, a very widely circulated journal, a copy of which I forward you.

Unlooked-for events have retarded the building of the London chapel, but when finished we hope to gain a prestige never before enjoyed in the world's metropolis.

In bonds,

JAMES CAFFALL.

KNOX, Ind., Sept. 13.

Editors Herald:—We are enroute the district in the interest of two days' meetings. Thus far five appointments have been honored, and we are at Knox as the sixth, to prosecute the work. Bro. Phelps conducted the services at Dimondale, and we learn that a good, spiritual time was enjoyed, though the deeply-rooted weeds of prejudice still bloom and wave in the hearts of the people.

The Marcellus branch dedicated the grove situated on a beautiful promontory extending into Finch Lake, for the meeting held at that place. Elder E. C. Briggs and myself were present to conduct the services. The largest attendance ever had in that locality and the intense interest manifested indicate the present as an opportune moment for the unfurling of "Zion's ensign." It would, indeed, greatly rejoice the hearts of the few good and kind Saints at that place to have the six or eight sound thinkers, who are analyzing the work, let the shadow of their influence fall toward the latter-day work. We continued the meetings alone up to Friday of the following week, with unabating interest.

Moving along the line to Hartford, we had the comforting opportunity of delivering six discourses in two days in the hall occupied by the fraternal societies. Bro. Bruce had baptized one, an elderly man, on the day we arrived. The meetings were largely attended and the enthusiasm increased with each service. The Saints at that point are united in the effort to move up to advanced grounds. We left the city with great inquiry hanging on the lips of the people. Many are convinced, but alas! the courage of convictions battled down makes us to be slaves. When we learn that,

"Our liberty is in the law,

While snares and chains are put without;

But never forget, no, never forget,

That over the fence is out."

"The law of the spirit of life in Christ Jesus has made me free from the law of sin and death."

Buchanan branch received due attention, and the worship was conducted in the "old Advent church." I must say that a more earnest, zealous, constant body of busy workers is difficult to find. Here as at the former place my comfort returned. Six times, hard speaking in two days. Well, I had grace to endure, and I wonder how the audience get along without it. But on Monday, we drove to St. Joseph River and buried three persons with Christ by baptism in its agitated waves. Some encouragement to Saints and minister; the attendance was quite good throughout. Some new interest enlisted which followed up the appointments

at Galien. Here Bro. Briggs rejoined and the meetings were carried on with considerable ardor. While we could have wished for an increase of energy and diligence at the Galien branch, there was the fire of resolve in the eye and the happy expression of willingness and consciousness of "doing" or "lack of doing" in the face. Fine audiences filled the hall; all looked like they wanted to be happy. "There is no law," as Carlyle says, "that anyone shall be always happy in this state of being." No, the opportunities in this respect are not uniform and continuous, but irregular, indefinite, and subject to various contingencies of interruption and disappointment. There are alternations of delight and sadness in every human life; the good and ill, the sweet and bitter, succeed each other according to some occult logic beyond our comprehension. In an average sense, undoubtedly, it is well with those who do right, and otherwise with those who do wrong; but this does not explain the numerous deviations from the rule, and does not provide a satisfactory method of adjusting inconsistent facts and tendencies. But let us not reject the rule because of exceptions; rather let us carry the exception in our progress to higher ground, on and on, till we occupy the broad, where we find the exception fits into the general rule; and brethren and sisters, we can always find it in the realm of truth. We know that the wicked frequently get what should go to the righteous; that mediocrity snatches prizes from superiority; that rascality thrives at the expense of honesty; and thus the distribution of happiness is studied in vain for proofs of systematic justice and fairness.

These last statements involve the thought that happiness is found only in the higher divine law, operative in the circle wherein God moves; and an understanding of that rule that will adjust in the "eternal fitness of things" all things to itself. The Great Cause moves rapidly along. Shall we keep pace, or lag in the rear? It does not look well in the arena of battle, to see the few in the front and the great body far in the background. We have found those who seemed to have caught the inspiration and were bold enough to declare that they had been led into greater and more spiritual depths by contact with non-professor than those who professed yet did not possess. What does it mean? That old Babylon's many bolted doors are being bursted open, revealing the cracks and chasms of "untempered mortar;" that there are no joyous, divine, and spiritual elements in the wisdom of men; and that the foundation bed rock is a *powerless paper creed!* Seeking for that which will answer the demands of wisdom and justice within their own hearts, and finding it not in the cankering rubbish of popular sectism, good men draw aside the curtain, let in the light of *real day*, break loose from the old mother's apron strings, throw overboard denominational baggage, and start up "independent" on their own hook, to draw spiritual and divine light from the "unconverted" and "unregenerate." Yes, the progeny of the "scarlet" lady must go under.

Says the Rev. Joseph K. Dixon, D. D., of

Philadelphia: "We are making Baptist history rapidly here, but making it backwards. One of our churches is reported to have sold its building and two or three others are offered for sale; one church has the prospect of going out of business; three or four others hitherto looked upon as bulwarks in the demination are seeking shelter under each other's wings, and thus the work of *depletion* goes on. Some Baptist facts stare us in the face. Call us pessimists, you who may, some awful blundering has been made and we are not likely to get very far away from old habits."—*Philadelphia Facts and Fancies.*

If these churches represent Jesus Christ, it will be comforting for our Baptist friends of the West to learn that Jesus Christ "has gone out of business" and is "depleting." Furthermore, if these churches had been the one that God built and Paul described, this "awful blundering" would not have been done; for God was to "inhabit that church by his Spirit" unless God did the blundering. (Eph. 2: 22.) But I did not intend to write an article, friendly *Herald*, just a letter.

The work in this district is in a favorable condition. The only drawback, so much to be done and so few to do the work. Bro. Briggs and myself came to Knox yesterday. Our appointments are out for six services. We are expecting Elders Daniel and Barmore to-day. We go from here to Coldwater, thence to South Scott. Are hopeful of good results all along, and especially at this place where so much sacrifice and anxiety on the part of the dear Saints have been manifested and where we have done so much labor in the past. Ever interested in the movement, I close until appointments are cancelled and conference date is set. Hopefully,

S. W. L. SCOTT.

MIAMI, I. T., Sept. 23.

Editors Herald:—I left Maysville, Arkansas, in August, and came to Echo, Indian Territory, and began meetings in the Ballard schoolhouse. Had good houses; held ten meetings assisted by T. J. Sheppard and A. C. Hart. The Devil got among some of the good Christians and they gave us eggs as arguments against the truth. One hit Bro. Sheppard on the shoulder. We finished our work there and made some friends. Will go back after awhile and see how they do. We left there September 6 for Baxter reunion and spent eight days with the Saints. It was an enjoyable time. O, what a contrast between Saints and those who know nothing of the gospel.

We left Baxter at the close of reunion with a tent. Bro. Shepard came here with me. We set up the tent on the 17th and have held meetings every evening to small but attentive listeners. Bro. Sheppard left me on the 20th but Bro. H. H. Robinson is expected every day to assist. He went from Baxter to Joplin to hold some meetings there. I had two Advent preachers to hear me one night, but they were quiet; they are from Oklahoma, and I suppose they have come in contact with some of our boys and learned to keep hands off. There is a brigade of Baptist preachers in town, but all they are doing is to growl and show their teeth, slip around the corner,

talk about the Book of Mormon and Joseph. I am feeling well in gospel work: better this year than ever since taking the field. The Lord has greatly blessed me, which I am trying to appreciate: so I hope to be in the fight to the end.

S. W. SIMMONS.

MILLERSBURG, Ill., Sept. 24.

Editors Herald:—This beautiful afternoon is the fourteenth anniversary of Miss Cordie Celestine Short. This, my eldest living, is a dutiful child. With each recurring autumnal equinox my parental heart blesses the day that brought the coveted prize to the humble home of this quiet northland village. A fair son of Scotch or Swedish type, and another daughter of Holland mould, have, in turn, made their advent in the corridors and halls of home. This triple band are clean limbed, sound physically, ordinarily bright, fairly obedient; but our little four-year-old, Ruby Irene, takes the cake for juvenile beauty and sweetness. My wife, Viola Vernon Short, has been in this church a quarter of a century the fourth day of last August; whereas I embraced the faith the third of May, 1874, at Galesburg, Jasper County, Missouri: having been tutored and brought up in one of the nominal churches.

I served my country for three long years when our flag was in great peril; but, thank Providence, my life was spared to behold the happy triumph of right, the dissolution of sectional strife, the emancipation of human slavery throughout all our borders, the resurrection of national prosperity, the unparalleled development of material wealth, the colossal strides of medical, scientific, and especially mechanical discoveries, the double quick and ever accumulating march of reason, improved facilities for education, and, more than any or all other things, the slow but steady rise, development, and spread of the church and kingdom of our adorable Lord and Savior. I have tried to stand in the gateways of salvation a double decade of years, and my heart's desire is to duplicate that time in the active field contest should time and opportunity be granted me to go in and occupy. I have been an ardent active missionary so long, I am in my element, or, at least, I am unhappy unless I am on guard and at the wheel.

I closed the tent for this season and on the 12th inst. left Lewistown, Illinois, and repaired to Park Bluff for a few of the concluding days of the pleasant reunion. It was rather an experiment, but, withal, it was thought to be all right, and a success. Sunday was a high day indeed, for behold! J. R. Lambert in the morning outdid himself in a most inspirational, pointed, and authoritative appeal; while C. Scott in the afternoon, swept out like a rushing irresistible avalanch, with elegance of diction, grace of delivery, and an ascending climax of fiery logic and heavenly truth that fairly filled and thrilled the enchanted auditors. Mr. Thomas Junk, of Henderson, Illinois, and two rather young Wallace men and a young man named Balsar—all from Hancock County, Illinois,—were baptized in the Father of Waters by J. S. Roth, on Sunday evening.

Recently Elder J. T. Kinnaman has been

in these parts, and did some very effective labor, and, perhaps, as at least a partial result of his toils, five were duly inducted into the kingdom here last Sunday, all of which caused great joy in our confirmation and testimony meeting.

I never worked so incessantly in any previous summer as this hot one, delivering from seven to nine discourses per week, for more than three months, in our elegant tent. It was a new line of work, but I feel and verily know that I reached the ears of more than I otherwise could. No article was purloined, nor yet was anything injured maliciously, though we left it at nights, save while in Peoria. Elder T. F. Stafford gave me great assistance, and he now has our movable tabernacle carefully sheltered till tenting time again. The people, though skittish and shy at first, soon came around, and finally liberally aided the enterprise financially. I enter upon that department of work if selected for that arm of service with confidence and a growing determination to push the conquests of the cross to the very gates of the enemies, so to speak.

M. T. SHORT.

MOUND CITY, Mo., Sept. 15.

Editors Herald:—When I last wrote we were at Stanberry; while we stayed there we made some more friendly to the cause, and I believe removed much prejudice. The Saints there did all they could to make our sojourn pleasant. We came away on the 12th ult. I was poorly nearly the whole time there. We next took our tent to Mound City, a beautiful place, nearly ten miles east of the Missouri River. From the resident part of the city we could look over into Nebraska on the northwest and Kansas to the southwest. The scenery is grand. To the southeast are large hills dotted with timber. Bro. Ross got permission to put the tent on the old courthouse square. I learned that the mayor was kindly disposed towards us. However prejudice ran high, and just a few manifested any particular interest in our meetings. Wet weather interfered very materially with our work while there.

After two weeks' stay we took our tent to Maitland. As usual we were blessed with the privilege of occupying a nice corner lot in a good locality, just across the street from where we were staying. Here we found a much better spirit in the people that came to hear. It was easy to preach to them. They were sociable and gave good assistance in our singing. We heard that the preachers had held a council and decided to let us strictly alone. However, after the close of one of our services a minister offered some criticism upon Bro. M. P. Madison's sermon. I took him up and after some talk we separated with a kind feeling and a better understanding. I had thought to make a fuller reply to some of the things said and had arranged in my mind what I would say, but after prayer I felt led to go right along and make no reference to the little difference had between us the night previous. It was expected that we would. I told them that the church sent me out with the expectation that I would be a gentleman and not a black-

guard. Two ministers were present to show fight. However, after the discourse, Rev. Bays was quite friendly and continued so during our stay. The day we left Maitland another of the ministers treated me very kindly and considerately. I believe they are good men, I told the people that we had no enmity toward the preachers; that we would take the ministers into our church with their congregations if they would repent of their sins and promise to live righteous lives.

At the close of our last meeting we received many good-bye's with an occasional, "I wish you God speed. When do you expect to come again?" I should state that we stayed with Sr. Black. She united with the church at Montrose, Iowa, near Nauvoo, in the year 1860. She has to wash for her living; her husband is not in the church, but favorable. She takes the *Herald* and *Ensign* and pays one tenth of all she earns to the church as tithing. She rejoices in the latter-day work.

At present we have the tent in a neighborhood called Harmony. There is considerable interest manifested. It is but justice to say that Bro. R. K. Ross has done all in his power to make the tent work a success. The tent meetings have been six and a half miles from his home. He has been present nearly every night and some of the family every night, so has Sr. Knowles, coming almost every night nine miles a good portion of the time.

Bro. Ross wishes me to say that he would be pleased to have any of the Saints that are looking for a permanent location to come and examine this country before purchasing elsewhere. He has no land for sale. He expects to buy more almost right away. There are a number of good farms for sale all the way from forty to sixty-two dollars per acre. This country can't be excelled in fertility and beauty. Should any wish further information please address as follows: R. K. Ross, Mound City, Holt County, Missouri.

Bro. J. T. Ford has been faithful. He went home to attend to matters that needed attention. Bro. M. P. Madison rendered valuable aid while at Stanberry and Maitland and was greatly blessed in his efforts. My health is and has been poor nearly all through the summer. I am preaching every night and blessed with liberty. I have heard murmuring because you discontinued "Items of Interest," some going so far as to say they discontinued *Herald* on account of its discontinuation.

E. B. MORGAN.

There are something like forty thousand public schools in Japan. The buildings are comfortable and education is compulsory.

A Chinese soldier is paid \$1 per month and finds his own rations.

An eagle tried to carry away a colored child near Huntington, Pennsylvania. It was frightened off by Mrs. Richardson, the mother, but it returned later and flew away with a dog in its talons.

Plato condemned the single men to a fine, and in Sparta they were driven at stated times to the temple of Hercules by the women, who there drilled them in true military style,

Original Articles.

WHY I AM A "JOSEPHITE."—No. 3.

BY ELDER H. O. SMITH.

I NOW introduce evidence that ought to be taken by all fair-minded men as conclusive, inasmuch as it includes sworn statements of those who were present at the ordination and public appointment of young Joseph to be his father's successor. Young Joseph states in the evidence given in the Temple Lot suit, while under oath, as follows:—

I know that there was such an appointment of myself as my father's successor in office.—Plaintiff's Abstract, page 63.

Of the ordination and appointment referred to above, James Whitehead says:—

I recollect a meeting that was held in the winter of 1843, at Nauvoo, Illinois, prior to Joseph Smith's death, at which the appointment was made by him, Joseph Smith, of his successor. His son Joseph was selected as his successor. Joseph Smith did the talking. There were present Joseph and Hyrum Smith, John Taylor, and some others who also spoke on the subject; there were twenty-five, I suppose, at the meeting. At that meeting Joseph Smith, the present presiding officer of the complainant church, was selected by his father as his successor. He was ordained and anointed at that meeting. Hyrum Smith, the Patriarch, anointed him, and Joseph, his father, blessed him and ordained him, and Newell K. Whitney poured the oil on his head, and he was set apart to be his father's successor in office, holding all the powers that his father held.—Plaintiff's Abstract, page 28.

As to his being publicly proclaimed as the successor to his father, he further testifies:—

The church did take action as a body on the question of the ordination of young Joseph as his father's successor; the church consented to it. That was done first by the indorsement of the High Council, and then it was brought up before the whole body of the congregation, the whole people; and there were thousands there. That was done at the meeting held in the grove at the east end of the temple. . . . There was a vote taken, the congregation voted, and agreed to the appointment of young Joseph as the successor of his father.—Ibid., page 33.

As to its being known generally at Nauvoo, he says:—

Brigham Young said to me at different times, "I am not the leader of this people, nor the prophet of the church; we know who that is; it is Joseph, the son of Joseph the martyr."—Ibid., page 36.

It was the general understanding and belief among all the members of the church at Nauvoo, that young Joseph was to be his father's successor.—Ibid., page 37.

John H. Carter, Sr., of near Provo, Utah, testified in the same case; and as he was a member of the High Council at Nauvoo, he had a good chance to *know* in regard to the facts testified to. He says in regard to the public appointment of young Joseph, and as to its being generally known:—

Joseph came on the stand leading his son, young Joseph, and they sat him down on a bench at the prophet's right hand, and Joseph got up and began to preach and talk to the people, and the question he said was asked by somebody, "If Joseph Smith should be killed or die, who would be his successor?" And he turned around and said, pointing to his son, "There is the successor," and he went on and said, "My work is pretty nearly done." . . .

My father-in-law was with me at the time, and sat there and heard what was said, and when we were going home my father-in-law asked, "What does that mean?" He said, "That has got a meaning to it, from the way Joseph talked and pointed to his son; because Joseph had said, "There is your leader," pointing at the time to his son, and my father-in-law said, "We will see the fulfillment of that by and by."

It was the understanding of the people generally, of the church, as far as I know: all understood it from that day on that when the boy Joseph came of age he would take the lead in the church and be its head. There were a great many people who believed that, and moreover, President Young preached it himself for some time after he came into the Valley. That was the belief of hundreds and thousands; was the belief then, and is the belief now.

I have always believed that ever since I heard Joseph say the words I have stated, ever since I saw his father point him out; and I believe it to-day just as strongly as I ever did, and it was under that belief that I have followed President Young West with the branch of the church now known as the Salt Lake branch. That was the teaching and the ideas held out by the officers and elders, including Brigham Young and other prominent elders of the church, who afterwards came West and located here at Salt Lake City; and it was the teaching in Utah Territory for several years after the death of Joseph Smith. Here in Salt Lake City they publicly taught and held out the idea to the members of the church that Joseph Smith, the son of Joseph Smith, Jr., would eventually be the President of the Church.

The idea was held out for some time after they came here; but after awhile, when the boys did come here they were rejected for some cause. I think I know pretty well why they were not received. When I refer to the boys, I mean young Joseph Smith and his two brothers.

Not one half of the members would have followed Brigham Young West,—or would have followed his leadership if it had not been published at the time and advised by the authorities of the church that young Joseph Smith would eventually be the

leader of the church.—*Ibid.*, pages 180, 181.

John H. Thomas testifies of what occurred in a Spring Conference held at Winter Quarters.

At that conference the main question at issue was, that none of Joseph Smith's family were along. At that time we understood and believed as we do to-day, that Joseph's family, or the head of his posterity rather, young Joseph, should be the successor of his father. We understood that would be the case, and all attempts by Brigham Young to get any of his family to accompany him were failures. . . .

There were a great many of the ministry of the church who were dissatisfied and gave expression to their dissatisfactions, and in that conference Brigham Young made the statement, and Heber C. Kimball, and Dr. Richards, and the rest of the Twelve that were in Winter Quarters there, that they did not want anything more; that they had talked it over, for it had got noised abroad there and back in Illinois that the family was there in Illinois; and Brigham said we might just as well draw a knife and cut the boy's throat, as to be talking of such a thing, because if it was known that the promise was made to young Joseph in Illinois that he should be the leader of the church he would be killed. Brigham said not to talk of such a thing, or even hint at it.—Complainant's Abstract, page 255.

No event in the history of the church is so clearly proven as that young Joseph Smith was set apart and appointed by his father to be a successor in office; and no one has had the audacity to deny that fact until recently, when Elder B. H. Roberts has been put forward as the champion of the Utah Church. But there is one thing notable in that denial; and that is, that he puts forth no personal testimony in rebuttal, of those whom it is claimed were present at that ordination and appointment. He states that one reason of that denial is the fact that it was not put forward earlier, but when evidence is put forward showing that it *was* talked of, he tries to rule that testimony out. But the above quotations of the reasons why, are sufficient; viz., it would endanger the boy's life, a thing it would be easy to make the people believe under those trying circumstances.

I have, I believe, established the fact of young Joseph's call and appointment to succeed his father; but in my mind the matter of the greatest importance is, Did he or has he honored that call? Christ says:—

For many are called, but few are chosen.—Matt. 22: 14.

I quote young Joseph again. In

his letter to J. B. Price, the same already mentioned, I read language that does honor to the man, breathing forth such a spirit of humility and confidence trusting in God to vindicate his cause as he (Joseph) shall deserve that vindication by an upright walk. He says in regard to his call—that is, the call to himself:—

The character of the call which I have received is that of the many which have been received by my compeers, the revelation of Jesus Christ, by vision, and by dream, together with the voice of the Spirit. One of the chief, perhaps the chiefest reason why I have made so little stir in regard to these things is, that I preferred, as I now do, that those desirous of knowing in answer to their just and holy aspirations, God might bear the proper testimony, through his Spirit, to the calling of myself in *like manner*, as such testimony was borne to the calling of my father. All who have attempted to steady the ark of our hopes, since my father's departure, have done so by attaching the extremest importance to their call, regarding the godly walk, the upright walk, as requirements easily dispensed with, if so be they were called. I am fully persuaded that no call of God can sanctify a man who departs from God's law, while he maintains that departure.—*Saints' Advocate*, pp. 365, 366.

Such was the character of the man who was to be appointed in Joseph's stead.

For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.—D. C. 43: 2.

This, young Joseph has always done. He has maintained the supremacy of the written word, and that all living oracles must submit to have their words and actions brought into harmony with that which is "written."

And a more remarkable fulfillment of a prophecy is not found in all history than is found in the "posterity" of Joseph Smith fulfilling the prophecy uttered by him when writing to John C. Calhoun, as previously quoted, and which says:—

I or my posterity will plead the cause of injured innocence until Missouri makes atonement for her sins.

Instead of skulking off into the "valleys of the mountains" leaving the cause of injured innocence to take care of itself, the posterity of Joseph staid and fought the battle of truth against error in the State of Missouri until there is scarcely a hamlet, city, or village now existing in the State but has heard the glad sound of the

gospel of peace; and still they and their colleagues are sounding that tocsin of peace, and will sound it until Zion shall be redeemed and the fair name of the church and its founder shall have been cleared from the foul blot of shame that has been placed upon them by those who should have been foremost in their vindication.

And not the least in evidence is the fact that Missouri to-day stands only second in numbers furnished to swell the names of those who have been initiated into the kingdom of God; and not long, at the present rate of increase, will she stand second, but will soon lead the van; and still the cry comes from every quarter of the State, "Come over and help us." So thoroughly has God's word been fulfilled that chapels for the preaching of the gospel are springing up all over the State, and peace and quiet are given as God has said would be given.

And behold I will give unto you favor and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, execute judgment and justice for us according to law, and redress us of our wrongs.—D. C. 102:5 Utah Ed. 105:25.

And not the least act by far in the fulfillment of that prophecy was the institution and carrying out of the Temple Lot suit.

I was actually astonished at the audacity of Elder B. H. Roberts in his endeavoring to establish the claim made by his church to rightful succession, when near the close of his book he almost goes into raptures over the fact that they have been persecuted, and his endeavor to show that by that persecution, or I might say prosecution, they had been brought before rulers, judges, legislatures, representatives, etc., and that thereby the gospel had been preached to the chiefs of the nation. Now I venture to assert without fear of contradiction that not one principle of the gospel of Christ has ever, through that means, been brought up before rulers or judges or discussed in legislative halls. There is only one principle ever been brought before the representatives of the nation by the Utah Mormons, and that is the principle of polygamy; and that has not the remotest connection with the gospel of Christ.

But look upon the work of the pos-

terity of Joseph Smith as represented in the above-mentioned Temple Lot suit. There the gospel in its purity has been placed before the judges and people of the nation in opposition to that twin relic of barbarism called polygamy, and its kindred evils. The fair name of the church has been or is being cleared from the stain brought upon it by the Utah people. The cause of injured innocence is being brought to the front, and the efforts to fasten polygamy on the church and its founder have been met and frustrated. The claim of the legal heirs to the priesthood and the church property is being established, and the end is not yet. Who can measure the lasting benefit this action on the part of the Reorganization will have upon the future of God's work on earth? Who can tell but what the issues started in this suit will result in the restoration of thousands of dollars worth of property from which the church and individuals were wrongfully driven and deprived of? Surely a prophet *has* been among us. Surely God *did* speak through Joseph Smith when he said, "I or my posterity will plead the cause of injured innocence until Missouri makes atonement for her sins;" For the coming "to pass" is plain to all unprejudiced minds.

(Continued.)

Conference Minutes.

SOUTHERN ILLINOIS.

The conference was held at Fairfield, September 14. M. H. Bond, of St. Louis, was chosen president and J. F. Henson associate; district clerk present. Branch reports: Brush Creek 262, net gain 25; Dry Fork 45, loss 2; Kibbie 62, gain 1; Springerton 116, gain 15; Parrish 59, gain 1. Tunnel Hill 104, gain 11. Reports: Elders I. A. Morris baptized 1, J. P. Maddox, J. F. Thomas, F. M. Slover baptized 9, J. W. Stone, W. H. Brewer, H. Walker, W. A. Kelley, J. F. Henson baptized 11, J. D. Stead. Priests: H. T. Rankins, J. M. Bass. District officers elected were J. F. Henson president, F. M. Slover secretary. It was resolved that all the authorities be sustained in righteousness. A committee of three was appointed to draft resolutions and confer with the Bishop relative to the financial condition of the district. The resolution reads as follows: Whereas, there has been no report from the Bishop's agent in this district for two conferences, and whereas the district treasury is empty and no funds with which to prosecute missionary work, be it resolved that a committee

be appointed to confer with the Bishop of the church looking toward an active prosecution in this district of the duties of Bishop's agent. The following was also passed: Resolved that we hereby tender the thanks of this conference to the mayor and authorities of the city of Fairfield for courteous treatment and for the use of the beautiful city park for our reunion and conference purposes. This conference and reunion was one of the best ever held in the district, the Saints' meetings in the morning of each day being especially blessed by the Spirit of the Lord. The preaching was good, Brn. M. H. Bond and Charles Jones, of St. Louis; E. Curtis, from Harrisonville, Missouri; L. F. Daniel and A. C. Barmore, of Indiana, being present with us. Good attention greeted the speakers at the several services. Adjourned to meet at call of the president.

WESTERN MAINE.

Conference convened at Green's Landing, Maine, September 14; W. H. Kelley in the chair, J. C. Foss secretary pro tem. Branch reports: Green's Landing, no change. Deer Isle, no change. Bray's Mountain, J. E. Eaton ordained a priest. Elders reporting: W. H. Kelley, W. G. Pert baptized 1, J. J. Billings, J. W. Blastow, O. C. Eaton, U. W. Greene baptized 9, J. C. Foss baptized 4, H. J. Davison, F. M. Sheehy; Priest D. H. Eaton; Teacher J. H. Eaton. Bishop's agents report: Received \$242.81; paid out \$225.68; on hand \$17.13. Audited and found correct. Committee on looking after money matters with the Massachusetts reunion reported: So far they have not received the money due them. W. G. Pert sustained president of district, J. J. Billings assistant, and E. H. Pert clerk. Time and place of next conference left with president of district. Preaching by W. Bradbury, W. H. Kelley, U. W. Greene, and F. M. Sheehy. Adjourned to meet at call of president.

Sunday School Associations.

SPRING RIVER.

Convention met at Baxter Springs, September 11, at 9:30 a. m. Sr. Hart, assistant superintendent, presiding; Mirtie Jones secretary. Superintendent, G. W. Hobart, reported that on account of sickness he could not be present. Amount in treasury 85 cents, amount expended 65 cents. Schools reporting: Webb City, enrollment 116. Weir City 39. Angola 49. Seligman 26. Maysville was received into the association. Resolved that this district furnish a banner, to be given to the Sunday school having the best program at the entertainment, retaining the banner till the next convention; three judges to be appointed by the superintendent at each convention. Resolved that district assist in bearing the expenses of superintendent or associate in visiting the schools in district. A training class in each of the three grades was had; C. W. Sutherland in charge of primary, Mina Hart in charge of intermediate, A. H. Herke in charge of senior. A very interesting entertainment was rendered in the

evening. Adjourned to meet at Angola, Kansas, the Monday following district conference at nine a.m.

CONVENTION NOTICES.

The convention of the Northern Michigan district Sunday school association will convene at Boyne City, October 11, at 2:30 p.m. All interested in the Sunday school work please try and attend. All schools who have not reported do so as soon as possible.

H. J. BADDER, Sec.

The Sunday school convention of the Kewanee district takes place at Millersburg, Illinois, October 4. Secretaries please take notice and send in reports.

CLARA FRANCIS, Sec.

KEWANEE, Illinois.

Miscellaneous Department.

PASTORAL.

To the Saints and Friends in the Eastern Nebraska Mission; Greeting:—The time has now arrived for the opening of the fall and winter campaign of preaching. I therefore take this means of addressing a few words of counsel and advice to you.

This mission is a large one, and we have six regular missionaries, and one who is to labor as circumstances permit. If all labor wisely and well, and receive the aid and assistance of all the Saints and friends in the mission, their influence will be great for good. If their labor is not wisely directed, or if they fail to receive the hearty coöperation of the brethren living in the mission, their success will not be so great. We therefore invite your hearty coöperation to the end that our labors may be crowned with success.

There are several ways in which a missionary may be assisted in his work. One is by the scattered Saints writing to the one appointed to labor in their locality and inviting him to come there to labor, telling him of the circumstances of their surroundings, opportunity for preaching, etc.; another is by taking an active interest in the meetings being held, and in assisting in temporal things as we may be able. We should remember that the responsibility of preaching the gospel is not upon the preacher alone. He cannot travel without means, and it is expected that he will be provided for in a proper manner, hence the Lord has said: "Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple: by this you may know my disciples."—D. C. 83:16. Another way is by not inviting him to do work that does not especially belong to his calling without there is an actual necessity for it. It sometimes happens that an elder is invited as a compliment or by courtesy to go to a point, a branch for instance, and preach a series of sermons when there really exists no good cause for such. It would be good for us all to study closely what the Lord has said

in Doctrine and Covenants 122:7: "The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the Twelve and the Seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers, . . . so far as possible; thus freeing these spiritual authorities and leaving them at liberty to push the preaching of the word into the new fields now widening before them;" etc.

There is much unworked territory in Eastern Nebraska; and we have been counseled by the missionary in charge (Bro. A. H. Smith) not to follow the beaten paths too closely. With this counsel I heartily agree, and hope the missionaries will heed it and make special effort to do missionary work in their respective fields.

I also trust that the branches will honor and sustain their own officers, and not call for missionary help unless it is actually necessary, then the missionary will cheerfully render what aid he can, and thus effectual harmony will prevail, and good feeling and mutual coöperation will result in cementing in bonds of brotherly love all the workers of the body, and their united efforts will receive the blessing of God, and we shall all rejoice together.

In studying the situation and how we may the more effectually conduct the coming campaign, I have concluded to invite the missionaries to labor as follows: Bro. J. F. Mintun and G. M. L. Whitman in Northern Nebraska, outside of Omaha, to coöperate together as circumstances may require. They are also requested, if opportunity is favorable, to labor in Saunders County. Bro. W. E. Peak in Richardson, Pawnee, Johnson, and Nemaha. Bro. M. H. Forscutt in Otoe, Cass, Lancaster, and Gage. Bro. W. M. Self will coöperate, as circumstances permit, with Bro. Forscutt. Bro. Waldsmith will, in connection with his duties as Bishop's agent and district president, do missionary work in any part of Southern Nebraska included in the Eastern Nebraska mission.

The Saints and friends will please confer with these brethren by letter or otherwise in regard to work in their respective localities and coöperate heartily with them in building up the work already established, and in opening new fields wherever practicable.

These men are able ministers of Christ and are making sacrifice for the cause, and are worthy of the support and assistance of all people "called to be Saints."

In all the Counties not named east of the west line of Webster and Adams Counties south of Platte River, the Saints and friends will address all requests for labor, etc., to the sub-missionary. Let us all coöperate heartily together in the work before us, and "do with our might what our hands find to do."

We have a number of able men who are now laboring locally from whom we expect

efficient help; especially is this true of Brn. A. J. Myers, Ezra T. Bryant, and C. E. Blodgett, of Southern Nebraska, who are so located as to render their assistance invaluable. Ever striving for the welfare of Zion,

Your brother and colaborer,

C. H. PORTER, Sub-missionary.

PROGRAM FOR SONS OF ZION.

The constitution of the Sons of Zion makes it the duty of the Advisory Committee to outline the work, or prepare programs, for the locals to use in their monthly meetings. In pursuance of this duty the committee has decided to announce the following as their judgment in the matter, believing that as the work progresses, experience will educate us as to what is best for the advancement of the work.

Believing that, where a knowledge of the evil is possessed, to cultivate a love for the truth will cause the evil to depart, we yet believe that in many instances it is necessary to point out the evil where it is not known. While the Spirit of truth will aid us to hate the evil, it does not always point out specifically the evil to be hated. Hence it is necessary, we think, especially for the younger ones, that some instruction be given as to what is evil. We do not believe that the average boy acquires these vicious habits because he prefers them to the good, but rather because they are presented to him in an attractive form, and he, without a single note of warning, many times, adopts the practice of that which fastens itself upon him as an enslaving habit, and which proves injurious to both mind and body, and which will, if persisted in, prove his irretrievable ruin. Many a youth would have been saved from such vicious practices had he been instructed by his parents or older companions with reference to their injurious character. Our work as we see it is not only to teach them in the truth so that they will hate the evil, but also to sound the warning note, so that if such habits are contracted, it will be contrary to what they have been taught.

We believe that the word of God should be the basis for the study and teaching of truth, and we hope to be able to bring from the Scriptures many things which are little known to the vast majority, which will teach us much with reference to the care of our bodies, and with reference to our social relationship. We believe also that there is much good to be obtained from books written by individuals who have spent years of investigation upon these subjects from a scientific standpoint, and are able to give us the best information gained from observation and study. We have, therefore, selected, and do advise the careful reading of, the two following books: "Plain Points on Personal Purity," which is adapted to all the adults and older boys; and "Almost a Man," especially adapted to the younger boys. These books may be had by writing to Bro. E. C. Ingraham, 509 Chestnut Street, Muscatine, Iowa. The former will cost 70 cents per copy, and the latter 25 cents.

We hope that presidents and secretaries of locals will call attention to these books and

encourage a careful reading of them. We recommend that they be read in the meetings as part of the program, with whatever discussion may seem proper. Should there be quite a number of both younger and older members, it would be well to have them meet separately, each reading the book adapted to their grade. Either grade, however, may get much good from the book for the other grade, and where there are not enough to have separate meetings all can read and study together with profit.

While the constitution says that the Advisory Committee shall prepare programs for the locals, we do not think that it was understood that they should have no voice in arranging their own work. The general organization was somewhat hastily formed with but few present, and we did the best we could under the circumstances; and whatever of imperfections may be discovered in the plan, let us bear them in mind and work the best we can until the next general meeting, when they can be remedied. We do not think it without the province of the locals to follow their own ideas of arrangement of the work where there seems to be a demand for a different line of work from that suggested by the committee; but in doing this it should be remembered that the best interests of the locals will generally be served by working for the best interests of the general society. The committee has spent a great deal of time in searching for books suitable for our work, and in deciding as to the best plan for carrying out the same. We purchased twenty-five copies of "Plain Points on Personal Purity," which retail at one dollar, so that the locals could have them at 70 cents, the corresponding secretary, Bro. Ingraham, advancing the money to pay for them.

We hope soon to see many locals organized and the work taken up with a zest. Lamoni has organized with a strong corps of officers, and a prospect for a prosperous career. Who will be the next to fall into line?

ADVISORY COMMITTEE.

CAMP MEETING AT COUNCIL BLUFFS.

As you have been flooded with lengthy accounts of reunions and as brevity is suggested we condense.

The reunion at Grand Plaza, Lake Manawa, four miles from Council Bluffs, reached by "dummy" train, and finest camp ground in Western Iowa; use of, tendered free by Col. F. C. Reed when Driving Park officials refused to fulfill their promise. Temporary organization Thursday to Saturday, H. N. Hansen president, S. V. Roberts secretary, T. A. Hougas chorister.

Permanent organization: Presidents A. H. Smith and T. W. Williams, A. B. Mair secretary, T. A. Hougas chorister.

Sunday A. H. Smith called home by telegram and on Tuesday the name of J. R. Lambert substituted. Rules for camp provided, police secured, and all arrangements to make camp life pleasant. Over a hundred tents on the grounds including big tent partitioned off for several families. The following brethren occupied and acquitted themselves creditably: Joseph Luff and R. Etzenhouser, three ser-

mons; A. H. Smith, J. R. Lambert, M. H. Forscutt, E. L. Kelley, T. W. Williams, S. Butler, H. Kemp, and H. N. Hansen, three sermons each; Joseph Smith, W. T. Bozarth, H. J. Hudson, C. E. Blodgett, J. F. Mintun, J. H. Thomas, once each. Some of the above assisted in other meetings, as well as the following: G. M. L. Whitman, I. L. Rogers, A. S. Cochran, D. K. Dodson, S. Harding, John Lentz, John Evans, and others whose names we have not at hand. There were eighteen baptisms; glorious testimony meetings; unexcelled preaching; good and attentive audiences. The most peaceable and quiet camp meeting ever held in the church. The unanimous expression, "Let's have another here in '96." It was a great success; God was glorified and man bettered. A committee was appointed to confer with the Logan reunion to effect a consolidation of both reunions next year, if possible. The secretary may send a more elaborate report.

BREVO.

LOGAN REUNION.

The first session was held at 2:30 p. m., September 20, D. Chambers, chairman of the reunion committee, calling the people to order by announcing "Redeemer of Israel." Prayer was offered by Jonas Chatburn. "Come thou fount of every blessing" was then sung. Temporary organization was then completed by selecting the reunion committee to have charge of the services, J. F. Mintun secretary, and Mark H. Forscutt chorister, to be assisted by S. B. Kibler and James Pearsall. Short speeches were made.

D. Chambers said: "I expect this to be the most spiritual reunion ever held. To make it such each one must patiently do his part, and all be prayerful. These reunion enjoyments are but a foretaste of the glad reunion when the Savior will come. I hope we may all meet there."

Jonas Chatburn said: "My ability to push this work I love so well is waning. I note an added interest this year to that of any previous year, judging from the great number of tents on the grounds previous to the opening session. I have always felt repaid for all I have ever done for this work. This work is an individual work. I hope to always have the faith I now have, for I know this work to be of God."

Joseph Seddon, of the reunion committee, said: "It is thought by some that the committee is responsible for the results of these reunions whether they are successful or not. This is not so. True, the committee must do, and has tried to do its part, but the success of the gathering depends upon those present doing their part, and each can do something if no more than to ask the Father for his blessing. Some who met at our last reunion are gone to rest, and this should remind us that this may be our last one in this life, hence should make a determined effort to receive much help to prepare for our departure. We pray that God may hasten his work; are we prepared for it, and what are we doing to prepare for it? These reunions are the best efforts that have ever been made to hasten the work of God in these parts."

At 7:30 p. m. J. F. Mintun spoke upon the following points after reading John 16:1-15 and citing as a text Titus 2:13, 14. We are considered a peculiar people. We are peculiar in that the former day saints were peculiar. The faith we have accepted brings us into relationship with God, and we receive the fulfillment of the promise of Christ; we receive the Spirit of truth which prompts us to be zealous of good works, and to look for the coming of the Savior. We are peculiar in that while other religious organizations try to be satisfied with the record of what the Spirit of truth has done for God's children in past dispensations, we are satisfied by receiving the Spirit of truth in this the dispensation of the fullness of times as was received of old, and the record we make will be as valuable as any record now in existence, being the result of the existence of the Spirit of truth with God's people now. We expect to receive as great a reward as the children of God of past dispensations, hence we need equal privileges to assist us to make the preparation necessary. The reward to be obtained is divine; this necessitates divine means. The promise was made to the apostles of the church or to the church through one of the members divinely set in the church, hence the church needs such members now in the church that the church through them may receive the necessary divine blessings. In apostolic times the promise was to all whom the Lord would call that they might receive the gift of the Holy Ghost, the Spirit of truth. If we do not receive the fulfillment of this promise it is an acknowledgment that we are not equally favored with those in the past; we come to present for your consideration the work of God again restored in which equal privileges are enjoyed, and the promise of Jesus proven true. These reunions are types of a great reunion to be enjoyed by those prepared when the Savior comes in glory when will be gathered in Christ all things in one, both that which is in heaven and earth; the angelic hosts and the church of the First-born. For the privilege of being present at this time let us labor and pray.

On Thursday eve there were fifty-four tents erected besides the large tabernacle and boarding house. On Friday eve there were eighty-six tents nineteen of which were vacant. One hundred and twenty people slept on the camp grounds. This number of tents did not include the large tabernacle, the district tent, boarding house, and three stands. Among the early arrivals of the ministry Saturday morning was Elder C. Scott.

At nine a. m. Saturday was held a spiritual prayer service.

At 10:45 C. Scott presented the word, taking for texts, Isaiah 54:2, and 1 Peter 2:2. The speaker said: We live in a period known as the last days. Scoffers exist who deny that there has been a flood. The Scriptures in many places speaks of the work preparatory to the coming of Christ in glory. Natural influences are strongly against the spiritual. Was not God on the side of the spiritual the adverse influences would be against us. The adverse influences will be

overcome. The world will move along into sin and folly deeper and deeper. God will also do his strange work to bring about salvation. It seems that the hastening time has come, judging from the rapidity with which the masses are rushing into evil. Zion's cords are being lengthened and her stakes strengthened. The nations will hear the gospel, and a few from each nation will augment our numbers. Resulting from the efforts of human wisdom undirected by inspiration is division, contention, darkness, uncertainty, and despair. The growth in us resulting from receiving the sincere milk of the word is purification and sanctification occurring as rapidly as we willingly submit ourselves to the powers of purification. We should search the Scriptures and permit that word to have its proper effect. God's people must be a holy people, for without holiness no one can see the Lord. Christianity is something to be learned and practiced. God has given only one form of religion—only one way to become a Christian. Only one church was purchased by the gift of Christ. Popularity and orthodoxy are synonyms in the religious world. We want to advocate Christianity, and teach that to become holy we must learn what holy works are and practice them.

At 2:30 p. m. J. C. Crabb was the speaker. He spoke as follows from Ephesians 1: 9, 10: The latter-day work is the only work which had its origin exclusively in this country. All church organizations up to 1830 denied revelation from God, hence were founded by human wisdom. The latter-day work is rejected almost solely because it claims to have had its origin with God. Paul spoke of God making known the mystery of his will. So will he do in the dispensation of the fullness of times. A gathering is to take place of that which is in heaven and earth. Angels were to bring to earth the gospel. They rejoice over sinners that repent, hence have knowledge of what is being done on earth. God will always deal in the same manner in relation to salvation. Salvation is obtained by obedience to the gospel legally administered. This gathering "in one" is upon the condition that we are in Christ. We are baptized into Christ, then sealed by the Holy Spirit of promise. None can be in Christ without a belief of the truth. Ministers must present the truth, and those who hear must believe and obey to be in Christ. God forgives sins and gives the Holy Spirit as he formerly did. The resurrection of the body and eternal judgment are doctrines of Christ. The judgment does not take place until after the resurrection, because in the body were the deeds for which we are judged committed.

At four p. m. the first Sunday school session was held, at which time an organization was completed, selecting J. F. Mintun superintendent, W. D. Bullard assistant superintendent, Nannie Seddon secretary, George Shearer treasurer, Bertha Beecham librarian, and S. B. Kibler organist. Superintendent selected Nellie Ballantyne, Bessie Lewis, and Nannie Seddon as visiting committee.

At 7: 30 p. m. M. H. Forscutt preached from Romans 1:16, 17. He presented the nature and effects of the gospel, and how to obtain such results.

Sunday morning prayer service was disturbed by rain. At 10:45 service was held in district tent, C. Derry presenting the word. He showed the virtue of practicing the beautiful gospel theory, taking for his text, Blessed is he that heareth the word of God and doeth it. He showed that the blessing comes to us because God who hath promised is true. At 2:30 p. m., it still being very damp, the district tent was occupied for service, C. Scott preaching from Titus 2:11. This was an able presentation of the Christ life as it should be manifest in us. At 7:30 A. H. Smith was introduced as speaker. He presented the unity of the work of God in contrast with the divided condition of religion resulting from the exercise of human wisdom only.

Monday morning was clear and cold but the sunshine soon gave warmth. The prayer meeting at nine a. m. was a pleasant one. At 10:45 J. C. Crabb preached. At same time a session of Sunday school was held. About eighty children and young people were arranged into classes and a very interesting though short session was held. At 2:30 p. m. A. H. Smith took charge and a permanent organization was perfected by selecting Joseph Smith, Alexander H. Smith, J. R. Lambert, and Joseph Luff to preside; J. F. Mintun, J. W. Wight, and W. N. Robinson, secretaries; Robert Chambers, Richard Lambert, Frank Landingham, C. S. Kennedy, Willard Fallon, Frank Russell, W. D. Bullard, and W. A. Smith ushers. Short speeches were then made by A. H. Smith, Joseph Smith, Joseph Lambert, Joseph Luff, and Rudolph Etzenhouser, and a letter read from M. S. Frick, of Webb City, Missouri. At 4:30 a session of teachers' normal training class work convened, and a paper entitled, Teaching Children to Pray, written by Sr. B. C. Smith, of Independence, Missouri, was read, after which followed feeling expressions from Srs. Lizzie McDowell, Christie Stuart, Sarah J. Ross, and Brn. M. H. Forscutt, C. Derry, and W. D. Bullard, treating upon the same subject.

At 7:30 R. M. Elvia was the speaker. His theme was the gospel, and he used as a basis for his remarks Paul's statement, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." Paul was at one time ashamed of this gospel, but God in his mercy reached down and showed him his error. God, being unchangeable, his love continuing, and being no respecter of persons, we have the right to look for and he does give us evidences that his Spirit is at work with his people at the present time.

This salvation through the gospel is accomplished by our good deeds and perfect works, and as God, being unchanged, has given laws, we teach that those preached by Christ and his followers *then* must be the same that shall be taught *now*, and the same requirements must now be in force. James 1:22-24 and Isaiah 1:16-19 were cited, showing these requirements and the results of obedience; also Revelation 7:9-14. By this it is seen that the adversary is continually setting up trials for us, and those who are permitted to wear the robes of righteousness are only those who have come up out of great

tribulation. This sacrifice must be offered on the altar that God commands. The simple act of doing good in a manner suitable to ourselves will not suffice. Paul says, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

One hundred and twenty-four tents and three covered wagons are on the grounds at this date.

September 24.—At the morning prayer service six prayers were offered and twenty-two testimonies borne. A sister present and interviewed told how she had been converted from the Christian Church by her little girl who had learned the gospel in the Sunday school. Committee on administration, composed of R. M. Elvin, J. W. Wight, W. R. Davison, W. A. Smith, and D. Hutchings, was announced.

At 10:30 a. m. President Smith preached and admonished the Saints to do good unto all men; especially those of the household of faith. Felt more and more to give credit to other denominations for a consistent manifestation of their faith; portrayed by special reference their condition; and thought the Saints should exercise a goodly degree of charity. For the last several months had felt that the reason the leading men of Utah opposed discussing with us was that they either felt our position true or had hopes of a final coalition of the two. Did not wish the Saints to infer from this any desire on his part to compromise any principle of truth advocated by us and held dear, for the sake of an accession to our numbers. When the Brethren Kelley had prepared to go to Palmyra on a tour of investigation he had advised that they make free use of the crowbar in uprooting the facts of history made by the church, and should they find that the church had originated in fraud then he would be one of the first to go out with them in the exposition of such error, for he had no desire to foster an evil. Thought the ministry would do better to use the Doctrine and Covenants more in preaching.

In the afternoon, J. W. Wight, after reading the second Epistle of John, called attention to the ninth verse. One to come preaching love or belief in the abstract sense, or to advocate that there is no necessity to teach or observe doctrine, would assume that he knew more of what was essential to salvation than did the apostle. If there is no necessity to preach doctrine there was no use for Christ to bring doctrine. The doctrine of Christ was his Father's. Whatever was necessary to be presented as essential unto salvation is now necessary. God cannot change and still be God. No use to hear the word unless we are doers of it. Others are like a man looking into a mirror, forgetting what manner of man he is. God's word as it was and is will be what will judge us at the last day. When we become acquainted with the word are we willing to be doers of it? They who come to God must believe that he *is*, not only *was*, and this being so he must reveal himself to men in the same manner. It is an easy thing to assent to what pleases us, but we *cannot* please God unless we believe that God is and that he is a rewarder

of those who diligently seek him. If we have faith we manifest it by obeying those in whom we have faith. One cannot repent of his sins until there is a belief in God. If we did repent before we had faith it would not please God, for without *faith* it is impossible to please him. After repenting of our sins it must be necessary to be relieved of them. Christ promised the Comforter before the resurrection. After his resurrection he instructed the disciples to tarry at Jerusalem until they were endowed with power from on high. On Pentecost this power was received. Peter preached and convicted many of sin. They asked, "What shall we do?" Those people showed their faith by the question asked. Peter told them to repent and be baptized in the name of Jesus for the remission of sins. Christ spoke these words through the Apostle Peter by the inspiration of the Holy Ghost. Peter promised the gift of the Holy Ghost. Peter and John came to Samaria and laid their hands upon those whom Philip had baptized and they received the gift of the Holy Ghost. I do not expect that anyone will obtain an entrance into heaven only upon the God appointed way. The laying on of hands was used to heal the sick, to bless children, to ordain to the ministry, and also to confirm those baptized by water. The resurrection from the dead gives us hope and the time will come when we will pass under the judgment, and when we do it will be decided that we cannot enter into eternal glory unless we have obeyed the perfect law.

J. R. Lambert was the speaker of the evening. He called attention to Acts 2: 47 as the base of the evening's thoughts. This statement was made by an authoritative witness. The church here referred to is the church of God. God prefers always his own wisdom. Man and the intelligence came from God. God's wisdom is infinite. God added his to church devised in his wisdom such as should be saved. Outside of Christ we are aliens and foreigners. Man must be born again. We cannot receive salvation without a spiritual birth. We begin our life in the kingdom of God as a babe and grow up into Christ a perfect man. We cannot enter into the church except we obey the law governing. Peter and Philip preached the way of life. Peter and Paul practiced the laying on of hands at Samaria and Ephesus, which shows that it was a part of the great gospel plan. The gospel is the power of God unto salvation, and as the Lord added to the church such as should be saved, the gospel must have been the means by which they were added to the church. The truth shall make you free if ye continue in my word. The truth and the gospel are synonymous terms. No one part is saving of itself, but the truth as a whole will make us free. The church cannot save us, neither can God unless we do our duty. Salvation is not promised outside of the church. The expression, The church of God, shows the church to be divine—of God. The church is the body of Christ, showing it to be a part of the gift of God. Christ gave himself for the church that he might sanctify it. This shows the church was divine. Christ was to build his church.

That he was to build it on a rock and the gates of hell could not prevail against it shows the divinity of the church. The church could not have been overthrown if the people as a body had remained faithful. Churches existed in the past, each believing a like faith, but the churches of the present differ in doctrine, hence those now existing cannot be considered a church—God's church—as those which in the past existed could be considered. Christ gave himself for the church, not churches. There is but one body, the church, but this one body consisted of many members. God intended that in the church we would receive such help as will bring us to him. The church is composed of both officers and members, and all are taught of God by the same Spirit as it comes from God. In the church we not only receive the helpful Spirit, but we also are brought in contact with all the trial necessary to develop and benefit. If we do right even our trials work for our good. God works like himself and is adding to the church in the same manner as he once did such as should be saved. The church could come to us in only one of two ways, by succession or restoration, and in whatever way it has come it must be the same as it was.

(To be continued.)

SOUTHEASTERN ILLINOIS REUNION.

The Southeastern Illinois district's third annual reunion was held at Fairfield, Wayne County, September 6-13 inclusive. Of the ministry Brn. M. H. Bond, E. Curtis, C. H. Jones, I. A. Morris, L. F. Daniel, J. D. Stead, J. F. Thomas, H. Walker, and A. C. Barmore were on the grounds and participated in the organization at 4: 45 p. m. Elder F. M. Slover arrived later. M. H. Bond and E. Curtis constituted the presidency; A. C. Barmore was chosen clerk; L. F. Daniel, chorister; Lewis Brown, chief usher; M. G. Powell, chief of police, to choose assistants; J. M. P. Delancy, mail man; Paul Ayers, chief janitor; I. A. Morris, chief of reception committee.

By mutual agreement the evening service was devoted to short talks in which the following took part: M. H. Bond, L. F. Daniel, E. Curtis, A. C. Barmore, I. A. Morris, H. Walker, J. F. Thomas, and J. D. Stead.

Saturday, September 7.—Prayer service at 9: 30 a. m. Five prayers were offered and six testimonies borne. A spiritual feast. At 10: 45 Bro. Daniel, as preacher, used Jude 3. He spoke relative to the faith of God's worthies, such as Abraham, Enoch, Moses, and others who lived in times past. God had given us sufficient light and intelligence to enable us to testify that he is the same to us if we comply with the conditions they did. He regretted the lack of divine blessing and spiritual power in some of God's people to-day, and concluded by exhorting the Saints to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." At 2: 30 p. m. I. A. Morris preached from John 1: 12. He confuted the false theory that nominal faith will save, and urged the necessity of accepting the law in its entirety. We should confidentially accept God's word and acquiesce in "the eternal fit-

ness of things" as arranged by infinite wisdom. At 7: 30 the audience was entertained and instructed by a sermon in Bro. C. H. Jones' eccentric manner. Some of Colonel Ingersoll's reckless statements were canvassed and the possibility of a fulfillment of God's great promise to Abraham vindicated. See Acts 7: 3-6 and Ezekiel 37: 12-15.

Sunday, Sept. 8.—Usual prayer meeting in the morning. At 10: 45 M. H. Bond preached from Hebrews 4: 9. The orthodoxy ("falsely so called") which teaches that the ultimate "rest to the people of God" will be "beyond the bounds of time and space" was logically criticised, and "Blessed are the meek: for they shall inherit the earth," with other pointed texts, was used to show that man's everlasting abode will be upon the earth, renewed and purified. The promises of God to Abraham in regard to the future estate indicate as much. At 2: 30 p. m., Bro. E. Curtis speaker; text, Matthew 20: 1-14. The popular idea that this parable refers to the different periods in a person's life when they may be converted was mildly disproven in the introduction. A chart was used to illustrate the subject. From lack of time the consideration was only continued to the ninth hour, the dispensation of primitive Christianity. Bro. Curtis was requested by interested parties to continue the subject, which he promised to do at some subsequent time during the reunion. At 7: 30 Bro. Barmore preached from John 15: 1-9. That faith, repentance, baptisms, and the laying on of hands are the principles by which we are grafted into "the true vine," received into Christ's church, or adopted into God's kingdom, was dwelt upon. After this plan by which we escape "the corruption" of the world and become "partakers of the divine nature" the essentiality of a practical observance of the advice given in 2 Peter 2: 5-12 was presented.

The location is splendid, everything pleasant, convenient, and agreeable. It has been used for soldiers' reunions heretofore. The "big tent" and about twenty others are already up. The brethren have hired tents of the G. A. R. for fifty cents each. The "big tent" has been used mostly for the prayer services and when there were signs of bad weather. This is the first time that this district has held its reunion outside of a branch or used any camping tents. It has been "crawling" in the past but is now enabled "to stand alone." Some doubted the propriety of holding the reunion at this place but the developments so far have proven it a wise act. All the Saints are feeling well and the meetings have been excellent, especially the social services. A number of the Saints have already made their advent from different parts of the district. Bro. Wm. Damon, a young man of New Harmony, Indiana, who attended the two previous reunions, and is alone in this work in point of fleshly relationship, is also present.

A locomotive engineer of the Cairo Short Line is a woman.

A Birmingham pin machine makes 30,000,000 pins a day.

Two postoffices in North Carolina are respectively named "Joy" and "Worry."

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CONFERENCE NOTICES.

Conference of the Northern Michigan district will be held at Boyne City, October 12 and 13.

J. H. PETERS, Pres.

Conference of the Far West, Missouri, district will convene October 5 and 6 with the Kingston branch. All branches are requested to either bring or send reports to the district secretary. We also request reports from all the priesthood in the district either in person or in writing. Let us have full reports at this conference from each one to see what all are doing.

T. T. HINDERKES, Pres.,
C. P. FAUL, Clerk.

MARRIED.

SMITH—COCHRAN.—On Wednesday, September 4, 1895, at the residence of the bride's parents, Lamoni, Iowa, Bro. Elbert A. Smith and Sr. Clara A. Cochran; Pres. Joseph Smith officiating.

DIED.

RANDS.—At Salt Lake City, Utah, August 20, 1895, Mr. George Rands. Funeral services on August 22, conducted by Elder Heman C. Smith, assisted by Elders R. J. Anthony and E. Barrows. Remarks were also made by his neighbors, Mr. Reynolds and Mr. Jenkins. Mr. Rands was born in England, and at the time of his death was about seventy-five years old. He leaves a wife, one son, and five daughters. At one time Mr. Rands was a member of the "Utah Mormon" Church, but twenty-four years ago withdrew therefrom, since which time he has not affiliated with any church. The esteem in which he was held was attested by the large and respectable gathering in attendance.

MARSHALL.—At Luverne, Minnesota, September 3, 1895, Ray Oliver, son of Bro. Charles and Sr. Melissa Marshall, aged 1 year, 11 months, and 9 days. The little fellow was in the garden, and childlike picked some beans and put them in his mouth, and in some way got one in his windpipe, then proceeded to the house. Sister Marshall saw something was the matter and proceeded to relieve him, at the same time sending for the doctor, but before the doctor arrived he was beyond help. It was not until the post mortem was held that the cause of his death was known. The funeral was held at the home the afternoon of the 4th; interment in the Beaver Creek cemetery.

VAN DUSEN.—In St. Joseph, Missouri, at his home, August 29, 1895, Bro. C. H. Van Dusen, the cause of his death being an accidental fall in an elevator shaft, which had been left open. He was born in Fort Edward, New

York, January 27, 1831. He was married to Harriet M. Barber in the State of Wisconsin on March 18, 1855. From this union has sprung a large and interesting family, nearly all of which survive the deceased, and have followed their paternal head in obedience to the gospel, he having been baptized by Elder Samuel Powers years ago. All who knew this brother were his friends, because of his moral worth and spiritual integrity. He loved the work and died in the Lord. His funeral, which occurred from the church on Sunday at two p. m., was largely attended, and now he sleeps in beautiful Mt. Mora, awaiting the resurrection morn. Funeral sermon by Elder J. M. Terry, assisted by Elder Wm. Lewis.

TAYLOR.—At Coldwater, Michigan, September 18, 1895, Ilena May Taylor, aged 11 months and 3 days. She was a twin daughter of Mr. and Mrs. Lew Taylor. Funeral services from residence; remarks by Elder S. W. L. Scott, to a large audience; text, Psalms 127: 3.

TEETERS.—Dale, son of Bro. and Sr. Harry Teeters, of Clear Lake, Indiana, died September 19, 1895, aged 1 year and 19 days. Remarks by Elder S. W. L. Scott to a large assembly of interested people.

Wide the shining gates are opened,
For the children are at home,
Back to us comes the sweet echo,
"Suffer" "little ones" "to come."
Put away the empty cradles,
Keep we only in our sight
That bright glimpse of heaven's dwelling;
Ilena and Dale are there to-night.

HARDER.—At Bay Port, Michigan, September 9, 1895, Sr. Mary E. Harder. She was born in the State of New York, January 6, 1835. Married to Abraham Harder April 7, 1859. Burial service conducted by Elder R. E. Grant.

ROBSON.—At Blakes Mills, Ohio, September 12, 1895, of paralysis, Sr. Margaret Hughes Robson. She was born April 6, 1834, at Carbondale, Pennsylvania, and was in the 62d year of her age. She was married to Bro. Robert Robson August 16, 1854. Ten children were born to them, all of whom with several grandchildren were present at the funeral in the Saints' church, on Saturday, September 14, Elder W. H. Garrett conducting the services. In early life the deceased united with the Welsh Independent Church, and later with the Baptist Church, in whose communion she remained until October, 1884, when she was baptized into the Reorganized Church of Jesus Christ at West Austintown, Ohio, by Bro. John McMillen. She was a faithful devoted wife and mother; an earnest, consistent Saint; a kind neighbor; and is greatly missed in the home, the church, and her circle of acquaintances.

DIGGLE.—Sister Sarah Diggle, born November 12, 1827, in the county of Lancaster, England; married to Samuel Diggle November 24, 1850; migrated to America with her husband in 1853; united with the Reorganized Church of Jesus Christ of Latter Day Saints in 1863. She departed this life on the evening of September 15, 1895. She leaves behind her a husband, four sons, and three daughters, most of whom belong to the church. She was a faithful wife, a tender,

loving, and noble mother, a kind neighbor, a true friend, a firm believer in the gospel of Christ, hence a true Latter Day Saint. If "a tree is known by its fruits" she was truly a plant of the great Father's planting; therefore we mourn "not as those who have no hope." Her funeral sermon was preached from Proverbs 14: 32; 10: 28, by Charles Derry, assisted by Elder James A. Donaldson, at Woodbine, Iowa. Her remains were taken to Unionburgh cemetery.

ROWLAND.—Ephraim Rowland, at his home in Bevier, Missouri, on Monday morning, September 20, 1895. Bro. Rowland was born in Dowlais, South Wales, July 20, 1824, and came to America in 1855. He united with the church in 1844, in Wales, and performed missionary labor under supervision of Capt. Dan Jones as early as 1847. He accepted the work of the Reorganization of the church at an early day and in his life was zealous for good works. He leaves a widow and family of six—five sons and one daughter, who greatly mourn his departure. Funeral services conducted by Elder E. L. Kelley, assisted by Rev. Adams, pastor of the Congregational church of Bevier.

SMITH.—At Mound City, Missouri, September 22, 1895, Sr. Lucinda W. Smith, wife of Bro. Lewis C. Smith. She was born in Dyer County, Tennessee, September 15, 1843. Came with her parents to Nauvoo, Illinois, when a babe. At the time of the dispersion of the Saints from the beloved city they came to Holt County, Missouri, where she has remained ever since. She was married to Bro. Lewis C. Smith August 17, 1871. Baptized a member of the Reorganized Church of Jesus Christ by William A. Litz, May 2, 1875. She was a firm believer in the gospel and bore a faithful testimony to its truthfulness. A large assembly of friends and relatives attended the funeral services, which were held at the pleasant home of the departed one, August 23, and gave marked attention while Brother E. B. Morgan discoursed from 1 Corinthians 15: 21, 22. One of Mound City church choirs came and did the singing, which was beautiful and impressive. Sr. Smith was the daughter of Bro. R. K. Ross, Sr., of Ross Grove, Missouri, who, though eighty-six years of age, attended the funeral. A husband and nephew, with a host of relatives and friends, mourn their loss.

GISH.—At her home in Wheeler's Grove, Iowa, September 26, 1895, Sr. Ella Gish, wife of M. A. Gish, aged 39 years, 11 months, and 19 days. Sr. Gish, formerly Sr. Ella Green, was married March 5, 1878, to M. A. Gish, who, with two children, mother, brothers, sisters, and many friends, mourn their loss. Sr. Gish was a firm believer in the gospel, a faithful Sunday school worker, a noble, patient, and loving wife, mother, and friend. She will be sadly missed by all, and more especially in the branch where she resided. She was one of God's noble and faithful daughters in Israel, and we feel to mourn her loss, but not as those who have no hope. She was laid to rest in the Latter Day Saints' cemetery at Wheeler's Grove, September 27. The funeral services were held in the Saints' church at that place, conducted by Elder D. Hougas.

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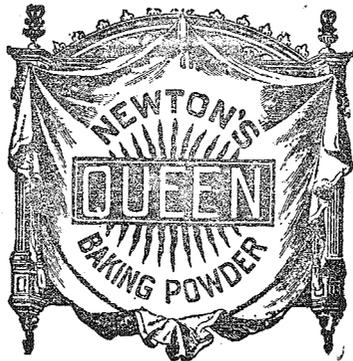
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Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. G. W. Harlow president, 2426 J street.

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 42.

Lamoni, Iowa, October 9, 1895.

No. 41.

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IRON IN OUR FOOD.

THE value of iron as a tonic has remained unquestioned until recently, owing to its undoubted presence in healthy blood, and perhaps to a survival of the old medieval notion that since it is the strongest of metals it should strengthen the body. On a similar principle, gold, the most valuable of metals, was freely administered, where the patient could pay for it, and it was doubtless with some vague notion of the kind, and not merely out of bravado, that Cleopatra dissolved and quaffed her pearl. But it seems probable that a good deal of the iron that has been taken has passed out of the body unchanged. We must have iron, it is true, but we get it commonly through food-stuffs in which the necessary chemical compounds have already been formed in the process of growth. These ideas, born of recent observation and experiment, are set forth by Prof. E. Bunge, of Basle, Switzerland, in a paper that forms the subject of an interesting article in *Modern Medicine* (June), from which we quote the following extracts:—

"The proportion of iron entering into the composition of the body has been greatly overestimated. The most recent researches show that the body of an adult man contains not more than 2.5 grams (38.5 grains) of iron, the greater part of which is found in the blood as hemoglobin. . .

"The food does not ordinarily contain hemoglobin, and it is not likely that hemoglobin can be assimilated by the body, even when it is present in the food. Professor Bunge's opinion is that hemoglobin is formed within

the body only from the organic ferruginous combinations of food. The yolk of eggs and also may other food substances contain the hematogenic compound, nucleo-albumin, which is used in the development of hemoglobin in the body. This is proved by experiments made by Socin, in which he kept mice in perfect health by feeding them on nucleo-albumin.

"The following table, prepared by Professor Bunge, shows the amount of iron found in various food substances:—

	Grains.
Blood serum.....	
White of eggs (hen's).....	
Rice.....	.028
Cow's milk.....	.036
Malted milk.....	.42
Rye.....	.076
Wheat.....	.082
Potatoes.....	.099
Peas.....	.069
White beans.....	.127
Strawberries.....	.138
Lentils.....	.147
Apples.....	.205
Spinach.....	.556
Yolk of eggs.....	.370
Beef.....	.257

"It is interesting to note, in the above table, the large proportion of iron contained in certain vegetable substances, particularly in lentils, apples, and spinach. This perhaps explains the craving which invalids sometimes have for spinach and similar substances. It is interesting to note that a fruit, as the apple, contains nearly as large a percentage of iron as beef. One can easily eat a much larger quantity of apples than beef, and this fact immediately suggests that apples should be much more freely used than heretofore in anæmia.

"A remarkable and rather surprising fact is the small quantity of iron contained in milk. It has recently been conceded that milk constitutes a perfect food. Observations made by other German physiologists have shown, however, that milk is deficient in carbonaceous elements, containing a larger proportion than is best for the body, of the proteid or albuminous constituents. Professor Bunge now shows us that milk is not the best food for blood-building purposes, since it

is so deficient in iron. It is very interesting also to observe that strawberries contain more iron than beans, and nearly four times as much as milk. This will add still more to the great popularity of this delicious fruit. . . .

"Wheat is the richest of all the grains, containing, in 1,540 grains, .15 grains of iron, or exactly one hundredth part of one per cent., more than twice as much as is contained in milk; hence the advantage of adding wheat preparations to cow's milk as a food for infants with teeth.

"Bunge regards the various ferruginous preparations commonly used in medicine as more or less irritating, and suggests that, even if it were proved that they are absorbed (which he does not admit), it would by no means follow that they are also assimilated and utilized by the body in the formation of hemoglobin."—

Literary Digest.

IN THE SICK-ROOM.

SUGGESTIONS FOR THE WOMAN WHO WISHES TO BE VALUABLE.

"When pain and sickness rend the brow" the woman who has not had some slight training in the rudimentary principles of nursing will prove a very inefficient ministering angel. She may wear noisy shoes; she may have the curtain up so high that the light shines into her patient's eyes; she may not draw the sheet smooth and tight, and discomfort will be the result. If she follows these rules, however, she will be more or less of a success.

The room, says the *New York World*, should be kept exquisitely neat. Especially should all soiled garments and utensils be removed, the towels and napkins be fresh, and the food offered arranged to please the eye as well as the palate. Never let curtains, rugs, and table covers hang askew, or the invalid will have to straighten them mentally over and over again, one of the most distracting processes of an illness. To keep a patient from watching every line in the wall paper or wearying the mind

Thos France 5 96

with observations of all the defects in the furniture bring in fresh bouquets of flowers or some other pleasing object on which the eye will love to linger. The bed should be kept orderly. Straighten the covers and smooth the pillow quietly whenever they get disorderly, and in making the bed at the regular intervals do it thoroughly and with care. If it is not possible to change the bed linen daily, have two sets and alternate their use, so that each set may be well aired before using again.

Do not question invalids when you can avoid it, and let the work of the room be done quietly and unostentatiously, so as not to jar or rack the patient's sharpened nerves.

Carry the physician's orders out carefully and without criticism. Say nothing about the medicine until you have prepared it neatly, and afterwards put cups, spoons, and towels out of sight.

In giving baths—a very necessary care—be gentle—but so firm of touch that the patient will understand that you are thoroughly self-possessed and need feel no concern. Nothing is so fatal as an invalid's lack of confidence in your physical strength.

If you know what healthful dishes will please your patient, prepare them promptly without consulting the sick and observe the utmost daintiness in detail. Never season an invalid's food highly, and avoid melted butter as much as possible, using cream on toast and roasted potatoes. It is hard for a sick person to wait long for a meal when hungry, therefore never let her do so. When sitting with the sick don't rattle a newspaper or creak your chair; speak gently and distinctly, but don't talk too much. Never discuss diseases.

Wear soft garments and light shoes, so as to avoid a nerve-searching rustle or a heavy, jarring step. A nurse's garments should be changed often and should be neat and fresh. A crooked collar or dropping pin is tantalizing to sick nerves.

Do your best to keep long-faced visitors away, and, in fact, visitors of every kind; strangers often serve to excite a sick person. Tolerate no whispering in the room or just outside the door. When permissible, have the room cool, quiet, and dark at night, and look out for ventilation and

let in all the fresh air you can without injury to the occupant of the bed.

FREEDOM OF THEOLOGICAL TEACHING.

IN the current number of the *New World* the Rev. Dr. J. H. Ecob makes a forcible plea for a theological university which shall be free from denominational control.

“What shall we say to the Baptist deacon and the Presbyterian elder who have wickedly hoarded their money in life, and when dying would perpetuate their favorite ism? We must resolutely and righteously say, ‘Thy money perish with thee.’ Shall we accept the money with the conditions and then, when the donor and his ism ‘lie mouldering in the grave,’ call the lawyers to divorce the money from his ism that we may be free to apply it to our own? Let the seminary charters and their court records answer. We have quite as much ground for questioning the denominational seminary's financial right of being as its doctrinal. In all cases its creed cannot endure the test of history, and, alas, in too many cases, its money foundations cannot bear the weight of the Ten Commandments. Has not the time past sufficed for working our denominational will? Is not the last product of that order, seminary control, a result so childish and perverse as to suggest that the system has reached the stage of senile debility? The prophetic demand of the hour is for no more schools to perpetuate the idiosyncrasies of one denomination, but for a theological university that shall enlarge and enrich the elemental life of all denominations.”—*Review of Reviews*.

HAPPINESS OF LIFE ON THE FARM.

A PROSPEROUS and intelligent farmer sat in this office a short time ago discussing the events of the last year; the financial panic, the unexampled business depression, the industrial unrest, and the progress of a rebellion against the government which if not arrested, would have ended in civil war. “Well,” he said as he arose to go, “I am going back to my farm and let the old world go its own gait, I am happy there. Nothing disturbs me. In the worst year that can come I will have plenty to support my family. I will have my books and papers and know

what is going on outside, but I am safe. Panics and trade revulsions do not affect me at all, and even a revolution would hardly disturb me in my quiet nook.” Now, bright people have been cudgeling their brains to make out a picture of the future Utopia. But is there anything, even in the dreams of visionaries, that is much nearer to a condition of material happiness than this? Hardship and struggle are there and everywhere. Life without struggle would be worthless. But there also is independence; and, with industry and frugality, absolute assurance against future distress. It would be an untold blessing if armies of the unemployed and of the unfortunate could be transplanted to the farm. In Minnesota alone there are opportunities enough for millions.—*St. Paul Pioneer-Press*.

WHETHER REPUBLICAN OR DEMOCRAT

YOU surely want to keep fully abreast of the times. You not only want to know how the situation is in Utah for Heber M. Wells and John T. Caine, but you want to know what Reed, or McKinley, or Cleveland, and Whitney may be doing in the way of rustling for the Presidential chair. The only way to get such information, local and foreign, is from a newspaper—a real, live, metropolitan, up-to-date newspaper, and the Salt Lake Tribune is the only one in the Territory. People who differ in politics with The Tribune admit that it has no competitor in the Western country. One dollar a month for the daily, every day in the month, and but seventy-five cents for three months for the great Semi-Weekly.

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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LAYING ON HANDS FOR ORDINATION.

ONE of the earliest indications we have of the setting apart of persons to act in a high and sacred calling is that of the setting apart of Aaron to assist the lawgiver, Moses, as a priest. This was done at the commandment of God; (see Ex. 29: 7, and Lev. 8: 12.) And while it is not fully stated that in consecrating Aaron and his sons for the priest's office, it is stated that he anointed them with oil and set them apart to minister in the office. It is also stated in Numbers 27: 18, 21, that God gave a command to Moses concerning Joshua similar in character to the one in Aaron's case, but distinctly charging him to lay hands upon him. In verse twenty-three of this same chapter it is related that Moses "laid his hands upon" Joshua, and gave him a charge, "as the Lord commanded by the hand of Moses."

There is no reason to suppose that the procedure in the one case was different to that of the other; hence the inference is strong that Aaron was set apart by the laying on of hands, as Joshua was; and it was done in the presence of the people. This is confirmed by the subsequent mention in Deuteronomy 34: 9, where it is stated that "Joshua, the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him."

Two things seem to have been secured to Joshua, as the circumstance is related here; one, the recognition of the call of God requiring the services of Joshua, and the public setting of him apart and investing him with the right to act in the office; the other, the securing to him the "spirit of wisdom," to qualify him to fulfill the duties of the calling to the acceptance of the Lord and the benefit of

the people to whom he was called to minister. Both of these objects were secured by the laying on of the hands of Moses.

It is not difficult to realize how the fact that God had called Aaron and his sons, and Joshua and his sons, was made to appear plainly and tangibly before the people, in the public act performed by Moses in laying his hands upon them; it was a positive installation into the office and calling designated. The act witnessed unto the people that the right of God to choose and name his ministers was acknowledged and honored, and was a token to Deity of human acquiescence in his expressed will, manifested in manner and form as directed. All that was open to the sight and comprehension of those who witnessed the rite. They could understand how that those men thus set apart were recognized as representatives of the heavenly courts to minister to men, and were chosen because of fitness for the service. They could see and respect the manifestation of God's goodness in choosing them; and could also comprehend how that they should be known and respected in their calling and the service of their office.

It was not so easily seen, possibly not comprehended by the multitude, it may be not by Moses himself, how the act of laying on of hands did, or could exert any mysterious power by which any better wisdom than the men had by nature was conferred; but yet the record states that Joshua "was full of the spirit of wisdom; for Moses had laid his hands upon him." The record goes further than this and shows that Joshua in his dealings with the people was a wise and valued leader.

In the calling of the disciples whom Jesus called "apostles," we have another instance of the calling, choosing, ordaining, and setting apart; and while we may not read that at such a time and in such a place, Jesus laid his hands on these men and set them apart to be ministers, we do read that he said to them, after his resurrection

and before his ascension, as he "breathed upon them," "Receive ye the Holy Ghost." He had before this called and ordained them, and had promised them that the endowment of the Spirit should be given them; and at the time he "breathed" on them, he was possessed of all power both on earth and in heaven; all the powers of the unseen world had been made subject to him; and in the exercise of that power he had endowed his apostles by the giving them spiritual power to fit them for their mission, after his departure from them.

There is something most peculiar and fitting in the thought that the "spirit of wisdom" should have followed the laying on of hands in the cases of Aaron and Joshua; and it is equally profitable to believe that in the calling and ordaining of the apostles the same result should have been realized. The apostles must have known that this rite was recognized by Jesus and used by him; for in the 6th of Acts, the seven men chosen to administer in temporal affairs were set before the apostles, in the presence of the multitude of the disciples, and the apostles then laid their hands on them to the purpose that they might be made competent to the duties of their office by the "spirit of wisdom." The same method of procedure was observed still later when the Holy Ghost pointed out Paul and Barnabas to be chosen to the apostle's office. Those who held the right "laid their hands on them." Both Barnabas and Saul received the "spirit of wisdom," and were efficient in their service.

All this is written that we may comprehend, if we will, that by this sacred rite of laying on of hands the calling of men to officiate for and represent Jesus, the Christ is recognized; and through it certain sacred influences are put in active operation to so develop the latent, or dormant faculties of the one called and ordained, or to infuse a new element, by which the several duties to be performed by him in the office he may be called to shall

be properly and wisely attended to.

It is not wise to haggle about it, to urge the simplicity of the means employed to bring about so beneficent result; it is sufficient if God has so ordained it. He holds the control of all forces, and can and will put the "spirit of wisdom" upon those whom he calls, and do it in the way designed and appointed by himself.

In direct and meritorious keeping with the principle cited above is the language of the command to the church, found in section seventeen, paragraph twelve, of Doctrine and Covenants:—

Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.

It is remarkable how strikingly coincident and harmonious the enactments and directions of the revelations in the Doctrine and Covenants are with the teachings of the New Testament and the history of the dealings of God regarding his work among men. It is not only remarkable, but is one of the strong evidences of the divinity of this latter day dispensation, which our intelligence and reason assure us we cannot set aside and be justified. In this we appeal "to the law and to the testimony," and our work agreeing therewith, shows that there is "light" in it.

INDUSTRY IN RELIGION.

MR. G. F. LEWIS, editor of *Zion's Day Star*, a Salvation Army publication issued at Buffalo, New York, writing us for church publications, says:—

There is now a considerable and growing number willing to do justice and know the truth about this industrious sect.

Truth ought to be and is attractive—strongly so. There is that about the latter-day work which the more one reads the more he wishes to know about it; and, the more thorough the investigation made, the more apparent is the evidence of its divine origin. When individuals can be induced to examine the evidences upon which claim is made for a divine origin of the work, there need be little difficulty in satisfying the mind of the investigator that the work is what it claims to be. It is only when love of worldliness or worldly popularity stands in the way, when bigotry beclouds the mind, or an insufficient desire for light

and truth is the fault that the investigator can turn away from the strong evidences that demonstrate the work to be of God.

It is not strange that the enemy of righteousness began his opposition to the work in slander and that he has continued that policy to turn the people from an investigation by the old story that no good could come from Nazareth. Our people have had to be industrious to vindicate the truth, to justify their acceptance of it, and to bring it to others. We trust that the same influences that have led them "unto the acknowledgment of the truth" shall lead others to see that what has prevailed against such a concentration of opposition has a higher than human origin. That it has divine origin is evidenced by the true principles it advocates, the evils it has steadfastly opposed, and the evil forces that have resisted it.

Industriousness in religion is a good thing; is strictly necessary there as in other lines of thought and life. It is scarcely conceivable that any religion has much force to it that does not awaken its devotees to personal, active sympathy in its progress and with its aims and movements. Certainly a system representing a divine order of government would be of such a character as to awaken people to look to things eternal as well as to things of time; to set the affections upon things that will endure when earthly uncertainties shall fail; or, better stated, a divine system ought to reveal the true harmony between the present earthly state and the future life. With the conviction that such harmony exists, and the inner spiritual-intellectual conception of that harmony, men and women are enabled to receive in church association that information and strength that rightly directs their powers, energizes the mental and moral nature, and brings them body, soul, and spirit into a condition of harmony with law, the law by which they are preserved, sanctified, governed, redeemed.

To these common sense propositions every faithful Latter Day Saint is committed; with them he has pledged an industrious fellowship; to them he bends his energies to "push the work."

The faith we follow and advocate contains a balm for every wound that

afflicts humanity. No evil appears in the social system of the world but what can be corrected by application of the principles of the law of the Spirit of life. The Author of the gospel has devised a system applicable to the constitution and nature of man, and in its application moral evils are suppressed, eliminated; selfishness overcome, eradicated; spiritual darkness and uncertainty removed, and men and women made free in the glorious liberty of the children of God.

It is not strange that God's faithful people have been "industrious" in their religion, that some at least have manifested intense, unwavering devotion to the truth; that they have lived for it and died in it. As one ascends, the scene below him broadens, widens, extends. He sees not only the objects immediately about him, but others connected with and extending beyond appear, not seen before. So in spiritual, in heavenly things; when one obtains the testimony of the Spirit of truth that God lives, and receives the abiding, indwelling evidence, the consciousness of God's Fatherly interest in humanity, his heart is moved to higher emotions than mere love of the narrow and imperfect conditions of mortal life. He begins to feel the workings of the divine force that enlightens his mind to comprehend the higher and broader planes of life-action and the things which God has prepared for them that love him. Human hearts as merely human do not conceive the higher, the diviner realities that lie beyond the narrowed vision of the child of this world. They are obscured from the vision of the vain, the frivolous, the worldling—the lover of pleasure more than of God. As the image of the earthly, the spirit of the worldly, is inborn and ingrown by the absorbing processes of a life devoted to merely worldly things, so must there be a death process undergone and individuals be recreated, remade, refashioned, and lifted to those spiritual elevations where the view is broadened and the natural connections and relationships between this world and the unseen are revealed and harmonized, if a man is to be redeemed.

The influences of the gospel that have made God's people industrious

in their faith are therefore not unnatural, not strange, but purely normal and rational. There is no mere idealism or mysticism in the principle of spirituality. The unseen world is revealed in its strength and solidity by the revelations of the Divine Will that require strong, genuine adhesion to moral principle and everything that enters into solidity and soundness of character and mind. In the divine system of government the principles of faith, repentance, and baptism require a common and universal conformity to a common and universal standard; and all men to be one, to be equal in obedience to morality, probity, righteousness, — the principles that make society permanent and by which alone its permanency is secured and guaranteed. Faith in God is faith in these principles, belief in them, strong conviction of their rightness, their trueness, their absoluteness. That faith is manifested by honoring them, by standing by them under all circumstances, by refusal to violate them for any consideration of whatever character, for place, for worldly position and power, or for monetary considerations. A man evidences his love for God, for the gospel, for the people of God, and for the world, by devotion to principle; otherwise, he does not. "He that hath my commandments and keepeth them, he it is that loveth me," is the plain, unmistakable language of Jesus in which he laid down the rule by which a profession of faith was to be tested.

To return to a more direct consideration of the thought that as one's spiritual vision is broadened this thought, this principle becomes apparent; namely, that God in blessing an individual must by the bestowment of his Spirit lead the individual, influence the man, to see his own imperfections and the imperfect and evil conditions of the world about him; in other words, must show him his own faults and the faulty, disorderly condition of things in this world. It is not reasonably consistent with God's attributes that he could be content that men and women occupy lower spheres than they might, than they should; especially so when those lower spheres or conditions entail so much of suffering, darkness, and innumera-

ble evils. For it is apparent from an intelligent glance at the conditions of human society and a study of the nature and capacity of the human mind that the world is away below what it ought to be, what it might be. Every evil is traceable to some violation of physical, moral, spiritual, or other law; while every good is clearly traceable to obedience to good. As pain is Nature's protest and warning against the causes that produce it, so in divers ways Nature teaches that there is a right way and that in that right way is comfort, health, and content. In all phases of life, right and wrong exist in contrast. Human experience teaches us the existence of the right, above, around, beneath, and through all things. Belief in this right is belief in consistency, in common sense. "Faith in God" is the expression of belief in an intelligent supervision of Nature; a beneficent, controlling force that comprehends and responds to the necessities and eternal fitness of things; hence faith in God is the basis, the groundwork of rational life here and hereafter; and that prescribed, required in a life of faith is productive of man's highest and greatest good.

It is reasonably deducible then that God in the work of saving men from lower conditions must meet them just where he finds them and there begin the work of education, of correction, of change; that his demands upon them must be just and true and altogether right. There are many processes by which this work of change is carried on, each suitable to the character and condition, to the situations that have surrounded and influenced the man or woman, as each differs in nature, in makeup from the other, but in which processes there is a harmony, and in the final result no discordance; the unity, oneness, sought to be established between God and man being expressed by the oneness of the Father and the Son. Against the influences of evil these powers are arrayed; for their correction and banishment the Creator and Redeemer pledges his power and grace. He only awaits the entire willingness and faithful coöperation of the race to complete the work, to remove evil and deliver those who all their lives have been subject to it.

One man is converted to acceptance of the gospel under one condition, another under another, and each is started upon the career of discipleship to "overcome," that he may be saved "from his sins." It may be that covetousness is his weakness and that love for this world's goods has been the cause of his strivings. If he has been absorbed in money making, the probabilities are that he has developed a passion for it, unless during his financial career he has also cultivated an interest in others besides himself. The Spirit of the gospel will appeal to him, whatever his condition, and with a view to broaden and liberate him from narrowness and selfishness. If he has been energetic and economical, he will be commended for it; for true spirituality comprehends the complete development of the man—the symmetrical cultivation and right adjustment of all his powers. It cannot leave him in a onesided, uneven condition; unless indeed he refuses to heed its promptings. It must continue its work unceasingly, untiringly, until the work is done and the man emancipated. If he heeds its promptings, all well and good; for he is lifted up and prepared for eternal conditions by observing the law governing such conditions. The possession of a few thousand dollars may prove a benefit or a damage according to the conditions under which the possession is held. If it is the all-in-all to man or woman, the heart is set upon it and the possession is not sanctified as the gift of God. If made a source of vain, worldly enjoyment, then this saying is fulfilled in the possessor:—

They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows.—Paul.

Earthly means, rightly used, is an advantage and a force for good. He who possessing them does not make them the absorbing theme of his life, but controls and sanctifies the use of them, manifests capacity, wisdom, soundness of character. It is the shallow, vain mind that becomes uplifted because possessed of a little of this world's good above others. It is the foolish, the untrue

father or mother that encourages idleness or vanity in children by pampering to foolish tastes and encouraging extravagance. Children brought up under such conditions are a reflection upon their parents, are unhappy themselves, and a burden upon society. Here, in these things, is where the man or woman may be put to the test. God's love is great, but because of it the demands of his law are inexorable. Men and women must adjust themselves to the principles designed to harmonize the creations of God and by which the curse shall be taken from the earth, or their sins be visited upon themselves, and upon their children unto the third or fourth generation in an idle, listless, vicious, or bad-example progeny, unless such repent and do works meet for repentance.

Conversion to God means both profession and character. It means more than *reputation* too; it means the genuine gold of manly and womanly integrity and consistency that shall shine out in contrast to the spurious shams that burden the world with folly, vanity, and milk-and-water manhood and womanhood.

Inordinate love of the dollar is too little a thing for *man* or *woman*, and in the professed child of God becomes petty and little. So too of vanity; of love of social position as such; of little vanities and hypocrisies that pass with so many as current social coin, but which would be rejected in the higher realms as unworthy, as counterfeit, which they are.

The rebukes of both worldly selfishness and of thriftlessness and idleness are equally strong in the word of God. The happy medium, that of using this world and not abusing it, is the straight line in the word of God. They who are idle or absorbed in worldly gain are alike rebuked and admonished to be both industrious and temperate.

True happiness is not based upon the possession of one or two things alone; the promise to the faithful is that "*all things are theirs*;" "*they shall inherit all things*." Intelligence, love, unselfishness, industry, economy, are all actual *quantities*. It is not only the things called "*material*," such as rocks, hills, houses, lands, dollars, and stock that are real,

The things that are seen are temporal; but the things which are not seen are eternal.—2 Cor 4:18.

Judiciousness, spirituality, breadth of mind, love of humanity, diligence, etc., are all definite, substantial quantities and to be esteemed and sought for. They remain when material things are dropped from the grasp of mortal man. Indeed, they are essential to the true possession and use of the temporal or earthly substances—the "*material*," so-called. By those higher principles man is never injured; by lacking them he does injury to himself, to his children, and to society by misuse of temporal riches and misdirection of his own powers.

Every man and every woman needs God in his life; needs him daily, hourly, constantly, in sleeping or in waking hours; otherwise his life is imperfect, discordant, if not idle or wrong. They who seek for God and do those things that result in the general good of fellow townsmen, neighbors, and in whom God's law is honored;—they who seek the welfare of the whole, being influenced by the same Spirit that causes the Divine One to work now and ever for the good of all,—they are religious, they are just and true, and by their fruits are seen and known.

Either poverty or riches may be a reproach to anyone. If poverty results from idleness, or riches from improper means of acquiring, then reproach attaches. Industry, and good management, and spirituality, all go together. A man possessed of riches without spirituality is in danger to himself. If, however, he observes the law that honors the Giver of earthly possessions by a return of the portion required, and its consecration to the building up of the government of God for the common welfare and salvation of man, then the one giving is broadened, his sympathies are extended, and his whole nature is exalted as God blesses and more fully receives him into communion.

So of the observance of every law. The *divine* nature is that which God would develop within his children, that they may illustrate to the world his purposes, may express the true order of things and the possibilities of his grace.

Largeness of life, nobleness of nature, intelligence of mind, amiableness

of disposition, necessarily attach to and form part of the Christlike character. However, they are not attained by the narrow mind, the undisciplined heart and brain, the unsound, the thoughtless person. The tendency to harsh, or foolish, or unjust criticism must be repressed. Something higher than neighborhood gossip and mere criticism must be cultivated, followed, thought of, conceived in the mind, and held there. The average causes of discord among people are too small for true hearts and minds. Right here individuals must place themselves under discipline if they would rise in the scale of being. What one thinks about and dwells upon and lives by he becomes, he absorbs, he assimilates. The ordinary causes of dispute that separate persons are, as a rule, unworthy of notice. Most of them should be passed by in sincere regret that anyone holding them should do so, and in hope that they may rise to higher things.

It is, we believe, to the "*industrious*" concentration of their energies and powers in behalf of true principles that our people have made profession of faith. It means, if it means anything at all, that every elder, priest, teacher, deacon, and member—man or woman—has pledged himself to the manifestation of the truth in this broad sense—not in pulpit nor in church alone, but everywhere; at home, at church, at work, at all times, and in all places.

It is illogical, inconsistent with the character of the work that earthly considerations should so absorb the mind as to cause the follower of Christ to forget the spirit of his calling, to be unchristlike. The law of the Lord is to be in his heart, to be his theme, his absorbing theme, his delight; the Spirit of the Lord to be the current that shall feed and inspire his mind.

ROYAL BLOOD IN EUROPE DEGENERATING.

THE Hapsburg blood has run out and if Archduke Franz, the Austrian Emperor's nephew and heir, proves to have dangerously weak lungs, as now reported, there is no near kinsman equal to the burden of the throne. The Italian heir is an undersized man who will never marry. The Russian heir is dying of consumption. The Hohenzollern's blood is tainted, as the Emperor's infirmities show. The Hapsburgs have no sound heir. The

boy Spanish King is the only life between the cranks and libertines of the Spanish Bourbons, who stand next in male succession, though this crown descended this century in the female line. Half the French Orleans Bourbons who sat at the royal table at the recent marriage used speaking trumpets. Of such is the royal caste of Europe.—*Philadelphia Press*

Centuries of luxurious life and dissipation have told on the vitality of royalty. The vitiated condition of royal blood gives additional evidence that the hold of kings upon the people is waning. The monarchical systems of the world evidently have but few years to run. The overthrow of one or two more would doubtless so strengthen the convictions and hands of the people in various nations who hold to democratic ideas of government that the overthrow of the remaining remnants would doubtless be consummated at an early day. Kings are out of date and destined to step down and out, and the people to rule. Self-government is the destined end and aim of the masses; the wrong is to fail, the right to prevail, and all men to be free and equal. The establishment of popular government in America and the better conditions of the people under it have been so demonstrated to the civilized world that men the world over are agitating the rights of man to enjoy a government of the people and for the people;—not of the few, but of the many.

DISCUSSIONS, when properly conducted, are often very profitable to the cause, resulting in widespread influence for good and in giving prestige to the faith of the church; also in a greater respect being shown its ministry and membership. We are pleased to note multiplying evidences that such have been the results of the late discussion at El Dorado Springs, Missouri, in which Bro. I. N. White stood in defense of the faith. This is evidenced by a late article published in the *El Dorado Sun*, of September 27, in which the Southwestern Missouri reunion is written up in terms of high commendation, both of the faith of the church and its ministry and membership. The brethren in that portion of the field as also the Saints in general have reason to thank God for grace and favor realized according to the promises of

early days. A good work has been done and further and greater good remains yet to be accomplished by the united efforts of our people in that region. We append one of two paragraphs of the article mentioned.

Elder White is the gentleman who so ably defended his church in the debate with Elder Clark Braden at this place last winter. He is a very pleasant and agreeable gentleman, and is acknowledged to be one of the best posted members of the Latter Day Saints' Church. He is sincere in his belief, and is ready and willing to defend the teachings of his church against the world.

The Reorganized Church, which has been proven the original church by the courts of the land, accepted Joseph Smith, Jr., son of the original prophet, as the leader of their organization, and as a result their number has increased and their church has prospered. The Reorganized Church discountenance polygamy and deny the allegation that Joseph Smith ever gave a revelation concerning the same.

Those of the Reorganized brethren whom the *Sun* man has had the pleasure of meeting are all intelligent, worthy, and law-abiding citizens—thrifty and industrious, and are earnest workers for the cause of humanity. They practice the religion that they believe to be the purest and best in the sight of God, a privilege that is accorded to all men in this land of freedom; and surely no man has cause to complain.

EXTRACTS FROM LETTERS.

BRO. F. C. SMITH, Kalkaskia, Michigan, September 27:—

I baptized two more at Kingsley, a man and his wife, on the 20th. They had both belonged to other churches. There are some quite interested here. Four have been baptized by Bro. John Hanson; others will obey.

Of the debate between Bro. O. B. Thomas and Elder Glendenning, Christian Adventist, at Thornburg, Iowa, Bro. S. C. Donaldson wrote the 30th ult., as follows:—

The debate between Bro. O. B. Thomas and Elder Glendenning is progressing finely in favor of the truth. Bro. Thomas will prove victorious, without a doubt.

EDITORIAL ITEMS.

WORD reaches us that the Court of Appeals has reversed the decision of the United States Circuit Court in the Temple Lot Suit, the findings being adverse to the Reorganized Church. The Opinion of the Court has not yet been received. A further statement will be given the *HERALD* readers later on.

Brn. A. H. Smith, E. L. Kelley, A. S. Cochran, and J. W. Wight have reached home from the Logan reunion;

the latter called to return because of sickness in his family.

Bro. J. R. Lambert arrived home during the week of the 30th ult. from an extended missionary tour in Illinois and Iowa, including attendance at the Logan reunion, having been actively engaged in tent work and other pulpit service in the mission fields since about the close of General Conference.

Bro. E. A. Blakeslee and Sr. J. H. Royce, of the Galien, Michigan, branch are visiting at Lamoni, enroute home from the Logan reunion. Sr. Royce has been appointed to edit a Sunday school department of the *HERALD* and will enter upon that feature of work at an early day. We bespeak for her the hearty support of every faithful Sunday school worker. This arm of the service is very important and a department devoted to its interests will prove helpful as a medium of exchange of ideas, methods, experiences, etc.

President Joseph Smith returned home from Logan, Woodbine, and other Iowa points on the 4th inst. Bro. Frank Criley arrived from Kansas City and Independence the same date.

Bro. and Sr. Bradbury Robinson, of Eureka, California, are at Lamoni, visiting relatives and friends.

Bro. W. W. Blair writing from Sacramento, California, September 30, that he hoped to reach Genoa, Nevada, October 5 enroute to Fairview, Nevada, conference. He had held five services at Sacramento, and would hold three more. They had a Pentecost, Sunday, September 29 at social meeting. Outlook was good.

We thank brethren for various newspapers sent us. We have used such items as we found to be of interest to our readers. Others, unmarked we have been unable to make use of. It will save us time if brethren will kindly mark items they desire to see noted.

At Tashkend in Russian Turkestan, English has been substituted for German as an obligatory study in the high school.

Nasrulla Khan, son of the Ameer of Afghanistan, who recently recited a Mohammedan prayer at St. Peter's tomb, is trotting about Europe with seven thousand pounds of baggage. He is accompanied by a brass bed, cooking utensils, and other paraphernalia of royalty far from home. The continent joins with England in dubbing Nasrulla a nuisance.

Mothers' Home Column.

EDITED BY FRANCES.

"Never a day is given but it tones the after years,
And it carries up to heaven its sunshine or its tears."

"THE CHILD AND ITS RIGHTS."

IN the *Herald* of September 18, there is an article in the Mothers' Home Column on the above subject, which was taken from the *Arena*, and which contains some statements that have, as "Frances" said, given food for thought; and I having had some thoughts in my mind since reading it, take the liberty of writing a few of them, hoping they will do good, and knowing that I ease my own conscience by so doing.

I believe it is with child training as it is with Christian life; we must *grow* in it. We do not expect when we first put on Christ to become perfect immediately, or why did Paul exhort us to *go on unto* perfection? In order to train a child rightly we need training ourselves, and yet I have heard people say they would not punish a child for doing what the child had seen the parent do, and then keep allowing themselves the liberty of doing as they please, and weakly permitting their child to copy their way, which they could plainly see (in the child) was wrong. Anyone not willing enough to *try* to correct what may need correction in himself is not capable of training a child rightly.

The parent who is training himself, who is restraining the undesirable qualities of his nature or disposition, and cultivating the better ones, even though they come short of what he desires, is best fitted to have charge of a child. Would that only such were permitted to, we would not need to talk of the rights of children!

One statement I noticed was this: "You have invited an immortal to come into your temporary keeping," and then goes on instructing how that trust should be fulfilled. But what struck me forcibly was this: "How many are invited? They should be, but are they?"

I have often heard Christian mothers speak plainly on this subject and I *know* that they did not invite the children given them, but they came because of the lack of training in themselves. But when even so, parents are to be held accountable for the child, and the obligations are the same, only harder for such parents.

A child has a *right* to be taught to work, and it is for the everlasting benefit of the child. There is an old rhyme familiar to all, that Satan finds mischief for idle hands, and it is so true that I would rather risk hurting my child with *work* than *idleness*.

The people who were God's chosen people were careful to observe this right of their children, for they were early taught to work. It will not hurt children to know what it is to help maintain themselves, to pay for their clothing, schooling, etc. It will help to make them independent and self-reliant.

A child has a "*right*" to punishment, chastisement, correction, just as you please to term it.

The expression in this article that "a

thousand times more children have been spoiled by the rod than have ever been ruined by the lack of it," is, in my opinion extravagant and decidedly foolish, and anyway it is only an assertion without proof. Some people have taken this idea of training children, just as they do the fashion, they take it for a "*fad*" and go on talking until they really think they are wiser than Solomon! This writer takes the position that most fathers and mothers punish because they are angry or have personal spite towards their child, and at the risk of some saying I advocate this idea, I say if you whip a child, it should be when deserved, not in passion, but with judgment, explaining to the child the reason why, and what you expect in the future.

God himself chasteneth whom he loveth and why should it be thought that parents have personal spite towards their child when they chastize him for wrong-doing?

There are extremes where some may become actually brutal, but we are considering our readers are those who try to govern themselves.

The other extreme is just as foolish as can be, for, if the rod and reproof are spared, wisdom is lacking and the child is spoiled.

Your sister,

ELLA J. GREEN.

ONSLow, Iowa, September 26.

FOR LOVE'S SAKE.

Sometimes I am tempted to murmur

That life is flitting away,
With only a round of trifles
Filling each busy day—
Dusting nooks and corners,
Making the house look fair,
And patiently taking on me
The burden of woman's care.

Comforting childish sorrows,
And charming the childish heart
With the simple song and story
Told with a mother's art;
Setting the dear home table,
And clearing the meal away,
And going on little errands
In the twilight of the day.

One day is just like another!
Sewing and piecing well
Little jackets and trousers,
So neatly that none can tell
Where are the seams and joinings—
Ah! the seamy side of life
Is kept out of sight by the magic
Of many a mother and wife!

And oft when I'm ready to murmur
That time is flitting away
With the self-same round of duties
Filling each busy day,—
It comes to my spirit sweetly,
With the grace of a thought divine;
You are living, toiling for love's sake,
And the loving should never repine.

You are guiding the little footsteps
In the way they ought to walk,
You are dropping a word for Jesus
In the midst of your household talk;
Living your life for love's sake,

Till the homely cares grow sweet—
And sacred the self-denial
That is laid at the Master's feet.—*Sel.*

GLIMPSES.

IT was a windy, dusty afternoon in early fall. In a small western village some festivities were in progress and the crowd gathered seemed filled with excitement. With a hasty glance about one would have discovered that baseball, our national sport, was the center of attraction. The players in their gay suits made bright bits of color in the field, while the tiers of spectators at the back reflected the colors and movements of the players. They shouted, clapped their hands, waved their hats, parasols, and handkerchiefs, or sank back with sighs and groans of disappointment and sympathy as the mascot of baseball was tossed back and forth by the two opposing teams.

Near the center of the bevy of interested spectators sat two women whose faces might have seemed to a keen observer to be capable of expressing deeper or grander emotions than those which now swayed them as they cheered exultantly, or deplored loudly the capricious favor of the baseball sprite as it seemed to rest first upon one, then upon the other club. One of these women kept score with a small borrowed pencil which seemed fatally disposed to credit their favored team with ciphers rather than scores.

The hours passed away until three had vanished into the unredeemable past, and the people sat upon those uncomfortable boards patiently—willingly. (I wonder if any ever complained about the benches at the church?) These two friends parted disconsolately at six o'clock, tired, dusty, and disappointed.

It was evening. In a quiet, airy room sat a small company around a long table covered with books, papers, and pencils. Intense interest marked their faces, and one glance into the gentle, serene face of their white-bearded leader gave one a clew as to the source of the calm peace which prevailed around those shaded lamps. Earnest, thoughtful men and women were gathered to study the holy word of God, and their longing minds sought to grasp the intricacies of its wonderful mysteries. The Spirit of light and truth was present and its influence felt by all. No, not all. Who are there who sit apart with abstracted gazes and restless movements? Surely not—yes, they are the two friends of the afternoon. Even the same short pencil is present trying now, however, to jot down one of the swift gleams of intelligence, one of the golden grains of thought which sprang into sudden being in that quiet assembly.

Both women seemed absorbed and unable to become interested. They smothered ambitious yawns and frequently glanced at the clock.

It is later. The golden moon looks down in peaceful splendor upon the slumbering world; the mind sighs dreamily among the rustling trees and whispers of coming cold and sorrow. The two friends stroll with reluctant steps to their separation. Listen.

"The meeting seemed all so wrong to-night. I didn't enjoy it a bit, did you?"

"No; I couldn't get interested at all, and there seemed to be nothing said of worth. I have gathered nothing this meeting to carry with me all the week as I usually do. I wonder what was wrong?"

Dear reader, do you?

LAMONI, Sept. 30, 1895.

MAY JUNE.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

YOUR faith and prayers are earnestly requested in behalf of my son, Bro. Frank Holmes, Ronald, Washington, who has been afflicted one year, that he may be healed of his affliction. The request comes from his mother, Sr. D. M. Holmes.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR OCTOBER.

"Remember in all things, the poor, and the needy, and the sick and the afflicted, for he that doeth not these things, the same is not my disciple."—Doc. and Cov. 52:9.

Thursday, Oct. 10.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general. Memory Verses.—Col. 3:12-17.

Thursday, Oct. 17.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted. Memory Verses.—1 John 3:16-18.

Thursday, Oct. 24.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established. Memory Verses.—2 Peter 3:9-12.

Thursday, Oct. 31.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace. Memory Verses.—Isaiah 62:8-12.

Letter Department.

LOWER LAKE, Cal., Sept. 26.

Editors Herald:—Our reunion at Santa Cruz was a very enjoyable time, and our Master blessed us with many of the good things of the kingdom; and on the Monday after the close of the meetings four were baptized, and an excellent confirmation meeting was held in the room where the reunion was held; and nine were baptized on the Saturday previous. One of these was Bro. George A. Smith, who had come from Arizona to be baptized. And before the services closed on Sunday he was ordained an elder, and we hope and expect he will do good work in Arizona. May our Father bless him to this end.

Before the reunion closed I was called to administer to the little child of Bro. and Sr. N. Carmichael, at Hollister; but all the loving, faithful watchcare with the oil and wine of administration could not keep the sweet little babe with us, and on Sunday afternoon of the 15th of September the pure spirit of the little one departed from this home, to the bright, beautiful paradise of God

to rest in hope and peace until the morn of the glorious resurrection.

From there we came to Santa Rosa and met the few Saints there in service, and on Saturday last parted with them and Bro. and Sr. Blair and came on to Calistoga and on Monday arrived by stage and wagon at this place, and am holding meetings in the Christian church.

Bro. and Sr. Blair have left an influence for good all through California, and we all feel very grateful to our Master and to them for all the good we in this mission have received from them. They have been indefatigable in their endeavors to help on the good work and to cheer, instruct, and bless all whom they met; and we parted from them with a feeling of sadness and loneliness, and started off to visit and help the sheep and the lambs in the mountains and valleys of this rough country, and to try to lead men and women to the Lamb of God, and to win souls to Christ. May God in his loving kindness bless them with every good thing needed, and the angel of mercy care for them on their homeward way and keep them from all accidents and harm, and may his peace abide with them forever.

We have here met Sr. E. E. Cobb and her son, John, and Bro. and Sr. Graulich, and others, and expect to lead a few into the waters of baptism before I leave. Peace.

In bonds,

J. F. BURTON.

No. 3,010 Sixteenth St. SAN FRANCISCO.

SYDNEY, N. S. W., Aug. 30.

Editors Herald:—Before leaving New Castle an excellent young man gave his name for baptism, which was attended to by Elder Broadway after I left. A late letter informs me that the wind blew over the building (up on pillars) which was to have been moved and converted into a chapel, doing such damage that it must be taken to pieces and the chapel put up anew. This means more expense,—something the tried few cannot take upon them easily. But I feel like commending the determination apparent; for they expect to go right ahead with the chapel. I shall be gratified to see the two branches in that vicinity cooperate in this matter; for both will share the benefit to be derived so far as increased prestige and permanency for our church is gained.

I had a desire for laboring in that locality awhile, but the demand in Sydney seemed greater, hence my return. One pleasant feature of my work there was the solemnizing of a marriage between Bro. Walter Haworth, (deacon of Wallsend branch,) and Miss Maud Webster, of Lambton, at the home of the groom's parents. May blessing and peace follow them.

Interest still continues here. New faces are continually seen at our services. One gentleman is so favorably impressed that he has thrown open his home to the local brethren for preaching, in the suburb of Leichardt. I occupy there to-night for the first time since my return.

An elder from Utah by the name of Ridges has visited the branch, in my absence, and

some interesting talk resulted through his trying to convert some of the new brethren lately baptized. His argument was that they had "not yet accepted the fullness of the gospel." Elder Seaberg was sent for and presented some very knotty questions for him to answer. He soon saw that our brother had not been asleep during the ten years he had been in the church. Add to this an encounter he had with Elder Ellis at the home of the latter—one who was once a member of that church and who has had forty years' experience in the matter, and you can easily guess why he has not put in a second appearance.

And this, too, notwithstanding the fact that he was invited to speak (and did so), was introduced to the Saints, invited by them to the tea table, and promised food and shelter as long as he wished to stay. He seemed to think because they were persistent in their defense of the Reorganization, and bringing forth reasons for believing in a Utah departure, that he was being persecuted. Bro. Ellis from his well-stocked library brought tell-tale volumes and read statements which made the poor man rave and stamp his feet. It appears he was ignorant of any such utterances regarding plurality, Adam-god doctrine, etc. He expressed a desire to read these books, which was granted to his heart's content if he would come to the house and read them, receiving food and shelter as long as he remained. It also appears that he has been here two years and done practically nothing, and is now dragging his missionary time out. When he saw our congregation his "mouth watered," so to speak. His exclamation was this: "What a respectable, neat congregation you have here!"

I hear there are three of these Utah propagandists in New South Wales, and one in Queensland. Whereas, they are doing practically nothing, and only waiting for the expiration of their time, our workers are all busy as we care to be, and thinking of *extending* our time. We feel thankful that it is so. This is *our* comfort. *Theirs* is found only in the contemplation of their big temple, and of what "a mere handful" are the "Josephites." Far better a small lump with leaven than a big one "sad" and fallen.

Weather exceptionally dry, high winds, bush fires raging, cattle starving, water scarce and impure, fever increasing. This is the trial many in this colony are now enduring.

GOMER WELLS.

LAMONI, Iowa, Sept. 30.

Editors Herald:—Leaving home for Clarksdale, Missouri, direct, I remained there till close of their reunion, and learning that the tent in my own field had been taken down to be transferred to Logan reunion, I consented to go to Maysville, Missouri, to spend a week as the interest there seemed to demand it. Had a profitable time there laboring with Bro. T. W. Chatburn, he baptizing four.

Left there for Council Bluffs reunion to be in harmony with a notice in *Ensign*, which, by the way, I had not authorized. The reunion was a marked success in every way, the location being especially so. Thence to

Logan, where I found many a hearty welcome after so long an absence from my field. There were seven localities where they wanted me to be sure and go just as soon as reunion closed! But a telegram calling me home, "wife sick," thwarted all plans. Arrived after forty-two hours suspense to find "neuralgia of the stomach" the cause, from which she is slowly recovering.

To those in my field I can only say that just the first opportunity I will be there. Will be detained, however, till Mrs. Wight has sufficiently recovered from a surgical operation she is to undergo in the removal of a bone from the foot.

J. W. WIGHT.

SOMERVILLE, Victoria, Aug. 16.

Editors Herald:—After many dark and stormy scenes of the past, once more the "silver lining" appears, and a few rays from the "sun of righteousness" are shining in upon us to make our graces grow. Of all my experience in the church, I never saw the power of darkness take on such a bold and glaring appearance as they have with us lately, and I think nearly all the Saints have had a taste of the bitter cup. However, the tide has now turned, and prospects for fine sailing are quite flattering. When our dear old president of the Hastings branch bade farewell to the sights and scenes of earth, and passed away to join the heavenly choir, where he might continue his praise to God and the Lamb, some of the opposers to God's word were pleased; for they thought it was a deathblow to the Saints, from which they would never recover; for he was the mainstay of the branch. But they were disappointed, for his death was simply lighting the lamp to lead others to a quiet and peaceful rest. I saw the fire was lighted, and set myself in real earnest to pile on the fuel, so that at least, for once, the little village might get a warming up; and with a little help the blaze caught firm hold, and began burning brightly.

When this was observed, the alarm was given, and an experienced man from the city sent for, to put out the fire; but when the "archdeacon" put in his appearance and declared that "a handful of water was just as good as the mighty ocean," this only caused a flare, and the people lost confidence in him at once. He challenged proof to the contrary, and I accepted, on the point that more than "a handful of water" was required to cause such a fire to subside. He then declined for he knew what "abominable wolves in sheep's clothing we were," and in fact all about us; but I told him we didn't wear the garment, and asked if he had ever read the Book of Mormon or Doctrine and Covenants, to which he replied "No." I asked where he got his knowledge, to which I received no answer. Said I: "Here are people being deceived, and going headlong to perdition in your estimation; will you take the platform with me, and show wherein we are wrong?" "No," he replied. Said I: "People are waiting to be baptized, here." He interrupted by saying, "You mean rebaptized." "Yes," said I, "If you like to call it such;" "But," said he, "there is only one baptism." "Yes" said I, "I believe that; but you know

Paul had to rebaptize some." To which he replied, that they were "baptized by John, which was not Christian baptism." At this juncture I quoted to him with unusual force the following: "The baptism of John, was it from heaven or of men?" This was rather unexpected, and he said, "I can't say." "What?" said I, "don't know whether it was from heaven or not?" He said, "I will answer as did the Pharisees." Thus ended the "first lesson," and arising to leave I offered my hand, but he refused, so we parted.

This set everybody to discussing the water subject, until the following Sunday, when the Lord let me entirely loose. All the elders know what that means, and the matter was finally settled in the minds of not a few, and yesterday I had the pleasure of baptizing eight citizens of the place, with the names of four more for next Sunday. Among these were the barber, baker, and photographer, to whom I may go, and get a clean shave, fine bread, and photos taken on short notice. The whole place is in an uproar, and all the Saints feel like standing at their post to see what the end will be.

We now stand very much in need of an experienced hand to come to our rescue and aid in caring for the lambs of the fold; and I trust the church won't forget us at next General Conference. Our few workers are doing about all they can, under present circumstances, to keep the truth before the people, and are meeting with fair success. I am still desirous of standing at my post until the Lord shall say it "is enough."

In bonds,

C. A. BUTTERWORTH.

BLUE RAPIDS, Kan., Sept. 26.

Editors Herald:—Anyone wishing to, write me here. The work is moving slowly in this part of the Lord's vineyard. The local help is limited, but the few left are doing all that could be expected. My time since the close of the reunion has been occupied with the local work in the Blue Rapids branch with the exception of a flying trip to the southwestern part of the district to look after the scattered sheep. I found in Ness and Lane Counties Bro. and Sr. T. E. Thompson and family; Brn. and Srs. Sawyer, Pelton, and their families; also Bro. and Sr. Lund, of old-time acquaintance. Here I enjoyed one of the old-fashioned Latter Day Saints' visits, such as we used to have when it was a rarity to meet one of like precious faith. Some seem to feel and think the good old days have gone by.

I spent ten days visiting, talking, and preaching. The Saints are trying to stem the storm of hard times, failure of crops, and hold fast to the iron rod, though I thought a little discouraged; as some expressed it, they had not been visited by president of district or missionary for two years past. They supposed it was because they were too poor to be saved, as they had raised nothing and had nothing to help the preachers. They have a fair crop this year. It was said in my hearing, "We will have plenty of missionaries and preachers now."

After a pleasant time with the Saints and a

promise of returning sometime in the future I returned to Collier where I occupied the Congregationalist church on my way down, and again to the discomfort of a kind and generous Baptist preacher who refused to let me occupy his church. Well, thank God, Kansas is settled up with a free, open-hearted people who believe in the constitutional rights of all men, hence but few are priest-ridden.

While here I had the pleasure of leading a dear sister, one of Abraham's daughters, into the water. Though her husband gave his consent, yet it broke him all up. He felt that his life's peace and happiness had collapsed and were buried forever. I felt a little sad for the brother, yet I could not feel that I had committed any sin, and only pray that God may bless him with light and knowledge until conviction takes hold of him with such power that he may find no rest until he finds it in a crucified Savior.

Yours in bonds,

A. KENT.

Original Articles.

WHY I AM A "JOSEPHITE."—No. 4.

BY ELDER H. O. SMITH.

"BUT," it is urged, "young Joseph did not come in the right way. He could not be the 'one mighty and strong.'" Mr. Roberts urges the tameness of young Joseph's speech at Amboy, Illinois, as one evidence against him; but unfortunately for Mr. Roberts' argument he shows his dishonesty in argument. Why did he not quote these words that follow from that address?

I came not here of myself, but by the influence of the Spirit. For some time past I have received manifestations pointing to the position I am about to assume. I wish to say that I have come here not to be dictated to by any man or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me.

Why did he not compare that with the statement by Micaiah,

As the Lord liveth, even what my God saith, that will I speak.—2 Kings 18: 13.

Compare with Brigham Young's statement,

As the Lord's will is my will all the time. As he dictates, so will I perform.

He did not make comparison, simply because it would not answer the purpose; that is all.

When young Joseph uttered the words complained of by Mr. Roberts, he showed himself a true son of his father; for the rule laid down by that father was, according to Orson Hyde,

There is a way by which all revelations purporting to be from God through any man can be tested. Brother Joseph gave us the

plan, says he,—when all the quorums are assembled and organized in order, let the revelation be presented to the quorums, if it pass one let it go to another, and if it pass that, to another, and so on until it has passed all the quorums; and if it pass the whole without running against a snag, you may know it is of God. But if it runs against a snag, then, says he, it wants inquiring into: you must see to it.—*Mill. Star* 5: 102; *Times and Seasons* 5: 649.

Revelations had been forced upon the people and doctrines had been promulgated as part of the laws of the church without submitting them in the manner stated, and young Joseph's pledge was necessary that the people might have confidence in him; for their confidence had been betrayed, and they were forced to move cautiously.

"God's ways are not man's ways." Tameness and mildness may be and are the mark of a true prophet of God. The Jews rejected Christ because he did not come as "a governor that shall rule my people Israel;" or, as the "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace;" but he came in the person of the meek and lowly Nazarene, "despised and rejected of men;" and Israel suffered for rejecting him and to-day are wanderers on the face of the earth. Not always is the race to the swift nor the battle to the strong. Shakespeare says:—

He that of greatest works is finisher,
Oft does them by the weakest minister.
Oft expectation fails where most it promises,
and oft it hits

Where hope is coldest and despair most fits.

In 1 Kings 19: 11 I read:—

And he said, Go forth, and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; *but the Lord was not in the wind;* and after the wind an earthquake; *but the Lord was not in the earthquake;* and after the earthquake a fire; *but the Lord was not in the fire;* and after the fire a still, small voice.

And in this voice did Elijah find the Lord and his message. I suppose that if Mr. Roberts had been there he would have insisted that the Lord should come in the wind, the earthquake, or the fire; but "God's ways are not man's ways."

A new objection was urged this spring, one that seems too trifling in its nature; and yet I cannot forbear mentioning it here to show how com-

pletely in every respect young Joseph has filled the law and the testimony. The objection was made after reading the revelation of 1894 that young Joseph could not be a prophet because he was not like his father; for his father always said, "Thus saith the Lord," while the present Joseph says, "Thus saith the Spirit." This objection no one earnestly seeking for the truth would consider of enough importance to make; but these obstacles, trifling though they may be, must be removed. All of God's prophets and inspired writers have different styles of writing, so that a person who is a careful observer can tell from what author a quotation is taken, by the language used. Isaiah is not like Jeremiah, and he in turn differs from Ezekiel, and so on; hence I conclude that God does not always furnish the words in which his messages are given, but giving the sentiment, the prophet is left to clothe it in his own language. But I think a few quotations from the New Testament will forever set at rest the objection.

Then the *Spirit* said unto Philip.—Acts 8: 29.

The *Spirit* said unto him, Behold, three men seek thee.—Acts 10: 19.

And signified by the *Spirit* that there should be great dearth throughout all the world.—Acts 11: 28.

As they ministered to the Lord, and fasted, the *Holy Ghost* said, Separate me Barnabas and Saul.—Acts 13: 2.

So they, being sent forth by the *Holy Ghost*.—Verse 4.

And said, Thus saith the *Holy Ghost*.—Acts 21: 11.

Now the *Spirit* speaketh expressly.—1 Tim. 4: 1.

Preached the gospel unto you with the *Holy Ghost* sent down from heaven.—1 Peter 1: 12.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the *Holy Ghost*.—2 Peter 1: 21.

I was in the Spirit on the Lord's day.—Rev. 1: 10.

He that hath an ear, let him hear what the *Spirit* saith unto the churches.—Rev. 2: 7. (See also 2: 11, 29; 3: 6, 13, 22.)

The principal objection, however, to young Joseph, is in the matter of priesthood or authority, each faction claiming that he ought to have come to them for his ordination. I have already shown that according to his own testimony and that of others his father anointed and ordained him, conferring all the powers and blessings which he himself held. If an

objection is urged that he was too young at the time, being then in his twelfth year, I only call attention to Doctrine and Covenants 104: 27 (107 Utah edition):—

Noah was ten years old when he was ordained under the hand of Methuselah.

Jeremiah was chosen when he was but a child. (Jer. 1: 6.)

John the Baptist was ordained by an angel when he was eight days old. (D. C. 83: 4; Utah Ed. 84: 28.)

I believe that God in this ordination of the boy Joseph conferred the priesthood upon him; and, even should it be conceded that he did not, still it must be admitted that any high priest who had received his priesthood under proper authority could ordain and confer that priesthood upon any other man, providing he had not lost that right by transgression; and no honest controversialist will *assume* that a man is in apostasy until that apostasy is proven; and there is not a particle of evidence to prove that William Marks and others who were instrumental in ordaining young Joseph at Amboy, Illinois, were in transgression.

Joseph the Seer says of William Marks — *Millennial Star*, volume 16, page 131:—

I would just say to Brother Marks, that I saw in a vision while on the road, that whereas he was closely pursued by an innumerable concourse of enemies, and as they pressed upon him hard, as if they were about to devour him, and had seemingly obtained some degree of advantage over him, but about this time a chariot of fire came, and near the place, even the angel of the Lord put forth his hand unto Brother Marks, and said unto him, "Thou art my son, come here," and immediately he was caught up in the chariot, and rode away triumphantly out of their midst. And again the Lord said, "I will raise thee up for a blessing unto many people."

It will not do to assume that these men were apostates and reject their testimony for that reason; for that is the matter under controversy as to who departed from the faith. The matter stands like this: Joseph Smith had organized a church, established well-defined articles of faith, and as he was about to yield up his life as a sacrifice to the work, he ordained and appointed his son to carry on that work. Several factions sprang up at his death, many going with each, and some holding aloof from all, Jason W. Briggs, Zenas H. Gurley, and William Marks being among that number,

with the branches of the church over which they presided. They became members of no faction, except nominally; and yet examining into the claims of each; but becoming dissatisfied with all, retaining their faith in the work and their integrity as men of God, continuing the organizations over which they were appointed in Joseph Smith's time to preside.

Elder E. C. Briggs, in his testimony in the Temple Lot suit, says:—

There was a branch of the original church established at Beloit [Wisconsin], during the lifetime of Joseph Smith, and my brother Jason W. Briggs was the presiding elder of that branch. From the time of the death of Joseph Smith in 1844, up to the time of the commencement of the reorganization in 1851, that branch retained its organization.—Plaintiff's Abstract, page 197.

It is useless to assert that these men changed from one faith to another. They did not, but continued in the original faith, trying each claimant by that faith, until all were rejected, and then, by the command of God, banding themselves together to await further developments. William Marks retained his membership up to and after Joseph Smith's death, and was then dropped from his position by those who endeavored to force doctrines upon him that were contrary to the faith, and because he stood up for Sidney Rigdon when he was brought up for trial; doing only his duty as a high councilor; for the instruction given at the organization of that council was that as many should be appointed to speak *for* the accused as *against*, to prevent injustice; and for doing that which it was his duty to do, he was dropped, pending an investigation, which was never had.

This dropping of William Marks did not invalidate his priesthood. (See *Millennial Star*, vol. 5, p. 122):—

President Young said that a president of a stake could be dropped without taking his standing from him in the church. . . . A president of a stake is only called for the time being. If you drop him, he will fall back into the High Priests' Quorum.

As to the other reasons for William Marks coming into disfavor with the authorities of the church at Nauvoo after Joseph Smith's death, they are found in the statement made by John H. Carter, whose testimony has before been referred to.

In regard to polygamy he says:—

The first time the issue was ever raised

there was a member of the High Council by the name of Harris, and another by the name of Marks. They refused to accept it, and fought against it; they would not have it. . . . The first time it was ever presented to the High Council there were three of the High Council rejected it, but that was after Joseph and Hyrum were killed.—Temple Lot Suit, Plaintiff's Abstract, pages 184-5.

Here their spurious revelation ran against a snag, and that was the secret of their desire to get rid of William Marks; but the Lord had said through his prophet that although he should be surrounded by an innumerable concourse of enemies, yet he should be raised up "for a blessing unto many people;" and being one out of many who was true to the faith and to the one whom the Lord had caused to be anointed as his future prophet, that prophecy has been remarkably fulfilled.

When young Joseph came of age to properly claim his right as his father's successor, the conditions were not unlike those that confronted his father in the beginning of his career; and the question arose in his mind as to which of all the factions is right, and "where and with whom should my life-labor lie?" This was answered in a similar manner to his father's question as to which of the sects was right, only instead of answering that none were right, the answer came in this language:—

The Saints reorganizing at Zarahemla [Wisconsin], and other places, is the only *organized* portion of the church accepted by me. I have given them my Spirit, and will continue to do so while they remain humble and faithful.

This answer did not suit the other *organized* factions any more than the answer received by his father suited the different sects left out in the cold, and a constant warfare and systematic persecution has been kept up on them ever since. But in the language of our beloved president, (Young Joseph), "Those who are *right* can afford to wait;" and, thank God, that waiting has been rewarded in seeing our cause vindicated on every hand.

(Continued.)

The homes of a few of the world's great men have been as carefully preserved as Goethe's at Weimar. Nothing has been disturbed, and in his sleeping-room, where he died, the same spread covers the bed, and his drinking cup, sponge, and wash-basin are in the same position in which he left them. The old man who once in the poet's lifetime repaired his coach still visits it periodically to see if it needs attention.

Sunday School Associations.

CONVENTION NOTICES.

The Galland's Grove district Sunday school convention will meet at Galland's Grove, Iowa, October 12, at 2:30. A short business session is to be followed by a discussion of blackboard work; the evening session to consist of an address by Elder Charles Darry, of Woodbine, Iowa. We invite all to come and participate in the work, as we expect one of the most beneficial times we have ever had in our district conventions.

BY ORDER OF COMMITTEE.

Association of Decatur district will meet in convention at the brick church, Lamoni, Iowa, Friday, October 25, at ten a. m., holding three sessions, forenoon, afternoon, and evening. All the schools please send delegates. The time is the day before district conference, and the place is directly on the way for nearly all, and by starting one day earlier, those who contemplate attending conference can also enjoy the convention. A large attendance is hoped for. Program will be announced later.

F. E. COCHRAN, Supt.

Miscellaneous Department.

NOTICES.

The new chapel at Pleasant Grove, Utah, will be dedicated on Sunday, November 3, 1895, to which all are cordially invited to come. Pres. W. W. Blair and wife will be present, also Elders Heman C. and Hyrum O. Smith, and R. J. Anthony. We extend our hearty thanks to all who have contributed to help, or who may help us. We need a little more means to buy the chairs to seat our chapel. Send all contributions to H. B. Sterrett, who will receipt for the same. Your brethren for the spread of truth,

H. B. STERRETT, Pres.

C. E. STERRETT, Sec.

PLEASANT GROVE, Utah.

PASTORAL.

To the Saints of Eastern Oregon and Washington, Greeting; Dear Saints:—I acknowledge the receipt of many letters inviting me to your respective localities to do gospel work. And while I have been very desirous of answering every call, I have found it impossible for lack of time and means.

I have had Bro. John Davis with me for nearly two months, and our association together has been a blessing to me, and I hope no disadvantage to him, and I heartily wish we could be together all the time, as really the law requires; but the calls are so many that it becomes necessary for us to separate again, and as Bro. John is young and active he will take his journey through Eastern Washington and Eastern Oregon as the way may open up and means be provided. I am fully satisfied that he will do the very best he can for the work in all places that he may visit, and I ask that you will receive him for what he is, an earnest worker, a man of pure life and upright conversation, and I hope you

will be able to supply his wants, which will not be extravagant. And may the Lord bless you and him and sanctify his labor to your good and the good of the work, is my prayer.

J. C. CLAPP.

SOUTHWESTERN MISSOURI REUNION.

THE reunion of the Southwestern Missouri mission is now going on at this place, El Dorado Springs, Missouri. It is all that we anticipated, so far, and an excellent time is being enjoyed. We will not burden your columns with details of hymns sung or names of those in charge of certain services, as we are inclined to think it unnecessary and under present circumstances unwise.

The reunion was announced to begin Friday, September 20, and to continue until October 6, thus holding over three Sundays. When the date of commencement arrived the beautiful grove of Mr. Harmon in the east part of El Dorado became the center of attraction for everybody. Saints from the various parts of Southern Missouri and Southeastern Kansas could be seen driving in and unloading their camp equipage and pitching their tents for a stay of two weeks in the city of the Saints. Some good brother could be seen with an ax in his hand and a rail on his shoulder crossing the camp ground; but lo! he meets a familiar face not seen before for months, when, down goes the ax and rail, and a hearty hand-shake takes place, and then before he knows it he has forgotten that the wife has been waiting ten or fifteen minutes for some wood, but is suddenly brought to his presence of mind by a call from his better half or a tap on the elbow from one of the children, telling him to hurry up. The sisters, too, have their social seasons of enjoyment on such occasions, but in justice to the fairer sex I will say that they kill less time in camp life than the brethren. Of course there are so many things to talk about which are important and interesting that the brethren will collect in little groups around the camp and enjoy themselves together. These are not idle, silly conversations either, but the listener can usually learn something if he will treasure it up. Well, such an occasion is much more than a camp meeting: it is really a *reunion*.

Bro. I. N. White is present, and in charge of the services. The following named brethren of the general ministry are present to assist in the meetings; viz.: E. A. Davis, W. S. Pender, Henry Sparling, Emsley Curtis, F. C. Keck, C. R. Duncan, A. C. Hart, A. M. Baker, Will Mannering, F. L. Sawley, Henry C. Smith, R. W. Davis. We expect Bro. E. L. Kelley, Joseph Luff, and R. Etzenhouser the first of the coming week. A host of local elders and priests are present also. About thirty-five or forty families of Saints are in attendance and more arriving daily. The health of the camp is good and the weather fine, making tent life quite pleasant.

The meetings are quite well attended and everybody seems proud of the new tent, which is sixty feet diameter. We notice that it is pretty well filled each evening, and Sunday will likely crowd it to its utmost capacity. The attendance is, so far, less than last

year, but will doubtless be very large during the coming week. The other churches in town took a new dodge to prevent us from "doing mischief." Instead of sending for one of their champions to come and lecture or debate they have just started up a revival meeting. Well, since the White-Braden debate there is a certain church that needs reviving badly.

A change of tone can plainly be seen in the newspapers of the town as may be observed from inclosed copy which is clipped from the *Sun*, of this place. It endeavors to deal with us fairly.

The preaching of the word has been well sustained by the light and power of the Holy Spirit, and the prayer meetings have been up to the average generally and some of them have been excellent, the gifts of the Spirit in tongues and prophecy having been abundantly manifested, much to the edification of all.

The singing is in charge of Sr. Mina Hart, of Angola, Kansas. We notice that better music can be made from the "Winnowed Songs" than from the "Harmony." It is evident that boys and girls who are accustomed to labor six days in the week cannot be expected to handle a book like the *Harmony* successfully. They may be able to read music readily, but unless they practice that and do nothing else their music will be below the standard. The new book—"The Hymnal"—is much needed. Names may not come in very fast with cash in advance for the book, but the first edition will meet with a ready sale just the same. We were inclined to doubt the wisdom of that move, to require the cash in advance for the book, when it was made, and we still remain of the same opinion; but we cannot afford to let this stop the publication of the book, and a special effort should be made by the friends of the enterprise to make it a success. If this book is not published we predict that some book of sectarian manufacture will take its place in our gatherings before long.

A communication has been received from some of the brethren in Iowa proposing to hold a Jubilee Reunion at Nauvoo, Illinois, next year, making it a general reunion. A special business meeting was called and a resolution was adopted expressing our willingness to cooperate in such reunion.

Five have been baptized, so far, and more to follow.

More anon,
C. R. DUNCAN.

EL DORADO SPRINGS, Mo., Sept. 28.

CONTINUATION OF SANTA CRUZ REUNION.

September 3.—Preaching at 7:45 by W. W. Blair; Hebrews 13:1-22. The speaker desired to show that God would do as royally in fitting and preparing the people for the great change to take place at the second coming of Jesus as he did at the first advent. It is believed by many that angels are intangible beings of a shadowy character, often painted with stately wings. If such were the case, would they be mistaken for men? But our conception of angels is that they are in the form of man, and that man possesses the highest form, being made in God's image. We have numerous instances of where God

has chosen angels to appear and perform his work; namely, the destruction of the cities of Sodom and Gomorrah (Gen. 19); to Abraham and wife (Gen. 18); see also Daniel 10; at the resurrection of Christ, and in many other cases. When we come to the teachings of the Bible we learn that angels will minister in the last days and separate the good from the bad in the harvest time. Let us beware lest we fall into the condition of the people who will call for the rocks to fall upon them.

September 4.—Prayer meeting in charge of Elders John Holmes and D. Brown. The Spirit was present to a goodly degree from beginning to close. Preaching at 10:45 by Elder Thomas Daley. The brother thought that the question might be asked, How do we know that the angel spoken of by John in Revelation had come? The same question might be asked of Christ. The answer would be had by referring to the Scriptures, showing the predictions of the prophets concerning them and noting the fulfillment of the prophecies. We are frequently asked what evidence we have that Joseph Smith was a prophet of God? He is the only one who claimed to receive the message from an angel and promised the blessings as enjoyed anciently. Hundreds living to-day will testify to the truth of his claims. Should we not be more willing to receive the witness of living men than dead ones? We accept Joseph Smith as a prophet, not as a Savior. At 2:30 preaching by W. W. Blair. He desired to have a familiar talk with the Saints about those things that would make for life and immortality. We need truth, and all the truth we can have, that we triumph in righteousness. The fact that we need teaching, shows that we should have some one superior to ourselves to teach us. God has chosen an individual to preside over his church. One of the leading arguments of the day against having a prophet at the head of the church is, He may lead the people astray. Samuel was a true prophet and never a word failed to come to pass that he predicted. A false prophet is one that speaks by a false spirit. Jesus never sought to throw discredit upon the least of the prophets. We ought to desire instruction from this. God will fortify his people against being misled by a prophet of his own choosing. He is not infallible. The Saints are advised "not to borrow trouble" on account of President Joseph Smith misleading the people. God would soon remove him if he did. We should have a zeal according to knowledge that we do not harm to the cause. At 7:45 preaching by Bro. D. L. Harris. Although the Jews had access to all the records we have, and many others, yet they did not believe in the coming of Christ as a babe. Christ told them if they had believed the prophets they would have believed in him. It is very much the same way in this age; professors of religion claim to believe the prophecies yet do not believe in the second coming of Christ. The gospel should be preached in all the world for a witness and then the end should come. We may know the prophet has not spoken presumptuously when we see the things spoken of coming to

pass. No one can say that Jesus is the Christ except by the Holy Ghost. The testimony of Jesus is the Spirit of prophecy.

September 5.—Prayer meeting 9-10: 30. There were four prayers offered and fifteen testimonies given. At 10:45 the sermon was by W. W. Blair, as follows: Our position is a peculiar one, the Reorganization being one of the peculiarities. The speaker very clearly pointed out how apostasy had crept in and done its work among the tribes before the days of Christ. There was a veil over the minds of the people. Jesus charged the elders or leaders with leading the people into apostasy. In Acts 20 Paul tells the saints of the departure from the faith in the future, that it would be wrought out by the ministry. Peter also predicts that because of the pernicious teachings of the teachers reproach would be brought upon the church. In the fifth century darkness and paganism took the place of the plain principles of the gospel. Is it not possible in the light of past history, that apostasy should take place in the latter-day work, that it would be partial, not entire, as formerly? Yet in the latter days they were to give heed to doctrines of devils. Those who have followed the church from its rise till now know how literally this has been fulfilled. There has been such corrupt practices as to be almost past belief and very painful to contemplate. When God was gathering the people to Zion, after the Book of Mormon came forth, he warned them that beyond them lay a sea of trouble through which they should pass. How comforting the promise of Jesus, that after these days of tribulation they should be greatly blessed! The speaker in his own pleasing way told the Saints that the greatest tribulations they could be called to pass through was that of false brethren and sisters that was to come after the fall of 1833. Their only security was to stand firm in the faith of the revelations of God. If in former days the people had faithfully kept the commands of God there would never have been an apostasy. This is also true of the days in which we are living. The speaker cited where the Utah people had forbidden to marry—changing the manner of solemnizing marriages, etc., also other factions that were broken off substituting man-made theories for the commands of God. The Saints received much valuable instruction and paid close attention throughout. At 2:30, preaching by C. A. Parkin. He said: As God's children we are to render unto him complete service. If God required absolute service in ancient times, he demands the same of us to-day, as we are taught in the Scriptures that God is unchangeable. We are told that "the law of the Lord is perfect;" if a thing be perfect nothing can be taken from it or added to it. God has given unto us a perfect system. If we desire to obtain that which is to accrue to this perfect law, we must render absolute obedience to that law. He read 2 Corinthians 8:12-15. There are six fundamental principles of the gospel as the foundation upon which to build. God has designed to save the people in this way. The work of the church is to send out this message unto the

world. Our speaker clearly pointed out the duty of his hearers in the work. At 7:45 J. F. Burton said: Israel before their transgression, had received great blessings from God, having the word of God through a prophet continually. We believe this if we believe the Old and New Testaments or the testimony of the Jews. The most wondrous declaration from God to man was, "There was a man sent from God whose name was John." This man when he saw Jesus walking said, "Behold the Lamb of God, which taketh away the sin of the world!" If God sent him for this purpose no one else has that work to do. Before Adam and Eve transgressed they stood in the presence of God, but through transgression they were thrust out, thus it became necessary that a redeemer be sent. Jesus Christ was the Redeemer sent, and God will send no other. When he sent his disciples out, he said, "Go not into the way of the Gentiles, . . . but go rather to the lost sheep of the house of Israel." No doubt the "lost sheep" were not all in the land of Judea. In paradise he found some. Thousands of Jews are now gathering to their own land, where they will see Jesus coming again on Mount Olives. If we can believe the plan God sent eighteen hundred years ago, then we are prepared to receive it in this age.

September 6.—In prayer meeting a very peaceable season was enjoyed, there being eight prayers offered, and eleven testimonies borne. At 10:45 preaching by J. H. Lawn. The speaker held the three records in his hand; the one to the Jews, the one to the Nephites, and the one to the Saints of the restoration. He called the attention of his hearers to the diversity of opinion among the people of the world concerning the unpardonable sin, some believing it is committed by those who stay away from the preaching of the word, others believe it is murder, etc. But the word of Christ says (Matt. 12:31), "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost it shall not be forgiven unto men." We should be careful not to step out into disobedience, following after strange flesh, etc., as it leads unto the unpardonable sin. It is the duty of parents and teachers to teach their children in all things that they are not led into sin. At 2:30 the preaching was by William Newton; texts, Matthew 16:13-18; John 4:23, 24. He read the Scripture to show that God desired those who worshiped him to worship him in spirit and in truth. The Hindoos will suffer great punishments and even death to appease the wrath of their god. The Mohammedans will fast during the long month of March, and it is well known the long pilgrimages they take in order to comply with the demands of their prophets. In many other churches people will sacrifice to a great extent, many laying down their lives for the sake of their belief, showing that they worship in spirit, but they do not in truth. It is written, "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God;" but there is another kind of food that we must have if we are lively members; it is the

daily portion of spiritual food. There are many in the various churches who worship they know not what. At 7:45 the speaker, W. W. Blair, read part of the fourth and all of the fifth chapters of First Thessalonians. The second advent is an essential feature of the gospel. The disciples are to be with Christ after the second advent, many have been derelict in preaching on the second advent, because so many different periods have been set for the event that it has cast odium upon it. These are the days of the second coming of Christ. The Jews are to be gathered to their own land, the Saints to the land of Zion, and there instructed in the things relating to the gospel.

September 7.—At the prayer meeting there were six prayers offered and thirty-two testimonies borne. At 10:45, preaching by W. W. Blair. In this effort Bro. Blair desired to have a familiar talk with the Saints upon the rise and progress of the work of the reorganization of the church. From the close attention the hearers paid the speaker, I think they enjoyed the talk as well as if they were being preached to. Your writer paid such close attention to this talk, and to several other talks and sermons, that she forgot to take notes, for which I ought to beg pardon. I greatly wished throughout the meetings that I had learned shorthand and could have taken all the sermons down. Among many things the speaker said, I remembered a few: The dark side of the church, having been predicted, is an evidence of the divinity of the church. It was necessary that Israel be rejected for a time; the Babylonish captivity was an educator of the world. So when the Lord permitted the scattering of the Saints it was a means of discipline and a scattering of the seed, giving the people an experience to fit them to build up the church for the millennium. The church being rejected for a time, the quorums being broken, it was necessary that God revive the work. In 1852 the work of the Reorganization began. At first the work was rejected by some, but the Spirit revealed it unto them. It was through a little girl but nine years of age that it was made known to them that young Joseph should lead the church. In 1867 the manuscript of the Inspired Translation was given to the church. At 7:45 Thomas Daley said: It is in harmony with God's law to speak to a people whenever they place themselves in a condition to receive it. In the New Testament Christ told his disciples that he had other sheep which he must bring, and they should hear his voice. By reading Bancroft, Stephens, and others, we may find that this land had been peopled before it was discovered by Columbus. God being no respecter of persons, should it be thought anything strange that he should speak to this people? We believe he did, and the Book of Mormon is the record of his sayings to them. We can place this record side by side with the record of the Jews.

Sunday, September 8.—At the prayer meeting there were four prayers offered and twenty-seven testimonies borne. Among the testimonies was one given by a deaf and dumb sister and interpreted by her sister,

It melted many to tears to see the sister as afflicted, yet actuated by the Holy Spirit and with all earnestness, telling in her way (by signs and the deaf and dumb alphabet) the blessings received, her desires, and exhorting the Saints to be faithful. Preceding this service was the confirmation of nine who had been baptized previously by Bro. Burton. One of the new members was immediately ordained to the office of an elder under the hands of W. W. Blair and J. F. Burton. At 10:45, preaching by W. W. Blair upon spiritual matters. We believe in the spiritual graces and endowments that were had in the days of the patriarchs. God's Spirit produces a sound mind and never confusion, but leads along the path of harmony and operates like the light of the morning. It is the divine force that emanated from God and his Son while they created the world. By this Spirit healings, prophecies, spiritual dreams, etc., come. It moves upon the emotional nature and intellect, but always inclines to righteousness and to prayer, lifting the individual into moral purity. It operated upon the early fathers of our country when it moved them to that extent that they could leave home and friends with all its endearments to obtain the privilege of worshiping God according to the dictates of their own conscience; also with the Revolutionary fathers. It moves upon the animal nature, causing it to be docile. We should not murmur if we have not the gift of prophecy, or tongues, or the power to work miracles; but we may have wisdom, and can seek for the best gifts. We should humbly accept the gifts God sees fit to bestow and be faithful to every work assigned us of God. The speaker thought the reason God had called him to the ministry was that he desired to show what he could make out of almost nothing. The lusts of the flesh is what causes the sins of the world. The fruits of the Spirit are love, joy, peace, faith, etc. We should keep our eyes turned toward the light, the Sun of righteousness. Obtain the spiritual gift by prayer. Prayer is the chastened desire of the soul. The young especially were admonished to chasten their hearts and gain control of their spirits. At 2:30 the sacrament was administered after which Bro. D. L. Harris preached. The writer was not permitted to be present, on account of the railroad agent being on the ground making out the tickets, my presence being necessary to sign certificates; but I feel assured that the speaker did justice to the subject and instructed the Saints as he did in all previous efforts. Bro. Blair occupied the evening hour owing to the absence of J. F. Burton who was called away to administer to a sick child. Biblical and historical evidences to the latter-day work, was the subject. This world is to be completely changed to prepare for the millennium. It is no stranger that Jesus is to reign on the earth, than was his coming as a babe formerly. It was the theme of the apostles that he was to come and usher in the greatest event the world has ever known. Jesus gave us a great variety of signs and many prophecies which should be fulfilled just

prior to the coming of our Lord. Jerusalem should be under the feet of the Gentiles until just prior to Christ's coming. Now four fifths of the inhabitants of Judea are Jews. The vastness of the military preparations of the world go to show the want of confidence among the nations. All Europe is honeycombed with secret societies. This country is being bound in bundles by secret societies, trying to protect the laboring man. It engenders a spirit of bitterness and causes a division of society. The ambition of men today is to heap up riches. Society is out of joint, alienating one part from another. Every crowned head is uneasy over the state of affairs.

This sermon was the last of the reunion, and was listened to by many outsiders as well as the Saints. It was said there were more outsiders interested in the meetings at Santa Cruz than at any of the reunions of the district previously held. A committee of three was chosen to select time and place for the next reunion. The Saints all seemed to desire to advance in the work and sorry that the time of parting had come, but thus it is in this life. God grant that we may live so that we will be permitted to meet at that grandest of all reunions, where parting never comes.

F. A. SEVERY, Sec.,
Per SR. W. O. SKINNER, Asst.

LOGAN REUNION.

Wednesday, September 25.—At 8:15 a session of Sunday school was held in district tent, there being 109 scholars present, divided into five classes. At nine a. m. social service. There were two prayers and thirty-two testimonies. The Spirit of peace, love, and union prevailed.

At 10:30 Joseph Luff preached from 1 Timothy 4:18; John 16:13. Desired to chat rather than sermonize. We find ourselves between the two fires of scepticism and churchianity. In a dialogue with his former minister soon after connecting himself with this church he had informed said minister that he now had anywhere from ten to one hundred more reasons for believing in God than previously. He called that minister's attention to the fact that the Bible taught baptism for the remission of sins and the laying on hands for the gift of the Holy Spirit, and wanted to know that if he believed these and still continued to believe in Jesus Christ as the Son of God and the only Savior of the world that therefore he would be lost. The minister replied negatively. The same reasoning was used relative to the inspiration of the Book of Mormon and Doctrine and Covenants with like admission from the minister following. Felt truly thankful that he could exercise himself to always have a conscience void of offence toward God and toward all men.

The atheist tells him that he has inscribed upon his banner intellectual freedom, and yet by illustration, he showed that progress consequent to such freedom had not resulted. Give me a simple portion of Scripture when rightly interpreted, that will proscribe my freedom, outside the restraint incident to the best welfare of all! A true magnet will attract; whereas its exact counterpart failing

to be so magnetized will not so attract! So with the one born of God. To him magnetized by the Spirit of truth shall come all truth; while the one not so magnetized or born of the Spirit cannot so draw though he may be the exact counterpart of the other in every respect save this magnetizing influence. The infidel asks me to reject the miracle that God breathed the breath of life and accept in its place ten thousand miracles. With no life beyond then no supply for this very natural demand, and in this at least nature is lacking.

At 2:30 A. H. Smith was the speaker. He took for his subject, "The creation," using Genesis 1:1, as the text. He said there is a tendency among many to throw discredit on the revelations contained in the Scriptures, and they present the butterfly as one specimen of proof of the theory of evolution. The tadpole is cited as another. The fool has said in his heart there is no God. We then want the proof that there is. We must examine witnesses whom we cannot impeach, and first upon the hypothesis that we had never received any education or knowledge of the Deity. Nature at the very first examination, as well as the most extensive, shows that there was a Creator. The rocks at the very farthest depth man has dug are mute witnesses of such fact, but when questioned they do not answer who made them. The grasses and trees show there are laws in them no man can create, but they don't answer the question who created them. The clouds of moisture, too, and away above these on the snow-capped mountains can be found huge old gray granite monuments that, too, mutely answer, "We are put here and held here," but no word comes who did it. Ask the rivers, the oceans, the great frozen waters north and south; the aurora borealis, rainbow, the orb of day, also that of night, and the stars. None tell us the nature of this Creator. Therefore we are forced to say there are no witnesses to be found outside of the Creator himself and those through whom he has spoken, and these tell us man was created just a little lower than the angels, and if left to himself degenerates. Moses—a principal witness; also Elias, Abraham, Isaac, Jacob, and a host of others. These tell us who God is and how we can know him as he is, and finally enter into life with him.

Teachers' training class met at four p. m., Supt. J. F. Mintun in charge. The subject treated was, How to teach the Book of Mormon and Book of Doctrine and Covenants. Many excellent thoughts were presented, and it was concluded that much was to be learned upon this topic, and a great desire manifest to become better acquainted. Many questions were asked to be answered on the session for Thursday at four p. m.

Preaching at 7:30 was by R. Etzenhouser. The speaker said that he thought that but few were entirely free from prejudice. He believed in illustrations and used a chart to illustrate through what difficulties the translations of the Bible had been made. According to the Encyclopedia Britannica there are 213 translations, and would it be objectionable for the Latter Day Saints to have one of these? He then presented a chart

illustrating the manner in which the original of the Bible was written. He showed that the translators of the Revised Edition acknowledged that scholarship of man unaided by inspiration could not give a perfect translation. He then presented a comparison of the King James', the Revised, and the Inspired Translations, showing quite conclusively the superiority of the Inspired Translation in many places.

A census was taken of the camp and it was found that there were 151 tents, six covered wagons, and 639 people. About thirty-eight were boarding in the town of Logan.

Sept. 26.—At 8: 15 a. m. a very interesting session of Sunday school work was held, there being present over a hundred scholars.

At nine o'clock prayer service there was a large attendance, the Spirit being manifest in testimony, prayer, prophecy, etc. During the session three of the five baptized on Wednesday were confirmed, two of the five having been previously confirmed.

At 10: 45 C. E. Butterworth, the speaker, read Acts 5, and took for the basis of his remarks Luke 3: 15, and "We ought to obey God rather than men."—Acts 5: 29. At the coming of John all Israel were looking for the Messiah, but because he did not come in the way they looked for him they rejected him. They acknowledged that never man spake like this man, that he spake superior to Moses and the prophets, and that he healed their sick, yet they spurned him. He taught that which led to a better life, but it did not agree with their traditions, hence they put him to death. They did similarly with the apostles. It would seem that they taught and did that which it would be thought would have been received, but it did not agree with their tradition, hence they were rejected. The apostles chose to obey God rather than men; so should we. Christ was severely tempted after his baptism, but he evidenced that it was better to obey God even if he would have satisfied his present demands better by disobeying. We should all try to know at all times what God requires, and do it no matter what the result would be. Although Christ could have withstood the mob when they came to take him, yet he submitted to the will of God and suffered death. We should learn to do God's will even though it calls for us to suffer, and we could avoid this suffering by not doing this will. We are preparing to abide in the kingdom of God triumphant.

By doing the will of God we are brought into relationship with Christ. The family of God are one whether they be in heaven or on earth. The family in heaven is God and Christ and the angelic hosts and the family on earth is composed of those who do the will of God. When we develop the Christ character we shall abide with him forever and ever. Our development will continue until we shall know God and Christ as they are. When Christ comes we shall be like him. This likeness is to be attained by purifying ourselves by doing the will of God. We should examine ourselves and see whether we are doing the will of God or following the tradition of the elders. Abraham did what he knew to be the will of God when

he went to offer his son Isaac as a sacrifice. The three Hebrew children would not obey man although they were cast into the furnace for not so doing. God delivered them. So did God deliver Daniel from his punishment for obeying God rather than man. It is our duty to stand loyal to God whether it results in life or death, and should try to understand what God desires of us, and then do it.

The speaker referred to the principles of the doctrine of Christ and showed that they should be accepted rather than what may be taught by any. As soon as Paul and Cornelius learned the will of God they obeyed. If we keep the commands of God, God and Christ will in some way manifest themselves unto us. We will be made a partaker of the divine nature as says Peter. The Spirit is to abide in the children of God, and it is by this that God is in us to will and to do of his pleasure. God gives grace sufficient, and makes a way for our escape from every temptation. We know God now by the preached word and the light of the Spirit, but when we stand in his glory we will know him in fullness, and be partakers of eternal life.

At 2: 30 p. m. Joseph Smith was the speaker and took for his text, Matthew 9: 38: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." As the sermon was reported in full and will be published, a synopsis of it is not given here.

A session of teacher's normal training work was held at four p. m. at which time several questions were answered and discussed, prominent among which was, How to teach children to pray. A very profitable session was held.

At 7: 30 M. H. Forscutt after calling attention to Isaiah 40: 9, 10 discoursed as follows: Preaching has been had for ages past called Christianity but not the gospel. God's work is to be done before he comes again. For this to be done God must reveal himself to man. The Scriptures foretell this. It is foretold that an angel is to come bringing the everlasting gospel before the fall of Babylon in Revelation 14. All nations will be drunken with the wine of the wrath of Babylon's fornication. In Isaiah 29 is scriptural confirmation of this idea. The reason of this drunken condition is because your prophets, seers, and rulers do not exist. Darkness exists because no spiritual light was received from heaven.

God will restore his gospel work as an unchangeable, eternal work by an angel. The restoration of the gospel will be the removal of the spiritual darkness and drunkenness. Isaiah 28 shows that God will teach knowledge to the young and that in another tongue, which shows that God is not confined to Hebrew only, and to such he will give line upon line. Isaiah 29 shows that a record is to come forth and also that the Lord will do a marvelous work, and that because men have sought to serve with their lips and their fear of God is taught by men's precepts. The Lord will do this just a very little while before Lebanon becomes fertile again.

About two thousand years ago Christ did a work which was marvelous, but he did not

do all of his work, because in the time of Lebanon becoming fertile the deaf will hear and the blind will see. How thankful we should be that God has begun in power, and not be scoffers as the Scriptures predict some will be. Palestine has not always been fertile. Prof. Fowler had visited Palestine when it was not fertile, and again after its fertility. Geo. J. Adams witnessed the return of the former and latter rains, after the death of Joseph Smith. God was to do his work just a little while before this event. An angel was to come to a young man to make known the rebuilding of Jerusalem.

The speaker related a conversation he had had with David Whitmer, one of the witnesses to the Book of Mormon. There were three witnesses of the divinity of the Book of Mormon. God's work has begun. God sends forth his servants and they are accompanied by God's power and those who obey the gospel receive the remission of sins and the gift of the Holy Ghost. The speaker related his conversion to the Latter Day Saints Church, narrating some marvelous experiences he had had in the work. He presented strong proof that this was a marvelous work.

September 27.—At nine a. m. the business meeting of the session was held. Reunion committee reported as follows: Indebtedness \$142.33, receipts \$91.94, leaving a debt of \$50.39; donation during session \$22.61, still due \$37.78.

Propositions from Logan and Woodbine were read; also letter from T. W. Williams presenting the action of the Council Bluffs reunion in regard to uniting with this reunion, with resolutions passed at the Park Bluffs reunion for this reunion to unite with them next year were read. After quite a lengthy discussion it was decided to hold the next reunion at Woodbine, Iowa, to begin the next to the last Friday in September, 1896, and continue over the second Sunday. David Chambers, chairman, S. B. Kibler, S. C. Diggle, James Donaldson, and Fred Oviatt were chosen as the reunion committee. By motion the Fremont and Pottawattamie districts were invited to unite with this reunion in their meeting of 1896. The Sunday school was by vote granted one afternoon and evening session of the next reunion.

Friday, the 27th.—At 2: 30 p. m., a session of Sunday school work, at which was shown the simplicity of the organization and conducting of schools as governed by the General Sunday School Association. Many comments were expressed favorable to such a practical exercise.

At 7: 30 one of the most instructive and highly literary entertainments was held that has ever been held in the church. This consisted of an address by Superintendent E. A. Blakeslee; a talk by Sr. J. H. Royce, editor of the Sunday school department of the *Herald*; a violin solo by Sr. Cora Young; a vocal solo by Sr. Grace Cobb; and a recitation by Sr. Ruth L. Cobb.

Saturday, the 28th.—Sunday school morning session at 8: 15, but on account of wind and cool air not a large attendance. Prayer services at nine a. m. Little could be heard on account of the heavy wind.

Preaching service at 10:45 by Bishop E. L. Kelley, from Hebrews 3: 5-19. Moses was faithful in all that pertains to the household of God, he being a type of Christ, a Son over his own house, which house are we. The church in a distinct pattern existed in the days of Moses. Those having charge of the household were faithful, so we must understand that those composing the household must be faithful. Unbelief was the cause of unfaithfulness in the days of Moses and Paul. The people thought, no doubt, that they were faithful. These things are written for our profit; that by seeing wherein others have failed we might take an admonition and try to overcome and thus be prompted to well-doing. Whether we shall be acceptable depends upon our faithfulness. People receive blessings from God in proportion to performance of their duty to God. If the people abide in the doctrine of Christ they shall be blessed. The more complete fulfillment of the duties of man toward God, the greater their blessings. The church has been in Egyptian darkness from 1844 to 1860, since which time we have been following a leader in the wilderness, now almost forty years, and like the children of Israel should be nearly prepared to pass over into a better condition. We cannot obtain this better condition until we are prepared. The gospel is being preached and obeyed in many lands. The burden no doubt upon the mind of the President is how to control the people after they have entered into the pale of the church. God is ready at all times to fulfill his promise, but the reason the great blessings many have anticipated have not been realized is because the people have been derelict. God said to Solomon after the dedication of the temple that if he and the children of Israel should keep the covenant, statutes, and judgments, he would bless and care for them. Unity can only be brought about by obedience to the law. Our peculiarities sometimes cause differences and we think disruption has taken place. The law of God is always the same. Our peculiarities will exist till the Christ-nature is obtained. Moses was faithful as a servant but in some minor matters he was not always right. So it may be with us. Before the people of God perform the law of Christ fully they cannot be fully blessed. We agree that the fundamental principles, all should be kept; but not many years ago some did not believe that the law relating to temporalities was now binding. Now but very few do not believe it is binding, but about three fifths are not making effort to obey it. Do we expect God to give the other and better things he has promised till we obey the law relating to these things? The speaker spoke quite lengthily to show that the Bishopric had been faithful in duties relating to that office, and urged upon the Saints to see if they had been faithful as members of the household. He spoke of the time coming when all should live subject to the same law that governs the sustaining of the families of the ministry. God said as early as 1831 for the people to bring all their tithes and offerings into the storehouse. Other religious bodies have adopted it since, although con-

demning it as a heresy then. From the fact that time has proven the wisdom of this revelation we should take faith and obey it. The Saints have not complied with the law because of unbelief in the law. You cannot be considered faithful as was Moses in all his house if you have not done your duty because of unbelief. In 1861 God commanded the Saints to obey the temporal law, and we cannot consider that we can get along as well in disobeying God's commands as in obeying. I know these principles are true, and of God. How do the three fifths stand who have not obeyed these things, approved or disapproved? We cannot expect to be worthy of Christ unless we are willing to make all possible sacrifice necessary: for we are expected to love Christ more than father, mother, wife, and children, houses and lands. We cannot expect God to call us to higher and more blessed duties or privileges as long as the majority of the Saints have not made an effort to obey God in every particular. In 1832, on account of the people not complying with the law, the whole church were under condemnation. I am here to ask you to comply with the law, whether it calls for you to make sacrifice to do so or not.

At 2:30 p. m. Elder J. F. McDowell: Diversity of thoughts gives rise to diversity of desire and action. Man is not an automaton, but to him was given the power of thought. Man was exhorted to not be carried about by divers doctrines, but to have his heart established in the present truth. We are charged with being heterodox, while that which is popular is termed orthodox. It is assumed those are orthodox who believe that the Bible is all-sufficient in furnishing all truth for time and eternity. There is not anything in the Bible to sustain such an idea. We claim the restoration of the old gospel in this present dispensation. The Catholic Church claims succession of the church since the days of Christ, but because the church did not remain loyal to the truth, Jesus Christ did not continue with it. The Devil would be and is pleased to see the perversion of truth, but God will not show his approval of it. We cannot measure the truthfulness of that advocated by the manner in which or by whomsoever it may be presented. The simple-hearted are those who are easily deceived, but the simple-minded receive that expressed as the mind of God. We as Latter Day Saints represent the solving of the theological problems in harmony with the principles revealed in God's word, and we do not feel that we are in error for proving the solving of the theological problems by other ministers wrong. Those who evade an investigation of the truth show that they are fearful of results. This church stands upon the truth as broad as Jesus and the apostles taught it, teaching the people to believe the word as it is. Peter had a more sure knowledge of the word of prophecy because in his day they had seen fulfilled that prophesied of. We believe the claims of Joseph Smith were true because having obeyed that taught, we have received a more sure knowledge of the word of prophecy, because the work introduced by him was prophesied of. If ever a light shone in a dark place it was when the

gospel was presented to the world when darkness covers the earth and gross darkness the minds of the people. We know the work we advocate is true and can be relied on. We have not followed cunningly devised fables, but have received individual testimony by the Holy Spirit of the truthfulness of the gospel. Within the pale of this church is the witness sent down from heaven. Contrast the gospel with anything and everything else and you will find it stands superior to them all. There is no longing of the human soul but what is satisfied by the gospel. Baptismal service was attended to at five p. m., M. H. Forscutt officiating. Teacher's normal training class met in district tent at four p. m.; a very interesting and instructive session; subject, Plans of using blackboard in class and review work.

At 7:30 Joseph Luff; texts Matthew 20: 1-16; John 4: 34-38; Jude 3. This was a lengthy and able effort. It would be impossible to do it justice by a synopsis.

Sunday, the 29th.—Morning prayer service at nine a. m. Eight were confirmed. This was the best social meeting of the reunion.

Preaching at eleven by J. R. Lambert; text, John 14: 6. The more nearly correct our ideas are when we apply divine rules in their examination the plainer they appear. Jesus Christ is the basis of truth. The minister who represents Jesus Christ fully is correct. God and Christ are one in character. When Christ is represented God is represented. When we properly represent the gospel we rightly represent God and Christ. Paul says that other foundation can no man lay than Jesus Christ. Peter says that only in the name of Jesus Christ is there salvation. This truth applies in all ages past, present, and future. This shows that by one plan God designed to save man in all ages of and places in the world. Peter says Christ has become the head of the corner. Those who stumble at the word come into dark and sinful conditions. Paul says that Jesus Christ is the same yesterday, to-day, and forever. Paul was showing the Saints their duties when he made this statement. Jesus Christ was directly connected with the great gospel plan. There is no gospel that will save us without the Christ, neither any Christ without the gospel that will save. Those who preach or receive Jesus Christ must preach or receive this plan. The Scriptures promise salvation to those who believe in Jesus Christ. We must understand what it is to believe. We must not present the Scripture as contradicting itself. The Scriptures say plainly that if we do not obey God we will be cast off. We have as good a right to say one can be saved by obedience without faith as to say one can be saved by faith without obedience. Christ was the author of eternal salvation to those who obey him and when he comes he is to take vengeance upon those who obey not the gospel. Faith includes obedience, and obedience includes faith. Outside of Jesus Christ we are dead in trespasses and sins. When we obey God we pass from death unto life, and that Spirit of life will abide as long as we are obedient. Faith comprehends obedience. One who keeps the sayings of Christ should

never see death. Obedience is the result of faith. Jesus said, "Whosoever liveth and believeth in me shall never die." Jesus came as a Savior, also as a teacher, hence he taught doctrine. God through Moses spoke of Christ as one who should speak all that he would command him. Whether it is God or one of his ministers who speaks it mattereth not, for they who receive those whom God sends receive him. This shows that a man must be sent of God to speak the words of life. God says that all the words of Jesus Christ must be heard or the people will be destroyed. Christ came into the world to bear witness to the truth. The words of Christ will judge in the last day. Christ spake the whole counsel of God, that man might enjoy God's blessings here and hereafter. Jesus said it is those who "do the will" of God that shall enter the kingdom of heaven. We must not only believe that Christ died on the cross but also believe what he taught. When a man teaches as Jesus taught, as represented in the New Testament, does he not represent Christ? Jesus sent the ministers to teach all things he had commanded them. The baptism of water and Spirit comprehends one complete baptism, spoken of by Paul as "the one baptism." When we preach the laying on of hands for the blessing of children, for ordination, for healing, and for confirmation, are we not truly representing Christ? To represent Christ we must preach what he taught in fullness. Joseph Smith said that the people should obey the primitive faith. He did not complain of what had been previously taught as the gospel. We consider we are in the line of duty when we teach the gospel, and the organization, and when we teach the people to believe in Jesus Christ who has again sent his servants to represent him.

Afternoon preaching service, Elder Columbus Scott speaker; text John 17:20. This was a prayer of the Lord for the disciples especially, but in that prayer he remembered all. Many do not believe that Jesus was the sent of God. To believe is to believe in his coming, his teaching, his atonement, his ascension, and his coming again. This prayer has as yet not been answered. Are God and Christ one in spirit and different in faith? No. God and Christ are one in all their work, and especially in their efforts to convert the world. Men of thought desire to be certain when they start out in any effort. They desire to see evidence of certainty with those who claim to represent Christ. This unity he prayed should exist by believing on the apostles' words. The apostles' words are now what they were then. It is desired that we are to believe in one God, one Christ, one faith, one Spirit. This oneness is the underlying principle of the Christian work, and for it Christ prayed. It is impossible for us to be one in Spirit and divided in doctrine. Every doctrine has its accompanying spirit. Many spirits have gone out into the world. The spirit of disintegration exists among religious bodies. Many religions are because of this considering interdenominational union. The question is how to attain to this condition. Christ prayed that unity in faith might be that the world might believe in

Christ. He inspired his servants to teach the same thing. All received the one Spirit. Those who believed on their teaching received the one Spirit. Those who have not the Spirit of Christ are none of his. Christ revealed but one gospel, but one doctrine. His doctrine was his Father's. All who obey that doctrine may know whether it is of God or not. All desire to be in harmony with God, believing in a futurity. It is a part of man to be religious. Those who are not educated to worship God will bow down to an idol in sight. It is more of a miracle to believe that all things exist without an author than to believe in one to whom we must account. Plato asked how we could worship God unless some one tell us how. Christ came and told us how. All who believe on Christ through the apostles' word become one, as God and Christ are one. To convert the world we must present the Christ in our lives, by the unity he taught. Religious division is called Babylon; Babylon is to have a fall. Evidences are now frequent that the fall is taking place. Spiritual death is taking place. We are inviting the religious world to build upon the rock; upon the rock Christ built his church. God added to the church. Christ gave himself for the church. God set in the church certain officials as apostles, prophets, teachers, miracles, etc. The people I represent will make the needed sacrifice to enter such a church. Are you willing to do that? If we all do that, we will enter into that unity which will be a remedy for all religious ills. To have the doctrine we have the Father and the Son. Paul tells us that this doctrine is faith, repentance, baptisms, laying on of hands, resurrection of the dead, and eternal judgment. Baptism in water is commanded. How can any minister have a good conscience toward God and teach the people to be indifferent to this command? When Jesus comes the dead in Christ will rise immortal, and the earth will be prepared for their abode. The rest of the dead will remain in the house of preparation until the spirit is prepared for the resurrection.

A collection was taken.

At the same hour preaching service was held in the district tent in charge of R. Etzenhouser, R. M. Elvin being the speaker. Both tents did not nearly accommodate the people present on the camp grounds. It was estimated that about six thousand were present.

Preaching at 7:30 by President Joseph Smith; text Acts 2:44, and the question, "Why should I join the church?" I am here to invite mankind to the offers of mercy found in the Scriptures. Unless God had revealed himself man would not have known the divine character of God. Man's service towards God should employ his every faculty. This service will prepare him for the association of angels. God has revealed his will in a way in which man could comprehend. All must pass into judgment to receive for the deeds done in the body. Jesus Christ presented what we call the church and authorized the existence of the officials that should form this church that the message of life might be presented, and into which man might enter

to enjoy divine help to fight evil. If no church has divine sanction in doctrine, organization, and principles, we have equal right with all other churches; but if there is a church that has divine sanction, that is the one into which all should go. Man naturally has many powers of evil to attack him, and if he does not receive divine help his warfare with evil will prove a failure. Jesus Christ was tempted in all points like as his brethren. He fought out his battle, coming out a victor. The power or force to aid in overcoming evil is only found in obeying the truth. I did not wait till I was compelled to believe. I preferred to believe that Jesus Christ brought a message and established a church. We must become one of the family of God on earth if we expect to be one of the family of God in heaven. When reading the word "church," it conveys the idea of a collection of individuals in a visible body known as the church. All who have not become members of the church on earth during the various dispensations will be such as those who will be out of the city in the last great day. Mankind must obey God because of their desire so to do, not because of fear. God never intended that mankind should persecute their fellows because they do not believe as they do. God will not judge with respect of persons, neither should we. The invitation of the gospel is to all, whether rich or poor; and when the invitation is received the people press into the church. No one should do that but what we would feel that Christ would assist us in doing. Man should be the same upright being in the darkness as the daylight.

Thus closed one of the best reunions ever held by the church. The preaching was especially elevating, the prayer meetings peaceful, the singing grand, and Sunday school efforts best ever held; the administrations resulting in many being healed. Those on committee on administrations to sick were Brn. R. M. Elvin, D. A. Hutchings, W. A. Smith, and J. W. Wight; others assisting.

Quietness was preserved in the camp by Chief of Police George N. Derry, assisted by ten of the brethren.

J. F. MINTUN, Secretary.
W. N. ROBINSON,
J. W. WIGHT, Assistants.

DIED.

CARMICHAEL.—At Hollister, San Benito County, California, on Sunday, September 15, 1895, Helen May, daughter of Bro. and Sr. Nathaniel Carmichael. She was 15 months and 17 days old; was buried on Monday, September 16, in the Hollister cemetery, Elders Burton, Holt, and Hawkins officiating.

CLARK.—At Des Moines, Iowa, July 22, 1895, Mr. Robert Clark. Deceased was born in Lancashire, England. Father, seven brothers, and three sisters mourn their loss. Interment at Cleveland, Iowa, July 23, 1895. Burial service by John Watkins, assisted by Isaac Phillips.

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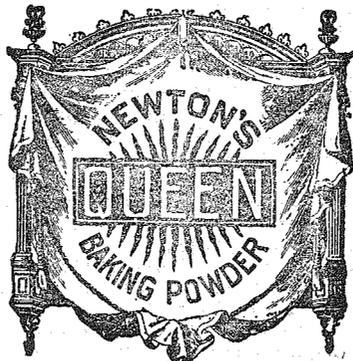
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Manchester, Saints' Meeting Room, No. 15 Dickinsson street, Albert square. Sunday services: Prayer meeting 9:30 a. m.; Preaching at 10:30 a. m. and 6:30 p. m.; Sunday school 2:30 p. m.; district priesthood meeting first Sunday in each month, 12:30 p. m. Band of Hope, Temperance and Improvement Society meeting, Tuesday, 7:30 p. m. Fellowship meeting, Wednesday 8 p. m. James Baty, No. 14 Gordon St., Rusholme, Presiding Elder.

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Burlington, Iowa, Saints' chapel, corner of Twelfth and Locust streets, Services every Sunday at 11 a. m.

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West Oakland, California, Montana Hall, Adeline Station, Seventh street.

Des Moines, Iowa, Saints' church, corner of Sixteenth and Des Moines streets, East Des Moines. Sunday services: Sunday school 9:45, preaching service at 11 a. m.; social service at 2, young people's meeting at 5:30, preaching at 7:30 p. m. Prayer meeting on Thursdays at 7:30 p. m.

Boston, Massachusetts, No. 67 Warren street, "Roxbury Hall," Roxbury, Boston, Mass.

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Those France 5

Vol. 42.

Lamoni, Iowa, October 16, 1895.

No. 42.

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SHOULD YOUR BOY GO TO COLLEGE?

Is a college course the best training for a boy designed for a business career? Upon this important question good judges differ. The editor of *Munsey's*, believing that those entitled to discuss this question with authority are rather the practical men of action than the theorists of educational science, has collected and presented the views of some of New York's leaders of affairs on this subject. In his introductory remarks, the editor says:—

"It might perhaps be thought that in the trial of such a cause each juror's verdict would depend upon his own personal history; that the college alumni would support the honor of their alma mater by voting for an academic training, while those who stepped directly from the school to the shop or office would advise others to seek business success by the pathway they themselves followed. This is, however, by no means invariably the case. There are university graduates—men who made good use of their time in the class-rooms, and who went on to honorable places in the world—who question, nevertheless, whether those four formative years might not possibly have been spent to still better advantage. And on the other hand many, if not most of those

who have gained success without a college course look back upon their early days with a regretful sense of having missed something that would have helped and benefited them all through life; of having entered the arena without a weapon which nothing can entirely replace, even though they win the battle with the arms at their command."

Mayor Strong thinks that while a college education is a good thing to have, it is far from being indispensable to the business man. He says that if he had to choose between two applicants for a position, the one a college-bred man and the other a smart young fellow with only a common school education, he should engage the first, if the post in view would warrant it, and providing the college man displayed an equal capacity for work. If the other applicant was found to be more active, more willing, he would prefer him. Mayor Strong concludes by saying:—

"A college education requires the investment of a small capital, and the expenditure of several years of study. The boy of natural talent, who enters business life when he leaves the public schools, begins to earn money at once; but it does not follow that the college man's time and money have been wasted. His increased broadness of vision, the greater extent of resources at his command, will equip him to contend with the exigencies of life, and to grasp the business problems that will confront him, with a surer hand, a clearer head, and more ready determination than his brother. The latter's advance in his chosen field will be steady, the result of unceasing labor. The college-bred man will gallop gracefully to the front, while the other's gait is slow and plodding, formed in the painful school of experience."

Similar ground is taken by Hon. Roswell P. Flower, who says that if he had a dozen boys he would not send all of them to college, but would carefully select from the number those he judged to be best fitted for higher education, and the rest would

have to get along as best they could with elementary knowledge. He had to make his own way thus insufficiently equipped, and while he is quite contented with his fate, he cannot help wishing sometimes that in his youth he had had better opportunity for developing his natural ability. Mr. Flower invites a glance at the careers of some of America's great intellectual leaders of the past who had no college education, such as Clay, Douglas, and Lincoln. He says:—

"I think a college education the greatest boon that can fall to the lot of a boy endowed with a clever and active mind and a wholesome thirst for knowledge. However humble a man's station in life, knowledge will enrich him in the long run, one way or another. At the same time, a university training is not essential to success in business life. Moreover, I should hesitate to advise a parent to send even the brightest boy to college if I was not quite sure that he could withstand the temptations sure to be offered to him there. There is too much luxury about our present day college life. . . . Very few of the business men and politicians of the older generation were college-bred; the majority of those who are leaders in the commerce and industry of to-day, too, have achieved success upon the basis of a common school education; but the desirability of a university course is becoming more and more apparent as the struggle of life sharpens. Nothing will more thoroughly fit a boy for the battle before him than natural talent developed by a college education, and backed up by frugal habits."

One of the most conspicuous disbelievers in the university for the training of a boy for a business life is the well-known banker, Henry Clews, who is reported as saying:—

"Think of a man going into business with three fourths of his brain-cells filled with classical knowledge, dead languages, and high-sounding but unpractical ideas!

"I have been severely criticised for

saying that I would not have a college-bred man in my office. Here is my reason: To become a successful merchant, banker, or broker, one must begin young. Most college boys, when ready to enter an office, are over twenty years of age. I have a son at college—a six footer, in his twenty-first year. Can I ask him to undergo the training I deem necessary for every business man? Would he be willing to commence at the foot of the ladder, with boys of sixteen, and on a salary of \$150 per year? Why, that youth not only knows more in every branch of knowledge, than all the office boys and clerks in this office; he knows more than his father, too.

“A collegian cannot, or perhaps will not, humble himself sufficiently to learn the rudiments of the business man’s vocation. He rebels against the discipline necessarily imposed upon a subordinate. He has been used to regard himself as a brilliant young gentleman for several years; can you blame him for objecting to sit on the same bench with errand boys? And has he enough practical knowledge to deserve a place behind the desk? In my opinion the average graduate does not even know enough of arithmetic and of caligraphy to earn, upon his arrival in an office, a salary of five dollars a week. My legible hand secured for me the first good position I ever held; the average college graduate writes a fearful scrawl, and is proud of it. I understand that none of our universities employs a teacher of caligraphy. This is a sad defect, of which the collegian does not become aware, as a rule, until it is too late to remedy the evil.

“I have practically tested the problem whether a college education is desirable for a business man. Years ago I employed several college men, one after another; none of them succeeded in benefiting either my business or himself. So I got rid of them. Of the boys who came to me equipped with nothing beyond a common school education, a sound mind, and an ambition to work, dozens are now independent business men, while as many hold responsible positions with large firms.”

A more moderate view is expressed by a member of the famous Seligman fraternity, who says that in his busi-

ness he prefers men who have received a college education, but does not make employment conditional upon that fact. Although college alumni are comparatively scarce among the business men of the present generation, he believes that the next generation will abound with them, for in every walk of life the necessity of higher education is becoming more and more apparent. He thinks that while a man of sound mind and good habits will come to the front, whether he is college-bred or not, with equal gifts and with the same application the collegian will outstrip him in the race.

The article closes with the views of Mr. Chauncey M. Depew, from which we quote:—

“While the world gives on its material side such examples of success as Commodore Vanderbilt and such instances of wise statesmanship and service to his country as Abraham Lincoln, we must remember that in the affairs of life no comparison can be made with the phenomenally gifted who are endowed by the Almighty from their birth with powers far beyond the equipment of their fellows. With the business man who must be more than his vocation, the artisan larger than his trade, and the farmer more learned than in the traditions of his fathers, it is the trained intellect disciplined by higher education which alone has any certainty of success.

“This is not modern thought, a new-fangled idea. American independence, and the founding of our nation upon constitutional lines, embodying the experience and the lessons of the ages, was the work of the graduates of the colonial colleges. Harvard, Yale, and Princeton, Columbia, and William and Mary, were the architects of the Declaration of Independence, of the Constitution of the United States, of the union of the States, and of the incomparable system of executive, legislative, and judicial independence and interdependence which have survived so successfully a century of extraordinary trial and unprecedented development. Samuel Adams, in his commencement thesis at Harvard, struck the keynote of colonial resistance. John Morin Scott brought from Yale to New York, the lessons which prepared that rich and prosperous colony

for the sacrifices of the Rebellion. Alexander Hamilton, a student of Columbia, though only seventeen years of age, educated the popular mind to the necessity of the struggle; while the pen of Jefferson, of William and Mary, wrote that immortal document which lives and will live forever as the most complete charter of liberty.

“The best proof of the value of a college education in all the pursuits of life is to be found in the eminent success of those who have enjoyed it in the higher walks of the professions, of statesmanship, of business.”—*The Literary Digest*.

THERE IS NO EXCUSE

These days of quick railway and postal service, for not being posted on all the topics of the day—unless, indeed, you are not a subscriber for some stalwart, 365-day-in-the-year paper, like *The Salt Lake Daily Tribune*. And in fact there is no excuse for not being, because if one feels too poor to spend a dollar a month for the daily, the *Semi-Weekly* can be had for three months for 75 cents. It contains the condensed and selected matter of the daily, embracing the foreign and local telegraphic, editorial and local, and especially matter pertaining to Utah. There is no pardonable excuse for avoiding an education—and *The Tribune* is an educator. Everybody admits that. Think of it—three months for 75 cents!

The editor of the *Review of Reviews* finds several incidents in this fall’s political situation on which to comment with effect in “The Progress of the World” for October; the part played by the liquor question in the New York campaign is very clearly described. The present difficulties of the United States Treasury and the bearings thereof on national politics are discussed. The opening of the Atlanta Exposition and the recent patriotic gatherings at Louisville and Chickamauga, the international yacht racing fiasco, the building of American battle-ships and Lord Wolseley’s appointment as Commander-in-Chief of the British Army, are among the topics included in the month’s survey. The Madagascar campaign, the massacre of missionaries in China, the Armenian question, and progress in South Africa under Cecil Rhodes (whose portrait serves as the frontispiece of this number of the *Review*) are matters of international interest which also pass under editorial review.

NEW TRACTS.

No. 13. Discipleism; or the Claims of Alexander Campbell to a restored primitive Christianity examined; per dozen 15 cents, 100 \$1.

No. 1. The Nature of Man. Is he Possessed of Immortality? By Elder J. R. Lambert. Twelve pages; per dozen 15 cents, 100 \$1.

No. 5. Questions and Answers (on the first principles of the Gospel). By Elder R. E. Grant. Two pages; per dozen 3 cents, 100 15 cents.

THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 42.

Lamoni, Iowa, October 16, 1895.

No. 42.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
R. S. SALYARDS - - - ASSISTANT EDITOR.
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, OCT. 16, 1895.

A CORRECTION.

It appears that in speaking upon the voyage of Captain J. F. Burton, in the *Evanelia*, from San Francisco to Tahiti, last spring, we used a phrase that made a disagreement between the statement of Sr. Emma Burton, and the Captain's, as made to us. Sr. Burton has written the following, which we insert in her behalf, to correct any probable misunderstanding that may have occurred in the affair:—

BETTER LATE THAN NEVER.

Bro. Joseph:—While reading Bro. Luff's apology this morning, in *Herald* of September 18, which brought tears to my eyes, and the inward exclamation of "a noble example! Truly the church is 'coming up higher!'" I thereupon resolved even at this late hour to make a statement to you that I have been wanting to make ever since last conference, and set right a mistake that was made in consequence of landmen not understanding "salt-water phraseologies." Before Mr. Burton returned from conference the *Ensign* came to me—and others—containing the statement made in one of your addresses, that "Captain Burton ran the *Evanelia* into the harbor of Papeete within twenty minutes of the time he expected to when he left San Francisco." I knew there was a misunderstanding somewhere, for such were not the facts of the case, and felt bad, for there was an opportunity for a reflection to be cast upon either the statement I gave in *Autumn Leaves* of our being some five days longer than we expected in making the voyage—or that made to you by the Captain himself, but waited until his return, then asked how it happened that such a report got in the *Ensign*; to which he laughingly replied, "Bro. Joseph asked me what difference there was in the time of my making the *land* and the time that I had expected to make it, to which I told him that there was no difference at all, and explained how that I had made it just as I expected to; but when I saw the report in the *Ensign*, I knew that Bro. Joseph must have had reference to the *voyage* in his questions while I was answering him in reference to making the *land*." I then understood the situation, and wished him to send you a few words of explanation; but he did not deem it of sufficient importance to require correction, while I think to maintain the ac-

curacy of one's statements is of very great importance. And in this case more than one had asked me how there came to be such a difference between my statement in *Autumn Leaves*, and that of Bro. Burton, in the time of making the voyage.

And now by way of explanation, I will say, is is one thing to make the *land*, and quite another thing to make the voyage. On leaving port the captain of any ship, no matter what size, consults his chart upon which his port of destination is located, and the correct distance is given, and therefrom ascertains the course he desires to run, and just when he is far enough clear of the land to put his ship on her proper course, providing he has a fair wind. As soon as she is put on that course he takes the "bearings" of some point of the land he is leaving, sets it down in his "log book," together with the time such bearings were taken, and the distance he was at the given point when they were taken. This is called his "departure" from whence he shapes his course and reckons distance, and if a competent navigator, and his nautical implements are true, he knows just what spot of the ocean he is occupying every hour of both day and night, and if competent in all things pertaining to navigation, he will discover the error if any in his nautical implements and can correct them. And thus knowing the number of miles intervening between him and his port of destination, and the number his ship makes in each twenty-four hours, or each hour if necessary, he knows when he has left them all behind him, or sufficient of them to bring him in sight of the land. But the length of time it will take to leave those miles behind him depends upon whether he has favorable or unfavorable winds. The former is called "making the *land*" which depends upon the skill of the navigator. The latter, in point of time, is called "making the voyage," and depends largely upon the elements.

A few words from you to the effect that you have lately learned that Bro. Burton had reference to making the *land* and not the voyage will be sufficient to put us both on record in shipshape again.

Very respectfully,

MRS. J. F. BURTON.

LOWER LAKE, Cal., Sept. 24, 1895.

(Read and approved by J. F. B.)

We did not misunderstand Captain Burton, but may have misstated him, using our own language instead of his.

To us it was quite a complete piece of work to run a small boat from one part of the watery world to another, without missing so small a port as Papeete. We understood the captain to say that his calculations were so

nearly accurate that his course did not vary twenty minutes, using the term minutes to mean a portion of a degree, so that he reached the port to which he was sailing with scarcely an appreciable difference from the course intended or the miles sailed over. We did not understand the Captain to refer to the actual days occupied in making the run from port to port.

A MISTAKE.

It is quite a common mistake that many of the Saints are making, together with a great many others, that of crowding into the cities without suitable preparation to make a living. It is true that there is usually more work to be had in cities than in the country, or in small towns; but rents are usually higher, and suitable tenements harder to get. The cost of living is not higher as a rule, but it is the case with most American families that they live up to, and too many times beyond their means; and it is easier to do this in a city than in a country place, the styles and tastes in the latter being simpler and less extravagant. Work at present is not readily secured anywhere, plenty as it seems; and the man who has a family to support has need to be sure of employment. Hence when removing to a city he should be quite certain that he had labor in sight, if a laboring man; or a fair business prospect in view, if a business man, or one desiring to enter into business.

A country life offers the surest living, industry and careful prudence joining hands with pushing enterprise to keep things moving. Reverses may and do happen in country as well as in city life; and one is wise to be fortified against them. The Saints should be careful in business affairs, and avoid becoming dependent upon the resources of others, in settling in new localities; it is wrong in principle and disastrous in results, too frequently. Is a hint to the wise sufficient? "Let all things be prepared before you," is the direction given by revelation to the church;

and experience has taught that to heed it was to be wise, to disregard it was to be unwise.

TIMELY ADVICE.

WE bespeak a careful reading for the letters of Brn. W. W. Blair and J. R. Lambert, on the subject of pulpit errors.

These brethren are in the foremost rank as public speakers; and are not only anxious themselves to be free from hurtful mannerisms in the pulpit, but are solicitous that other representative ministers shall also be free from criticism in this regard. Their counsel is good; and is the result of study and observation during years of public ministrations. No one has just reason to feel hurt, or injured by these letters, and this notice of them.

Not long since we listened to a sermon by a promising young elder; in the course of which there occurred numerous repetitions of a few pet phrases, that in reality could mean but little after the first expression of them; but being repeated, burdened the statement and argument seriously, tired the ear, and marred the effect which the sermon as a whole would have had without them.

Speech filled with useless repetitions is as much short of what it should be in its time and importance as is prayer. The speaker who permits himself to acquire the habit of burdening his efforts with any sort of surplus expressions, does himself an injury with the better class of hearers; and should set about correcting the habit.

Bro. Blair has pointed out some of those things in his own speech, of which some one has reminded him. It can be followed up by any thinking man, anxious and willing to "study to show himself a workman that needeth not to be ashamed," to the examination of his own methods, and the discovery of the faults there may be in them, thus enabling him to amend.

We give below a list of expressions, that after being once used by a speaker become useless and burdensome by repetition. "In the hearts of the children of men." "I ask you to think thoughtfully and seriously on the subject;" "I ask you the question;" "We ask you seriously to con-

sider the question." These and many others do not help the argument; but sometimes do injustice to the sincerity of the audience, for the reason that they imply that the hearers are not properly taking heed of what the preacher is saying.

Bro. Lambert's words of caution should be emphasized in the mind of every reader. Statement is neither fact nor argument, and can be at most only basis for argument. The rule of logic is so made that if the basis is faulty or false, then the argument must be of the same nature. The man who assumes anything to be a fact, for which he lacks the evidence, is liable to have his fabric of argument tumbled to pieces about his ears by one who being better informed on the point stated, may choose to attack the statement; the statement, if disproved takes the argument with it, no matter how carefully well builded the latter may appear to be.

"Be sure of your facts," is a legal axiom that preachers will do well to heed. Make no statement for which you have not some evidence satisfactory to yourself, is another good rule.

All these are but hints to the brethren in the field, for whom we are solicitous that there shall be no just cause of offense found in the manner of their presentation of the truth intrusted to us as ministers for Christ. Let us profit by what Brn. Blair and Lambert have presented.

IS IT IMPORTANT?

IN the political contest now going on in Utah, some importance seems to be attached by some on both sides of the controversy to the political preferences of Joseph Smith, the Martyr. The following clipped from a late Salt Lake paper is unique if not conclusive as to what Joseph Smith was in the politics of the time when he was living. However, we see no grave importance to be attached to the question whether he was Whig or Democrat, then; or would be Democrat, or Republican, now; which is a matter purely speculative. The people should form their conclusions on which of the many sided questions of the day they will array themselves from a consideration of the merits of the questions themselves, the men who favor this or that being a matter of secondary impor-

tance, weighing much or little, according to the opportunity they have had to become acquainted with the issues. However, here is the story:—

The Salt Lake *Herald*, in a lengthy communication, tries to prove the Prophet Joseph Smith, a good old Whig, was a Democrat. The Salt Lake *Tribune* disposes of the whole discussion, by relating an incident in a campaign two years ago. Ben E. Rich, it says, was answering in a little speech somewhere in Northern Utah the statements made by a Democratic speaker the week previous, that the original Mormons were all Democrats, and he called attention to the fact that John Henry Smith was a pretty good Republican; that Joseph A. Smith was a pretty good Republican; that Daniel H. Wells in his life-time was a pretty good Republican, when he was interrupted by some one in the audience crying out: "How about Joseph Smith? He was no Republican." And then Ben looked down and slowly said: "I guess that is so, but he might have been if the Democrats had not killed him about eleven years before the organization of the Republican party."

BACK VOLUMES OF AUTUMN LEAVES.

THE Herald Office has back volumes of *Autumn Leaves* for the years 1891, '92, '93, and '94 which are offered, bound complete in various styles of binding, in prices ranging from 75 cents to \$1.50, according to binding.

Volumes of 1891, '92, and '93, unbound, are offered at 50 cents. All volumes offered at these prices will be sent postpaid.

Address orders to the Business Manager.

Two embezzling Chicago bank tellers whose shortages were made good by bondsmen are being prosecuted by the United States Government through its District Attorney, under a statute which provides for imprisonment for such misdemeanor. That is evidently right; for the buying-off process by which a criminal act can be condoned or let pass for a money consideration is making the way plain to wrongdoing and the evasion of its consequences to men who have sufficient financial backing to injure or wreck institutions in which the interests of hundreds or thousands of the people and the general interests of communities are involved. Such practices and similar ones, unrebuked, and daringly persisted in, have made possible and led up to much of the financial wrecks of the times and paved the way for un-

scrupulous men to gain control of syndicates and combinations whose end justifies the means in money-getting. A later report of other Chicago defalcations shows that a Bankers' Association or Surety Company has joined with the government in hunting down the dishonest bank employee. The policy, "Let no guilty man escape," will prove wholesome, and salutary. Such efforts to protect the business world and general communities from rogues are among the hopeful signs of the times. Let the good work go on until the "truce-breaker" and the "traitor" becomes a thing of the past—if possible. Both restitution for the wrong done and sincere reformation of character and confession and subsequent uprightness are essential to the welfare of society. Only by such being insisted upon and had can evils be corrected and social conditions be as they should be.

QUESTIONS AND ANSWERS.

QUES.—Will the Holy Ghost, in the one who ordains such a one, lead him to ordain to another office than the one the branch has voted the member to?

Ans.—Who can answer this question? As it is given the field is too wide; no one being able to decide beforehand what the conditions of different cases might be. We think, however, that should such a thing occur, the conclusion should be that the Spirit knew best what the one ordained was qualified for.

OUR brethren, interested in tent work during the summer and in all that may prove useful in prosecuting the work at other seasons, may read with interest the item that follows, which we take from a recent Chicago paper.

The Disciples of Christ have built a little portable tabernacle, which is located at Lincoln Avenue and Halsted Street, in which will be held revivals. It will be moved from place to place about the city. It was to have been dedicated yesterday, but was not completed and the ceremony was deferred for a week.

AS AN indication of the growing tendency to more thorough and scientific study of agriculture and general farm life we note that the Farmers' National Congress will hold a Pan-American Agricultural Parliament at

its fifteenth session to be held October 10-16 at the Atlanta Exposition. Prominent representatives and regular delegates from South and Central America and Mexico and from the British American Provinces, will be present. Among the topics to be discussed are the following: "The international character of modern agriculture;" "Agriculture and education;" "The weather and crop service;" "The conservatism of the farmer element the safety of the republic;" "The sunshine and shadow of farm life;" "The extension of dairy farming in the South;" "Farmers' wives, their needs;" "Recreation for farmers' wives;" "Irrigation;" "Paying farms and happy homes;" etc., etc. Both men and women will participate in the discussions.

EPISCOPAL CONVENTION.

AT the Triennial General Convention of the Protestant Episcopal Church, now being held at Minneapolis, Minnesota, many important matters are being discussed by the House of Bishops and the House of Deputies, the two legislative branches of the church. The constitution of the church is being revised, the revision involving discussions of change of name of the church, the leading presiding authority, etc. The names, "Holy Catholic Church" and "The American Church," have been suggested, but no change decided upon. The House of Bishops, after discussing the present rule which places the senior ordained bishop at the head, proceeded to provide that the bishops of each Province select one of their number as "Archbishop," all to be presided over by a "Primate,"—the head of the church. To these conclusions the House of Deputies has not yet assented. Many important questions, such as "apostolic succession," and the attitude toward the Roman Catholic Church, have been brought up in the discussion.

The publication of such matters in the daily press doubtless informs the people, to some extent, concerning the respective claims of the various churches, gives a better understanding of the general religious questions and trend of the theology of the times, and helps to prepare the way for the presentation of the latter-day dispen-

sation of the truth. We like to see these questions opened to public inspection—our own claims as well. The truth is brought to light and that which is erroneous made manifest by investigation. The spirit of the times is at work, by the blessing of God, with a view to bring all systems to the front, out into the open light of open critical examination. By that means the wellbeing, the safety of the people is conserved. It is *the merit* of a question or principle that should and must decide in its favor, not what organization or what person has advocated or advocates it.

THE El Dorado Springs *Sun* of the 3d inst., adds to its good words, already given our readers, the following concerning the close of the late Southwestern Missouri reunion:—

On the whole meeting has been a grand success—highly pleasing to the participants and beneficial to the church. The closing exercises will take place on Sunday next when the brothers and sisters will depart to their respective homes renewed in energy and strength and better equipped to do battle in the cause they love. No more civil, high-minded, or worthy people ever congregated in this city, and if the cause they espouse so warmly is as pure as their lives seem to be—it is a good cause to live by and die by. The *Sun* bade them welcome when they came; it will salute them with a hearty, respectful, and earnest "good speed," as they depart.

WE have published the opinion of Dr. Coues, of the Smithsonian Institute if we remember aright, who investigated Theosophy and pronounced it unworthy of attention of anyone. We give the estimate of another member in the extract that follows:—

London, Oct. 3.—Herbert Burrows has written a letter announcing that he has left the Theosophist society owing to recent disclosures which have convinced him that deception in the society has been rampant for years by both Messrs. Olcott and Sinnett. He says he believes that Mme. Blavatsky was particularly fraudulent.

EXTRACTS FROM LETTERS.

BRO. COLUMBUS SCOTT writing from Rhodes, Iowa, October 5:—

Have preached here four times this week in the Opera House. Begin meetings tonight for over Sunday in old district tent. Some investigating and favorable. Go next week to Radcliff (D. V.), at request of Bro. Oden Jacobs.

C. J. Hunt, Deloit, Iowa, October 7:—

It is just possible that our good Bro. McDowell will be called upon to meet Braden in

debate at Pocahontas Center in the Court-house sometime this month. Braden is to begin debate with a Restitutionist (Adventist) at Whitten, Iowa, to-day.

Bro. E. N. Beach, writing from Flora Vista, New Mexico, the 29th ult., says:—

Being deprived of a minister to proclaim the gospel, the *Herald*, beyond explanation, would be wonderfully missed. After twenty years' perusal of your pages, which have been my main comforter during all these long years, it would be more than a burden to be deprived of its visits. I have been struggling many years to have the gospel established here, but have met with disappointments and discouragements on every hand. There are a few members here and several who are anxiously waiting for a good, devoted minister to preside and cheer our sad and hungry souls. Some have suggested that a good defender of the cause, who would make friends and devote Sabbaths, if no more, to devotion and defense of the gospel would be duly assisted with necessaries of life were he to settle among us.

Bro. W. A. Bennett, Bryson, Texas, September 29:—

Bro. A. J. Moore was here the fourth Sunday in last month and preached two excellent sermons. He promised to return the last of October. Everybody is anxious to hear him and I do hope he will come. I would be so proud if Bro. Montague would come to see us; I think his health would improve. Cotton crops are very short this season in this country but corn is excellent.

Bro. C. H. Porter, Germantown, Nebraska, October 5:—

Commenced services at this place last night at the Methodist church. This is a new opening. Prospect seems favorable; cannot tell what may develop. Good interest last night, and we confidently expect a larger attendance to-night.

Mrs. L. G. Stingley, Eustis, Frontier County, Nebraska, the 3d inst.:—

When can we have another preacher of the Latter Day Saints? We had one last winter, Mr. Shute, who died in Oklahoma. He preached five sermons near us, but the rest of the time was so far away we could not attend. Many of the people around Eustis never heard the preaching, didn't know there was such a church. A good preacher would have a welcome here now.

Bro. John Smith, New Bedford, Massachusetts, October 8:—

The work still moves in Fall River; two more were baptized last Sabbath.

EDITORIAL ITEMS.

BRO. G. T. GRIFFITHS sends us a copy of the Yorkshire, England, *Post*, of September 17, containing an article in criticism of the claims of Dr. Le Plongeon to discoveries in America. We have published a reference to Dr. Le Plongeon's article which appeared in a late issue of the *Review of Reviews*.

A clipping from a Ripley County, Indiana, paper—name and date not given—sent us by Bro. M. R. Scott,

Jr., makes correction of false statements concerning our people, sent out by sensational newspaper correspondents, and publishes Bro. Scott's statements concerning our people and their faith. Our brethren are doing much in the newspapers to properly inform the public of the faith of the church.

Three clippings from the Rochdale, England, *Observer*, one over a half column in length, describe the efforts of Bro. John Smith, referred to in his letter in this issue. Bro. Smith has been preaching on the town hall square, persisting in the face of pronounced opposition. He had succeeded in informing many of the moral status of the church and secured the good will of the people, who, with the editor of the *Observer*, have spoken out strongly against the persecutions of Bro. S. and the efforts to deny him the right of free speech. Success to all who stand by the right.

Sr. Josie Irwin, of Rushville, Illinois, desires the prayers of the Saints for recovery from affliction.

Bro. Henry C. Smith and wife, who have been doing missionary labor in the South since General Conference, returned to Lamoni on the 9th inst.

We learn from the *Advent and Sabbath Advocate*, of October 8, published at Stanberry, Missouri, that Bro. J. C. Clapp is to meet Elder R. H. Sherrill in discussion at Heppner, Oregon, in November. The rest day, the kingdom of God, and the conscious state of the dead, are the questions at issue.

The editor had the opportunity to shake the hand of the Hon. Senator W. B. Allison, the senior United States senator from Iowa, on Thursday, September 10, as he was passing Lamoni to Mt. Ayr, in Ringgold County, where he was to speak. The senator is a Republican, and was to open the campaign on that side of the political contest at Mt. Ayr. We were pleased to meet the Hon. Senator, not because he was a Republican, but because of the kindly attention and aid he gave to Elder Z. H. Gurley and the editor, in 1882 in the securing an interview with Hon. F. Frelinghuysen, Secretary of State, upon the matter of a protest by the church against the possible action of the letter to foreign countries,

of Hon. Wm. M. Evarts, whom Mr. Frelinghuysen succeeded in office, in regard to the immigration of Mormons to America. Senator Allison was very friendly and kind on that occasion, and we were pleased in meeting him to note that he also remembered the visit we made him at the Capital City, that year.

By letter from Bro. G. H. Hulmes we learn that the late conference of the Pittsburg and Kirtland district was largely attended and a very good one; Brn. Kelley, Garrett, Hulmes, and others present.

Letters from Sr. Belle Crippen, Cherokee, Iowa, and Bro. C. A. Parkin, San Francisco, California. The former writes hopefully and in earnest spirit. The latter reports the local work moving nicely.

Bro. Fred A. Smith departed for Omaha, Nebraska, on the 8th inst.

San Francisco advices, of the 10th, state that the city of La Paz, Mexico, the capital of Lower California, has been destroyed by a hurricane. The storm was followed by a tidal wave, the waters in the bay rising to an unprecedented height, invading that portion of the city fronting on the bay and carrying out to sea men, animals, and debris of wrecked buildings as the tide subsided. Confirmation of the report has not yet been received. La Paz had a population of 3,000.

Mothers' Home Column.

EDITED BY FRANCES

—"I would not number on my list of friends,
Though graced with polished manners and fine sense,
Yet wanting sensibility, the man
Who needlessly sets foot upon a worm."—Cowper.

THE REARING OF CHILDREN.

VOLTARIE said, "Give me the first five years of a child's life, and I will make it a saint or devil." Another great authority has said that the first five years of life are more important than all that come after, for therein the child learns a greater number of new things than in all the rest of its life. Then, dear wives and mothers, what school is more important than home? And since all women are liable to become mothers, should they not all be educated and prepared to do a good work for their children during the years when they have almost sole charge of them?

It is a usual remark, fully believed, that woman has little need of scientific education, unless she becomes a teacher. It is charged that she forgets her grammar, makes no use of mathematics, never analyzes a flower, and a few years after marriage forgets all she

ever knew about anatomy and physiology. This may be all true, but "pity 'tis, 'tis true." Should not our prospective wives and mothers be taught to gather up science and wisdom for the express purpose of making them useful in the highest and holiest relationship of their future life? We believe this is the work of the Daughters of Zion, but to do it the ones that are in control of the work must be in touch with the people, full of love and sympathy, and have the power to slowly draw humanity up to a higher standard.

Any person with moderate perceptive faculty will readily see that periodicals of all kinds and novels fall around the young lives like autumn leaves. They treat of the mystery of love, its raptures and pains, but rarely lead them beyond the matrimonial altar into the home. In an experience of over forty years I do not remember of hearing any class of girls exhorted to fit themselves for the work of motherhood. To be good housekeepers, good cooks, devoted wives, economical, self-sacrificing, and patient, all these are enjoined upon them, that the love of the husband may be secured, and that he, the head of the household, may be made happy. Of such teachings there are enough and to spare. But how can a woman be all this and nothing more?

But, says one, what use has a woman of home duties for chemistry? Rightly understood it may be made subservient to her needs almost every hour in the day, if she "looketh well to her own household and giveth them meat in due season." How many of us mothers could answer chemically if asked by an earnest young daughter, "Mamma, why do you put yeast in your bread?" Our answer would almost surely be, "To make it light." But if instead of this answer a full reply could be given in a short motherly talk without the use of scientific names, the rudiments of science will be learned almost unconsciously, for they are simple truths, and the child's mind is easily impressed, and rarely loses what is early learned from a mother's lips.

Mothers, if they were well balanced and understood physiology, would never compress the waists of their children. If she understood the laws of health she would never tamper with the health, comfort, and morals of her dear ones by feeding them highly seasoned food.

We are told that children should not be taught too much, that there is danger of cultivating the brain at the expense of the muscles, which is doubtless true, if they are crowded with tasks to learn. Would it not be better when we teach them incidentally that the facts should be truths instead of fables? Would it be crowding the little brains too much to have them learn a physiology rhyme, telling them the rise of their tiny pink toes while putting them to sleep instead of the old story,

This pig went to meeting;
This one staid at home;
This one stole papa's corn;
This one wouldn't come;
The little one cried,

"Quee, quee, quee, can't get over the bars?"

After my marriage I moved onto a farm on the frontier of the West and soon lost all

knowledge of studies, having no time to keep them up, owing to the abundance of work on the farm. But I was soon made aware of the fact that children were inveterate seekers after knowledge, not satisfied with facts, but asking causes and effects. One beautiful spring morning two of my children came to me in the midst of my work and showed me some stones, asking me questions of how they were made, etc. Busy with my Saturday pies I answered hurriedly, "I don't know." They went away, the happy, inquiring look giving place to one of disappointment.

Going out to the barn soon after I heard one say, "Mother don't know much, does she? I used to think she knew almost everything. Now I think she don't know much of anything, for when I ask her she only says, 'I don't know.'"

O, dear friends, did you ever feel a shock as of a thunderbolt, and see revealed by the lightning's glare the danger surrounding you? My precious children scarce beyond their babyhood, who had had the fullest confidence in Mother, were already learning that she was not equal to their needs, they had asked me for bread and I had given them a stone. What had I to give them? Was it enough that I could satisfy their stomachs and make their little bodies comfortable? Must strangers guide, govern, and direct the immortal souls and perhaps give tone and character to all their lives? Had I any assurance that the mind which could answer to their curiosity might not gain power over them and lead them into by and forbidden paths, out of which Mother's love could not draw them, even though it led down to destruction?

Such were the thoughts that came upon me until my spirit was almost crushed within me. I then and there made up my mind to store away in my brain useful information for the loved ones; and since that time have tried to keep the confidence of my children. Have searched for means of improvement, by reading the writings of wise and learned men and women, newspapers of thought and fact, and last but not least, the word of God.

Each one who reads this article may some day have such a school, more or less in number, and I do ask you if you love dress or novels to spend less time upon them. To those that work, do strive to spend a few moments each day on solid reading. Ways and means will come, if you seek them, for immense improvement. Your daily experience is full of truth if you will give it heed.

O, young wives and mothers, you who must be the mothers of coming men, you who must be in part the agent through whom God brings "life and immortality to light" among human beings, remember that your children will not be dolls to be dressed and clothed as things of a day, an hour, or a year; but beings to exist while God himself exists, and if we believe souls retain their identity in the hereafter, then will each and every one bear through the endless ages of eternity the impress of the hand that rocked the cradle.

"Gather then, gems of truth wherever to be found. Wreath them in the golden setting of a mother's love, into chains that shall link

your darlings to the 'All Father' of the universe, the Author of all good and all true. Thus held by the good, the true, the beautiful, they will remain pure and," "Blessed are the pure in heart, for they shall see God."

ANON.

"FATHER, TAKE MY HAND."

The way is dark, my Father! Cloud on cloud
Is gathering thickly o'er my head, and loud
The thunders roar above me. See, I stand
Like one bewildered! Father, take my hand,
And through the gloom
Lead safely home
Thy child!

The day goes fast, my Father, and the night
Is dawning darkly down. My faithless sight
Sees ghostly visions. Fears, a spectral band,
Encompass me. O Father! take my hand,
And from the night
Lead up to light
Thy child!

The way is long, my Father! and my soul
Longs for the rest and quiet of the goal;
While yet I journey through this weary land,
Keep me from wandering. Father, take my
hand:
Quickly and straight
Lead to heaven's gate
Thy child.

The way is rough, my Father! Many a thorn
Has pierced me; and my weary feet, all torn
And bleeding, mark the way. Yet thy command
Bids me press forward. Father, take my
hand;
Then, safe and blest,
Lead up to rest
Thy child!

The throng is great, my Father. Many a
doubt
And fear and danger compass me about;
And foes oppress me sore. I cannot stand
Or go alone. O Father! take my hand,
And through the throng
Lead safe along
Thy child!

The cross is heavy, Father! I have borne
It long, and still do bear it. Let my worn
And fainting spirit rise to that blest land
Where crowns are given. Father, take my
hand:
And reaching down
Lead to the crown
Thy child.—Henry N. Cobb.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

SR. MAUDE WILLIAMS, San José, California, earnestly requests your faith and prayers in behalf of her mother, Sr. Jennie Jackson, that she may be healed and have strength to endure all her trials.

Srs. Mary Carson and Jennie Penwarden, of Rosborough, Illinois, request your faith and prayers in their behalf.

Sr. Ina Hart, of Dow City, Iowa, requests your faith and prayers in her behalf that God may please to restore her hearing, also that her son, Bert, may be healed of his affliction.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR OCTOBER.

"Remember in all things, the poor, and the needy, and the sick and the afflicted, for he that doeth not these things, the same is not my disciple."—Doc. and Cov. 52:9.

Thursday, Oct. 17.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted. Memory Verses.—1 John 3:16-18.

Thursday, Oct. 24.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established. Memory Verses.—2 Peter 3:9-12.

Thursday, Oct. 31.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace. Memory Verses.—Isaiah 62:8-12.

Letter Department.

LONDON, England, September 26.

Editors Herald:—Let me freely plead guilty, brethren and sisters, to the sin of selfishness in perusing with profitable interest and pleasurable instruction, your kindly effusions from time to time, from week to week, and offering nothing of my own in return. The philosophy of natural history and biology teaches us that throughout all the vast eternal regions of nature there is not one plant or creature, even to the tiniest microscopical animalcule, that receives, but does not in return contribute of its own store, in one form or another, to the general good; and shall man alone of all created beings, prove himself so insensible to Paternal rule and divine government, as to continue expecting, like the horseleech's daughters of Proverbs, to receive and receive but give nothing in return? None of us are perhaps in the strictest sense of the term "hardshell Baptists," but are we not, alas, too prone to retire and remain within our spiritual "shell" till perhaps our little theological castle is so ruthlessly and remorselessly invaded from without that we are perforce compelled to come out and offer battle to the invader?

Believe me, dear brethren, your affectionate interest and gentlemanly readiness to aid in our building project in London has evoked, and will ever continue to do so, our deepest gratitude and our most profound appreciation.

I trust I am not "letting the cat out of the bag" when I say that our London branch is about to offer a kind and cordial invitation to Bro. Stephen Woods (through whose timely and munificent loan the structure has been now almost entirely reared) to be present at the opening services, of which due notice will be given to your readers.

The structure is not yet completed, but after a good many inexplicable delays, it is now approaching rapidly in that direction. The building is situated in Bowcommon Lane, near Burdett Road, in Limehouse district, London East. Any visiting brethren or sisters who may like to "see London," as well as the new building, are hereby most

warmly and cordially invited. It is opposite a large red brick building of the Ionian order of architecture, belonging to the Roman Catholics; and although not in a "corner," as regards its topographical position and situation, it is certainly in a very "warm corner" indeed, to make use of an expression somewhat common in the vernacular.

What with the aforesaid Romanists exactly opposite, the Plymouth Brethren round the corner, the Gospel Mission (so-called) down the adjacent turning, and the Church of England a little further on, Elder T. Bradshaw computes that we shall be in the vortex of an ecclesiastical maelstrom consisting of about seven different divisions of Christendom. We may well exclaim, in the language of a wise but somewhat cynical man, "Save me from my friends, especially my religious friends." Upon being interrogated upon preferring so strange and so very unusual a request, he replied: "My friends have done me more harm in five months than my enemies could possibly have achieved in ten years."

We have been informed by the prophetic Spirit that "perilous times of grievous persecution" would ensue upon our entrance in and occupation of the new building, though these are not the *exact* words of a prophecy delivered by Elder William Kendrick several months ago, but it went on to say that "some would, even among our number, be trampled to death by wicked men, and should lay down our lives for his word, and seal the testimony with our blood; but that such were to "fear not," but greatly rejoice! for they should be "lifted up at the last day; and exceeding great should be their reward."

To me, beloved brethren, there is nothing startling or disquieting in this prediction, but on the other hand, it is in full harmony with the history of past ages, and the distinct and definite statements of Holy Writ: "For the time shall come when he that killeth you shall think that he doeth God service," said the Holy One of Israel, and since some of us at least, *must* die, what more blessed and comforting than to yield up our unworthy lives (if he so ordain) in the faith and service of him who not only gave up his own spotless life for us, but in so doing, gave us "life and breath, and all things," even joy eternal in the heavens. No! we *will not* and *cannot* deny our testimony that Joseph Smith is a prophet of God, and that the Holy and soul-inspiring Book of Mormon is a miraculous translation of an ancient record, pure in its doctrines, sublime in its morals, and "terrible as an army with banners," against not only polygamy, but every form of moral and social departure from the living God, the moral Governor of the universe. If, too, the archenemy has "come again" in "great wrath," knowing that his time is short and his kingdom and dominion almost at an end, what more rational and reasonable (judging from antecedent history at least) than that finding he cannot stop the testimony of God's "poor and afflicted people," he should seek, and eventually accomplish, their physical destruction? Indeed, I have oftentimes been struck with the solemn and emphatic state-

ment in the Book of Revelation where it says that "power was given unto the beast to make war" upon "the saints" "and to overcome them," and to "wear out" "the saints of the Most High." May we have grace, dear brethren and sisters, to cling closer and closer to the Mighty One, who is "able to keep us from falling and to present us faultless before the presence of his Father with exceeding joy."

Our missionaries, Brn. James Caffall and G. T. Griffiths, are still in the northern portions of this land, and are about their Master's business. May he be pleased most abundantly to own and prosper their labors and works, my brethren, is the earnest petition of,
Yours in bonds,

FREDERICK TUBB.

VALE'S MILLS, Ohio, Sept. 28.

Editors Herald:—I was at our county seat, McArthur, Ohio, not long since; the place where Bro. Etzenhouser and Bro. H. E. Moler held forth in the district tent recently, and the present home of Rev. Taylor, who is to debate with Bro. Etzenhouser in the near future. While passing shops and stores I could hear people discussing Etzenhouser and, to them, his new doctrine; and where I staid over night the gentleman and his lady were very much worked up over the new doctrine and said it was true and that they could not deny it, but were not ready to obey. They with others said it was no use for Rev. Taylor to undertake to debate with Bro. Etzenhouser, for he would be beaten at every turn; for Etzenhouser had plenty of doctrine and good logic and reason, and Taylor had none. I heard him speak at a soldiers' reunion and am thinking much.

Yours for truth,

BARRETT ALLEN.

PALMETTO, Mo., Sept. 30.

Editors Herald:—I began a meeting here on Sunday the 22d inst.; preached at morning, also each evening through last week until Thursday, with good liberty and attention, though the audiences have been small, until last night, when I distributed some tracts among them which I brought from our reunion at Mount Grove. Bro. C. J. Spurlock came in on Friday and preached in the evening, also on Saturday evening; and last evening Bro. Shelby Cairo, of Ozark arrived. He also spoke Sunday morning. We will perhaps continue until October 6, when we expect to begin a meeting about five miles west of Palmetto, at Dorren's chapel, a union churchhouse.

This is the place where I replied to the Campbellite preacher, Parson Mills, who had been prating for some time about the Book of Mormon and Joseph Smith, trying as he said, to protect not only his own wife and daughters, but those in his community. I had splendid liberty in my reply and had many warm shakes of their hands after the close, with pressing invitations from several heads of families to come back, saying they wanted to hear more of this gospel. The committee told me that whenever I found time to come and hold a meeting to let them

know and they would see that I got the house.

I have just been informed that the house is ready for us to begin October 7 and occupy for two weeks. Many are anxious about this meeting and we expect to have a good time. Will give you the main items of interest as matters develop. We hope the Lord will bless the meetings for good.

J. P. BENSON.

WIRT, Ind., Oct. 5.

Editors Herald:—At my last communication I was to commence meeting in the United Brethren church at Correct. People were anxious to hear our claims, the weather was fair, and the people availed themselves of the privilege to come and hear for themselves, which I was truly glad to see; and the most interesting of all was to see them follow me to note my quotations. I noticed as high as six reporters taking items when I preached on the difference between the Reorganized Church and the Utah Church, and you can just imagine, friendly editor, I was careful to give facts. I never was blessed to such an extent in my life as in defending our claims against polygamy. To God be all the honor.

At the close of my discourse an old Campbellite preacher asked permission to say a few words, which was granted, and before a large congregation he confessed he never had heard such an able discourse in his life; and to my surprise, when I asked him to dismiss the congregation, he thanked God that the speaker had enjoyed his Spirit—the Comforter. We had a splendid meeting and left many investigating.

I am now at home looking after home interests. I hope the time will soon come when I can devote all my time in defense of this great latter-day work.

M. R. SCOTT, JR.

MILNROW, England, Sept. 25.

Editors Herald:—I send you some cuttings, all from the Rochdale *Observer*. I have had to work extremely hard in consequence of this man and others who opposed; the hardest task of my life. Oftentimes when leaving the square I have been nearly exhausted. On one occasion I had to cry; I did not know whether I should be able to walk home or not. I prayed for help and got it; was a great deal better than when I started.

I have been as much as nine hours in two meetings, asking questions from all sides. The man referred to when I first denied we had anything in common with regard to polygamy said he would be satisfied if he should see it in black and white. I gave him an epitome, and he went on the square as soon as he could and began to attack us. I replied; then he wanted to stop me, but the people would not hear him. That was in the spring. Then and since he has openly advised the people to use physical force to take me off the square. This man is paid three pounds a week and expenses, I think, so he says, to collect for the Baptist Tract Society.

I think the leaven is working. I have lent the Book of Mormon and the Voice of Warning. I have loaned "Presidency and Priest-

hood" to a woman who is looking for the truth, and another will shortly be baptized. Brn. Joseph Dewsnap, Senior and Junior, were in Rochdale last Sunday. The senior spoke, and as I was going home from Manchester from an appointment and in the train I heard his effort highly spoken of. A man, a traveling man, asked me where I was last night. I replied, "In Manchester." He replied, "I never heard an abler speech in my life." He seemed very agreeably surprised. I shall continue my effort to spread the work, asking your prayers. Your brother,

JOHN SMITH.

LUCAS, Iowa, Oct. 7.

Editors Herald:—We are at present very pleasantly located on the farm of a Mr. Kent, west of Lucas. We arrived here one week ago, and held our first meeting here last Tuesday night. The brethren—Snively and Elvin—have spoken—one of them—each evening since coming here, and yesterday (Sunday) we held three services. Audiences during the week have ranged in number from twenty to fifty. Sunday began rainy and our audience did not number more than twenty or twenty-five in the forenoon, but the weather turned fine, and there were probably sixty or seventy at the afternoon service, and in the evening the tent was filled. Through the kindness of Mrs. Kent we were permitted to have an organ at the tent, at the last two services. I think the word spoken was with the help of the Spirit, and that all present were interested, if not pleased.

I think that during our stay at Norwood the three weeks previous to coming here, much good was accomplished, and hope and pray that we may not be without good results in this place. Brn. Snively and Elvin are both suffering somewhat from colds. I am in good health as usual.

Your brother,

A. M. CHASE.

SACRAMENTO, Cal., Oct. 3.

Editors Herald:—Having made the tour of many of the principal branches of California since the last days of June last, I think it proper to report outlines of church work and prospects for the future of church interests as they look to me.

Fair progress is being made in many places in increasing numbers by baptism, and the outlook is good for a much higher ratio of increase if strict attention is paid to the revelation of April 15, 1894, where it says:—

"The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the Twelve and the Seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible; thus freeing these spiritual authorities

and leaving them at liberty to push the preaching of the work into the new fields now widening before them; in which work, if they will but now take counsel, saith the Spirit, they shall feel a peace and vigor of mind surpassing what they have enjoyed in the past."—D. C. 122: 7.

The above item of the Lord's will as to missionary work should not be ignored, nor neglected, by any to whom it refers, for it is in strict harmony with the word of God going before on that matter, and is in exact keeping with the demands of the missionary interests of the church.

It is but just to say that unity among both ministry and membership in respect to doctrine and church government prevails in a large degree and is on the increase in the Spirit of love and Christlike forbearance. Paul said to the former day Saints:—

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."—1 Cor. 1: 10.

The same teacher further said:—

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."—Rom. 16: 17, 18.

When the foregoing instructions are fully heeded, in letter and in spirit, the Lord will work with his ministry and his Saints, also with those not yet in the fold of Christ, with greater measures of power and assurance than hitherto, and the increase in numbers and in goodly influence will be most gratifying and edifying.

When the ministry and the Saints kindly criticise the real or seeming errors and follies and shortcomings of each other in the love of Christ and for the love of souls and the success of the right, and do so personally, if possible, and be quite as willing to take as to give, excellent fruits will be seen and the cords of affection will be strengthened. But all should be *very* careful when looking after the "mote," whether seen, or surmised. It was the good fortune of the writer to be called in question as to matter and manner when in Southern California in July last in the following style, all of which was accepted as "an excellent oil,"—

"Kind friend; shew is pronounced 'show'; chasm is pronounced 'kasm'; idea is pronounced 'idea'—not 'idee'; sword is pronounced 'soard'; threw is not termed 'throwed.' You are an excellent speaker and there are very many who are spell-bound under the sound of your voice; but the above mistakes are noticeable, therefore pardon the mention of them from one who wishes you God-speed. Nearly all your language is fine. A friend."

The writer felt indebted to the friendly critic, as when Brother Joseph once remarked to him, "Brother Blair, you say 'gospil,' when it should be pronounced 'gospel.'"

In these, as in some other matters, we sometimes err through habit, or association,

or neglect, even when we know to do better. We therefore ought to receive admonition in due season, for the good of all concerned, and in any case.

There was a goodly degree of spirituality manifest in all places visited in California, and in none more than in Sacramento. In the latter place the Saints enjoyed a pentecostal season indeed on Sunday afternoon, September 29, in the social meeting. Prophecy, tongues, interpretation, exhortation, and testimony abounded. Joy and gladness seemed to fill the heart of everyone present and the Spirit testified that the Lord would gather into that branch more than the chapel could hold, if the Saints and ministry proved faithful. Bro. and Sr. David Brand, of Marengo, Illinois, in company with one of their daughters, attended that meeting and faithfully testified for Christ and the restored gospel. It was cheering and encouraging to have the comfort and approval of the Lord's free Spirit as Sr. Blair and I were about to bid good-bye to the Saints of California. God bless them all—those we saw, and all others—and may he keep them "by the power of the Holy Ghost" until the appearing of the Lord our Savior, whose glorious coming is near at hand, as the Spirit has so often testified to us of late. The Saints received us everywhere with unfeigned love and undivided confidence.

From June 30 last till now, I have preached 68 sermons and attended 53 other meetings; considerable numbers have been added by baptism (administered by others of the ministry); many sick and afflicted ones were administered to, and a few ordinations to the ministry were attended to. A considerable number of young men we met give fine promise of usefulness in the church if they remain humble and "study" to show themselves approved of God.

In conclusion I can testify that from the time I began to prepare to go to California, as requested and advised by President Joseph Smith, whose duty and authority in the matter I recognize, I have seen the providential care and guidance of the Lord, and have been richly blessed and prospered in my labors. The Reorganized Church is the Church of Christ, and Joseph Smith is its lawful president. Happy are they who recognize these facts and act accordingly.

Very truly,
W. W. BLAIR.

HAMBURGH, Iowa, Oct. 2.

Editors Herald:—All the summer long I have not written a word for your columns, being content with the occasional jot of information concerning my labors from the pens of others. But after having spent a very pleasant summer with the Saints and friends of Hamburg, Henderson, Glenwood, Red Oak, Excelsior school district (west of the latter place), Stennett, Shenandoah, Wales, and Prescott, I feel somehow like writing a few words.

A hearty welcome has greeted me everywhere, and each visit ended with a cordial "come again." The degree of interest has been somewhat varied, but the attention of

the Saints to the meetings has, for the most part, been gratifying, and others have shown that they knew we were in their midst.

The tent meeting in Prescott was a marked success. The people there, noting the trouble the loose leaves of my worn-out Bible gave me in turning them, put a new "Oxford" into my hands the last Sunday of my stay among them, for which I was indeed thankful, as also I am for the kind care received from both Saints and friends. I have indeed felt to answer as did the disciples when the Lord asked them, "Lacked ye anything?" "Nothing, Lord."

I have found Bro. Henry Kemp a most genial colaborer, and one whose manner of directing the work is very agreeable. I have no baptisms to report; neither such great account of work to render as some have been blessed to do, but have striven to be diligent, improving each opportunity as best I could, by which I succeeded in getting in seventy-eight discourses in three months. How effective the work has been remains to be seen. I can only leave the result with God, hoping he will give the increase. Three or four series of future meetings are in contemplation in different places as a continuation of work already done.

I have here just closed my third discussion with Elder T. E. Glendinning, on the nature and destiny of man. We had the usual amount of browbeating and ridicule to meet, which makes debating unpleasant; but we do not feel at all discouraged by the effort to get the truth before the people, and shall let others speak of the measure of success given. I hope to be ever found valiant in the testimony of Jesus, enduring to the end.

In bonds,
O. B. THOMAS.

BANDERA, Texas, Sept. 24.

Editors Herald:—Our Pipe Creek conference after a peaceful and spiritual session of three days closed on Sunday night to meet on the 31st of January in the Saints' chapel near Medina City, Texas. Our meetings from first to last were quite largely attended, very orderly, and with good attention. Two applications for baptism, two ordinations, and two sessions of ministers' council were held; and altogether we think much good was accomplished in the cause of Zion and the promulgation of the work in this district.

As an evidence of our gaining favor with the world we received a great many encouraging words from those outside of the church, and indeed we feel encouraged in the conduct and zeal shown by the members. Surely they are arousing and will arouse and shake off the coals from their garments. Some of the sisters thought I was a little severe when I shook up the Saints over the fourth chapter of Ephesians, but took it quite cheerfully.

I went from Pipe Creek to Bandera, and from there to Medina City, where I held several meetings with, I think, good effect. I now, October 4, find myself in San Antonio. My wife is traveling with me of late. As we are without means, we travel in a buggy with a good, faithful, strong horse to, as the Yankee would say, "draw" us. In the South

you would hear the expression "haul." Sr. Wight's zeal for the work to a great extent shadows the hardships of a minister's wife, until we have occasion to travel in one day's journey about forty miles and at night find a comfortable lodging on the soft side of a sand-hill, or on a rocky mound, when she looks around and sees that her lodging room is sheltered with nothing between her and that of a clouded canopy or a starry-decked heaven. She seems almost ready to complain but after a sweet repose with these very comfortable surroundings for the night, she takes her breakfast without stopping to look over the bill of fare; gets cheerfully into the buggy, and rejoices in the happy reflection that the next stopping place is in the house of some good sister. It is sad indeed to find in our travels so many Saints who do not take the *Herald*, and only now and then after a deal of talking can they be induced to take it. I don't see how a Latter Day Saint can do without it. Those who take the *Herald* are reaping a benefit to themselves and also helping the church; and while it helps the finances of the church, it is helping the traveling preacher. Nothing that can go ahead of the preacher in his travels as an introduction and advertisement could be a greater benefit and assistant to him than the *Herald*. Saints, if you want to contribute two dollars to the cause of Zion, take the *Herald*. Read it, and loan it to your neighbors; not to some brother or sister who is able to take it, but to those who are not able, or to the starving world that has not heard the glad news of the angelic message.

We go from here to Floresville, where some are waiting for baptism, then to Falls City. There are some excellent people also at this place who have for some time been convinced of the truth of the restored gospel but have not yet yielded obedience. In hope and confidence of a grand triumph, I am,

Faithfully yours,
L. L. WIGHT.

ROCKLAND, Maine, Oct. 8.

Editors Herald:—After the reunion at Greens Landing was over I attended the Eastern Maine conference. I am glad I was present, for it seemed like years ago when I traveled on the coast of Maine with blistered feet to carry the gospel to the people; and many a blessing I received then, as well as the Saints. I was away in the West for several years, and on my return to Maine I found things in an unhealthy condition, growing out of bad treatment and mismanagement of the work of God, more for a form, and a less desire for the power of God, but as the Saints are again looking to God for his directing influence, instead of man, the Father is once more working with the people by his Spirit.

The conference was the most spiritual one I have witnessed for a long time. Thank God for the return of his Spirit, and very glad the Saints are trying to adorn their profession with a well-ordered life. We should never lose sight of the power of God unto salvation.

I called on my way home to Cranberry Isles, and preached four sermons and baptized one,

Mrs. Ida F. Stanley. Prejudice runs high on the island. The preacher among them tells the people they don't want any such doctrine on the island, and his friends call it "stuff." I told them that in the judgment day they would wish to God that they were stuffed full of such doctrine: for it is the gospel of Christ, and the only plan that can possibly save them in the kingdom of God. I leave again tomorrow.

J. C. FOSS.

INDEPENDENCE, Mo., Oct. 10.

Editors Herald:—Home from the El Dorado Springs reunion. We had a most excellent time, the interest unabated to the last; twenty-two baptized. Many of the baptisms were of special note; it seems we have captured the situation. We pray the Saints will make no break, but live pure and honest lives. A pure, practical religion is what we want. Bro. Luff was with us the last three days, and his efforts were much appreciated.

The laboring oars acquitted themselves all around. To say the least we have a noble band of workers in this mission. I don't want to be found bragging; but, honor is due to a large majority of the men in this mission. This is a hard and rugged field for laborers, yet most of our men go to their work with a will that is commendable.

Elder C. W. Sewell's article upon finding the twenty-four golden plates of Ether is now upon my table. My answer lies by its side. I am waiting a guarantee from Elder Sewell's editor, of Austin, Texas, that he will publish both articles side by side in his paper. When this guarantee is secured the manuscripts will be sent to the *Herald*, of Lamoni, Iowa, and the *Firm Foundation*, of Austin, Texas, for publication. This Mr. Sewell is the man I met in debate at Durango, Texas, last July. This controversy may not end with these two articles. We are ready for the fight if the work demands it.

I start for St. Louis Sunday evening, and on to Xenia, Illinois, to commence the debate with W. W. Hay, of the Missionary Baptists on the 15th inst. I am also billed to meet Rev. James Evans, of Springfield, Missouri, in debate, at Miami, Indian Territory, on the 24th inst. Mr. Evans is the leading minister of the Primitive Baptist Church. This last debate was gotten up by Elders H. H. Robinson, Simmons, Sheppard, and others. The Baptists are quite numerous in and around Miami, and they could hardly let our brethren preach in peace, hence they challenged our people to a debate and wrote Bro. Robinson saying, "Don't fail to send your best man." I accepted the situation by invitation from Bro. Robinson and as advised by Bro. Luff. I did not accept, nor do I know that I am sent as the "best man;" but it is thought advisable for me to go and save the church any further trouble and expense. I offer the foregoing as my apology for assuming the "role of honor" in this debate. I ask to be remembered by the church.

I had the pleasure of hearing two elders from Utah in the stone church at Independence, Tuesday night. Their subject was, Utah the Zion; the mountain of the Lord's house established in the top of the mountains;

and Messrs. Young, Taylor, and Woodruff being the legal successors of Joseph Smith. Bro. Luff answered on Wednesday night. Both of the Utah elders were present to hear the answer. Bro. Luff's answer was very gentlemanly, courteous, and presented in a Christianlike spirit, although sweeping in his argument and seemingly unanswerable. He captured the situation so completely that we must acknowledge we were unable to see a loophole left for these Utah men to crawl out at. I really don't wonder at the Utah leaders instructing their ministers not to discuss with the Reorganized Church upon these mooted questions; especially after having heard one of our men in defense of our position. How long will this Utah Church be permitted to hide behind these false positions and thus hold in blind credulity the thousands of honest communicants, is a question not easily answered. The Lord has said the dark cloud will be penetrated and moved by and by. Shall I have a hand in it and live to see it accomplished?

In bounds,

I. N. WHITE.

YELLOWSTONE, Wis., Oct. 6.

Editors Herald:—Since writing you last at Story we moved our tent fifty miles west to this place. We encountered a fearful rain-storm on the way which drenched everything. We lost our road and were compelled to stay in a barn all night. Next day, after fording bridgeless streams and crossing many ruined fences, we arrived and set up our tent one mile southeast of Yellowstone, where we held forth for three weeks and baptized nine. I baptized five in the very place where the firstfruits of the Reorganization were baptized fifteen years before I was born. The weather became so cool that we stored the tent for the winter.

Looking over our past season's work we note that the tent is a decided success. This summer we baptized enough for two new branches, one of which has already been and the other I trust will be organized in due time. We opened the work in four new places where the gospel had not before been preached.

The next day after storing the tent I attended services at Waldwick, where the Seventh-day Advents were holding tent meetings. Elder Wilkinson made such glaring misstatements that I asked the privilege to ask a few questions and was denied, but was promised the use of their tent some evening, and was finally denied that. Not wishing to give error such advantages I announced a lecture on the Sabbath question next day in the street. Appearing on time I found the streets lined and a wagon in readiness for me to speak in, which I did for an hour and a half with excellent liberty. With the Lord's assistance I scored a complete victory on the "two laws" or "covenants." The Adventists replied in the evening which only gave me a better opportunity the next day when I charged them with spiritual polygamy, trying to live with both the old woman and the new,—the old covenant and the new. I enjoyed such liberty as

I seldom have before. Glancing over the congregation—which by the way had gathered in a blacksmith and wagon shop—I saw Elder Wilkinson with tears in his eyes, which caused me to speak with feelings of commiseration for them; which in contrast with what I had said only showed the darkness of their theory. The M. E.'s in general came flocking up to me by numbers and thanked me for defending their Sunday. One old brother left a half dollar in my hand to show his appreciation. After that the Adventists refused to notice me, so I exposed their idea of punishment and unconscious state of the dead. The crowds grew larger and larger, when on the last night I used my chart illustrating the true idea of punishment together with a goodly degree of the Spirit. I completely upset the M. E. idea of punishment and showed that with their view of it they never could fight successfully the views of Adventists. Well, it would have done any Saint a world of good to have seen how kindly they took to it. One old lady was heard to say, "That knocks Methodism sky high, but it is true all the same." Dozens invited me to come back again and preach, and the Modern Woodmen tendered me the use of their new hall which they expect to complete in a few weeks. The Adventists continued their meetings for a few nights, but the boys cut sixteen ropes and felled their tent which put an end to their meeting for the present.

I expect to begin meetings in Argyle in a short time. One night on reaching my place of abode I found a young lady ready to be baptized; and as she was unwilling to wait till morning we went and she was baptized at eleven o'clock.

Have not completed arrangements with Elder J. L. Gardner yet for a three weeks' discussion. We have been trying to come to some arrangements for two years. I refuse to accept his terms and he refuses to accept mine, so we have had a good deal of sparring through the county papers. At present we have things near a focus. Those who have been waiting to hear from me on this point will please notice. I expect the debate will occur in a few weeks. Will the friends please address me for the next thirty days at Blanchardville, Wisconsin.

J. W. PETERSON.

SAN ANTONIO, Texas, Oct. 7.

Editors Herald:—I arrived here Sunday, October 6. I wish to say to all that I am well, considering the labor of travel. Found Bro. L. L. Wight here and have counseled in regard to work. The outcome will be sent to the readers of the *Herald* in due time.

Will say to the Saints of Lamoni and Kansas that the weariness of travel and the extra expense attached to the trip if visiting those places, I thought justified me in making different arrangements, and coming more direct. So please be not offended.

I will be glad to hear from all old friends and Saints. Do not wait for me to write, but write me at San Antonio, Texas, School 7, South Floris Street.

Your brother in Christ,

H. P. CURTIS.

PHILADELPHIA, Pa., Oct. 4.

Editors Herald:—Having concluded tenting for this year I am at home, somewhat debilitated with a cold, yet getting the best of it slowly. We shall hold forth this winter at least, at the "corner of Fifth and Huntingdon Streets," instead of No. 1325 Columbia Avenue. Please note the change. Tent work has been a success this year, especially so considering circumstances which we could not avoid. Some sickness, but health generally good. It is exceeding dry; water scarce; bids fair for a famine.

A. H. PARSONS.

METZ, W. Va., Oct. 6.

Editors Herald:—I came here from Mannington yesterday and will begin labor in "the church" this evening. There seems to be no one to object. I am told there have been no meetings of any kind here for about one year except what "the Mormons" have held, meaning the Utah people.

I used to labor here many years ago when a "Bickertonite," and find yet a few of that faith still remaining, but some have fallen asleep and some have gone off after the missionaries from Utah. Some who fled with Bickerton to "Zion's Valley," Kansas, have returned and are "all torn up" about who is right. It is a pity that good, truth-loving, honest people should be so carried about by every wind of doctrine by the sleight of men and cunning craftiness whereby they lie in wait to deceive. We visited in Mannington our tried and true sister, Sr. Dancer. She is all alone. Her daughter, Dora, married one who is not a Saint, at least not of "the Mormon" Saints, but is bitterly against them, as his church is against all Protestant "heretics." Her two sons are with her and they form one of the foremost families of the town, notwithstanding all know the religion of Mrs. Dancer. Her boys are of the better sort of young men, of whom their mother may well be proud.

Prejudice runs high against us in this as well as other places where we have not been heard, and these young men partake some little of this evil which constantly troubles our sister; but we tell her all will come right when her sons and her daughter are older and better informed. They are all she could wish them to be except that they are not what she is in faith. How thankful she should be even thus far. And as "no man cometh unto me except the Father which hath sent me *draw him*," says Jesus, let us look to the Father, and await patiently his will.

Last evening as we undertook to rescue the perishing, a drunkard who had fallen from his horse in the road, came suddenly upon us with "assault and battery," being "moved by the spirit" he had swallowed. After brushing off the dust and sewing up some rents in our Derby, we were all right, except an aching left arm, a strained neck, and quite a host of injured and mortified "feelings." The idea of having to be "wallowed" and "mussed over" in the deep dust of the way by a cross-eyed, horny-handed sun-burnt hoop-pole carpenter and professor of the cross-tie univer-

sity of the Cabin Counties of West Virginia, who had been to Mannington to get some "camphor for his wife," was extremely humiliating even to a Mormon preacher. It does not, however, come in the line of "persecution for righteousness' sake," and if our hat was made whole our heart would be right again. Still we are determined to do better after this "lest a worse thing come upon us."

I am expecting to meet Utah people here for the first time. I am by no means disposed to hate them; indeed I feel well in reference to their ways, all except one thing—I may not be able to bear some of their "strong meat." If they attempt to tell me that God, in order to raise up righteous seed from the fruit of the loins of Joseph commanded his people to go into "whoredom" and "abomination," I will surely "speak out in meetin'."

D. L. SHINN.

RIVERTON, Iowa, Oct. 11.

Editors Herald:—Our work in this district is moving along very nicely. We are all trying to do the best we can. Bro. O. B. Thomas has done well this summer and is very well liked by the people, both Saints and friends. He closed a debate last Tuesday night, October 1, at Hamburg, with Elder T. E. Glendenning, of the Christian Advent faith. I think he met with him twice before and discussed the same propositions, as follows:—

Resolved that the Bible teaches that man is wholly mortal and unconscious between death and the resurrection. Affirmed by T. E. Glendenning.

Resolved that the Bible teaches that man is possessed of an immortal spirit, which is conscious between death and the resurrection. Affirmed by O. B. Thomas.

That the wicked shall be destroyed and cease to exist as conscious beings. Affirmed by T. E. Glendenning.

That the punishment of the wicked is conscious misery, and that it will be eternal only to those who have sinned against the Holy Ghost.

Bro. Thomas proved himself to be an able defender of the faith to the satisfaction of all the Saints and to many others who were unprejudiced and possessed with depth of thought, and shrewd intellect. Quite a number of the citizens spoke to us in eulogizing terms of the gentlemanly manner in which Bro. Thomas conducted himself, and of the meek spirit of the Master manifested by him all through the debate; while sarcasm and arrogance were visibly seen and keenly felt by many on the part of Glendenning.

Our cause did not suffer in the least; we gained many warm-hearted friends to the cause. To God be all the praise.

Mr. Soedt, the owner of the hall, is a gentleman of the highest type who very generously donated us the use of the hall with lights free of charge. May he in nowise lose his reward. We preached in the Advent settlement last Sunday to good, attentive audiences, and have other invitations to preach in other neighborhoods in the vicinity of Hamburg; thus prejudice flies away and superstition to a very great degree is sinking

in the shades of oblivion, God's truth is manifested, and many ready to receive it.

Our Sunday school work is in the advance under the care and wise management of our faithful and zealous worker, T. A. Hougas and assistants.

To the Saints and workers of the district, let me say, Slack not your hands, but be nerved up to the vast importance of so noble a work, in which God and Christ work, with all the noble and worthy of the past and present. We earnestly pray the Lord of the harvest, and are assured that he will abundantly reward every faithful laborer in the great harvest field. I believe you are all trying to do the best you can. May God bless your humble efforts.

Your brother and fellow laborer,

HENRY KEMP.

Original Articles.

WHERE IS THE PROOF?

SOME elders are in the habit of saying that Nicodemus "came to Jesus by night," *because* he was ashamed to be seen in his company in the daytime. All this may be true, but the question with me is, where is the proof?

Nicodemus was "a ruler of the Jews," and his visit to Jesus by night may be accounted for without admitting that he was ashamed to go in the broad light of day. When we positively affirm that which we cannot prove, it has a strong tendency to destroy confidence in the minds of all careful and intelligent listeners, either in our integrity or ability, or (sometimes) in both. Should we not avoid the practice of affirming in a strong and positive manner that which we have no positive proof to sustain? I think so.

Again: The same class of elders tells us that Jesus laid on hands for the giving of the Holy Ghost, and refer to Luke 24: 50 for the proof:—

And he led them out as far as Bethany, and he lifted up his hands, and blessed them.

I do not deny that Jesus did, at this time, lay his hands on the heads of his disciples for the bestowment of the Holy Ghost; but it seems to me that the text does not justify the positive and unqualified statement that Jesus did, there and then, lay on hands for the giving of the Holy Ghost.

John 20: 22 is also quoted as proof:—

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.

This text says not a word about the laying on of hands, and Luke's statement, so far as the wording is con-

cerned, is susceptible of a different construction. Jesus could have stood in the midst of his disciples, raised his hands toward heaven, and blessed them, without putting his hands upon their heads at all. To use for proof that which is of doubtful application, is to convince the thoughtful hearer that we are hard pressed for evidence (which is not true), or that we are careless and incompetent workmen.

Another position which seems to have become traditional among Latter Day Saints, is that the apostles sent Peter and John down to Samaria to lay on hands for the giving of the Holy Ghost, *because* Philip did not have the proper authority to officiate in this ordinance. Now, who knows what office Philip held? The record does not state that this was the reason why Peter and John were sent, nor is it certainly implied. There may have been other good and sufficient reasons. Through Philip's labors a large number of converts had been made, and these converts needed to be instructed and organized. Is it not careless and foolish in us to weaken our case by affirming that which cannot be proved.

I find it a good practice to put myself in the attitude of the objector when considering proofs.

The cause we represent is too good and glorious to needlessly suffer at the hands of its friends. A strained effort to prove a position assumed never fails to weaken that position. Here, as elsewhere, the proverb, "Let well enough alone," is a good one. It might be a pleasant thing to show that Jesus did actually lay on hands for the bestowment of the Holy Ghost, but it is by no means a necessity. When we have shown that the laying on of hands is one of the ordinances of the perfect and unchangeable gospel, by which plan alone we have the promise of eternal life; that the apostles, acting under the direct instruction and authority of Jesus Christ, both taught and practiced this ordinance (Heb. 5:12; 6:1-3; Acts 8:14-20; 19:1-6; 1 Tim. 4:14; 2 Tim. 1:6); that the purposes for which it was administered were, the ordination of men into the ministry, the giving of the Holy Ghost, the blessing of little children, and the healing of the sick,—we have done all that our posi-

tion requires. If, when this is done, our opponents feel like attempting to prove that Jesus neither taught nor practiced the laying on of hands for the bestowment of the Holy Spirit, let them try their hand at it; for without this proof, their opposition is vain and futile.

It seems to me to be a waste of time for an elder to spend from fifteen to sixty minutes in trying to prove that Jesus did, actually and personally, baptize, using, of course, King James' version of the Bible as authority. After all these efforts are made, it still remains a fact that what is found in John 3: 22; 4: 1, is modified by what is found in John 4: 2:—

(Though Jesus himself baptized not, but his disciples.)

Now what these texts do plainly prove, when taken as a whole, is, that the converts were baptized, and that the baptizing was done by the command and authority of Jesus Christ. What more do we need?

The question is not, What are the facts in the case? but, What does the King James' translation of the Bible say and teach, on this matter, when taken as a whole? Or, What is the proper position to assume upon the authority of what is therein written.

Your coworker,

J. R. LAMBERT.

WHY I AM A "JOSEPHITE."—No. 5.

BY ELDER H. O. SMITH.

AS TO the ordination of Young Joseph to the presidency of the Reorganization, no additional powers of the priesthood could have been given him than that bestowed upon him by his father, or by William Marks, or any other high priest or apostle, except in an executive sense; and that could be given by the body over which he was called upon to preside, or by direct command of God could be conferred by anyone holding the high priesthood. Besides, I read in Doctrine and Covenants 16: 3, Utah Edition 18: 9, this:—

And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment; for, behold, I command all men everywhere to repent, and I speak unto you, even as unto Paul mine apostle, for you are called even with that same calling with which he was called.

In section 17: 1-20; 3 Utah edition, Oliver Cowdery is also called an apostle, and neither he nor Martin Harris

was ever included in either the First Presidency or the Twelve, but was among the high priests or elders, and yet held the apostolic priesthood.

William Marks and others holding the same priesthood had an undoubted right to ordain, as stated above, and set in order the house or Church of God.

"But," says the objector, "this would undoubtedly be true if the Twelve had not been still living and to them belonged the right to set in order the church." I am not going to deny that the Twelve had this right; and had they properly exercised it all would have been well. God himself lays down the rule by which the quorums shall work, thus:—

Of the Melchisedek priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church.—D. C. 104:11; Utah edition 107: 22.

This is the chief quorum of the church; and then the Lord goes on and tells how the other two leading quorums may become equal to it in this statement:—

The twelve traveling counselors are called to be the twelve apostles, or special witnesses of the name of Christ, in all the world; thus differing from other officers in the church in the duties of their calling. And they form a quorum equal in authority and power to the three presidents previously mentioned. The Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world—thus differing from other officers in the church in the duties of their calling; and they form a quorum equal in authority to that of the twelve especial witnesses, or apostles, just named. *And every decision made by either of these quorums must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other. . . . Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchisedek, and were righteous and holy men.*

The following clause occurs in parenthesis in the above quotation:—

(A majority may form a quorum, when circumstances render it impossible to be otherwise.)

Some may have taken advantage of this to argue that a majority may form a *decision*, but it does not so read, but reads "a majority may form a *quorum*;" that is, if it is impossible, as it frequently is, for all the Twelve

or Seventy to come together, if a majority is present they may form a quorum; but after that majority is formed into a quorum, then there must be a unanimity of decision and vote to make their acts binding and valid.

The Lord further instructs the quorums in regard to the manner of making decisions. He says:—

The decisions of these quorums, or either of them, are to be made in all *righteousness*, in *holiness* and *lowliness of heart*, *meekness* and *long-suffering*, and in *faith*, and *virtue*, and *knowledge*; *temperance*, *patience*, *godliness*, *brotherly kindness* and *charity*, because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord. And in case that any decision of these quorums is made in unrighteousness, it may be brought before a general assembly of the several quorums which constitute the spiritual authorities of the church, otherwise there can be no appeal from their decision.—D. C. 104: 11; Utah Ed. 107: 23-32.

I have placed some of the above in italics in order to call especial attention to the sentiment expressed. Now I maintain that almost every provision made in the above for making a valid decision by these quorums was violated. The Twelve were divided on the different measures proposed. Three of them, William Smith, Lyman Wight, and John E. Page, refused to acquiesce in some measures proposed for the government of the church, one of which and most prominent among them, was the putting in of Brigham Young as President of the Church by virtue of his being President of the Twelve. The same measure, as well as the doctrine of polygamy, ran against a snag in the High Council, and they had to drop certain ones out and put others in so there could be a unanimous decision made.

As an example of the work done in those days, please turn to *Times and Seasons*, Vol. 5, pages 686, 687.

Elder W. W. Phelps arose and offered a motion, that Elder Sidney Rigdon be cut off from the church, and delivered over to the buffetings of Satan until he repents.

Bishop Whitney then presented the motion to the High Council, and the vote was unanimous in the affirmative.

Elder W. W. Phelps then offered the same motion to the church, upon which President Young arose and requested the congregation to place themselves so that they could see all who voted. We want to know who goes for Sidney and who are for the Twelve. He then called upon the church to signify whether they were in favor of the motion.

The vote was unanimous, excepting a few of Elder Rigdon's party, numbering about ten.

He then requested those who were for Sidney Rigdon to manifest it, and as before stated there were about ten.

Elder Phelps then motioned that all who have voted to follow Elder Rigdon should be suspended until they can have a trial before the High Council.

An amendment was offered, as follows: "or shall hereafter be found advocating his principles."

The vote was unanimous in the affirmative. . . .

Elder Hyde again arose and stated that Elder Samuel James had promised to preach a funeral sermon at the request of President Young. He came at the time appointed and preached anything but a funeral sermon, and after he got through he said, if Brigham Young wanted a funeral sermon preached he might preach it himself. He considered this unchristianlike conduct, and he moved that Samuel James be disfellowshipped from the church. The vote was unanimous.

He further said, whereas Jared Carter has gone on a mission, contrary to council, under the new revelation, I move that fellowship be withdrawn from him, and that it be published in the next *Neighbor* and *Times and Seasons*. The vote was unanimous.

Elder Amasa Lyman motioned that Samuel Bennett be cut off from the church, for having received a false ordination. The vote was unanimous.

Elder Lyman motioned that Leonard Soby be cut off for the same cause, with Samuel Bennett. The vote was unanimous.

This Leonard Soby was one of the High Council who would not accept the measures advanced by the Twelve, and they dropped him and put in Ezra T. Benson. But, to resume:—

It was motioned and seconded, that Joseph H. Newton be cut off from the church. The vote was unanimous.

It was motioned and seconded that John A. Forgeus be cut off from the church. The vote was unanimous.

Here is "righteousness," "holiness," "lowliness of heart," "meekness," "longsuffering," "faith," "virtue," "temperance," "patience," "godliness," "brotherly kindness," and "charity," with a vengeance; and yet the Lord said that all of these must characterize their decisions!

And Joseph Smith further says, in speaking of the powers of the priesthood:—

That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved, and when it is withdrawn, *amen to the Priesthood*, or authority of that man.

Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the Saints, and to fight against God. . . .

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness, and meekness, and by love unfeigned;—

By kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile.—Utah Ed. D. C., P. 424.

These are the rules laid down by the Lord and his prophet, and there is not one but what is violated in the proceedings as quoted above.

The rule of the church is that everything shall be done by "common consent;" and yet we see in the proceedings above the right of franchise taken from the members of the church, or they were allowed to use that right only by imperilling their membership in the church. The ten who voted to sustain Rigdon were dropped at once pending a trial, a proceeding they had no right to do under the law. The law says—and it is only common justice—that all members shall be labored with when an offense has been committed, and an adjustment had without a trial if possible; and that if that is not possible, then they shall be brought before the elders and if satisfaction cannot be obtained there, then on up in regular order until they reach the highest courts of the church; and in the organization of that high court or High Council ample provision is made for the accused to be heard in justification or defense of his or her action, and every chance for injustice being done is carefully guarded against. (D. C. 42, 99, 104; Utah Ed. 42: 102-107.)

And here we see men who were to set in order the house of God openly and unblushingly violating the law and cutting men off for the most trifling causes. I cannot forbear mentioning one right here as given in *Millennial Star*, volume 5, page 122:—

Moved and seconded that Josiah Butterfield be cut off from the church. Carried unanimously. President Young showed that it was because he had got a little money and was lifted up.

No trial was granted to any of these mentioned, no chance to speak for themselves; and so eager did the Twelve and their tools become to get rid of those who were snags against which their illegal proceedings were

constantly running, that having exhausted these trifling causes for disfellowship, they cut off indiscriminately, right and left, without even the formality of a charge. Quorums were disorganized and reorganized, leaving out those who would not do as they were told, and putting in those who would; and those who have carefully studied the career of the Twelve—or of that portion of them remaining, have found that that has been their policy all the way through. One's mind cannot refrain from turning back to the statement of the Prophet Joseph already quoted:—

That they [the powers of the priesthood] may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood, or the authority of that man.

Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the Saints, and to fight against God.

These words, spoken or written as they were in 1839, seem almost prophetic of that which was to come. Not only did the Twelve and their colleagues exercise unrighteous dominion, control, and compulsion, but they began a systematic persecution of those who opposed them and their measures. Emma, the wife of the prophet, was threatened, her property menaced, and according to the historian, Andrew Jensen, in his *Historical Record*, pages 805-6, many men, whom he pleases to call disorderly ones, were "whittled and whittled" out of the city of Nauvoo, by the boys. The reasons given by him for the organization of this whittling brigade are rather unique. He says of these characters:—

But how could they be dealt with? There were no police with authority to arrest them, and for the people to have waited upon them and warned them to leave the city would have afforded new pretexts to the enemies of the Saints for getting out writs and carrying them off to prison. Yet something had to be done.

So the "whittling brigade" was organized. Now one who is not in the habit of swallowing down anything that comes from the priesthood without question would naturally ask why the waiting upon these unruly characters and warning them to leave the city (an act which they had a legal

right to do) would not have resulted in writs and being carried off to prison, while the *illegal* act of forcing men from the city at the point of sharpened sticks and gleaming knives would not. It was evidently a system of persecution of those who opposed the Twelve in their measures, as is related in history and in the statements of those who lived there at that time; and the historian, Jensen, has unconsciously admitted it. Persecution of friend, enemy, or apostate, never was, nor never can be the manner in which God or godly men act; but upon the other hand, as Paul says, 2 Timothy 2: 24-26:—

And the servant of the Lord must not strive; but be *gentle* unto all men, apt to teach, *patient*; in *meekness* instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."—2 Tim. 2: 24-26.

There can be no doubt in the mind of the careful investigator that the Twelve proved recreant to their trust; and even had Joseph, as they claim, bestowed upon them all the powers which he himself possessed, yet subsequent history has proved beyond the shadow of a doubt that those powers were abused by them and that through that abuse they lost them, and were left to kick against the pricks, and persecute the Saints, and fight against God. God, however, was merciful to them and gave them ample time and opportunity to repent and to do their duty. In a revelation given to Thomas B. Marsh, July 23, 1837, the Lord warns them not to exalt themselves and says to Marsh:—

And pray for thy brethren the twelve. Admonish them sharply for my name's sake, and let them be admonished for all their sins; and be ye faithful before me unto my name. And after their temptations, and much tribulations, behold, I, the Lord, will feel after them; and if they harden not their hearts, and stiffen not their necks against me, they shall be converted, and I will heal them.—D. C. 105: 5; Utah edition 112.

(Continued.)

Alphonse de Rothschild, whose secretary was the victim of the outrage the other day, does not believe that the reign of capital is destined to endure. Interest dwindles. He said not long ago that the man who in another generation has \$20,000 a year may think himself rich, so rapid is the fall in interest and so rapid the spread of socialistic theories.

There is only one happiness—duty.

Conference Minutes.

ST. LOUIS.

Convened in St. Louis, Missouri, Saturday, September 28, 1895; Wm. Jaques president, M. H. Bond assistant; J. G. Smith clerk. Branch reports: St. Louis 294; 3 received, 1 removed. Belleville 56. Whearso 46. Cheltenham 36; 1 died. Oak Hill 10; 1 received. Moselle 11; 1 baptized, 1 received. Ministry reporting: Elders M. H. Bond, J. E. Betts, Sen., J. E. Betts, Jr., W. H. Jemmett, N. N. Cooke, D. Evans, J. Beard, R. Hughes, J. G. Smito, H. Roberts, W. O. Thomas, I. Davies, A. S. Davison, J. F. Wilson, and J. Houston; Teachers J. C. Hitchcock and F. Wiley. Tent committee's report: Total paid out \$88.03; received \$50.85; September 28, 1895, indebtedness of the committee \$37.18. Report audited and found correct. Voted that a general appeal be made to the district for subscriptions to meet the indebtedness of the tent committee. Bishop's agent's report: June 21, 1895, on hand 5 cents; received tithes and offerings \$35.95; received from Bishop E. L. Kelley \$35; total paid out \$71.05; September 28, 1895, balance due agent 5 cents. N. N. Cooke agent. It being understood that Russell Archibald, Jr., had written Bishop E. L. Kelley refusing to accept the appointment of Bishop's agent, unto which he had been recommended by the last district conference, therefore, Be it resolved, that inasmuch as the Bishop's agent, N. N. Cooke, has asked to be relieved as agent, and that he is now only acting temporarily, that we recommend John G. Smith as Bishop's agent. Carried. Resolved that elders or others reporting be requested to omit all unnecessary verbiage or superfluous communication not relating to ministerial labor. A petition and appeal of John Molyneaux from the decision of the St. Louis branch in his case was read, and the appeal was rejected. Preaching by Elders M. H. Bond and R. Archibald. Adjourned to meet in St. Louis, Missouri, Saturday and Sunday, December 28 and 29, at ten a. m.

SOUTHERN WISCONSIN.

Conference convened September 28, with the Janesville branch, in the gospel tent at Porter, Wisconsin, at ten a. m.; W. A. McDowell, president; J. O. Dutton, secretary. Branch reports received from Janesville, East Delavan, Fiora Fountain, and Oregon. Ministry reporting: Elders W. A. McDowell, E. M. Wildermuth, C. H. Burr, C. C. Hoague, J. Blackbourn, J. Hackett, H. Southwick, O. N. Dutton, and W. Robinson; Priests A. Delap and L. Houghton; Teachers F. M. Ball and H. Lockwood; Deacon J. O. Dutton. W. A. McDowell was sustained district president, J. O. Dutton clerk, and C. C. Hoague Bishop's agent. Bishop's agent's report: On hand at last report \$22.49; received since last report \$52.85; total \$75.34; disbursements \$50; on hand \$25.34. Resolved that two days' meetings be appointed at places in the district where such meetings are desired and the district president make arrangements for them as to time, place, and speakers, as far as pos-

sible to do. By vote of district conference on evidence of membership Christian Jensen was accepted as a member of the church. Preaching during conference by Elders E. M. Wildermuth, C. H. Burr, and H. A. Stebbins. Moved that when this conference adjourns it does so to meet with the East Delavan branch on the last Saturday of February, 1896.

NAUVOO.

Conference convened at Rock Creek church, at 10:30 a. m.; W. McGahen president, F. M. Weld and D. D. Babcock secretaries pro tem. Branch reports: Rock Creek, Burlington, Farmington, Keb, and Montrose. Keokuk, Pilot Grove, New London, and Vincennes not reported. Ministry reporting: Elders J. S. Roth baptized 13, J. R. Evans, C. Willey, H. T. Pitt, W. T. Lambert, W. McGahen, F. M. Weld, D. D. Babcock, and R. Lambert; Priests D. T. Williams, D. Tripp, and I. J. Pierce; Teacher J. McKiernan; Deacon S. Seigfried. Bishop's agent, J. H. Lambert, reported; report received, audited, and found correct. C. N. Craig, chairman of tent committee, reported in full by letter. Report received and Bro. Craig instructed to pay Brn. Richardson and Seigfried amount borrowed of them first, and balance on hand to Bro. W. McGahen. Moved that all moneys in hands of individuals for tent fund be turned over to J. H. Lambert, and he to Bro. Craig, and receive receipt for same. Sunday school association reported, and on motion the report was received and ordered spread upon the minutes. On motion Bro. Chas. Willey's resignation as district secretary was accepted and D. D. Babcock chosen in his stead until next election. It was decided next district conference would convene at Burlington, Iowa, first Saturday in March, 1896, at ten a. m. District president and missionary in charge, J. S. Roth, were instructed to go to Montrose and adjust difficulties there. Preaching by J. S. Roth and J. R. Evans. On a whole the conference was a fine success. While the attendance from a distance was small, the local attendance was good considering the inclemency of the weather. The Spirit of God was clearly discernible from the beginning, and especially was its hallowed influences felt during the Sunday afternoon prayer service.

NORTHEASTERN MISSOURI.

Conference convened at Bevier, October 5; J. A. Tanner president, Louise Palfrey secretary. Branch reports: Bevier 196, gain 6. Higbee 76, loss 2. Huntsville 9, gain 4. Carrollton 10, no change. Pollock 11, first report. Ministry reporting: Elders J. A. Tanner, J. T. Williams, F. A. Evans, R. R. Jones, W. Vincent, M. A. Trotter, W. Vaughan, D. F. Richards; Priests W. Chapman, J. Waltenbaugh, D. Edmonds; Teacher J. T. Richards; Deacon T. Lilly. Bishop's agent, J. T. Williams, reported: On hand \$98.18: total disbursements \$79.98; on hand \$18.20. The following resolution was adopted: Whereas, the law of God provides for the manner and way that all those who bring reproach upon the church should be dealt with, therefore, be it resolved that we, in confer-

ence assembled urge the prompt action of branch presidents in seeing that such members are properly labored with, and if restitution is not made, to see that the law takes its proper course. And be it further resolved that a copy of this resolution be forwarded to each branch president in the district. Preaching by Elders Cato and William Chapman. Adjourned to meet with the Higbee branch the first Saturday and Sunday in February.

MALAD.

Conference convened with the Malad branch September 28, 1895, S. D. Condit presiding, W. L. Johns acting clerk. Reports were received from Dingle Dell, Malad, and Samaria branches, and letter read from H. O. Smith, in which he resigned position of district president. His resignation was accepted and S. D. Condit was chosen president. Henry Evans was released as district clerk and W. S. Johns chosen clerk and district treasurer. A. J. Layland, S. D. Condit baptized 2, M. Jones, O. Thomas, W. Richards, J. Thomas, T. Jenkins, and H. Johns, of the elders, and Priests W. L. Johns and John Price reported. Two prayer meetings were held. Preaching by S. D. Condit. Mrs. Sarah Williams was baptized and confirmed, and one child blessed. Attendance small, but a peaceful spirit prevailed. Adjourned to meet at call of president.

Sunday School Associations.

NORTHERN AND CENTRAL CALIFORNIA.

Association convened at Santa Cruz, California, September 6, 1895. As both superintendent and associate were unable to be present, J. F. Burton was appointed chairman, Essie Cockerton, secretary. Treasurer's report read and accepted; \$4.05 in treasury. Reports of delegates from most of the schools in both districts received. Superintendent J. A. Saxe proposed (by letter) that the districts be dissolved on account of the extent of territory to be gone over; that an officer being engaged in business it is impossible to visit each school and attend to his Sunday school office properly. Treasurer made motion to that effect, and it was carried. It was requested that as superintendent and secretary are in the Northern district, the assistant superintendent and assistant secretary are in the Central district, that each officer continue his labor and report at conference held at an allotted time in each district. Treasurer handed secretary \$4.05 to be sent to General Association.

CONVENTION NOTICES.

Program of Decatur district convention, to be held at Lamoni, Iowa, Friday, September 25: Ten a. m., business session. Two p. m., discussion: The laws of teaching as applied to Sunday school work. Leaders, J. A. Gunsolley and Mamie A. Allen, followed by general discussion. Should this topic be exhausted other subjects having practical application to the work will be discussed.

Evening: A joyful greeting in song. Prayer. Quartet. David Wight, Undeveloped forces in the Sunday school, (twenty-minute talk.) Solo. Closing address, district superintendent, (twenty minutes.) Song.

Will the superintendents of schools please take an especial interest in seeing that a good delegation is present.

COMMITTEE.

The following is program (as far as completed) of the Fremont district Sunday school association, to convene at the Saints' chapel near Thurman, Iowa, Thursday evening, October 24, 1895, at 7:30. Thursday evening, teachers' training class in charge of district superintendent; lesson from Trumbull's "Teaching and Teachers," pages 3-198, for all to take part in. Friday, ten a. m., business. At 2:30 p. m., address, "The future of the rising generation," A. Badham. Essay, "What we most need in Sunday school, and how to get it." Charley Fry. Review of Trumbull's "Teaching Process," Mrs. Emma Hougas. All to be followed by questions or discussion. At 7:30 p. m., a model Sunday school; lesson No. 3, for October 20. Teachers not yet provided. The lesson will be followed by blackboard review and other illustrations, questions, etc. All should make preparation on the lesson from Trumbull for Thursday evening. An unusually good time is expected from present indications. All come, and come Thursday.

T. A. HOUGAS, Supt.

In connection with the district conference, the Sunday school association for the Southern Michigan and Northern Indiana district will convene at 9:30 a. m., October 25. Questions of interest to all Sunday school workers will be under consideration. Will you be present to take part in the discussions?

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

Miscellaneous Department.

SOUTHWESTERN MISSOURI REUNION.

The closing scenes of the El Dorado reunion were witnessed yesterday at this place. To say that we had a good time would not be exaggerating. The writer was not permitted to be present at all the services but the reunion has certainly done good. Probably one thousand persons were present to hear the closing discourse by Bro. Joseph Luff on Sunday night. It was an able effort. The other brethren occupying during the day acquitted themselves nobly and placed the work before the people in a proper manner. If the writer has kept proper count there were twenty-three persons baptized during the meetings. There were in attendance, during the last week, probably fifty families of Latter Day Saints.

A business meeting was held on Friday, the 4th inst., at which it was determined to hold another reunion next year. A committee of three was appointed to make all arrangements. The committee is composed of Brn. I. N. White, of Independence, Emsley Curtis, of Harrisonville, and Henry Sparling, of Willow Springs.

At the above-named meeting the committee reported on the purchase of the large tabernacle tent. The tent as it now stands is paid for and a balance of about \$38 on hand. This will be used in enlarging the tent for next year.

The conference of Clinton district was held Saturday, but the writer was not present, so can say nothing of the proceedings. If these few notes do not properly represent a reunion of large dimensions the brethren will please be wise enough next time to select some one who has health to be present at every service and make proper reports.

C. R. DUNCAN.

EL DORADO SPRINGS, Mo., Oct. 7.

SOUTHEASTERN ILLINOIS REUNION.

Monday, September 9.—At the nine o'clock prayer service four prayed and fifteen testified. At 10:45 J. D. Stead spoke from Hebrews 11:1; 2 Peter 1:16-19; Jude 3. He spoke of his skepticism prior to meeting this work, but since then God had given him light by which he has a certainty in regard to divine things. In the afternoon one was baptized and confirmed, which belated the service; but at 3:30 p. m. F. M. Slover talked from Amos 3:7. He dwelt upon the necessity of divine aid and was glad that by God's blessings he is able to testify as Job of old. (Job 19:25.) At eight p. m. Bro. Daniel as speaker used Matthew 23:19, 20; Mark 16:15-19. The sermon was chiefly upon the first principles and was delivered in a radical, aggressive manner.

September 10.—Usual prayer season in the morning. At 10:45 M. H. Bond, speaker. He used Isaiah 55:4-15. Jesus Christ is a leader and teacher now as well as in the past. Alexander, the Cesars, and ancient philosophers live only in history. No man can give satisfaction in the administration of our affairs. The ideal government will not be realized until the millennial age. At 2:30 Bro. Curtis preached on the spiritual gifts. These gifts may be counterfeited, so we must use the standard by which we detect the false from the true. See Isaiah 8:20 and 1 John 4:1. An impartial use of the law as contained in the Bible, Book of Mormon, and Doctrine and Covenants is our only safeguard. At eight p. m. Bro. Jones preached. Col. Ingersoll was assailed for charging the horrors of the inquisition to Christ's Church. That Roman Catholicism did this, also the deleterious work mentioned in Isaiah 24:5, was clearly proven.

September 11.—At the Saints' service seven prayed and twelve bore testimony. At 10:45 Bro. J. F. Henson, who had recently arrived, was in charge. Bro. Daniel spoke from 1 Corinthians 1:27; 3:9. That this work is a mutual one and all bear a responsibility was presented, hence the necessity of cooperation was also urged. It was adapted to the Saints from the character of the advice given. However, some outsiders were present. At 2:30 p. m. Bro. Barmore preached; texts, Hebrew 3:1; 2 Corinthians 3:18; James 1:23-26. Jesus Christ the great type, model, and example of the race, as revealed in the gospel, was the theme. At eight p. m. Bro. Bond discoursed from Mark

11:22. The skepticism produced by the conflicting creeds of modern times was talked of and the gospel as the only true basis of "faith in God" presented.

September 12.—The forenoon prayer service, consisting of seven prayers and eleven testimonies, was followed by a sermon from J. F. Henson; text Matthew 4:4. He was followed by Bro. Curtis. The subject under consideration was the law of tithing. At 2:30 p. m. Bro. Daniel preached from Psalms 8:4-7; Hebrews 2:6-8. The past, present, and future condition of man's soul was discussed. The "inner man" came from God to occupy "our earthly house of this tabernacle," and after the latter's dissolution it returns to God who gave it. At five p. m. the reunion met for business. The past year's committee reported and was discharged and another consisting of three persons was selected to arrange for next year's reunion. Recent arrivals: Brn. L. B. Curtis and A. Boyd, of Kibbie, Illinois, on Monday; Bro. J. A. Ferguson, of Centerville, Illinois, on Wednesday. To-day's include Sr. J. R. Gauger and Bro. B. A. Morris, of Xenia, Illinois, and Brn. Lowery, Stone, and Rankins, of Springerton, Illinois. At eight p. m. A. C. Barmore preached; subject, The kingdom of God. The constituents of said kingdom; namely, king, subjects, laws, officers, and territory were canvassed in their order and Bible texts marshalled in their consideration. This day's work closed the reunion proper, Friday, Saturday, and Sunday, being set apart for the district Sunday school association and conference. The reunion adjourned subject to the committee's call. Shortly thereafter Brn. L. F. Daniel and A. C. Barmore left for Indiana. We were sorry that the demands of the work elsewhere made it necessary for some of the brethren to depart at the time of greatest interest. When such seasons of rejoicing and communion when we are permitted to "sit together in heavenly places in Christ" come to an end, we query, "When shall we all meet again?"

A. C. B.

APPOINTMENT OF BISHOP'S AGENTS.

To the Saints of Kewanee, Illinois, District of the Reorganized Church:—The Saints of the Kewanee district will please take notice that the former efficient agent of the Bishopric for said district, Bro. John Chisnall, has resigned and the appointment made upon the recommendation of the Kewanee district conference of Bro. D. C. Smith, of Dahinda, Illinois. Please send to Bro. Smith at Dahinda tithes and offerings for the building up of the work and sustaining missionary labor, and whether the gifts be great or small let them be "as the Lord has blessed every one," and thus fulfill the law of Christ. The church is in great need of funds at the present to sustain the gospel work. Truly it may be said, "I was hungry and naked;" and shall we not desire to be of the number of those who aid in such hours? Let every member in said district respond with an offering in some amount at once and send to Bro. D. C. Smith to aid in this needed hour and receive as the Lord has promised.

The Bishopric take occasion to express

gratification with the prompt and consistent work of Bro. John Chisnall all through his labors as Bishop's agent. May his reward be that of the just and faithful.

With confidence in the one hope, I am, very respectfully,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, Oct. 12, 1895.

To the Saints of the St. Louis district of the Reorganized Church:—You will please take notice that in pursuance of the action of the last district conference of said district, I have this day duly appointed and authorized Elder John G. Smith, of No. 2220, South Third Street, St. Louis, Missouri, as Bishop's agent for the St. Louis district of said church, in place of Noah N. Cooke resigned.

Upon the former action of said district recommending Bro. Russell Archibald for this position no appointment was made for the reason that Bro. Archibald notified me that he would not likely be able to continue as agent if appointed. The present appointee, Bro. John G. Smith, has long been a resident of St. Louis and a worker and consistent member of the church in said district, so that he is well known and his integrity and devotion to the cause unquestioned.

We can heartily commend Bro. Smith to the Saints as devoted to the cause of the Master and are glad to have his assistance directly in behalf of the work of the Bishopric in the St. Louis district.

Bro. Noah N. Cooke, former agent, has earnestly and zealously worked in the interest of the cause for a great many years, and has done a great and good service for which the Master will reward him in his own time. In laying down the office of agent, he has the confidence and sincere thanks of the Bishopric for the faithfulness of duty in this department, and we trust that he, although not directly connected as agent, will continue his aid in the financial work.

Trusting that every member in the St. Louis district will have his or her name duly entered upon the church records, kept by the Bishop's agent for said district, together with amount of tithes and offerings required in the law, and so fully fulfill all the law of Christ, I am in behalf of the Bishopric,

Very respectfully in bonds,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, October 10, 1895.

CHURCH LIBRARY.

We thank Bro. J. Y. Graumlich, Lower Lake, California, for a "Historical and Descriptive Sketch Book of Napa, Sonoma, Lake, and Mendocino Counties, California," for the library.

JOHN SCOTT, Librarian.

CONFERENCE NOTICES.

Conference of the Southern Michigan and Northern Indiana district will convene October 26-28, with the Clear Lake branch, four miles east of Fremont, and two and one half miles south of Ray, Indiana, at 10:30 a. m. All are cordially invited to attend. Full reports, branch and missionary, are expected. Elders Briggs, Daniel, and Barmore will be

present. Come, let us make this conference the chief among ten thousand and one altogether lovely.

S. W. L. SCOTT, Dist. Pres.

BORN.

SALES.—At Missouri Valley, Iowa, January 25, 1895, to Bro. C. F. and Sr. Mary Sales, a son. Blessed at Logan reunion, September 29, 1895, by Elders R. M. Elvin and George M. Scott, and named Lewis Arthur.

BAKER.—At Mondamin, Iowa, August 1, 1895, to Bro. Warren and Sr. Hattie Baker, a son. Blessed at Logan reunion, September 29, 1895, by Elders George M. Scott and R. M. Elvin, and named Glenn Albert.

PARRISH.—At Hazel Dell, Iowa, November 9, 1894, to Bro. Andrew J. and Sr. Clara Parrish, a son. Blessed at Logan reunion, September 29, 1895, by Elders R. M. Elvin and R. Etzenhouser, and named Ewing.

DONALDSON.—At Mill Creek, Iowa, September 22, 1895, to Bro. N. B. and Sr. Emma Donaldson, a son.

STOKER.—Harry, son of Bro. Isaac W. and Sr. Gertrude Stoker, was born August 6, 1892, at Cheyenne, Wyoming. Blessed by Elder C. H. Porter, at Wilber, Nebraska, October 1, 1895.

STOKER.—Genevieve, daughter of Bro. Isaac W. and Sr. Gertrude Stoker, was born April 12, 1895, at York, Nebraska. Blessed by Elder C. H. Porter, at Wilber, Nebraska, October 1, 1895.

PURCELL.—At Woodbine, Iowa, April 13, 1895, to Bro. John and Sr. Ella Purcell, a son, and named Halsey. Blessed at Logan reunion, September 29, 1895, by Elders R. M. Elvin and R. Etzenhouser.

DIED.

TERRY.—At Aledo, Illinois, September 21, 1895, Sr. Hannah Terry, mother of Elder J. M. Terry and other sons and daughters. She was born in Chester County, Pennsylvania, February 1, 1818; was married in 1838; and settled in Millersburg, Illinois, in 1848. She united with the church in the early sixties, hence has been a member about a third of a century. She led a quiet, peaceful, and apparently contented, consistent, sainted life. Funeral services in the Saints' chapel, Millersburg, Illinois, to a large attendance of sympathizing friends. Elder I. B. Larue assisted in the funeral, while the Methodist friends aided in the music and service of song.

WOOD.—At Wheeler's Grove, Iowa, August 29, 1895, Guy Edwin, son of Bro. L. G. and Sr. J. F. Wood, aged 8 months and 18 days. The bereaved parents have the sympathy of their many friends in this the loss of their only child, but their loss is heaven's gain, for of such is the kingdom of heaven. The services were conducted at the Saints' church by Elder D. Hougas, August 30.

COYLE.—Peter Coyle, born at Owensville, Kentucky. Baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, September 7, 1890, at Freeman, Missouri; died August 30, 1895, at Deerfield, Missouri, aged 77 years, 3 months, and 12 days. By his request his funeral was preached at Woodbine, Iowa, by Charles Derry. On being visited by Bro. C. F. Belkham, president

of Newall branch, Missouri, he smilingly assured the friends that he was ready and waiting to go to his reward; "Doubts and fears have forever fled." His dying request to his companion was, "Tell my children to meet me in heaven." Text, Revelation 14: 13.

Children, hear that Father's voice,
Let his pleadings not be spurned—
Repent and make his God your choice,
"While the lamp holds out to burn."

C. DERRY.

EARNSHAW.—Sr. Mary Earnshaw was born October 15, 1821, at St. Helens, Lancashire, England; was baptized at Liverpool, England, in 1843, by Elder Wilford Woodruff. Came with her husband, Thomas Nuttall, to America in 1849, residing for a time in New Orleans, removing to St. Louis, when her husband's health demanded a second removal to Davenport, Iowa, again removing to Chicago, Illinois, where her husband died, leaving her with a young child, a stranger in a strange city. Some years later she was married to John Earnshaw, of Chicago, removing to Batavia, Illinois, where she with her husband was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints by Elder Philo Howard December 25, 1863. After residing there for some time they moved to Sandwich. Residing for a number of years in this city they again moved to Key West, Kansas, from there to Independence, Missouri, where her health began to fail. She expressed a desire to visit her relatives in Sandwich, hoping to regain her health. On the first day of June, 1895, she arrived in this city. Her health gradually failing, she departed this life on the morning of Wednesday, September 25. She leaves one son, one daughter, and a foster son, her husband preceding her just two months and one day. A faithful, loving wife, a tender mother, she has gone to her rest in the paradise of God. Funeral services held at the home of her niece, Sr. Belle Randall, conducted by Elder W. Vickery. *Deseret News* please copy.

EARNSHAW.—Bro. John Earnshaw was born August 23, 1826, in Melton, Yorkshire, England; baptized December 25, 1863, at Batavia, Illinois, by Elder Philo Howard. He departed this life July 23, 1895; he left to mourn a wife, one son, stepdaughter, and a foster son. A kind and loving husband, a faithful, devoted father has found that long wished for rest; the storms and tempests of life are forever hushed. "In the eventime it shall be light." The body of our departed brother was brought from Independence, Missouri, to Sandwich, Illinois, his former home. Funeral services held at the home of his niece, Sr. Belle Randall, conducted by Elder W. Vickery, of Plano.

AUMICK.—At Lucas, Iowa, September 4, 1895, Dora Bell, only daughter of E. and A. Aumick, aged 4 months and 4 days. The Lord gave and the Lord took away. Blessed be his name forever. Burial service by John Watkins, assisted by R. S. Gray.

SCOGINS.—Elder G. R. Scogins, at Gregville, Alabama, September 1, 1895; born February 9, 1837. Bro. Scogins preached the gospel twenty-eight years in the Reorganized Church. He did much for the Master's cause in Alabama and Florida. His wife is

left to mourn. Funeral preached at Pleasant Hill conference, October 5, at eleven a. m., to a large gathering of Saints and friends by J. D. Erwin.

HICKLING.—At the house of her parents Burton-upon-Trent, England, August 18, 1895, aged 38 years, Sr. Mary Hickling, daughter of Brother and Sister Potts, and sister of Elder George Potts, of Brooklyn, New York. She was baptized at Burton-upon-Trent, April 1, 1882. At the time of her death she was a member of the Manchester branch (England), having been received by letter June 14, 1890. During her membership therewith she was for a great part of the time an active worker in connection with the Band of Hope and Sunday school movements. Funeral sermon by Elder Dewsnap, Sen., Saints' meeting room, Manchester, September 15.

"She sleeps! Her troubles here are o'er;
She sleeps where earthly ills no more
Will break the slumberer's rest;
Her dust will rest beneath the sod,
Her spirit has returned to God,
To mingle with the blest."

WOOD.—Samuel Wood, at his home in Unionburg, Iowa, September 7, 1895, aged 79 years, 4 months, and 16 days. Wife, seven children, forty-one grandchildren, forty-two great-grandchildren, and one great-great-grandchild mourn. Funeral sermon the 8th, by Elder J. W. Chatburn, assisted by Bro. John Beckman, to a large congregation of friends and neighbors, in the grove near his late home. Brother Wood was one of the old Latter Day Saints. He was through all the troubles in and around Far West, and was at Haun's Mill at the time of the slaughter of the Saints at that place. He ran to the blacksmith shop, but could not get in for those already in had barricaded the door. He then ran across the river into the woods on the other side of the stream, the bullets falling all around him as he crossed the water. He came to Western Iowa with the Saints and settled near Kanessville until the spring of 1851, then moved to Union Grove, making a home, where he lived and died. He joined the Reorganization in an early day and did quite an amount of labor, taking one mission to Utah some twenty-five years ago.

GRIMMETT.—At her home in Riverside, Idaho, August 29, 1895, Sr. Emma A. Grimmer, wife of Elder Hyrum Grimmer. She was born June 16, 1858, at Provo, Utah; was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, at Lander, Wyoming, by Elder John Grimmer, and from the time she united with the church until the day of her death she tried to live a faithful, consistent Christian life, and was ever ready and willing to give a reason for the hope she had within her. Husband and four children mourn the loss of a faithful, affectionate wife and a kind and loving mother, and the Saints have lost a much beloved sister from their midst.

PHILIPS.—At Henefer, Utah, Elder John Philips, in the 74th year of his age. Deceased was born at Langadock, Carmarthen-shire, Wales; baptized into the Reorganized Church, January 27, 1870, by E. C. Brand. He lived an upright, peaceful life, and died in the full faith of the gospel.

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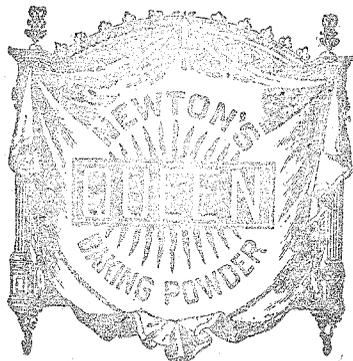
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Los Angeles, California, 108 North Spring-st., Knights of Pythias Hall.

Grand Rapids, Michigan, No. 692 South Division Street, near Eleventh Avenue. Preaching every Sunday at three and 7:30 p.m.

San Jose, California, No. 162 South First Street.

Detroit, Michigan, Tent meetings, corner Scotten avenue and Baker street. Sunday services 10:30 a.m., 7:30 p.m.

Atchison, Kansas: Church No. 1, 113 North Tenth street, one and one half blocks north of terminus of North Tenth street car line, North Atchison. Sunday school at 10 a.m.; social service 11 a.m.; preaching service 8 p.m.; Wednesday social service 8 p.m.

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Manchester, Saints' Meeting Room, No. 15 Dickinon street, Albert square. Sunday services: Prayer meeting 9:30 a.m.; Preaching at 10:30 a.m. and 6:30 p.m.; Sunday school 2:30 p.m.; district priesthood meeting first Sunday in each month, 12:30 p.m. Band of Hope, Temperance and Improvement Society meeting, Tuesday, 7:30 p.m. Fellowship meeting, Wednesday 8 p.m. James Baly, No. 14 Gordon St., Rusholme, Presiding Elder.

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Burlington, Iowa, Saints' chapel, corner of Twelfth and Locust streets. Services every Sunday at 11 a.m.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. G. W. Harlow president, 2426 J street.

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Des Moines, Iowa, Saints' church, corner of Sixteenth and Des Moines streets, East Des Moines. Sunday services: Sunday school 9:45, preaching service at 11 a.m.; social service at 2, young people's meeting at 5:30, preaching at 7:30 p.m. Prayer meeting on Thursdays at 7:30 p.m.

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 42.

Lamoni, Iowa, October 23, 1895.

No. 43.

PROTECT THE EYES OF CHILDREN DURING SCHOOL LIFE.

MINNEAPOLIS *Times*: An address on the subject delivered by Dr. Frank Allport, the well-known oculist of this city, before the Minnesota Academy of Medicine, is deserving far more general attention than it has received. The main object of the address is to show that the most serious diseases of the eye—myopia, hypermetropia, and astigmatism—are due largely to the neglect of the eyes of children, particularly during the period of school life. The address starts out with the proposition that in the realm of medicine this is an age of prevention rather than of cure. It is proof of the disinterested and humanitarian spirit which characterizes the medical profession that the proudest physician and the one most honored is he who discovers a preventive rather than a curative measure. The paramount importance of establishing and preserving the health of the coming generation is universally admitted, and one of the most efficient agencies for the accomplishment of this end is the proper regulation of the conditions of school life. Because, the doctor thinks, "many of the diseases incident to human existence can trace their origin to the school life of the sufferer."

Chief among these evils are those named above, most of them due to the refractive errors of school life. Some of the statistics given by Dr. Allport in support of his statements are exceedingly interesting. People engaged in pastoral or rural pursuits show few if any errors of refraction. Examination of 2,000 Mexican school children showed only eighty-eight myopics, sixty hypermetropics, and ten astignatics. The German Empire, the home of the most highly intellectual and most universally educated people in the world, shows 50 per cent of school children afflicted with myopia, and one school in Vienna produced 75 per cent of myopic youths.

The suggestions made by Dr. Allport for the elimination of existing

school evils relating to ocular hygiene, and for the treatment of the eyes of children at home before they enter the schools, or while they are attending kindergartens, are extremely interesting and valuable, and should be carefully considered by both parents and teachers. Children are sent to school too early in life. Regard should be had to a child's physical condition in determining the period at which he shall begin school. The print of the books read at home and the nature of the light used in reading should be carefully watched. Common humanity suggests that children inheriting a myopic, tuberculous or scrofulous tendency should not be sent to the public schools at the average age, "to be assigned to the same tasks and treated in the same way as the youth of untainted health and robust constitution." The doctor recommends that the early education of such children be "religiously neglected," that they be kept in the open air and amid country surroundings as much as possible, and that "systematic study should not begin until about the 15th or 16th year, after the body is thus strengthened, and the ocular tissues have grown firm and better able to resist the encroachments of myopia." He recommends an ocular examination of each pupil as a requisite for entrance into a school and a repetition of such examination at stated intervals.

Other methods are suggested by the doctor. One is to have a competent physician appointed to pass upon the eligibility of all pupils for admission to the schools; another would be to require of each pupil a certificate from a reputable physician stating the ocular condition of the applicant, or a combination of both of these methods, "requiring each pupil to pass an ocular examination employed by the board of education, but leaving it optional with parent or guardian whether the child shall be passed upon by the school examiner or by a physician of recognized standing of their own selection."

But in the event of none of these

methods being considered practicable at present the doctor recommends the delivery of a lecture or talk on the subject to the teachers and principals of the city schools at least once a year, this talk to include "plain and comprehensive remarks on the anatomy of the eye, refraction, and how to use but not abuse the eyes in school and home work," and also to "instruct the principals how to test the eyes," in accordance with a plan which he carefully outlines in his address. The subject is one of the greatest importance to parents, and most of all to the children themselves. The rapid increase of diseases of the eyes which compel the use of glasses by young people cannot have escaped the attention of all observing persons. The number of children and youths of both sexes who are compelled to use artificial aids to vision is painfully and unnaturally large, and is steadily increasing. The *Times* would be glad to know that the printed address of Dr. Allport was in the hands of all the parents and teachers of this State. The Minneapolis Board of Education could not render a more valuable public service than to give it the widest possible circulation among the patrons of the public schools.—*Exchange*.

WAS THE FLOOD UNIVERSAL?

THE veteran English geologist, Joseph Prestwich, does not agree with those who have been maintaining that the flood was a local deluge. He was led to an examination of the subject by the existence over large parts of the world of "a widespread superficial covering of loose material," from which, together with the peculiar distribution of animal remains therein, he deduces the fact of a widespread and short but sudden submergence of the land beneath the ocean. He has just published a small work entitled "On certain phenomena belonging to the close of the last geological period and their bearing upon the tradition of the flood." We quote below portions of a review of the work in *Natural Science* (London, September):—

"This hypothesis of a widespread

and relatively short submergence, followed by early reëlevation, seems to the author to satisfy all the important conditions both of the problem of an extensive deluge, and of the nature and disposition of the 'rubble-drift' or 'head.'

"In this exposition of his views on the subject, Dr. Prestwich treats briefly of the Mosaic and Chaldean accounts of the traditional deluge; and gives his reasons for not accepting as satisfactory the supposition of its having been a valley flood in the Babylonian region.

'He also premises that extreme uniformitarianism cannot be allowed to have any force against his explanation; for 'uniformity in degree in all time' is not allowable, though the law of 'uniformity in kind' cannot be questioned. It is evident that upheavals and down-sinkings have taken place in many periods of the earth's history; but their relative intensities may and must have greatly varied. . . .

'When these changes of level took place, man must have existed for his implements, chipped out of flints, are present at many places in the rubble-drift, having been swept off the surface all over the area treated of by the author, as well as in such cave-earths and loess (sometimes with human bones) as were contemporary with it. The relative date of the rubble-drift can be calculated though not clearly, from the extent to which it has been worn away on cliffs; and (coincidentally) from the probability that paleolithic man existed at the close of the glacial period, within a period of from 10,000 to 12,000 years of our own time.

'With these observations on facts and theoretical deductions, Dr. Prestwich seems to have found good cause to express his opinion that natural results from changes of tension in the mobile earth-crust would bring about oscillations of land and sea, such as have often happened; and that such a change gave rise to a submergence, and subsequent emergence, seriously affecting certain regions, their surface and their inhabitants, within the history of the human race.

'He recognizes the absence of direct evidence as to the similar diluvial materials existing far eastward of Europe, in that region where the 'Mosaic deluge' has always been supposed to have occurred. The exten-

tensive European area, however, where the movements of land necessary for the incursion and retrogression of sea-water must have taken place, is quite sufficient, he thinks, to have driven a large proportion of the then existing populations to hills and mountains as places of refuge; from which centers those that survived proceeded in time to repeople the lowlands, and to be the source of traditional legends of the great event.

'Of course, Dr. Prestwich takes cognizance of only such purely natural features and incidents as are mentioned in the Hebrew and Chaldean legends of the 'deluge,' when he refers to these in connection with his subject. He does not find it necessary to allude to other legends; and he leaves it for others to trace the origin of such legends, whether in distant parts of the earth or nearer home.

'This little book of well-digested knowledge will certainly produce good results toward a clearing away of old-fashioned, fanciful, mystical, and nonnatural ideas about any so-called 'universal deluge.' It gives a good geological standpoint for the consideration of a diluvial catastrophe, of limited extent, in South-European, and probably West-Asiatic, regions, which must have occurred since man began to inhabit this part of the world."—*Literary Digest*.

~~~~~  
**WAIL OF DESPAIR FROM THE POPE.**  
 ROME, October 9.—The letter of His Holiness, Pope Leo XIII., to Cardinal Rampolla, the Papal Secretary of State, on the recent fetes in celebration of the twenty-fifth anniversary of the entry of the Italian troops into Rome, was published this evening. It is as follows:—

'The sentiment of humanity, which even minds dominated by passion retain, seemed to permit of the hope of some consideration in our old age, but this has been brutally ignored. We have been reduced to become almost immediate witnesses of the apotheosis of the Italian Revolution and the spoliation of the Holy See. That which most afflicted us is the design to perpetuate rather than to terminate the conflict of which no one can measure the disastrous effects. The final object of the occupation of Rome was not to complete political unity, but, in destroying the walls of the temporal

metropolis, to more closely attack the spiritual power of the Popes. The object was to change the destinies of Rome, return to paganism, and give birth to a third Rome and a third era of civilization. That is what it was desired to celebrate recently under the sanction of the new law by noisy demonstrations conducted by a sect which is the enemy of God.

'The nation suffers, for not only are the promises of mutual benefits unfulfilled, but morally Italy is divided and subversive to factions which menace all civil and social institutions in augmenting numbers and force. Nothing will ever confer veritable independence upon the Papacy so long as it does not have temporal jurisdiction. This condition they pretend having guaranteed us, subordinated to the arbitrary will of others, and lately there has been a suggestion of a threat to abrogate even the guarantee itself."

The letter of the Pope then vaunts the blessings of pontifical sovereignty and invites Italians not to be bound up with sects and to consider how pernicious it would be to perpetuate the conflict, which is profiting the enemies of Christianity. It then affirms that the head of the church follows with loving vigilance humanity's road.

The letter of his Holiness concludes:—

'If Italians, throwing off the Masonic yoke, would listen to us we could open our heart to the fondest hopes. Otherwise we can but predict new perils and greater disasters."—*Press Dispatch*.

~~~~~  
BRITISH MARITIME INTERESTS.

According to careful and elaborate calculations which have been made recently by the Admiralty in London as well as by the principal experts on naval matters, the gross value of British maritime interests amounts to slightly over \$10,000,000,000. These figures comprise the total value of the sea-borne commerce of the British Empire as well as such foreign maritime commerce as is carried in British ships owned in England, the value of the securities and marketable documents conveyed to and fro in British ships owned by British subjects, and the value of the mercantile shipping itself. In the face of these stupendous figures the sum of \$100,000,000, which the British Parliament votes every year toward the maintenance of its navy, cannot be regarded as excessive.

~~~~~  
 Uncle Sam has expended during the present year \$13,182,134 on new ships for his navy.

# THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.  
 "Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 42.

Lamoni, Iowa, October 23, 1895.

No. 43.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
 R. S. SALYARDS - - - ASSISTANT EDITOR.  
 HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, OCT. 23, 1895.

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### EPISCOPAL CONVENTION.

IN our last issue we made reference to the action of the House of Bishops at the Triennial General Convention of the Episcopal Church, at Minneapolis, Minnesota, which had adopted a rule recommended by a committee appointed to revise the constitution and canon of the church, which provided that bishops in various provinces or regions of country appoint one of their number as an archbishop; also that one of the total number of bishops be appointed "Primate," or head of the church.

To this action, however, the House of Deputies, the lower and popular legislative body of the church, refuses to assent. It is composed mostly of men of more democratic turn of mind and some of its members think the high-sounding terms "Archbishop," "Primate," etc., are too suggestive of

the rule of prelates in the middle and early ages, hence are opposed to anything savoring of a hierarchy with power to discipline and depose lesser ecclesiastics at will, and that may lead to disruption or division. The resolution of the House of Bishops was amended by striking out the word "Primate" and substituting the title "Presiding Officer" therefor. The remainder of the revision committee's report was referred back by both houses for future consideration.

The discussions as reported in the press were spirited and interesting. Limited space forbids a fuller presentation of the convention. Our readers may see from this brief notice, however, that "all things are in commotion" and passing through the processes of reconstruction peculiar to the times now upon us.

### LOOK OUT.

WE are informed that the advertisement "How a woman paid her debts," which appeared in one issue of the *Herald* and which advertises a "dish washer" and asks for canvassers, is issued by parties who have not dealt according to straight business methods. Our informant warns against them, and states that some who saw the ad. in other papers denounce the methods of advertisers.

We mention this for the benefit of our readers. We aim to examine into the merits and standing of all advertisers who do business with us, but may occasionally fail to catch up an unreliable or untrustworthy concern. We shall try to be alert however.

We have declined "bushels" of advertising matter, including that of popular patent medicines and nostrums, complexion powders, etc., etc., and other useless or harmful stuffs and articles too numerous to mention.

We shall not insert such matter in our church publication at any price, nor shall we advertise anything that we learn is useless or harmful. We are opposed to any policy that would secure to the Herald Office or to any

one a dollar by the advertisement or sale of catchpenny or harmful commodities. "Value for value received;" reliable commodities, and reliable and trustworthy methods of doing business, is the policy of truth and what it is the work of the HERALD and of our people to encourage by watchfulness and by discouraging and refusing to countenance all methods and practices contrary to honest, fair, and open dealing. "Let the purchaser beware" may be relied on by some to justify the practices and business methods peculiar to the business policy of the spirit of the world. That standard, however, is "low," in contrast with and in opposition to the high standard required of the "children of the kingdom" under "the law of the Spirit of life." The HERALD therefore advocates the gospel standard and the gospel spirit. Let all abide in it, live for it, and stand by it, in their own behalf and for the welfare of fellow men—all of them.

### LAMONI'S NEW RAILROAD.

THE citizens of Fayette Township, which includes Lamoni and its population, voted in favor of levying a tax not to exceed four per cent on assessed valuations, to pay the Township's proportion of the assessment to aid the proposed new railroad from Minneapolis and St. Paul to Kansas City and the Gulf. The election was held on the 14th, the vote being 323 in favor of to 34 against the tax. If the promises of the railroad's representative are kept the line will be built through Lamoni.

### WANTED, PRIMARY QUARTERLIES.

THOSE having extra copies of the *Primary Grade Gospel Quarterly* for October, November, and December 1895, who can spare them, will accommodate others whose orders have not yet been filled if they will mail such copies to the Herald Office. Due credit will be given all who send them with names attached. The number printed for future editions will be ample to supply the wants of all.

## HERALD MATTER, ETC.

BRETHREN writing to the HERALD should have their matter in our hands by Friday or Saturday of each week, in order to secure insertion in the following issue, the paper being mailed every Wednesday. Heretofore we have held the HERALD open for Saturday's mail, but now have arranged to hold it for mail received on Monday, not going to press until three o'clock Monday afternoon. However, all matter received as late as Monday cannot be inserted, because the HERALD pages are already "made up" by the time Monday's mail arrives.

An explanation will help all interested and aid in the mutual coöperation of all concerned, for the benefit of the service. The HERALD is so arranged that all its matter appears on consecutive pages; that is, it is so published as to read from page to page, as a book, that when bound in volumes it will read from page to page without transfer of matter. The pages or forms are "made up" on Monday, and the first form must be on the press about three o'clock on Monday afternoon in order to begin the printing of the second form by nine or ten o'clock Tuesday morning, after which it must be folded, covered, and stapled, and wrapped and sorted, for mailing on Wednesday morning. Lamoni has no morning mail, except from local points. Mails arrive at 12:30 and 2:50 in the afternoon, when on time, and are delivered, on an average, at about 1:30 and 3:10 p. m., making allowance for delayed trains; the first mail at times being as late as two o'clock, Lamoni being on a branch of the line with connection north to Des Moines, and running from Chariton, Iowa, to St. Joseph and Kansas City, Missouri, and not on a main line of railroad. It is three miles from Bethany Junction, which is on the line from Chariton to St. Joseph and Kansas City. (Daily mail from the north leaves Chariton, Iowa, about 9:30; and the south—at Kansas City—about seven and at St. Joseph about ten o'clock a. m., daily, some mail being received—as we understand—from the east and west at other points enroute.) This is stated that our mail facilities may be known and the exact conditions be compre-

hended. Lamoni has not the advantages of being on a main line of railroad. However, it hopes to be so situated at no distant day, as items published concerning the proposed railroad from St. Paul to the Gulf, indicate.

Brethren will therefore readily see that matter mailed so late as to reach us on Monday is not sure of insertion, for the reason that all the HERALD forms are "made up" before noon. Spaces are left open for insertion of notices and other brief items; but lengthy communications, unless very important, are not inserted, but held for the next issue, for the reason that other matter must be taken out and held if it is published then. Then, too, some matter that may arrive earlier may be held, if not injured by holding, that later and more important matter requiring first publication may be inserted.

Newspapers and some other publications transfer articles that run over one page, to any other page, say from the first page to the sixth; but which prevents matter from reading regularly—from page to page. By such transfer the first form can be made up and gotten out of the way. This we cannot do, hence must keep spaces open in both forms for the last day's—Monday's—mail, as stated.

We have been particular to state the conditions very plainly, that all may understand. We endeavor, and shall endeavor, to give the ministry and the Saints in general the promptest, the best service we can, under the circumstances that govern us. In days to come, when the church can afford it, we hope to own another large paper press and thus be able to print the second form of the HERALD simultaneously with the first; or, later on, to have a perfecting press that will print, fold, and paste the paper before it leaves the press, and thus enable us to more freely insert matter received up to the time of going to press and mailing. Like many other branches of the service in general, we are governed and limited by the conditions that are about us. To do the best we can with the facilities at our disposal and the circumstances surrounding, is what, in common with our brethren and coworkers everywhere, we shall strive to do.

Brethren will facilitate the work in their own fields, assist us in our labors, and promote the general good by noting these points and getting matter in promptly—by Friday or Saturday—the former preferred, for the following issue of the HERALD. When it comes as late as Monday we shall do the best we can with it, as stated, as we shall with all matter intended for publication. It has been difficult for some to understand why matter mailed from remote points at the end of a week does not appear in the next week's issue. Such, often intended to reach us by Saturday or Monday, is at times delayed enroute, and does not reach Lamoni until Tuesday. Then, too, complaints are made at times when the one complaining is himself at fault. The practice of delaying district conference reports, of not sending conference minutes until the conference following is about to meet, has been quite general, and is a case in point. We frequently get the minutes of a preceding conference with the notice convening the next one; reunion minutes and reports, etc., have been sent us very late, and in some cases after having been published elsewhere. For these things the HERALD is not responsible, but has been placed at a disadvantage at times because of them.

We renew our request for reports of matters of general interest, and for promptness. Our people, as all others, want the news while it is fresh, alive, and interesting. Put it in as brief, compact form as possible and we shall make use of the best of it and publish all our space will permit. Address matter for publication to the Editors.

Promptness in the transaction of business is essential to the welfare of the work in general and promotes it and relieves the burden that always accompanies the habit of neglect or delay and the putting-off policy of dilatoriness and "slowness." Businesslike methods and practices are strictly essential in religious matters—in the Father's business—as in any other, to insure that for which we are laboring—complete success in the work of God.

We note these items and make request, as in former requests, for the good of all, asking the Saints to aid

us in our endeavors to work with them for the advancement of the work and the common good.

#### SHALL IT RULE UTAH?

SALT LAKE, Utah, October 12.—Monday last, at the close of the Mormon conference, a priesthood meeting was held, composed of about three hundred men, the same being made up of high priests, bishops, president of the seventies, councilors, and other high Mormon officials.

Two Mormon apostles criticised severely the action of Moses Thatcher and B. H. Roberts, respectively candidates for United States Senate and the national House of Representatives on the Democratic ticket, they being members of the Mormon Church, and it being claimed they had no right to take part in politics without first having obtained permission from the church.

Immediately rumors were circulated throughout Utah that the church desired the defeat of the Democratic ticket. Chairman Powers convened the Democratic executive committee and issued to-day an authorized interview declaring if the Mormon Church was to interfere in political affairs, after promises made that all of the people were free to act politically, the Democratic party would resort to extreme measures and take the Democratic ticket from the field, disbanding the Democratic party, and advising the people to vote down the Constitution.

The Democratic executive committee has called the State committee to meet at Salt Lake, Monday next. That committee will undoubtedly reconvene the late State convention at an early date. The convention will have submitted to it the question as to whether it shall continue the fight in view of the manifest interference of the church and issue a declaration of independence, appealing to the people of Utah to act politically without regard to the wishes of the church authorities or whether the Democratic tickets shall be taken from the field and a return to the old condition of things in Utah.

Great excitement prevails in all sections of the Territory. Many Republicans openly declare the fight of the Democratic party for political freedom is likewise their fight, and the tension upon the people is great. The Democratic party seems to be a unit in sustaining its committee in the action it has taken, and it is likely the question of the interference of the church with the State will be fought out and settled in this campaign for all time.

Chairman Powers was seen by a reporter and in response to questions said the Democratic party would fight this matter to the finish. He declared the members of his party would stand firmly and no church influence could sway them, and from information he had this morning it would not be necessary to take the ticket from the field, but the party would appeal to its members to resent the attempt to take from them the victory which he says they have in their hand.—*The Tribune*.

Should the above from the Chicago *Tribune*, of October 13, prove to be true, the agitation in Utah over the question of church and state is not yet at an end.

Though newspaper reports are not always reliable, we should not be surprised to learn that there is at least some ground for this report. Early in the present campaign we became satisfied that by church officials entering into politics in the partisan spirit of politics they would engender feelings of bitterness and distrust in their own ranks. Hence we have watched the result with more than ordinary interest.

That two of the apostles should severely criticise the action of Moses Thatcher and B. H. Roberts, and that they in turn should criticise the action of partisan opponents, is but a logical outcome of a partaking of the spirit of partisan politics. If the battle in Utah is to be fought out on party lines, we have nothing to say, nor do we care much what the result shall be. But if it is to be fought upon the question of "church dictation," our sympathy is decidedly with the independent party, and we sincerely hope that Moses Thatcher, B. H. Roberts, and their associates will have the manhood to resent church dictation, and will refuse to be humiliated by the iron hand of despotism and oppression.

To "take the Democratic ticket from the field," and advise "the people to vote down the constitution," would be a bold stroke of policy; but Judge Powers is equal to the emergency. A man of splendid ability, fine address, magnetic powers, active, and yet discreet, he is just the man to stand in the breach. If this issue is to be revived it is fortunate for the cause of right that Judge Powers is at the helm in Utah. The church will find in him a foeman worthy of their steel. He will not only be supported by his own party, but no good Republican can afford, for the sake of party to jeopardize the principle for which Utah has struggled so long.

We are opposed to church dictation in politics first, last, and all the time. Politics is not the sphere of the church, and when she leaves her legitimate sphere she should be severely rebuked. While the minister

should have an active interest in all that concerns good government, we are of the opinion that it is beneath the dignity of a minister of Christ to drink into the spirit of partisan politics as that spirit prevails in all parties to-day.

Though we may differ widely from Mr. Moses Thatcher in his policy of building the kingdom of God, and though he may himself be more of a partisan than his words would indicate, we can but commend his words as used at their late General Conference, as follows:—

Too much seeking after the honors and riches of the world would alienate the Spirit of God, leaving the man in blindness, to do and to say things which under other circumstances he would carefully avoid. Saints could not afford to have the friendships of years broken up by the vain wranglings and discussions of politics. Rather should every effort be directed through the Holy Spirit to the establishment of the kingdom of God.

It was an evil day when this spirit entered the church at Nauvoo, and its withering blight has been felt, and is felt to-day.

The Utah Church is threatened with disruption by the same spirit.

Let the ministers of the Reorganized Church take warning and be wise.

Since writing the foregoing, the following press dispatch and clipping from the Salt Lake *Tribune* have appeared. They confirm the report of politico-religious differences. It appears from Salt Lake papers just received that it was George Q. Cannon and Joseph F. Smith, of the Presidency, who made the criticisms. They have since left the city and cannot be interviewed.

Salt Lake, Utah, Oct. 14.—The Democratic Territorial committee met here to-day. A vote was taken and unanimously decided to issue a call to reconvene the Territorial convention. The call is in part as follows: "Efforts are being made to cause the people to believe that the dominant church of Utah desires the defeat of the Democratic ticket. The Democratic party has no quarrel with any church in Utah. Its grievance has been caused by those who are willing to drag the cross of Christ in the mud and filth of politics to advance selfish ends; therefore, in order that there may be issued a declaration of political and religious independence, the Democratic State committee hereby directs the reassembling of the delegates that composed the original convention at Salt Lake on Tuesday, the 22d day of October, 1895."

DEMOCRATS SIGN A PETITION AGAINST CHURCH INTERFERENCE.

Chairman Powers last evening received the following dispatch from Logan:—

LOGAN, Utah, Oct. 12, 1895.

The Democrats of Cache County unite in declaring for absolute separation of church and State. We oppose the idea that men should be compelled to get permission from ecclesiastical authorities before exercising their political rights. We deny that Democrats are religiously or otherwise bound to follow the advice of Republicans in making up Democratic tickets. We shall uphold every legitimate effort of our party to resist and disavow such pretensions, if any such have been made. Stand firm for the right.

|                     |                    |
|---------------------|--------------------|
| J. H. Paul,         | Noble Warrum, Jr., |
| G. W. Thatcher,     | Joseph Monson,     |
| I. C. Thoresen,     | Arthur W. Hart,    |
| Joseph Kimball,     | H. J. Matthews,    |
| William Haslam,     | H. A. Campbell,    |
| W. R. Owen,         | Martin Woolf,      |
| Jesse S. Hancey,    | Newel W. Kimball,  |
| William Sparks,     | J. M. Blair,       |
| John Dahle,         | J. L. Payne,       |
| Aaron F. Farr, Jr., | Thomas L. Obrey,   |
| Joseph H. Olsen,    | James C. Orr,      |
| Frank K. Nebeker,   | Alma Olsen,        |
| D. A. Reavill,      | James Lofthouse,   |
| Don C. Musser,      | Thomas Leishman,   |
| Fred Turner,        | Joseph Quinney,    |
| Will G. Farrell,    | M. A. Hendricks,   |
| S. M. Molen,        | H. G. Hayball,     |
| W. G. Reese,        | Chas. W. Maughan,  |
| B. G. Thatcher,     | Joseph Wilson,     |
| William Edwards,    | Samuel Clarke,     |
| F. G. Robinson,     | John Robinson,     |
| A. D. Smith,        | G. M. Thompson,    |
| John Bench,         | John M. Wilson.    |

—Salt Lake Tribune, October 13.

BRO. J. F. McDOWELL is to meet Clark Braden in discussion at Pocatonton, Iowa, October 15. The following reprint of a handbill, furnished us by Bro. J. R. Lambert, gives particulars:—

PUBLIC DEBATE!

At the courthouse, Pocatonton, beginning Tuesday evening, October 15, at seven o'clock on following propositions:—

1. Is the Reorganized Church of Latter Day Saints, of which I, J. F. McDowell, am a member, the Church of Christ and identical in faith, organization, ordinance, and practice with the Church of Christ according to the Bible? Tuesday, Wednesday, and Thursday evenings, October 15, 16, and 17.

2. Is the Disciple or Christian Church of which I, Clark Braden, am a member, the Church of Christ and identical in faith, organization, ordinance, and practice with the Church of Christ according to the Bible? Friday, Saturday evenings, and Sunday at two p. m., October 18, 19, and 20.

3. Is the Book of Mormon of divine origin and are its teachings entitled to the respect and belief of all Christian people? Sunday, Monday, Tuesday, Wednesday, Thursday, and Friday evenings, October 20, 21, 22, 23, 24, and 25.

4. Resolved that the canon of Inspired Scriptures—the Bible, closed by divine appointment with the apostles and those on whom the apostles had laid hands. Saturday

evening and Sunday two o'clock p. m., October 26 and 27.

5. Was Joseph Smith, through whose instrumentality the Church of Latter Day Saints was organized, a prophet of God? Sunday, Monday, and Tuesday evenings, October 27, 28, and 29.

There will be two half-hour alternate speeches at each session.

Disputants: Clark Braden, Christian Church; J. F. McDowell, Latter Day Saints' Church.

The public is cordially invited to attend.

LAY IS RIGHT ONCE.

THE following is from the Monroe, Platte County, Nebraska, *Looking Glass*, for October 10, sent us by Bro. H. J. Hudson. We congratulate Bro. W. K. Lay, upon the fairness in which he says that the Reorganized Church is the coming theology, though he does say, also, that he is not a member of it.

LETTER NO. 58.—CHALLENGE ON BEHALF OF ZION THE FREE.

Text:—But upon Mount Zion shall be deliverance, and there shall be holiness . . . and the captivity of the hosts of the children of Israel shall possess that of the Canaanites . . . and saviors shall come up on Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's.—Obadiab, verses 17-21.

*Editor Looking Glass*:—Our last letter brought us into the discussion of Zion and Babylon, Zion captive in Babylon and Zion the free. The theme continues in Isaiah 46.

"Bel boweth down, Nebo stoopeth; their idols were upon the beasts, and upon the cattle: your carriages were heavy laden; they are a burden to the weary beast. They stoop, they bow down together; they could not deliver the burden but themselves (marginal, their souls) are gone into captivity."—Verses 1, 2.

"Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are born by me from the belly, which are carried from the womb: and even to your old age I am he: and even to hoar hairs will I carry you; I have made, and I will bear; even I will carry, and will deliver you.—Verses 3, 4.

1. In the first quotation above we have Bel, Nebo and the other gods of Babylon carried upon beasts, and yet not able to hold up their heads, while their worshipers are gone into Babylonian captivity. In contradistinction Jacob, the remnant of Israel, is carried by his God, as a mother bears her prenatal son, even carries Israel to gray hairs and will yet deliver him, give him birth.

2. We are in the midst of a controversy of antitypical Zion and Babylon, as we found in the last letter, and hence the idolaters with Bel, Nebo, et al, are Christians gone into "soul" captivity. In contradistinction to them God bears a gray headed church, Zion the free, as one not yet brought fully to

birth. The fact that it is "soul" captivity proves that we are not discussing the ancient Babylonian captivity.

3. While the Catholic calls the Protestant sects, Babylon, and the sects return the compliment, we will include them all captive in "confusion" together with all Christian religions and private beliefs, except Zion the free.

4. There was a remnant of Israel that did not go to Babylon. So in the confusion of this age we may find a true church, having testimony of the ministry of angels, an inspired standard of doctrine, an authorized priesthood, an organization by Jesus Christ. Such is "the Church of Jesus Christ of Latter Day Saints," with full testimony of proof for their claims. I do not belong to them for sufficient reasons but cannot avoid proving their cause.

5. It was predicted that their church would be for a generation, and we may for good reasons call that a century. If you will step in to their Columbus chapel you will see the little congregation composed of very aged people holding to the doctrines of their prophet, and earnestly waiting for their birth, their deliverance, promised even to their gray hairs. Their little organization will soon shake this old and vanishing world and Christendom will know that a child is born. The writings of their prophet largely compose the standard, the ensign to be lifted to the nations from far.

6. The gods of Zion captive in Babylon are the idolatry of Romanism, the worship of sectarian names in Protestantism, certain formalisms, worship of the man with cash, the minister with erudition who sets a price upon his Master's gospel and exacts it, or threatens to quit, the worship of each other as social beings neglecting the humble, and the worship of the general teraphim of the world of bankers, secretists, politicians, business men, and society people.

Verses 5-7 regard idolatry, after which on account of the free Zion, the captive receives the following

CHALLENGE.

"Remember this and show yourselves men; bring it again to mind, O ye transgressors. Remember the former things of old; for I am God, and there is none else: I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure; calling a ravenous bird from the east, the man that executeth my counsel from a far country. Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. Hearken unto me, ye stout-hearted, that are far from righteousness; I bring near my righteousness: it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory."

This challenge conforms to the general features of those preceding, mentioning the former things, the ancient prophecies and things to come to pass. In addition to the references to "man from the north" "servant," etc., we have mention of "the man that executeth my counsel from a far country." "The

ravenous bird from the east" will prove from other prophecies to be Russia.

At the head of this letter is a text from Obadiah. His short prophecy of one chapter corresponds with Isaiah 34 relative to the controversy of Zion with Esau, Edom, or Idumea. Like Isaiah, the prophecy mentions matters which could not have been fulfilled in the literal Edom. In antitypical prophecies Edom and Babylon refer to the same foe of Zion. This text calls attention to a free Zion and its deliverance at the same time there is a captivity of Israel. Saviors appear on Mount Zion—the free church of our age—who will judge Esau. Edom, the organized wickedness of the earth. Zion will possess a standard of Judgment by which the nations will be cut off. But these are questions to be discussed in their place.

W. K. LAY.

#### PLEASE NOTICE.

OUR patrons and coworkers are requested to always send letters of instruction, with names and addresses in full, with all moneys or remittances. Our reason for asking this is that post office and express orders, and sometimes drafts, are at times sent to the office in envelopes *without letters accompanying*, which causes unnecessary trouble and delay; and in such cases the sending post office stamp often is badly blurred or entirely unreadable, making it difficult to learn who has sent the money. Full instructions should be forwarded with every order.

When asking change of address, the address to which the publication has been going should be given, in all cases, that the mailing lists may readily be consulted and corrected.

For instance, if some one asks that his HERALD or *Autumn Leaves* be sent to Kansas City, or any given point, it is necessary to know *where it has been going*, in order to make the change for mailing, and to keep the mailing list correct.

All orders for books, tracts, or other publications, including changes of address, remittances, and similar business matters, should be addressed to Frank Criley, Business Manager.

All matter for publication, including general articles, conference minutes and clippings, etc., should be addressed to the editors.

The business and editorial departments are separate; matter intended for one should not be addressed to the other.

These requests are made to facili-

tate the transaction of business with the publishing department. The brethren and sisters will assist us and save themselves unnecessary delay and annoyance by kindly complying with them.

#### FROM HONOLULU.

BY late mail we have received a copy of the Doctrine and Covenants in the Hawaiian language, the translating of which from the edition of 1880, published by us, has been done by Bro. Poepoe, Mrs. E. Nakuina, and Bro. G. J. Waller,—all under the supervision of Bro. Waller himself. The letter accompanying the book we present to the readers of the HERALD, as it is both interesting and instructive.

#### EXTRACTS FROM LETTERS.

LETTER from Bro. U. W. Greene, Canton Point, Maine, October 10. He writes:—

Since the reunion closed at Green's Landing, six have been baptized there. Saints report good meetings and considerable interest there. I am associated with Bro. W. W. Blanchard in Oxford County. We can see indications of the gospel seed taking root and hope to report baptisms ere we leave here.

A brother writing from Peoria, Illinois, the 17th inst., says:—

We are moving along slowly and quietly here. Unity and peace prevail among the Saints and all are alive and active in the line of duty. Bro. Jonas D. Stead, of Xenia, has lately come among us and was elected presiding elder at our last business meeting. We hold regular services on Sunday, but our place of meeting being on the third floor we cannot attract strangers. However, we are trying to secure a better location. Our Wednesday evening prayer meetings are well attended and spiritual. Bro. F. G. Pitt was with us last week and Bro. John A. Robinson this week. Both gave the Saints good advice, which was well received.

Bro. Columbus Scott, Runnels, Iowa, October 16:—

Am holding meetings here evenings while looking after some other matters connected with the work. Calls are so numerous that I do not know where to go from here.

Bro. C. J. Hunt, Pocahontas, Iowa, October 17:—

The debate is progressing nicely. Mr. Braden was very mild the first night, but got a little excited last evening. Bro. McDowell did well last night and I felt to thank God for such a noble "defender of the faith." Large crowds in attendance and the interest is growing. If Bro. McDowell's health holds out good we expect a victory. Braden is resorting to his same old "stock in trade." Bro.

C. E. Butterworth is moderator for Bro. McDowell and Elder F. E. Butterfield, of Fonda, for Braden; County Attorney F. L. Dinsmore is chairman.

#### EDITORIAL ITEMS.

BRO. F. M. SHEEHY baptized four at Scranton, Pennsylvania, October 8.

Bro. A. Z. Rudd, formerly of Independence, wishes brethren to call on him at his home one mile east of Lee's Summit, Missouri, where he has removed.

Bro. F. M. Weld reached Lamoni on the 15th inst., from his field, the Nauvoo district. He reports a deep interest among the people in having a large reunion at Park Bluff or some other point in or about Nauvoo next fall. We note that there is quite a general interest among brethren of the ministry in the Nauvoo reunion of '96.

We learn that Bro. G. H. Hilliard of the Bishopric has recently returned to Independence from his extended labors in the Southern States.

Bro. E. L. Kelley, one of the committee appointed to act with the railroad company in behalf of Lamoni and other towns in Iowa and Missouri reports that the company is satisfied with the bonuses raised by said towns. Surveyors will begin the work of making preliminary surveys at once, and the agreements entered into and arranged by the cities interested duly examined and perfected, after which further and final action will be decided upon and reported. Prospects for the securing the road good.

Bro. W. W. Blair arrived at Ogden, Utah, October 17, at five p. m., enroute to the East. He was well and all was going fairly.

#### BRINGING UP CHILDREN.

The son of a very eminent lawyer, while awaiting sentence in the felon's dock, was asked by the Judge: "So you remember your father?" "Perfectly," said the youth; "whenever I entered his presence he said: 'Run away, my lad, and don't trouble me.'" The great lawyer was thus enabled to complete his great work on "The Law of Trusts," and his son in due time furnished a practical commentary on the way in which his father had honored that most sacred of trusts committed to him in the person of his child.—*Ex.*

The six richest men in the world are Li Hung Chang, John D. Rockefeller, Col. North, the Duke of Westminster, Cornelius Vanderbilt, and Woh Qua, the Chinese tea magnate, whose total fortunes aggregate \$1,080,000,000.

## Mothers' Home Column.

EDITED BY FRANCES.

Thou can'st not to thy place by accident,  
It is the very place God meant for thee;  
And should'st thou there small scope for action see,  
Do not for this give room to discontent;  
Nor let the time thou owest to God be spent  
In idly dreaming how thou mightest be,  
In what concern thy spiritual life, more free  
From outward hindrance or impediment;  
For presently this hindrance thou shalt find,  
That without which all goodness were a task  
So slight, that virtue never could grow strong.

—Archbishop Trench.

### HEART-LIFE.

A WEARY woman stood at her door and looked out across the dusty sheen of roadside. Upon her face had settled lines of weariness and care. Discontent, too, had left its traces upon the open brow and in the sorrow-dimmed eyes. In her heart rose and fell murmuring tides:—

"O, I want to rest; to go out in the brown fields and meadows; to get a full breath of the autumn breeze; to lay my head down upon the fallen leaves! I yearn for the grandeur of forest—the musical tinkle of babbling waters! I am tired—so tired of this dull routine of recurring duties! Weary, so weary of the pressing weight of labor unperformed!" She stretched out her arms to the blue above her—to the green about her, and plead for perfect rest!

Golden opportunity appeared. Tremblingly she hurried into hat and gown and turned her face towards those everlasting blessings of nature. Out toward the old home! As her eager feet press the dear familiar way, mingled thoughts of tenderness, regret, contentment, and yearning touch her soul and her mind is busy with its fond memories. How tenderly she thinks of the time when a timid, happy bride, she received the blessings of parental love! Of the day she left the home nest and fluttered so cheerily to the cozy one prepared for her! How confidently, how eagerly she had gone to meet her future and—how the grateful tears well up as she thinks how happily her bright dreams have been realized.

She brushes away the tears, and smiles as she recalls the pride with which she had carried her firstborn out to the old home to receive the lavish tenderness of its beloved inmates. Other little ones had since come to her arms and she realizes how heart and soul had expanded in the sunshine of their clinging love and trustfulness.

"O, Father divine," she cries, "watch with thy tenderest care over my heart treasures! Keep thou the tiny feet in paths of thy choosing! Make sure for them a future blessed with duties well performed and radiant with the special ministrations of thy love and Spirit!"

And to her heart cry she hears a whisper, "They shall be precious in my sight!"

She gathers the flaming golden-rod and its royal companion—purple aster. A flood of tenderness sweeps over her soul and passionately she lifts the sweet flowers to her wet cheeks:—

"Dear Savior, these are thine! All things good and beautiful are from thee! O, help me I plead, to be worthy this communion with thy innocent creations! O, quicken, I implore, that portion of thy Spirit within me, which recognizes thee in these! Teach me to follow more truly their whispered lessons! Let me come nearer to thee, to learn from thee patience, wisdom, and love!"

The autumn wind presses closely about her; it rustles among the trees; the dusty flowers at the roadside sway in its power.

"Whence comest thou, O wind, to me? Where is thy resting place, where thy morn of life? What are thy messages for me? Dost thou warn of woe to come, or sigh in regret for the past? Or dost thou whisper of peace and rest for the weary of earth?"

Thus cries the awakening spirit within this child of care, and behold, a calm steals into her soul, a peace to her troubled heart. "God is love; his mercy brightens! He waits to bless thee. Seek with a pure heart his kingdom, and he will in no wise forsake thee!"

Lightly she speeds along the homeward path. The peace which passeth all understanding lies shining in her eyes; the nobility of earnest purpose softens each feature. Joyously she kisses the babies at the door and passes in to her life's work, never again to find it heavy. The spirit of the autumn has entered into her soul and she has found rest!

MAY JUNE.

October 14, 1895.

### SOMEBODY'S BABY.

I see each morning as I pass

A tiny house that's on my way,  
A pretty picture through the glass,  
A face that haunts me through the day.

'Tis some one's baby there who crows  
And stretches out his hands to me;  
He thinks I'm some one that he knows,  
I'm not, but I should like to be.

I'm not the only man who goes  
Along that street and glances in,  
But I'm the only one he shows  
The very slightest interest in.

He's taught me one thing that I'd missed,  
His winning ways a seed have sown.  
I'd give my freedom to be kissed  
By such a baby of my own.—*Selected.*

*Dear Saints and Sisters:*—As I sit in my parlor window, watching the throngs of gay people going to the fair grounds, I cannot help noticing how few there are who seem to have any thought but "having a good time," as they call it. This good time consists of taking part in the bowery dance, where many drunken boys and men are the partners of gay girls and women, and of horse-racing where men risk their last penny at betting on some animal whose owner or trainer has already been bribed to allow him to be held up in the race.

Married men, with good, honest, patient wives, and dear little children at home, are themselves seen going with their gambling boards, stars, and all the appurtenances required to carry on these nuisances. This

same class of men follow the baseball as vigorously as though there were salvation in the interior of that small object. But ask them to go to church, or to drive a team a mile from town to carry provisions to some poor family, they cannot go at all, they are so weary. Not weary of well-doing, but really exhausted in both mind and body from following a common nuisance.

Are those people eligible to a seat in God's kingdom? Some tell me that I will have plenty to do to prepare myself for that "beautiful beyond," without grieving over others. O, yes, I know it, but I want to warn my sisters and brothers. For we are all sisters and brothers, according to God's law, and whose authority is higher than this?

One more thing in this connection, I notice ladies passing, who, every day have gorgeously trimmed dresses sparkling with passementeries, to be spoiled by dust one day, and rain the next. Some may wonder what this has to do with me as these ladies are accorded these privileges without anyone daring to question. O yes, I know it, but will not God some day ask them to give an account to him for wasting their substance? He surely will.

Then here is another thing: When I ask them to subscribe for one of our church papers or books they tell me this: "Well, really, I just can't afford it, because last season's costumes, the excursions, the auxiliary banquets, balls, theatres, millinery bills, table decorations, duchess curtains, cut flowers, and livery, all cost so much, it takes every dollar to keep up appearances."

Well, I go home, wondering how much longer the Lord will suffer this state of things to exist. These appearances must be kept up, and here are our poor ministers who must go out into the world, preach the glorious gospel, some of them with scant clothing, and no doubt oftentimes with scant food, when they could be made so comfortable if they had just a little of the money so foolishly spent. For example, a friend of mine not long since went shopping, and on her way home called on me. Opening one of her parcels, "See here," she said, and held up three beautiful remnants of embroidery. Said she, "I don't know that I shall ever use them, but they were so cheap and pretty, only one dollar and five cents is all I paid." Now just think of it, dear Saints, here is \$1.05 to be piled away where it will do nobody any good. That amount would have paid for a bed and three meals for one of our ministers, and he could also have stamped two letters and bought one postal card. That small amount she threw away could be used right now in our ministry. The same might be said of the money hanging in our closets. We have our closets filled with articles of clothing we could have got along without, and with half that money in the ministry how much good would be done. Don't think I have not been among the guilty ones, for I have, but shall never be again. One or two good dresses each year instead of six or seven will suffice in our home after this. It will also save the dressmaker much trouble in ripping old dresses, and me expense, and more of my money shall go for tithing, and less for dress,

In reading Josephus and the Bible I found that one of God's first laws was that his people should deny themselves and contribute time, talent, and money to his cause. He has never withdrawn his decree, and let us pay our tithing and have one dress less.

Yours for Christ,

LUCILE ALLMYRE.

*Dear Sister Walker:*—I have been impressed for some time to write, but have not attempted it until now. I love this latter-day gospel above all else on earth, and my heart rejoices when I read of its progress and it causes a desire in me to do more than I ever have done in the past, but it seems like I am doing so little for its advancement that it almost makes me sick at heart. My companion is not with me in this work, but is against me, and I cannot have as much reading matter as I would like to distribute among my neighbors, but the Lord has promised me if I am faithful my companion shall obey the gospel, and I desire the prayers of all the Saints that I may ever be found faithful, that God's promise may be verified.

I have been thinking for some time that I would write to the editor about the "Gospel Chats" written by May. I tried to save them so that I could have them bound, but I lent them so much that they are too much worn to have bound, and I was wondering why they could not be published in book form so the Saints could have them for their children on Christmas as presents. In my estimation there couldn't be a book published that would be more valued among the Saints than the "Gospel Chats." How many times my heart has been made to rejoice through reading them, and I desire so much to have them in a book so when my children grow large enough to read they can have them. Perhaps other Saints have thought of this plan. I hope they have.

Your sister in Christ,

MARY E. DOSS.

#### PRAYER UNION SUBJECTS.

##### MEMORY TEXTS FOR OCTOBER.

"Remember in all things, the poor, and the needy, and the sick and the afflicted, for he that doeth not these things, the same is not my disciple."—Doc. and Cov. 52: 9.

Thursday, Oct. 24.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established. Memory Verses.—2 Peter 3: 9-12.

Thursday, Oct. 31.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace. Memory Verses.—Isaiah 62: 8-12.

#### PRAYER UNION.

##### SPECIAL REQUESTS FOR PRAYER.

SR. MAY FARLEY, of Gallup, New Mexico, asks an interest in your faith and prayers in behalf of her husband that he may be healed of his affliction, if it be God's will.

Willard J. Smith, No. 485 Campbell Ave., Detroit, Michigan.

## Letter Department.

SAN FRANCISCO, Cal., Oct. 8.

*Editors Herald:*—Last Friday I officiated at the funeral of Bro. Joseph Lightowler, of Stockton, who died on Tuesday, October 1, after three and one half years of intense suffering. He had no relief from anything but the ordinances of the house of God. His wife has proven her devotion and true wifely conduct during the awful, trying ordeal through which she passed.

On Sunday, the 6th, the San Jose and Irvington Saints had a reunion on a small scale. It was my day to go to Irvington to preach, so I was invited to San Jose, also the Irvington Saints. We had a profitable time. I preached at morning and evening, with good liberty. In the afternoon we had a sacramental and testimony meeting which was very enjoyable, the Spirit being present in a marked degree, especially in administering to the sick.

Our charming and dearly beloved sister J. C. Clapp has lost none of her old time zeal. She is a power to help the young, and the weak and erring ones. Sr. Penfold said at the close of our afternoon meeting, "Isn't it grand to be where that Spirit is?" The grand work is moving on. I am greatly rejoiced to see the young trying to serve the Master and advance his cause.

In bonds,

C. A. PARKIN.

POCAHONTAS, Iowa, Oct. 18.

*Editors Herald:*—The McDowell-Braden debate began Tuesday evening the 15th inst. at this place in the courthouse. Five propositions are to be discussed in order as follows: Latter Day Saints Church; Disciple or Christian Church; Book of Mormon; Canon of Scriptures; Prophetic mission of Joseph Smith;—seventeen sessions to be used in the examination.

The first proposition was finished last eve, and the manner in which Bro. McDowell handled the question was grand indeed. God blessed him to a remarkable degree and Mr. Braden seemed lost to know how to answer. Mr. B. is resorting to his old tactics, but he found himself in a corner last night and roared out "liar" when Bro. J. F. caught him.

We feel thankful to God for such a noble standard bearer and the blessings received. The attendance is good and interest excellent.

Yours truly,

C. J. HUNT.

CHICAGO, Ill., Oct. 17.

*Editors Herald:*—Perhaps a word from this part of the field would not be out of place. We may not be able to give as glowing accounts as some but we believe we can at least "report progress."

Both our conferences, the Northeastern Illinois and Kewanee district were fairly well attended and blessed by the presence of God's Spirit. The spirit of unity and peace prevailed throughout. The former officers were sustained in the Northeastern Illinois district. Bro. James McKiernan was

chosen to preside over Kewanee district in place of Bro. A. J. Keck who was forced to resign on account of ill health.

We hope the day is not far distant when the high priests and elders shall be willing and able to assume the responsibility of their calling, and relieve the seventies that they may push their work into new fields, agreeably to the late commandments; but until that time there does not seem to be much chance for a release of these men. If there is a demand for any one thing in the church to-day, it is for pastors. There are many who are willing to go out and preach the gospel to the world, but few to feed the church, to take care of branches and districts after they are organized. May God raise up men and help them to qualify themselves for these positions!

Our tent work this summer was not as successful as we could have desired owing to one of our missionaries being hindered through sickness, leaving the tent in the hands of one a good share of the time. This work is altogether too much for one man. However we believe much good was accomplished; some were baptized and much prejudice removed. Those left to do the work did nobly and it is certainly no fault of theirs if sufficient progress were not made. The interest manifest by the people in hearing the word is truly encouraging. The calls for preaching are more than we can supply. I have never been so busy since I entered the field, and I never enjoyed my work better.

A few weeks ago I held a series of meetings at Dahinda, Illinois. Bro. Dean Smith lives about four miles from this place and through his efforts a good interest had been aroused. There are no Saints living in town, but from the first a good audience was in attendance, and Sunday evening the large schoolhouse was simply packed. I enjoyed good liberty and the people seemed to drink in every word. Some idea may be had of the good influence the gospel has had in this place when we state that Bro. Smith has had subscribed something over seven hundred dollars for a church building to be erected this fall. The foundation is nearly completed, the lumber has been purchased, and by Christmas we hope to see a good building dedicated to the service of God, with a free pulpit and an open Bible. Ours will be the first church built in this town; built principally by outsiders, not a member of our church in town. Strange, isn't it?

One gentleman, a member of no church, but formerly an opposer of our work, was so delighted with the gospel that he made arrangements for me to give a series of sermons at Williamsfield, a town situated about five miles from Dahinda. He took pains to have our meetings well advertised by circulating bills throughout the country, besides putting notices in the papers. He hired the opera house, a very fine hall; friends helped form a choir and played the piano for us, and we had a good hearing. I held five services and was well received. I could not ask better treatment and not a murmur did I hear in opposition to the truth.

One evening the Methodist minister and his wife helped to form our choir. He sat

near me during the preaching. My subject was, The Plan of Salvation. I had excellent liberty and certainly preached as plain as ever I did in my life. I had little reason to suppose my reverend friend would feel pleased, but to my surprise, at the close of the services, he and his wife grasped my hand and thanked me for what I had said and expressed themselves as well pleased. He asked for our tracts; I gave him some; also the Voice of Warning. We have reason to believe good was accomplished. O what a pleasure it is to speak to a houseful of outsiders who are willing to hear the truth!

I arrived home from Williamsfield last Monday. I have had to neglect the work in the city to fill the many calls outside, being away, I think, the most of my time this season. The local brethren, however, have held the fort and done well; visiting brethren also have helped us. Bro. Henry Stebbins did us good service in his recent visit; I much regretted being unable to be at home while he was in the city. Bro. A. H. Mills kindly rendered the Saints service last Sunday.

The work in the city seems to be doing nicely. The spirit of peace and love prevails in our assemblies. "This is the Lord's work, and it is marvelous in our eyes." The Lord has been good to us especially in the administration to the sick. Three have lately been baptized who were made to realize the truth of this work through the healing of the sick. Another case of the kind is causing considerable commotion in certain circles. A young lady, a member of the Baptist Church, was stricken down with typhoid fever. In order that she might receive extra attention she was taken to the Presbyterian hospital and a trained nurse engaged at twenty dollars per week. In a little more than a week she was given up by the doctors. The mother of the lady sent word to her brother in Indiana who is a member of our church. He came at once to the city, but before doing so requested the prayers of the Saints in behalf of his niece. Upon arriving in the city he called upon the elders to administer to her. When they administered to her she lay unconscious and but little hope of her recovery was entertained. The father and uncle, however, seemed to obtain the evidence of her recovery, and wanted her removed to her home. The next day when we called again she was much better and all were rejoicing at the change. The father became disgusted at the lack of faith in God manifested by the attendants, and at the medicine administered, (whiskey and strychnine,) and had her removed to her home and refused to allow another drop of medicine to pass her lips. We have seldom seen more faith manifested among the Saints.

As might be expected this raised quite a storm of opposition, but the father was firm. After she was brought home we administered to her again and she has been getting along finely ever since. She is now able to sit up part of the time, the fever has left her, and her appetite is good. She is still quite weak but gaining strength rapidly. To God be all the praise! We think you may expect to hear from these parties again.

I mention this incident to show how the Lord is working; the indications point to a good work here. There are many obstacles to the work in a large city that are not encountered elsewhere, but there are good people here, and on the whole we feel encouraged. Still battling for the truth,

Yours in bonds,  
F. G. PITT.

JOHN'S MILLS, Mo., Oct. 12.

*Editors Herald:*—I have been working in this country since August 10. Have been having good liberty in speaking, and large and attentive crowds in attendance. The work here is moving in a steady manner. Since coming here I have baptized twelve persons all of them heads of families.

A good interest is being manifest among the people. Some strong opposition is commencing, doors being locked, lies being told, and the usual cry of "Mormonism," "Delusion," etc. I am watching closely the little work I am getting started here.

The people are mostly poor, but I expect the result to be good, and the little opposition so far has only been in our favor. I don't care for the outside as long as the inside is clear of the enemy. This work grows grander and grander. And of late I am strongly impressed that the "hastening time" is indeed right here. There is great commotion in the minds of the people here, that is, those that are getting awake. Some, however, are dead asleep.

My love goes out to all Saints, and especially those who are scattered on the hills and desert places.

I am yours in Christ,  
W. C. CATHER.

OAKLAND CITY, Ind., Oct. 14.

*Editors Herald:*—The 28th of July found me at the Baker schoolhouse attending a two days' meeting appointed by Elder George Jenkins. He has done a good work at this place, having baptized a number, I think about fifteen. Here I met Bro. Harvey Kepley and wife, Bro. Wheeler and wife, and Mrs. Jenkins and Sappenfield, all of the Byrneville branch. Elder V. D. Baggerly was also in attendance. We had a time long to be remembered, by the writer at least. Quiet a large crowd attended our meetings and good was accomplished. The singing was fine, being led by Bro. Kepley and his wife, who by the way is the finest vocalist in the church in Southern Indiana. There are a number here near the kingdom. We look for a good report from this place at no distant day.

The 3d of August found me at the Sulphur Well in company with V. D. Baggerly, where a short time before he had baptized two noble men—Bra. Jeffries and Pernady. There are others here who will unite with us soon no doubt.

From here we passed on down the Ohio River to the little hamlet of Darby, where I tried to dispense the gospel. On the 14th I was at the Rously schoolhouse, and at the Lilly Dale branch. Some here seem to be watching and waiting for a more convenient

time. On the 25th I was at the Huff schoolhouse in Spencer County, thence to McVillie, where the restored gospel had never been presented before. At other points along the route we sought to effect openings, but were denied.

The 5th of September found me at Fredonia. Some interest is manifest at this place, and there may be a few gathered out by and by. The 14th found me at Oakland City. Preached here till the 19th, when I went to near Oatsville, where I tried to dispense the word for one week. A little interest was manifested at this point. From here I passed on to the Wilder schoolhouse in Pike County; and on the 27th I was attending district conference with the Plainville branch, and on the Sunday following dedicated the Saints' chapel at that place. There was a goodly number in attendance. All seemed well pleased, both Saints and friends. On the Thursday following I baptized Bro. William Harbestrit; others there will unite with the church ere long. I visited Tom's Hill, but preached only once on account of a severe cold.

On the 12th of October I returned to Oakland City where I am at the present writing. Yesterday (Sunday) I baptized Miss Lottie Coleman, daughter of Bro. Sylvester Coleman. She is very zealous for the gospel and will be an honor to the church. May she be faithful to her covenant.

Thus the work moves slowly in this part of the vineyard of the Lord. Bro. James M. Scott reports encouragingly from his field. He has baptized a number of late. The brethren as a rule are pushing the work, I believe, to the extent of their ability.

In bonds,  
I. P. BAGGERLY.

LITTLE PRAIRIE RONDE, Mich., Oct. 14.

*Editors Herald:*—Bro. L. F. Daniel and I reached this point and began church the 10th inst. Three points were assigned us by the missionary in charge to be worked prior to the district conference.

We began shortly after the Knox two-days' meeting and are now at our last place, the others, Buchanan and New Troy, having received their quota of gospel work. The writer also spoke at Gallien the 5th and 6th.

We stopped at South Bend, Indiana, while on our way here and found Sr. Listenberger very sick. We administered to her twice, which resulted in convalescence for a time; but she was not quite so well when we left. We pray that she and her anxious husband may be attended by "the supply of the Spirit of Jesus Christ" in this and all other trials. While in the city we viewed Mr. J. Oliver's and C. Studebaker's mansions. The former is not yet complete. From their preparations I judge they are placing themselves in readiness to say, "Soul, take thine ease;" but Jesus said that rust corrupts, moths eat, and thieves break through and steal earthly treasures. However, these destructive agents may not be able to affect mansions in the manner indicated, to any great extent; but it is certain that they are not beyond the power of disintegrating influences. In view of those facts, coupled with the special financial unrest of our day,

we conclude that our souls are immeasurably easier than theirs, despite our penury in silver and gold. Notwithstanding this, if the word "everlasting" invariably means "without end" in point of duration, as many modern religionists assiduously aver, mammon (the riches of this world) can build "habitations" that will survive the expiration of time; so these gentlemen "are wiser in their generation than the children of light," whose spirits may be easier, under present exigencies and distresses. (St. Luke 16: 8, 9.)

Truly the world is in a deplorable condition in its relations to "the glad tidings of the kingdom of God." Human ideals are now and ever have been faulty. The apostles said: "The fashion of this world passeth away."—Paul. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away; but the word of the Lord endureth forever."—Peter.

We shall continue here until time to start to the district conference of the 26th inst.

In bonds,

ALMA C. BARMORE.

MIDWAY, Utah, Oct. 12.

*Editors Herald.*—I am a long way from the church I have espoused. I love the brethren and sisters. I am sorry to see so much indebtedness to the Herald Office by them, but I cannot help it; I wish I could. They must feel in bondage. We should all stand upright in the world. We as Latter Day Saints should realize that we are one family and we should be upright with one another, bound together as the heart of one man, and have an interest in each other's welfare, realizing that as the children of God are one family in heaven, we should be one family on earth, with the love of God in our hearts. When I was a child my father died, when I was about six years old. My mother taught me good principles from that time till I grew large enough to go to Sunday school, where I learned to read the Bible. The superintendent taught me good principles that I cannot forget.

I read the supplement to the *Saints' Herald*, which brought me to think of my mother and the superintendent's good advice, which has been a guide in my life. I knew that baptism was essential to my salvation, and the Holy Scriptures are my best guide. I counted the cost before I was baptized.

I came to Utah in 1868. I soon found that they were not in the same Spirit as I was. I found they were too covetous, that I was deceived, so I did not join any branch. I would not be baptized again, as I did not see any need to. I see more and hear more cursing and swearing than ever I heard in my life, and particularly from those who say they have been through the [endowment.—Ed.] house. It is not like the example our most blessed Lord and Savior has set us. We are to follow him. He says, "I am the way, the truth and the life: no man cometh unto the Father, but by me." I try to govern myself in all things; I find that is the best government in the world, to follow the teachings of the Spirit of truth, the Holy Scrip-

tures. They are my daily companions and my heart rejoices in them.

Everything we do should be with the sentiments of our hearts, either singing, praying, or preaching; then there is a power given us of God our Father. O that light and truth may spread over the earth and the people flock into the Church of Christ as doves to the windows and not act the hypocrite, but serve God with the full purpose of heart! He knows our hearts and thoughts; we cannot hide from his presence. I could write a great deal of my experience. My love to all.

Your brother,

THOMAS STREET.

HONOLULU, H. I., Oct. 1.

*Editors Herald.*—By this mail I send you one of the first copies of the native edition of the Doctrine and Covenants that I have received from the hands of the printer and binder. As you will see from the title page it is some time since it was started, the printer having had to wait for copy from the translator. The printing and binding of one thousand copies has cost \$443.10 or at the rate of \$1.05 per page, the work being done by the Hawaiian Gazette Company, of this city.

The bulk of the translation was done by Bro. Poepoe, who read it over and corrected mistranslations with Bro. Clapp and myself. Mrs. E. Nakuina also aided in translating and proofreading; but Bro. Poepoe revised the whole of it, and I believe the translation to be a very good one. I am glad and thankful that it is finished, and now we shall have to try and sell the books. I have already advanced the greater portion due for printing, and am to pay the balance when the whole of the books are delivered. We shall try and sell the books at the rate of seventy-five cents or one dollar each, and hope to dispose of quite a number to members of the Utah Church, who as yet have no translation of the revelations given to the church.

As you will notice from the index we show what revelations are to be found in the Utah editions. If we are successful in disposing of the books we intend then to devote a portion of the proceeds to printing of the Book of Mormon, a native edition of which is badly needed. With this end in view Bro. Poepoe and I are now translating together the Book of Mormon so as to have copy ready.

So far, this has been a year of trial for Honolulu, and events have interfered with our progress. First we had the revolution early in the year which upset business and everything else. For some time we were unable to hold services and the natives remained for some time in a restless condition. Now we have the cholera to contend with, and although it has not been epidemic, we have had enough to upset business and to interfere with our church meetings, which were stopped altogether for a time; and now we are allowed only one a week, on Sunday morning. Under these conditions it is impossible to make much headway, but I trust passing through these trials has humbled us and increased our faith in the Lord and his work. I know it has made me more anxious to labor for the spread of the gospel. I hope also

that these trials have done something towards preparing the hearts of others here for the reception of the gospel teachings. So far none of our members have been taken with the cholera, though they have been living right in the midst of it.

As for myself and family, we at the present time are fairly well, but I would like to feel stronger. My wife has had quite a siege of sickness, but is now well. I have almost made up my mind that I shall have to hold on to the work alone here till next year. Well, perhaps it is for the best. I rejoice to see the progress that is being made elsewhere, and to notice how the Lord is blessing those who are faithful. Although I have never yet experienced the abundance of the Spirit that seems to have been bestowed upon many, yet I know that at times I have been remembered, and I have been specially blessed and prospered also beyond all expectations in these troublous times and because I *pay my tithing*.

When prevented from meeting together recently with the members on account of the cholera, I addressed a letter through one of the native papers to the members of my flock, exhorting them to faithfulness and diligence in keeping God's word, and spoke of the opportunity that they now had of letting their light shine, by living the lives of Saints of God, and by sustaining those in the government who were doing their utmost to stamp out the cholera by improvement of sanitary conditions and by other means. I also asked them to devote a certain Thursday to fasting and prayer. In an editorial the following day in a native paper the church received commendation for its course, and it mentioned that we were the first and only ones to do it so far.

Seeing the prevalence of the disease Bro. Poepoe, myself, and many others did voluntary inspecting work twice daily, which was necessary to help out the Board of Health in their labors, and also to quickly report cases which were constantly concealed by the natives till the victims were dead or dying.

There has not been a case of cholera for three days, and only two or three during the last ten. We hope it is *over*. Total cases 87; deaths 61.

Our lessons from the *Gospel Quarterly* are also translated into Hawaiian and published weekly in a native paper, which goes to different parts of the islands; so you see we are trying to keep the work alive. Kind regards. Your brother in Christ,

G. J. WALLER.

LEBANON, Oreg., Oct. 11.

*Editors Herald.*—I wish to ask the Saints to remember Bro. C. A. Bishop. He is very sick and has been confined to his bed for four months. Bro. Bishop is a man full of energy, and has faithfully stood by the church for many years. Such men are valuable to the cause of Christ, and I ask that the prayer unions throughout make especial mention of him before the Lord that he may be yet spared unto the church and his family.

J. C. CLAPP.

SINKING SPRINGS, Ohio, Oct. 10.

*Editors Herald:*—In company with Bro. James Moler I held a ten days' meeting at Elmville, about five miles from here, closing on the 6th inst. Two were baptized; others are convinced and desire to obey but are hindered. The meeting was arranged for the grove, but the weather being so chilly, after a few services, we were permitted to occupy in the schoolhouse. We had a very favorable hearing and expect to return again at a more convenient season of the year for a grove meeting.

We have held three services in the branch here, and go to-morrow to a place known here as Nace' schoolhouse, another new opening about five miles from the church. Bro. James Moler left me on the 8th for home, thence on to Hocking county. I expect after closing this meeting to join the contending forces at McArthur, Ohio, on the 21st inst., under the generalship of Bro. R. Etzenhouser and that indomitable hero of Creola branch, Bro. Aaron Kirkendall. We believe we are making fair progress in this district, though there is much to oppose us. Prejudice very great, people generally unconcerned about religious matters.

I expect to labor part of the winter in West Virginia; and any seeing this notice and knowing of new openings, where little or no preaching has been done, will please correspond with me, and with Bro. D. L. Shinn, that arrangements may be made ahead, so that no time be lost when I get there. My address is Byer, Ohio.

Fraternally yours,

J. L. GOODRICH.

ST. LOUIS, Mo., Oct. 17.

*Editors Herald:*—We inclose list of church services in and around St. Louis, and would like to have the ministry passing through give us a call. Bro. John Robinson, of Independence, was with us last week, in attendance upon the St. Louis fair, looking after interests connected with his business in the agricultural implement line. We enjoyed his social visits very much and the Saints were instructed by his counsel last Sunday, we are told; not being present personally, but away to fill appointments at Alma, Illinois, where we expected to be at this time of writing had not sickness in family called us home, Sr. Bond being taken with what the doctors would probably call pneumonia. She is better but still very poorly.

We hope to be able to return to Alma first of next week to hold a series of meetings. An excellent time was had at Alma last Sunday, a large audience in the evening, and an excellent spirit throughout the day. Some of the local officers are ministerially active; Bro. John Parrish preaching at Oak Hill and Cheltenham afternoon and evening last Sunday. Preaching to-morrow evening at De Hoadamont, where we are trying to secure an awakening as to our claims.

Attention to branch matters in the way of adjustments of troubles of long standing perplexes and hinders effort, and mutual growth and general prosperity are retarded by indifferent and careless lives. The greatness and importance of attention to daily detail of

duty shuts out and bars the abundance of Spirit manifestation, power, and growth in the divine life, when neglected, until but little save a perfunctory and scarce pass muster service toward God and his church is seen, and, with not a few, resulting in an almost total loss of interest or attendance upon divine service and means of Christian growth and grace.

There is a younger and rising generation, however, that promises, under proper influences and leadership that are in touch and spirit with the work of the Reorganization, and a clean cut divorce from those enticing mysteries that have taken the place of clean, clear, simple, and devoted gospel life, better things than is possible until the old leaven is worked out, and that which Solomon affirmed to be the beginning of wisdom takes its place.

The evening of October 4, our chapel was invaded by a wedding party. Mr. George Reeves and Sr. Mamie, daughter of Bro. Charles and Sr. Peet were the principals, both estimable young people. Elder John Parrish, uncle of the bride and friend of the groom officiated at the altar. The church was beautifully decorated by the artist in such matters, Bro. John Dawson. The reception and social following, held at the bride's parents', was a pleasant and decidedly agreeable event. The happy couple left shortly after for points in Texas, and on returning will take up residence near this city.

Striving to prepare for coming necessities and emergency, always hoping for better things to come and in hope of the final victory,

In gospel bonds,

M. H. BOND.

JOHNSTON, R. I., Oct. 14.

*Editors Herald:*—When last I troubled your columns I was at Norwalk, Connecticut. I continued there until July 30, enjoying myself after the fashion of a missionary. The Saints and friends were kind and I enjoyed my stay among them. Leaving Bro. Potts to more than fill the place I left vacant, I went to New York and after a half-day's tramp around the city took passage on the steamer Massachusetts for Providence. Went home and tried to induce the youngest member of the family to recognize me as a necessary piece of furniture, but no amount of baby talk could do it to our mutual satisfaction, and time alone has bridged the coolness between us.

Sunday, August 3, in company with Brn. George Smith and William Fenner we went to Bro. Ransom Searle's where quite a company of Saints was gathered. We enjoyed the service, and in the evening listened to Bro. George Smith tell of God's love, at Providence. On Friday in company with Bro. George Suttill I went to Plainville on a steed that never tires, although I believe it is sometimes retired. On the reunion grounds everything was going on nicely, Bro. F. O. Coombs being on hand as large and smiling as ever. Saturday night the writer was called on to preach the first sermon, and although tired did the best I could. After the reunion Bro. Davison and the writer assisted by Bro. Greene put up the

tent in the city of Providence. On the first night Bro. Greene did the preaching, while Bro. Davison, the writer, and several local brethren did their best to keep order on the outside. We were not disturbed afterward, however, as a blue coat and a few brass buttons seem to work like a charm in quieting hoodlums. Bro. Luff rendered valuable service in the tent, also Brn. Greene and Davison.

From Providence we moved the tent to Fiskville, where we remained some three weeks, preaching to fair audiences with good interest. Bro. G. H. Smith started in missionary work with me at the above place, as Bro. Davison left for the Maine reunion. The qualities of Bro. Smith as an all-round man were tested, as our tent was pitched along side of a respectable looking barn that the Cranston branch had voted to turn into a church; and as men folks seemed to be a little scarce, Bro. Smith and the writer laid aside the preacher's coat during the day and put on the carpenter's habiliments. For three weeks we worked days and preached nights. Some of the brethren came to our aid; also some who do not belong to our faith. May God bless them all. Sr. Jane Randall deserves special mention as a noble helper in every way. The church is now ready for plastering. The work in this vicinity is onward, and it is especially gratifying to have a church building where they have tried to "drive the Saints out;" but the sentiment is changing, thank God, and all we have to do is to be faithful, and all will be well. While preaching at the above place I had the pleasure of baptizing Sr. Howard, who had been a member of the Baptist Church for fifty years. From Fiskville we went to Hope, Rhode Island, where interest was good; but the cool weather drove us into winter quarters. Next week I am off for Nova Scotia; so sayeth the powers that be.

Yours as ever,

G. W. ROBLEY.

ELM MOTT, Texas, Oct. 14.

*Editors Herald:*—I am now at Geneva, Sabine County. I came here Saturday, to commence meetings, we found the new schoolhouse was not finished and the old one had been turned into a livery stable. So I could get no house to use to hold services in. One other object I had in coming here was to ordain Bro. C. W. Spence to the office of an elder, but he refuses to be ordained; so it seems that my trip here is nearly fruitless; yet I had the pleasure of meeting Mr. W. D. Caustead and Sr. Eva, his wife; also Bro. Spencer; and find them all very well and moving on in the good work. I went to church Sunday, and Sunday night heard some Baptist doctrine. O, how I felt like preaching the gospel to the congregation! I don't wonder at Paul saying that his spirit was stirred within him at Athens when he saw the people wholly given to idolatry, when I see the people of my day given over to creeds that have been made by men in darkness.

The preacher said last night that works had no relation to salvation at all in any sense, in obtaining it or in keeping it, and

that those who believed they had were not saved. I wonder when the time will come when the people will hear the gospel under such circumstances. God have mercy upon them.

I leave here to-morrow for Elmwood, Bell County; and next Saturday for Durango. I had to wait until then to get a house to preach in there.

Yours in bonds,

E. W. NUNLEY.

HILLS, Minn., Oct. 18.

*Editors Herald:*—I am still at work endeavoring to acquaint the people of this the southwestern corner of Minnesota with our work. We are gaining ground in and about Magnolia, and I trust, also in this vicinity. The few scattered members in these parts are doing nobly, assisting me in various ways. One more, Sr. Lizzie Pokett, has been added to our number at Magnolia. A few weeks ago Bro. Pokett and I went to Adrian to see if a place could be obtained there to preach in, but without success. Last week I went to Luverne, the seat of this county, went from house to house distributing tracts, also spoke a few times in Bro. Marshall's house, but few only came to hear. Last Tuesday I came to this place, and have spoken twice in the house of Bro. Midgorden to a few interested listeners; will speak to-night in the town hall. To-morrow I return to Magnolia to fill appointments in two different places on Sunday. Expect to go to South Dakota soon.

I shall endeavor to reach as many new places as possible, but believe it to be equally necessary to look after, encourage, and build up those already in the faith, at least until organizations can be effected.

Yours in the work,

PETER ANDERSON.

## Original Articles.

### IS SECTION 17 OF DOCTRINE AND COVENANTS A REVELATION?

MANY times, when talking with different brethren and discussing the law and order of the church, I have been met with the statement that section seventeen of Doctrine and Covenants is not a revelation from God but only a declaration of belief and rules adopted by the church. I have heard some elders so express themselves in public. To show that this is a wrong position and to prove that it is as much a revelation as any other, I quote from History of Joseph Smith, published in *Times and Seasons*, volume 3, page 928, October 1, 1842. Joseph Smith, editor:—

In this manner did the Lord continue to give us instructions from time to time, concerning the duties which now devolved upon us, and among many other things of the kind, we obtained of him the following, *by the spirit of prophecy and revelation*; which not only gave us much information, but also pointed

out to us the precise day upon which, according to his will and commandment, we should proceed to organize his church once again, here upon the earth.

Here follows the revelation now known as section seventeen of Doctrine and Covenants. It will not do for any of us to seek to evade any of the issues therein contained by saying that it is not a revelation, for Joseph Smith says it was given him "by the spirit of prophecy and revelation."

T. W. WILLIAMS.

COUNCIL BLUFFS, Iowa, Sept. 3, 1895.

### WHERE RESPONSIBILITY LIES.

WHILE there is much to cheer and encourage and many indications of progress in our work, there is no doubt that if the revelations already given were better understood Zion would prosper and flourish to a much greater extent than at present. But the chief responsibility seems to rest upon the priesthood. They are to perfect the Saints, and edify the body of Christ till we all come to the unity of the faith, etc.

They are to see that the law is kept, and in order that their counsel "may be made effectual" by their example, they must be "without blame in word and deed."

My thoughts have of late been especially drawn to the necessity of greater oneness and faithfulness among the ministry as a means, as the means, of bringing the church up higher, and of winning souls to Christ.

Unto us, not only of the greater, but also of the lesser priesthood, have been given the keys of the kingdom of heaven. Do we appreciate the measure of our responsibility, the power for good vested in us according to the gifts and callings of God? Only as we advance can the church come up higher, can the world be brought to a knowledge of the truth. "If your eye be single to the glory of God, your whole body shall be full of light" the Lord has said; but if we lack in one point the whole law is broken. If we fail ourselves in observance of the instructions God has given to us, we are as salt that has lost its savor, so far as the church is concerned.

The late *Herald* editorial, "Local officers and their work," merits more than a hasty reading. Are there not many holding authority who are mak-

ing but little effort to perform the duties incumbent upon them by virtue of their office and calling?

Those who are made officers in branches especially, the lesser as well as the greater priesthood, are in a position by faith to work righteousness and accomplish much for the church. But preaching is not the only means of doing good. The priest's duty is not only to preach, but to teach, exhort, expound, and these especially I think in private, as he is to "visit the house of each member and exhort them to pray vocally and in secret, and attend to all family duties."

How great an arm of salvation is paralyzed when in branches the priest fails to act! The teacher's work is also a highly important one, inasmuch as he is to "watch over the church always, and be with and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty." Can this be accomplished without personal visitation? The deacon also is more than a mere door-keeper, for he is to assist the teacher always if occasion requires.

Now if family duties are *not* attended to, the members do *not* pray vocally and in secret by reason of the priest's failure to do his duty, and the members do *not* do their duty in not meeting together *often*; and if there is hardness, backbiting, and evil speaking by reason of the teacher's and deacon's inactivity, where will the work go to? The times of our ignorance God has winked at, but now we ought to be awake.

Can an *able*, traveling elder, much less an *unable* one cure by preaching that which God has otherwise provided a remedy for?

How grand and good the provisions that God has made for his church, every man to labor in his own office and calling; the missionary to bear the burden of souls of the honest in heart and gather them into a fold where they will be shepherded and fed by those who are called to do such work. How inefficient must either branch of the ministry, local or traveling, be, without the other's kindly, hearty, and diligent support.

Desiring not to criticise or find fault with any, but to encourage and sustain all in the discharge of duty, that animosities, divisions, harshness, evil speaking, etc., may pass away, and that love and unity may prevail and Zion prosper to the joy and rejoicing of all our hearts, has the above been written.

M. F. GOWELL.

WHY I AM A "JOSEPHITE."—No. 6.

BY ELDER H. O. SMITH.

AND so the years passed on, the Lord waiting patiently for the Twelve to do their duty towards the flock over which they had been made overseers. Iniquity accumulates, law after law was violated, until it came to pass in the year 1852, in the eighth month and 29th day, that the great culminating act of sin and apostasy was brought about in the introduction of polygamy. But the Lord had still a few in reserve that "had not bowed the knee to Baal." "A few names even in Sardis [Zarahemla] which" had "not defiled their garments," and to them he turned as the hope of latter-day Israel, and in 1851 and 1852 those few, by command of the Spirit, began to cast off all claimants to the leadership of the church and to bind themselves together waiting for the Lord's anointed.

And on January 29, 1854, came the voice of the Spirit unto them saying:—

Ye ask truly, but ye ask amiss: cleanse yourselves of all bitterness, and come before me as one man, and prove me thereby, saith the Lord by the voice of his Spirit, and lo, I will scatter the darkness, and thy watchmen, O Israel, shall see eye to eye, and this remnant shall rise out of obscurity and put on strength. Uphold the first elder, or senior, in this work, whom I have appointed, by your faith and prayers, and surely I will give you knowledge, and show you hidden wisdom, concerning the remnant of whom I have spoken in days of old, whom I have appointed to speak comfortably to the captives, and give them bread and water in their journey.—*Saints' Advocate*, page 141.

In the light of this revelation through the voice of the Spirit we can understand what is meant by the Prophet Joel when he says:—

And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.—Joel 2: 32.

The enemies of this remnant which the Lord has called try to make it ap-

pear that these revelations and manifestations came through a little girl, and endeavor to throw discredit upon them for that reason. They base their statements upon the fact that on one occasion a little girl, a daughter of Elder Gurley, spoke under the influence of the Spirit, in tongues concerning this remnant. And this is the only instance where anything of the kind occurred that is related in history; but so eager are they to "fight against God" and his chosen remnant that they forget that Jesus said,—

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight.—Matt. 11: 25.

Out of the mouths of babes and sucklings thou hast perfected praise.—Matt. 21: 16.

Coming, no matter from what source, it is prophetic of the then future of the Reorganization, and the words "This remnant shall rise out of obscurity and put on strength," have met with a brilliant fulfillment; and if I am asked how, I can best answer, I believe, in the language of our President, Joseph Smith, written in 1878, in answer to the question "What has the Reorganization done?"

It has saved the faith of hundreds in original Mormonism.

It has proved that evil, wrongdoing, crime, and debauchery do not justly belong in the faith and practice of Latter Day Saints.

It has restored the confidence of hundreds in their fellow men, and shown that a man may be clothed upon with the priesthood, or authority to act in the name of Christ, without being given to evil practices by which his fellows are wronged and defrauded.

It has sent its elders into nearly all parts of the United States where the early elders of the church had gone, and there set about the work of redeeming the name of the church from the odium cast upon it by the advocates and practitioners of polygamy.

It has won respect for its doctrines in those places where its elders have been heard.

It is spreading the doctrines of primitive Mormonism in every place where the elders can go, and in doing this it has made clear the difference between Utah Mormonism and the primitive faith of the church.

It has built up, since 1860, over three hundred branches, extending from Maine to New Mexico, and from Oregon to Florida, in England, Wales, Tahiti, and Australia.

It has made the name of Latter Day Saint honorable in places where it was a hiss and a byword, and been the instrument of fulfilling the word of the Lord, "and ye shall find favor in the eyes of the people."

It has so wrought that its elders are able

to stand up in defense of its truths without a cringing sense of shame of the name they bear.

It has kept its public pledges to advocate the truth and insist that honesty is not only the best, but the *only* policy that will establish men.

It has an almost empty treasury, but its Bishopric can sleep in peace, because their coffers hold no ill-gotten gains, and its officers do not fear the just complaint of wronged and oppressed comrades. . . .

It has built "houses of worship" in places where its members dwell, and where they have sung, prayed, and worshiped God, after the manner their neighbors call heresy, but have maintained their integrity during it all.

It is carefully and steadily gaining ground everywhere, and the Lord confirms the word. . . . It has so labored and so lived that the places whence the Saints were driven in the years gone by are open to their return, and the inhabitants thereof are asking the Saints to come in and dwell with them, thereby making practicable the fulfillment of the prophecy, which states that the waste places of Zion shall be rebuilt. . . .

It has made a happy and smiling people of those cast down, oppressed with care; and well nigh hopeless.—*Saints' Advocate*, vol. 1, pages 31, 32.

I shall now answer a few inquiries in regard to matters which the Utah people consider of infinite importance and which are put to our elders everywhere, and then submit these reasons to the consideration of the public. I append these questions and answers because the people of Utah have been misinformed in regard to the position of the "Reorganization."

1. Do you believe in the building of temples?

Yes, but we believe that the building of them must be commanded of God; that they are not acceptable to him unless the building of them is commanded. We do not interpret the command contained in Doctrine and Covenants 107, (Utah edition 124,) as a perpetual command. The statement is, "which my people are always commanded to build unto my holy name." If the terms were reversed making it read "commanded to always build," then some such an idea might obtain; but not without doing violence to the sense of the passage can it be made to appear as a perpetual command to build. The evident sense of the passage is that God reserves the right to command his people when he desires a house built unto his holy name.

This statement is borne out in history. Andrew Jensen in *Historical Record* volume 7, page 434, says:—

The previous summer (August 5, 1837), the authorities of the church in Missouri had resolved in council to go on moderately and build a house unto the name of the Lord in Far West. When Joseph arrived there he counseled that the building of that house should be postponed *until the Lord should reveal it to be his will to have it commenced.*

See also *Millennial Star* volume 16, page 89. And further; it is possible for a people to build temples to the name of God and be radically wrong. In fact, the building of temples for the purposes named in the revelation just quoted, without a direct revelation or command from God, is evidence of itself that the people are wrong and very presumptuous.

No more striking fulfillment of prophecy can be found in scripture than is exhibited by the Utah people in their cry everywhere throughout their land,

The temple of the Lord, The temple of the Lord, The temple of the Lord, are these.—Jer. 7: 4.

I do not say that this prophecy refers to the people in the valleys of the mountains, but it looks very much that way and yet the Lord says:—

Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord, are these.—Jer. 7: 3, 4.

For Israel hath forgotten his Maker, and buildeth temples.—Hosea 8: 14.

So it is not a mark of God's approval to build temples unless he has commanded to so build; and no one has ever claimed that the temples in Utah were commanded to be built, by God; but, upon the contrary, Brigham Young taught that it was no more necessary for us to have revelations for temples than to have them upon the building of our dwellinghouses. In *Journal of Discourse*, Vol. 1, p. 278, he said:—

You might as well ask the Lord to give revelation upon the dimensions and construction of the various apartments of your dwellinghouses as upon the erection of temples, for we know beforehand what is necessary.

The Reorganization owns and controls the only temple standing to-day that has been built by command of God, and are waiting patiently the perfecting of its title to the Temple Lot at Independence, Missouri, and a command of God to build a temple unto his name in that chosen spot.

2. Do you believe in the gathering?

Yes, but only to the land of Zion, in

Jackson County, Missouri, for God has said that "Zion shall not be moved out of her place, notwithstanding her children are scattered." (D. C. 88: 8; 94: 5; 98: 4; Utah edition 90: 37; 97: 19; 101: 17.) And Independence, Jackson County, Missouri, was the central stake of Zion, and no other place was to be appointed until there was "no more room" found there for them. But they might gather into "the regions round about." And further; we believe that the gathering should be in strict accordance with the directions given in the revelations of God and that which is written, which is as follows:—

And let the work of the gathering be not in haste, nor by flight.—D. C. 58: 12; Utah Ed. 58: 56.

And now, behold, this is the will of the Lord your God concerning his Saints, that they should assemble themselves together unto the land of Zion, not in haste lest there should be confusion, which bringeth pestilence.—D. C. 63: 8; Utah Ed. 63: 24.

Therefore a commandment I give unto all the churches, that they shall continue to gather unto the places which I have appointed; nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste, nor by flight; but let all things be prepared before you.—D. C. 98: 9; Utah Ed. 101: 67, 68.

Talk not judgment, neither boast of faith, nor of mighty works; but carefully gather together, as much in one region as can be consistently with the feelings of the people: and behold, I will give unto you favor and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, execute judgment and justice for us according to law, and redress us of our wrongs.—D. C. 102: 7; Utah Ed. 105: 24, 25.

This we are doing, and as an evidence of God's favor, we are having the favor and grace of the people.

3. Do you believe in tithing?

Yes, but not as it is taught in Utah. The beginning of tithing is one tenth of all one possesses, be that one dollar or one million of dollars; after that, one tenth of one's *interest* (not *income*) annually. An individual who only earns enough to keep his family during the year is exempt from paying tithing, after he has tithed his possessions, but if he earns a dollar above his necessities, one tenth of it belongs to the Lord. But if, by sacrifice, he can save a few dollars, he may give under the law of freewill offerings.

This does not work hardship, but is just and equal. Surely one who can lay aside one or a hundred dollars per year can give one tenth of it to the

Lord; and in the matter of freewill offerings, there is ample room for sacrifice.

4. Do you believe in baptism for the dead?

Yes, but like the building of temples we are waiting for the Lord to command, and also to remove his restrictions. In the year 1841 the Lord said to his people,

... But I command you, all ye my saints, to build an house unto me; and I grant unto you a sufficient time to build an house unto me, and during that time your baptisms shall be acceptable unto me.

But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God. For, verily I say unto you, that after you have had sufficient time to build an house to me, wherein the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptism for your dead cannot be acceptable unto me; for therein are the keys of the holy priesthood ordained, that you may receive honor and glory. And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord; for it is ordained that in Zion and in her stakes and in Jerusalem those places which I have appointed for refuge, shall be the places for your baptisms for your dead.—D. C. 107: 10, 11; Utah Ed. 124: 31-36.

Nothing can be plainer than this: that if the temple at Nauvoo was not finished in a certain time (and the Lord declares that he will give them a sufficient time), they are to be rejected as a church with their dead.

It was generally understood at Nauvoo that this would be the result of a failure to finish the temple. Parley P. Pratt said that this would be the case. In a speech he made and which can be found on page 693, Vol. 5, *Times and Seasons* and *Mill. Star* Vol. 5, page 123, he said:—

He showed the consequences if we did not build it [the temple], "that we should be rejected as a people with our dead."

And Orson Pratt understood that that would be the case, for in a footnote in the Utah edition of the Book of Doctrine and Covenants he says:—

The Saints to be rejected if they refuse to build the house.

In regard to the finishing of the temple, I find this entry in Parley P. Pratt's autobiography, page 377:—

We continued, however, our work on the temple, a *portion* of which was finished and dedicated.

Here is an acknowledgement from

one who knew that only a portion was finished.

In the Latter Day Saints' *Herald*, of January 1, 1872, a writer speaking of the Nauvoo Temple says:—

In no sense can it be said truthfully, that any part of the Temple at Nauvoo was completed, with the possible exception of the main assembly room, into which the front doors opened. The basement, in which was the font, was incomplete; the stairway to the left of the front, was not relieved of the rough boards laid on the risings, on which the workmen went up and down; the upper assembly-room was not accessible, the floor not being laid, neither the doors hung nor the walls plastered. Besides this, the inside ornamentation was by no means finished, even in those parts called completed.

And Brigham Young said in the St. George, Utah, Temple, January 1, 1877:—

We that are here are enjoying a privilege that we have no knowledge of any other people enjoying since the days of Adam; that is, to have a temple completed, wherein all the ordinances of the house of God can be bestowed upon his people . . . We built one in Nauvoo. I could pick out several before me now that were there when it was built and know just how much was finished and what was done. It is true we left brethren there with instructions to finish it, and they got it nearly completed before it was burned.

These quotations show conclusively that the Nauvoo Temple was not finished, and it is useless to make the claim that the only reason why it was not finished was because their enemies came upon them. This might have been the secondary reason, as the result of a primary reason; for God had said, "I grant unto you a sufficient time to build an house unto me;" and that meant that all hindering causes would be removed or kept in restraint until they had had sufficient time to prove their faithfulness, and in case of their faithfulness being manifested, he would entirely remove the hindering causes and give them grace, and favor, and prosperity; and in case they should not prove obedient he would "reject" them with "their dead."

And further, as reasons for not practicing the baptisms for the dead and not accepting those baptisms as practiced in Utah, we call attention to the latter clause of the revelation quoted above.

For it is ordained that in Zion and in her stakes and in Jerusalem those places which I have appointed for refuge, shall be the places for your baptisms for your dead."

God had appointed the land of Mis-

souri as the land of Zion and declares that none other should be appointed than that which he had appointed until there was no more room in that place for them. (D. C. 98; Utah Ed. 101.) So if we go by God's word, as we are bound to do, we must reject all baptisms for the dead performed outside of a house built by express command of God, and that house must be built in the appointed Zion, or her stakes, or in Jerusalem.

Fuller reasons and evidence upon this question of the rejection of the church will be given in my next article on "The Necessity for a Reorganization."

#### A LESSON TO PARENTS.

A YOUNG sister in one of our branches was ill, and suffered untold agonies from kidney diseases, etc., and after suffering some days with intense agony, and having employed a physician, who had operated upon her without permanent relief, her mother, a member of the church, suggested that the elders be called to administer the ordinance for the sick, as given in James 5: 14-16. The young sister revolted at the idea, not from a lack of faith, nor from any objection to the elders, but from a vivid sense of existing wrong, not in her own life, but in that of one of her parents; this parent formerly a member of the church and a presiding elder over a branch, but now a miserable, drunken sot, depriving his wife and children of their earthly necessities, and robbing them of all domestic joy, and stamping a blot on the fair name of the church.

The thought of his conduct caused her heart to revolt at the idea of sending for the elders, and though suffering intense pain, and to all appearance death staring her in the face, she exclaimed in tears, "O, Mother! how can I send for the elders and Father carrying on in his drunkenness?" What a terrible comment on a father's life, that father bound by every law of nature, of God, and of man, to provide for, and give every comfort within his power, to his family; and, greater than all, to lead that family in the ways of righteousness by holy teachings and a righteous example! But instead of doing that he is destroying his own soul, proving a curse to his

family, and degrading the fair name of the church; and this conduct so gross and vile, discourages his child from seeking from the Divine source the blessing she so greatly needs.

But, thank God, the faith of the gospel prevailed; she was persuaded to send for the elders. Only one was attainable at first, but he went and did his duty in humility, but only temporary relief was obtained; but on the advent of another elder coming into town both were called for and administered, but yet no permanent relief. Again in the night they were called from their slumbers, as elders often are; again they humbly sought the Lord, and administered in his holy ordinance, and although but a moment before the young sister was groaning and crying in the severest agony of pain, the pains ceased and the mouth-piece was permitted to say, "Thy testimony shall be heard in the congregation of the Saints." All but the elders had concluded she must die, but God be praised, from that moment she improved, and unbelievers in God's ordinance were compelled to confess that a wondrous miracle had been wrought by the power of God. One Methodist lady in attendance, being wrought upon by the Divine influence during the prayer, confessed she believed the sister would be relieved by the immediate hand of death of her physical suffering, but that to recover was an impossibility; but when she saw so great a physical change she told the young sister that she had reason to glorify God and live for him; for that indeed God had wrought a miracle upon her.

A young man present, whose life had been reckless, called me aside, and assured me he had learned a lesson, and had witnessed the power of God attending this administration of the ordinance. He confessed that he had been a scoffer and an unbeliever. May God grant that the lesson may be indelibly impressed upon his heart, and that he may become a faithful member of the Church of Christ. That father was plainly told by the servants of God that if he wanted the blessing of God upon himself and family he must live a righteous life. Will he heed the lesson? "The prudent man foreseeth the evil and avoideth it; but the wicked pass on and are

punished." To God we ascribe all praise. No elders could feel their weakness more, and their entire dependence on him, than those who were called to administer in the above case, but God was with them in mighty power.

A WITNESS FOR GOD.

## Conference Minutes.

### PITTSBURG AND KIRTLAND.

Conference was called to order at one a. m. Saturday, October 5 in the Saints' hall, Pittsburg, Pennsylvania, by Elder W. H. Garrett, president of the district. Elder W. H. Kelley was chosen chairman, W. H. Garrett assistant; E. S. Fairley secretary and T. S. Hadfield assistant. Branch reports: Kirtland, 87; Fair View, 44; Wheeling City, 130; Youngstown, 28; Blake's Mills, 63; Conneaut Township, 23; Pittsburg, 164. Officers reporting: Elders W. H. Garrett, J. Reese, J. H. Cramer; Priests A. H. Mills and E. Curry. Bishop's agent's reports: Frank Criley, receipts \$635.47; expenses \$662.75; balance due agent \$27.28. L. W. Powell, receipts \$67.10; expenses \$66; balance on hand \$1.10. Resignation of Frank Criley as Bishop's agent accepted, and a vote of thanks tendered for efficient service. The following changes were made in relation to Rules of Representation; viz., in section 2, "That the number of delegates shall be, one delegate at large for each branch organization; also that each branch shall be entitled to one delegate of representation for each six members in good standing" instead of each twenty members. The following resolution was adopted: Resolved that scattered members of this district be and are hereby requested to recognize the law as contained in the Book of Covenants relating to their uniting with the nearest branch. Adjourned to Pittsburg, Pennsylvania, Saturday, March 1, 1896. Three persons were baptized.

### DES MOINES.

Met with the Valley branch, September 7; W. C. Nirk presiding, C. Scott assistant; William Johnson clerk. It was one of the best conferences the district ever held. The business, though dragging, was done without a jar. The preaching was grand; speakers, C. Scott, F. A. Smith, W. Thompson, and D. M. Rudd. Elders reporting, C. Scott, D. M. Rudd, W. Thompson, W. C. Nirk, W. H. Kephart, W. Johnson, J. W. Morgan, J. Knox, E. Hayer, J. B. Heide, and N. Stamm; Priests, W. T. Maitland, J. Lilly, J. Barnes, G. M. Jamison; Teacher C. B. Brown; Deacon J. S. Young. Branch reports: Angus 45. What Cheer 19. Des Moines 131; 4 baptized. Des Moines Valley 114; 2 baptized, 1 died. Head Grove 38; 3 baptized. Oskaloosa 22; 1 received. Richland 76; 2 baptized. Boonesborough, gain 2. Edenville 61. Bishop's agent's report: On hand last report \$6.29; received since \$78.38; paid out \$70; on hand \$14.67. Adjourned to meet with the Des Moines branch the last Saturday in February.

### PHILADELPHIA.

Conference was held at Baldwin, Maryland, September 28; F. M. Sheehy was chosen to preside; E. B. Hull clerk. Branch reports: Brooklyn 124, gain 22. Philadelphia 59, gain 9. Baldwin 66, gain 1. Ministry reporting. Elders A. H. Parsons, G. Potts, J. Stone, J. Squire, W. Clark; Priests A. N. Watz, W. Harrison, H. H. Bacon, J. Cook; Teachers J. Carter and T. Lester; Deacon H. Hargan. District officers elected as follows: A. H. Parsons president, E. B. Hull secretary and treasurer. Preaching Sunday morning by Bro. F. M. Sheehy and in the afternoon by Bro. Geo. Potts. In the evening Bro. Sheehy was the speaker, the discourse being on the journeys of the Nephites and other peoples mentioned by the Book of Mormon, locating the cities, etc., on a large map. Adjourned to meet at Brooklyn, New York, the first Saturday in March.

### FAR WEST.

Conference convened with the Kingston branch, Saturday, October 5; T. T. Hinderks in the chair, assisted by W. E. Summerfield; C. P. Faul secretary. Bishop's agent's report: Received and on hand \$266.11; paid out \$186; balance on hand \$80.11. Audited, found correct, and adopted. Ministry reporting: Elders T. T. Hinderks, W. E. Summerfield baptized 1, R. L. Ware, T. W. Chatburn baptized 13, J. T. Kinnaman, J. M. Terry, A. W. Head baptized 6, A. J. Seely, W. Moore, R. Archibald, J. Snider, T. J. Mauzey, L. Booker, J. C. Elvert, D. E. Powell, B. Dice, C. P. Faul baptized 3, F. C. Graham, and R. A. Marchant; Priests W. Haden, F. Mauzey, M. Bryant, P. Peterson, C. Householder; Teachers M. F. Beebe and J. Friend; Deacon L. Neidorp. Branch reports: Edgerton Junction 38, German Stewartsville 71, Delano 94, Kingston 93, St. Joseph 323, Pleasant Grove 95, DeKalb 26, Wakenda 50. Stewartsville referred back for correction. Whereas many are deprived of the privilege of attending the quarterly conference when held near the first of the month, therefore be it resolved that hereafter in appointing the time it be placed not earlier in the month than the 12th. The matter referred to at our last conference regarding John Rounds talking and teaching against keeping the law of tithing, and its disbursements by those having charge, came up for consideration. After the matter was talked to by several of the brethren, Bro. Rounds arose in open conference and asked, publicly, forgiveness for making such remarks about the law of tithing. On motion the conference accepted the confession of Bro. Rounds for speaking against the tithing law and its distribution, and forgave him. To the president of the Far West district: In a case of examination against me in which a decision was had affecting my calling and ordination as priest in the Church of Jesus' Christ of Latter Day Saints, given on the 28th September, 1895, at Stewartsville, and from which I gave due notice on said date that I should appeal to your honorable body, therefore I hereby perfect my appeal and ask for a rehearing on the following grounds: 1. The decision is not in

harmony with the facts concerning my ordination. 2. That I have not been convicted of any crime that would justify such a decision, therefore I ask a rehearing by your honorable body. In bonds, Charles Householder. On motion the appeal asked for was received and that a committee of three be appointed, the president of the district being one of that committee, and T. W. Chatburn and D. E. Powell the other two, this committee to obtain all the evidence in the matter and then to present the whole matter to Joseph Luff, missionary in charge, for his decision, and his decision shall be final. Resolved that we recommend that no branch in the district shall give letters of removal and recommendations to any person who shall not pay his debts or make satisfactory arrangements with his creditors before leaving or removing from the branch of which he is member. T. T. Hinderks, D. E. Powell, and A. W. Head were chosen committee on appointment of missions. John Rounds and D. J. Flanders, Gospel Hill and Presbyterian churches. R. Phillips and J. Friend, vicinity of Kingston. L. W. Booker and J. N. Cato, Wakenda and vicinity. J. Snider and Peter Peterson, Bonanza and vicinity. J. S. Constance and M. F. Beebe, Mable and Victoria. J. T. Kinnaman and W. Lewis, Hemple and vicinity. Ben Dice and Wm. Worden, Lathrop. A. W. Head, C. P. Faul, and Wm. Haden, Carrol schoolhouse, Orchid, and east of Orchid. L. L. Babbitt and James Limb, west and north of Clarksdale. J. Lampert, as circumstances permit. Officers elected, T. T. Hinderks president, W. E. Summerfield vice president, C. P. Faul secretary. William Lewis was sustained as Bishop's agent. Missionaries appointed by the General Conference were sustained. Preaching by Brn. W. T. Bozarth and J. M. Terry. Two were baptized. Adjourned to meet with the St. Joseph branch on Saturday, March 14.

### NORTHEASTERN KANSAS.

Met at Scranton, October 5 and 6; John T. Davis president pro tem., and Phineas Cadwell secretary pro tem. Branch reports: Scranton 98, gain 7. Atchison 59, gain 2. Fanning 69, gain 12. Netawaka 59, no change. Baker, no change. Ministry reporting: Elders J. T. Davis, P. Cadwell, J. A. Davis, W. Gurwell, C. E. Guinand, J. Buckley, D. Munns, W. Menzies, and J. B. Jarvis; Priest J. Cairns; Teachers A. L. Garwell and S. Davis; Deacons J. Patterson and J. Baillie. Bishop's agent's report: On hand last report \$9.40; received \$21.05; paid out \$20; on hand \$10.45. Audited and reported correct. Voted that Bro. Buckley be under direction of missionary in charge to act in traveling capacity. Missionary in charge was instructed to organize a branch in Topeka, Kansas, with officers as the Spirit may direct. John Arthur Davis was chosen district president, James Baillie secretary. A vote of thanks was tendered to Brn. Green and Munns for past assistance. Voted to sustain all the church officers. Sunday morning, at 8:30 a. m., met in the capacity of Sunday school convention; James Cairns in the chair, James Baillie secretary.

J. T. Davis, for Netawaka, in his remarks said that prospects were good to organize a district Sunday school association. J. A. Davis, for Atchison, was also in favor of such organization. Remarks by J. B. Jarvis in its favor. A motion to organize at once, with Sr. Parker, of Netawaka, superintendent, Sr. Miller, of Atchison, associate, Sr. Hudgens, of Baker, secretary, and Sr. E. Cairns, of Scranton, treasurer, was carried. To meet at call of superintendent. Preaching by John A. Davis. Adjourned to meet at Netawaka in February.

## Sunday School Associations.

### EASTERN MICHIGAN.

Association met at Five Lakes, October 4, 1895; district superintendent was introduced by Elder W. J. Smith; Adam Harder was selected secretary pro tem. The different schools not having understood the delegate system, it was voted that we suspend the rule of delegation for this meeting. Report of Evergreen Sunday school read and accepted. A verbal report of Buel Center school was had and accepted, instructions being given to submit a properly written report to secretary of district. Sisters F. Shinnick, M. Liddy, Addie Grant, and A. E. Hicks were elected delegates to General Convention. Remarks by W. J. Smith on Sunday school work and the necessity of funds to defray expenses of district association. Collection was taken for same, amounting to \$1.20. An article on Sunday school work was read by Sr. Edith Rathbun. Brn. H. Rathbun, J. A. Grant, Levi Phelps, W. Davis, and A. E. Hicks cheerfully addressed the convention when called upon by district superintendent. Adjourned to meet the day previous, and at the place where the next district conference shall convene.

## Miscellaneous Department.

### NOTICES.

*To Whom it May Concern:*—This is to notify the Saints in general that at the coming Annual Conference of the Reorganized Church, convening at Kirtland, Ohio, April 6, 1896, I expect to offer the following resolution, if present: That as a church we disapprove the opening of our church doors for political aspirants for the purpose of partisan speeches.

I give notice thus early that the Saints in general may have sufficient time to deliberate on this, to me, all-important question; and that the Saints of Australia may see it in time to instruct their delegates according to their wishes in the matter.

In bonds,

J. W. WIGHT.

### CONFERENCE NOTICES.

The Southern Missouri district conference will convene at Woodside, six miles north of Alton, Oregon County, Missouri, on Friday, November 1, at ten a. m. All branch

and other reports may be forwarded to me at the above-named place, in care of A. M. D. McGuire.

W. A. BROONER, Clerk.

### BORN.

PITT.—At Adrian, Illinois, August 28, 1895, to Bro. W. O. and Sr. Hattie Pitt, a son, and named Herbert Gilson. Blessed at the Rock Creek church, October 6, 1895, by Elders J. S. Roth and H. T. Pitt.

SHERMAN.—At Joyfield, Michigan, April 20, 1889, to Bro. Charles and Sr. Lulu Sherman, a son, and named Floyd. Blessed at Joyfield, Michigan, April 20, 1894, by Elder F. C. Smith.

JOHNSON.—At Burnham, Michigan, April 30, 1894, to Bro. Eugene and Sr. Emma Johnson, a son, and named Don Cortez. Blessed at Burnham, Michigan, July 11, 1894, by F. C. Smith.

### MARRIED.

HAYDEN—FLETCHER.—At the home of Mr. John and Sr. Elizabeth Fletcher, in Sandwich, Illinois, on the evening of October 17, 1895, their daughter Margaret L. was united in marriage to Mr. William W. Hayden. Elder H. A. Stebbins officiated in the ceremony. A few special friends were present and a very pleasant evening was enjoyed.

### DIED.

WALLING.—Cleva May, infant daughter of Bro. and Sr. W. H. Walling, at Glenwood, Iowa, August 8, 1895, aged 3 months and 19 days. Funeral at the home, conducted by Bro. T. A. Hougas.

LEWIS—At her home in Neponset, Illinois, September 27, 1895; Sr. Ella Lewis, wife of Benjamin Lewis, aged 29 years, 3 months, and 3 days. She leaves a husband, two children, brothers, sisters, and many friends to mourn their loss. Sr. Ella was a noble, patient, and loving wife, mother, and friend. She was loved by all who knew her and will be sadly missed by her circle of acquaintances. She was one of God's noble and faithful daughters in Israel, a true Latter Day Saint, a devoted Christian, and loved her religion. Her remains were laid in the Neponset cemetery.

"She sleeps; her troubles here are o'er,  
She sleeps where earthly ills no more  
Will break the slumberer's rest;  
Her dust will rest beneath the sod,  
Her spirit has returned to God  
To mingle with the blest."

HOPKINS.—At West Freehold, New Jersey, Sr. Agnes T. Hopkins, aged 83 years, 2 months, and 14 days. She was baptized into the Reorganized Church December, 1879, by T. W. Smith. She was a good wife and affectionate mother, a good, faithful Saint and neighbor. She rests in peace and the glorious hope of the first resurrection. Funeral in the Baptist chapel, at Hornerstown, on the 25th. Sermon by A. H. Parsons.

ELDREDGE.—Maggie Myrtle, wife of Bro. Harry H. Eldredge, departed this life at her home in St. Joseph, Missouri, October 2, 1895, at the early age of 21 years, 8 months, and 17 days. On August 1, 1894, she stood at the sacred altar and was wedded to her husband, occupying the same spot where she was placed on the 4th in silent death. Nine months of her wedded life she was more or less under the bondage of affliction, during

which she maintained an abiding integrity in the work of her choice. At no time was she so pressed by her affliction as to resort to medical aid, always relying on the Lord. She talked freely of her death and longed for release from suffering, her prayer being, Take me, Lord. Through administration and the untiring care of Sr. Eldredge, mother of her husband, her suffering was reduced to its minimum. Being faithful to duty in life, rendered her fearless to enter the portals of death. Maggie was prepared to go. The funeral service was held at the church on the 4th at two p. m., conducted by J. M. Terry from Psalm 116:15, assisted by Bro. H. D. Ennis.

WILLIAMS.—Sr. Francis A. Williams died at Scranton, Pennsylvania, October 6, 1895, aged 47 years, 7 months, and 10 days. She was the daughter of Thomas R. and Mercy M. Russell; was born in Scott, Pennsylvania, where her remains were interred. A goodly number of her early associates and relatives attended the services in the Baptist church there. Services by Elder F. M. Sheehy. She had been a member of the church about one year, having been baptized by Elder H. H. Robinson.

HOUSTON.—At Rosborough, Illinois, October 11, 1895, Agnes Houston, aged 74 years, 4 months, and 1 day. Deceased was born in Scotland. She was not a member of any church, but long before death she made peace with God. Services at the house by Reverend Cate, of Sparta, Illinois, assisted by Bro. Houston.

THOMAS.—Scranton, Pennsylvania, October 1, 1895, Meshach Thomas, aged 17 years, 2 months, and 7 days. He was the son of William J. and Emma Thomas; was born in Scranton. He was highly esteemed by associates and friends, as evidenced by the large number attending the funeral. This sad bereavement to the family was followed by the death of Meshach Weeks, father of Sr. Thomas, and buried from the same house, both being laid in the same grave. Funeral sermon by Elder F. M. Sheehy.

"None looks beyond the bounds of time,  
When what we now deprecate,  
Shall rise in full immortal prime,  
And bloom to fade no more."

BAILEY.—Near Farwell, Michigan, Sr. Malvina Bailey, daughter of Homer and Martha Smith. She was born May 13, 1861, and died August 1, 1895. She was baptized when nineteen years of age by Elder John Bailey in Maple Valley, Michigan, and remained firm in the faith unto the end. She had a premonition of her death and spoke with calmness and certainty of it, and seemed anxious to go and leave her toils and sufferings behind. To her weeping mother she said, "Little Daughter Grace [then lying very low with typhoid fever] and you will soon come too, and then we will all be together," while a heavenly smile illuminated her face. Elder John Cornish delivered the funeral sermon to a large concourse of people in the Congregational church. Interment in Farwell cemetery.

ALLEY.—At Jonesport, Maine, September 29, 1895, Almira G. Alley, aged 62 years, 5 months, and 27 days. Funeral sermon by Elder J. C. Foss; text, John 5: 25-29.

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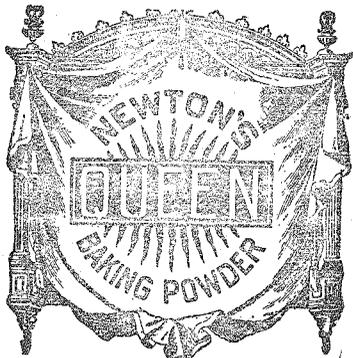
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San Francisco, California: Red Men's building, 320 Post Street, Golden West hall. Preaching at 11 a.m. and 7:30 p.m. Sunday school at 12 m. Sacrament service second Sunday of each month at 12 m. Sister's Prayer Union on Thursday at 2 p.m. C. A. Parkin, President.

Manchester, England, Saints' Meeting Room, No. 15 Dickenson Street, Albert Square. Sunday services: Prayer meeting 9:30 a.m. Preaching at 10:30 a.m. and 6:30 p.m.; Sunday school 2:30 p.m.; district priesthood meeting first Sunday in each month, 12:30 p.m. Band of Hope, Temperance and Improvement Society meeting, Tuesday, 7:30 p.m. Fellowship meeting, Wednesday 8 p.m. James Baty, No. 14 Gordon St., Rusholme, Presiding Elder.

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Bradford and Beswick mission; Saints' meeting room, No. 20 Hawke Street, Forge Lane, Bradford, Manchester. Services, Sunday, 6:30 p.m. preaching; Sunday school 2:30 p.m. Fellowship, Thursday 7:30 p.m. Elder Henry Greenwood, No. 9 Scropton Street, Queen's Road, Manchester, in charge.

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38a Ellsmere Street. Services Sunday, preaching 10:30 a.m. and 6:30 p.m.; Sunday school 2 p.m. Fellowship meeting, Wednesday 7:30 p.m. Band of Hope and Temperance meeting second and fourth Tuesday in each month, 7:30 p.m. Joseph Harper, Southern Street, Little Hulton, Presiding Elder.

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Detroit, Michigan: Lincoln Hall, No. 265 Dix Avenue, near West Boulevard; Elder W. J. Smith, pastor. Sunday services at 7:30 p.m. Pastor's address No. 613 Cavalry Avenue.

Burlington, Iowa, Saints' chapel, corner of Twelfth and Locust Streets. Services every Sunday at 11 a.m.

Sacramento, California, Saints' chapel, Twenty-fourth Avenue and K Street. G. W. Harlow president. 2426 J Street.

West Oakland, California, Montana Hall, Adeline Station, Seventh Street.

Des Moines, Iowa, Saints' church, corner of Sixteenth and Des Moines Streets, East Des Moines. Sunday services: Sunday school 9:45, preaching service at 11 a.m.; social service at 2, young people's meeting at 5:30, preaching at 7:30 p.m. Prayer meeting on Thursdays at 7:30 p.m.

Boston, Massachusetts, No. 67 Warren Street, "Roxbury Hall," Roxbury, Boston, Massachusetts.

Peoria, Illinois, Trades Assembly Hall, third floor, No. 123 South Adams Street, Sunday school at ten a.m., preaching 11 a.m. Elder Adam J. Keck, pastor, residence 605 Illinois Avenue, second floor.

Pittsburg, Pennsylvania, 67 Fourth Avenue. Bay City, Michigan, Mission Hall, corner of Monroe and Second Streets.

At Lincoln, Nebraska, Temple Hall, corner of Eleventh and M. Streets, every Sunday at 2 p.m.

Farnworth, Saints' Meeting Room, 38a Ellsmere Street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth Street, north of Faraon, (take Jule Street car.) Elder J. M. Terry in charge, preaching at 11 a.m. and 7:30 p.m.; social meeting six p.m.; Sunday school 9:30 a.m., D. J. Kahl superintendent. North mission, Eleventh and Douglas; Sunday school, three p.m.; preaching Tuesday nights. South Park mission; Sunday school 2:30 p.m., G. W. Best, superintendent; preaching on Friday nights. Florence Addition mission; Sunday school ten a.m., Sr. Slummer, superintendent; preaching on Thursday nights. Aspy mission, Third and Doniphan Ave.; preaching every Sunday at 2:30 p.m.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first Street.

Salt Lake City, Utah, Mission Chapel, Second South Street, opposite the Presbyterian church. Meetings every Sunday at 11 a.m. and 7:30 p.m.

Netawaka, Kansas, Saints' chapel, Church Street. Preaching services Sundays 11 a.m. and 7:30 p.m. Social services 2 p.m. Sundays and 7 p.m. Wednesdays.

San Bernardino, California, corner Fifth and F Streets.

St. Louis, Missouri, 2518 Elliott Avenue, between Montgomery and Benton. Elder M. H. Bond, pastor; residence 2504 Slattery Street. Sunday school, 9:30; preaching, 11 a.m.; social meeting 2:30 and preaching 8 p.m. Prayer meeting Wednesday, 8 p.m. Young people's Religio-Literary, Thursday, 8 p.m.

Cheltenham, Missouri, Saints' chapel, Manchester Road. Elder H. Roberts, pastor. Sunday school, 10 a.m.; social meeting, Sunday, 2:30; preaching 8 p.m.

Oak Hill branch. Elder Ivor Davies, president. Sunday school, 10:30 a.m.; social service Sunday, 2:30 and preaching 8 p.m.

# THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 42.

Lamoni, Iowa, October 30, 1895.

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ADDRESS OF MISS WILLARD,

BALTIMORE CONVENTION, W. C. T. U., OCTOBER, 1895.

The General Assembly of the Presbyterian Church has this year declared in favor of non-alcoholic wine for sacramental purposes.

In the widening field of athletics all stimulation is discounted. The bicycle is the most influential temperance reformer of the time, and milk is the favorite beverage of those who ride to win. Men who drink take less, and more men do not drink at all than in any previous year. This is the testimony of railway managers, life insurance agents, police captains, and the general public. Steam and electricity have put level heads at a premium, and the trend of invention lies parallel with the white path of personal purity in all the habits of life. Legislation follows on after individual progress. The Canadian Parliament this year declared by an overwhelming majority in favor of prohibition; in South Australia and Utah women have been admitted to the full rights of citizens. Five Legislatures last winter voted to submit this question to the people. In New York City reform has forsaken the line of least and sought that of greatest resistance. Municipal politics in that metropolis and many others turn on the temperance ques-

tion. The enforcement of law by Commissioner Roosevelt and the renewed war upon Tammany, led by the redoubtable Dr. Parkhurst, are the salient features of the time.

The constantly increasing participation of women in all the affairs of the world is of the utmost significance for good. But what the world waits for is not the new woman alone, but the new man. "One swallow does not make a summer," and one parent by the hearthstone does not make a home. We need to stop singing the old ditty, "What is home without a mother?" and to put in its place: "The father alone can make the house home." If he spends his leisure time in what is now popularly known as "The Workingman's Club," a disguised name for the dram-shop, and his wages are levied on by the proprietor, a new woman will be necessary to keep the home together, unless he himself becomes a new man.

The temperance reform is the universal solvent, bringing brotherhood to the front and sending sectarianism and sectionalism to the rear.

The action of the Methodist conference in voting to admit women to the general conference is the largest straw on the current of the times.

The Woman's Department of the Atlanta Exposition and the great congresses of women held in the farther South are other tokens hardly less significant. That good Bishop and other ministers who have spoken unkindly of the progressive women movement do not represent the guild to which they belong; on the contrary, no other class of men has done so much to bring in the era of justice to women and children and of peace and purity as the American clergy. But for their teachings, that have mellowed men's hearts, woman would never have been in the Colorado Legislature, nor would a bill presented by those women have been adopted raising the age of protection to eighteen years, nor would the Legislature of Texas have been specially convened to forbid a couple of prize-fighters to bruise one another

within the borders of that State.

The polyglot petition, with its seven and a half million of names and indorsements, has this year been presented in America and England. Its journey will continue until it has borne the plea of the home to every government.

UNION OF REFORM FORCES.

A union of reform forces is contemplated, and the leaders have agreed to the following basis, which is commended to the good will of all White Ribbon women:—

1. Direct legislation; the initiative and the referendum in national, State, and local matters; the imperative mandate and proportionate representation.

2. When any branch of legitimate business becomes a monopoly in the hands of a few against the interests of the many, that industry should be taken possession of, on just terms, by the municipality, the State, or the Nation, and administered by the people.

3. The election of President and Vice-President and of United States Senators by direct vote of the people, and also of all civil officers so far as practicable.

4. Equal suffrage without distinction of sex.

5. As the land is the rightful heritage of the people, no tenure should hold without use and occupancy.

6. Prohibition of the liquor traffic for beverage purposes, and governmental control of the sale for medicinal, scientific, and mechanical uses.

The labor movement is the natural ally of the White Ribboners. The "working class" are the only true aristocrats. The time is not distant when those who do not work will be drummed out of the camp and stung out of the hive, and will learn by what they suffer that it is a law of God written in our members that "He who will not work, neither shall he eat." We are confronted by a vegetating aristocracy on one hand and an agitating democracy on the other, and if the Federation of Labor and the

trades unions will, throughout their entire membership, decree that strong drink shall be left teetotally alone, it will within ten years become the arbiter of destiny.

The revival of Napoleon worship is not a good omen. It is surprising that well nigh a hundred years later this man, whose battles made targets of millions, and who was a moral monster if one has ever lived, should be the theme of poet, philosopher, historian, and playwright. This phenomenon no doubt arises from the reaction of the bourgeoisie against the socialistic spirit. The "strong man" seems to be the easiest way out of their problem, but it will be found too late in the day for such measures to avail. The incorporation of justice into law and brotherhood into custom are the only solvents for the icy heart of selfishness that dominates the world.

Roman Catholic young women of Danbury, Connecticut, have formed a society of members pledged not to marry any man who is not a strict abstainer. The only wonder is that this measure of self-protection has not been strenuously carried out by young women of common sense in every line of life.

An equal standard of purity for man and woman or what we call "a white life for two," is the demand of modern civilization.

The World's W. C. T. U. has established a department of amusements, and it is being perceived that until men and women together determine what amusements are helpful to the public, the great domain of recreation must remain on a lower level than the society it claims to represent.

To the reformer the most discouraging feature of current criticism about the stage is that it is made by those whose surroundings, education, and prejudices have prevented them from giving so intricate a subject any personal observation. It is well known by students of history that a diagnosis of a nation's health can be most correctly made by those who study its amusements.

#### AS TO SOCIAL PURITY.

Those who form the dread procession of degraded womanhood are chiefly the daughters of that class whose first lessons concerning the most sacred facts of life come to them

with their earliest recollection in ways the most debasing. It is time that the children educated by the Nation were taught, through channels pure and wholesome, the scientific truths of their own being, based on the divine laws "written in our members." It is time that those who in church, Sunday school, and mission hall are trying to protect the tempted ones should recognize more generally the perfectly natural and harmless desire that young people have for each other's company, and we should replace the casual meeting on the street corner or the appointment at the concert hall by reputable places of wholesome entertainment, where young men and women can meet each other openly, surrounded by the safeguard of helpful friends. There are hundreds of young men who come from respectable country homes to study a profession or enter houses of business in London and New York who, during the struggling years of their probation, have no means of forming the acquaintance of any respectable woman whose influence might in part replace that of the mother and sisters, whom they so greatly miss. What wonder that from the ranks of these are recruited the constantly enlarging army of deteriorated manhood that forms the chief menace of the homes of the future? It is my deliberate conviction that until women are associated with men in the supervision of public amusements there is practically no hope of utilizing this mighty force for the purification and uplifting of humanity. We forget that since time began these amusements have been regulated by men, and the tendency has been constantly to degrade women for purposes of gain; but if women had a voice in determining what spectacles should be put before the people they would bring their higher sense of reserve and modesty to correct the low standards which even well-intentioned men have learned by long familiarity to accept as a "necessary evil." It is the province of good women to deepen in the minds of men the perception that it is impossible to degrade one class of women without diminishing the public respect for all, and that the disgraceful exhibition of the woman who caters to the degraded tastes of the men in the audience can

but lower the standing of every man's sister and sweetheart. For God has so "fitly framed together" the different classes of the human family that "when one member suffers all the members suffer with" her.

No feature of this year is so encouraging as the pronounced reaction against the decadence in literature and law. The famous and infamous *littérateur* who is now serving out his sentence in prison was the center of a school that is so thoroughly discredited that the practical proof of the blight that has fallen upon it is found in the fear of publishers to bring out the works of any member thereof, either their so-called "art for art's sake," their "sex novel," or their prurient "poetry."

Miss Willard takes strong ground in favor of college settlements. An important part of the address is devoted to the situation in Armenia, and an urgent plea is made for the united efforts of women in collecting funds and circulating petitions for the relief of "our well-nigh martyred Christian neighbors in Asia Minor." The invasion of Madagascar by the French is referred to with indignation. The Queen is a devoted temperance woman, and gave aid and comfort to Mrs. M. C. Leavitt, the first round-the-world missionary of the White Ribbon host.

Miss Willard holds to the idea that she has advocated so long—viz.: that the Prohibition party should change its name to the Home Protection party. She says that the use of the word prohibition as the name of a party has given an excuse to the pulpits of the land to cease from advocating the principles of prohibition.—*Chicago Tribune.*

CINCINNATI, O., Oct. 16.—Postoffice Inspector Salmon has served notice on members of local churches who have been mailing tickets for church raffles and grabbags that these cases come under the lottery law and that the offenses must cease.

The total value of all farm property in the Province of Ontario, Canada, is officially reported as \$970,361,000 for last year. Of this 587½ millions was the value of the land, 204 millions for buildings, 51½ millions for farm implements, and 111½ was the value of the farm live stock. The total valuation was about 1½ per cent less than that for 1893.

A combination of the virtues is essential to completeness of character. Honesty without industry, virtue without charity, are but partial possessions.

# THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.  
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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Lamoni, Iowa, October 30, 1895.

No. 44.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
R. S. SALYARDS - - - ASSISTANT EDITOR.  
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, OCT. 30, 1895.

### POLITICS IN UTAH.

THE following is an editorial presentation of the apparent aspect of the political field in Utah, pending the November election there on the constitution under which statehood is expected, taken from the *Gazette*, St. Joseph, Missouri, for October 17:—

When the Utah organic act was before congress, the opinion seemed to prevail generally that there was no danger of the intervention of the Mormon Church, as an organization, in the affairs of the new state, but recent events are calculated to dispel that illusion. It was inevitable that the first political contests in Utah, preliminary to its admission, should involve the relation of the Mormon body to the new state, and to the two great parties that are contending for control. This is a consequence of the social and political organization of the territory since its settlement. As everybody knows, its earliest population was wholly Mormon, and, at that time, church and state were identical. A system like that is not quickly abandoned or easily revolutionized. It now transpires that the course to be pursued by the Mormons at the coming election has been mapped out by the elders of the church. The Republicans are to be the beneficiaries, as the edict has gone forth commanding the faithful to vote for the Republican nominees. The belief is general that this will enable the Republicans to win, hands down, and the Democrats who, until a few days ago, were hopeful, are in a very angry mood.

Such a denouement derives its chief importance from the fact that it shows conclusively that the struggle of the Mormon hierarchy for unquestioned mastery in Utah is not over. The interference of the church dignitaries at this time, when the constitution and the question of admission is pending, and when such action as they have taken might imperil the attainment of statehood, is an evidence that they still regard Zion—that is themselves—as the government, and a popular election a mere form. With Utah a State, removed from the danger of federal interference, the Mormon leaders will throw discretion to the winds and proceed to make short work of the confiding Gentiles who, while the organic act was pending, cheerfully bore testimony to the patriotism and excellent qualities of the enlightened Mormons, and blandly told the country that thence-

forth religious differences would cut no figure in Utah politics.

We desire to make no point out of the fact that the Utah Republicans are to be the beneficiaries of Zion's latest political maneuver. Probably it was a mere accident that determined the preference, and next year Zion may wear the Democratic label. Whether professing loyalty to one party or the other, the Mormon leaders will be faithful to neither, except as a means of propagating and perpetuating the sovereignty of the church over everything within the boundaries of Utah.

The crisis in Utah politics is not surprising. Bearing in mind the protracted and sullen struggle of the most enlightened Mormons against the enforcement of the Edmonds law, it is difficult to believe that they have in good faith renounced polygamy, and with the enlarged opportunities afforded by the admission of the territory into the union, assuredly they will not relinquish or even divide with the Gentiles, their political power. And the ascendancy of the Mormons means something more than the mere monopoly of the spoils of office. The identity of church and state is to the Mormons a dogma inextricably involved with their very conception of government. The leaders are the heads of the church, and the opinions of these leaders in political matters have, with the members, the full force of law. Henceforth the opposition to Mormonism in Utah will be directed, not against polygamy or any other tenet of the faith, but against the control of the state by the church.

Whatever may be its fortunes in Utah, the Democratic party can well afford to stand before the people as willing to sacrifice itself, if necessary, in behalf of a government absolutely free from religious dominion. Whether the winning of control in Utah and the election of two United States senators will compensate the Republicans for their coalition with the Mormon state and church, is something that they are likely to discover when public opinion in the other states has been fully apprised of what is going on there.

We earnestly hope that the condition and crisis in the Territory seeking to become a State are not correctly represented in the foregoing from the *Gazette*. It would be a great misfortune to Utah, and a source of much uneasiness abroad in the States, if it should turn out at the last moment before the election that the church proposed to dominate that election. Notwithstanding what the *Gazette* states, it is but fair to observe that Pres. Woodruff and Joseph F. Smith both declare that whatever may have

been said in the Council of the Church in which the coming election was referred to, there was not the slightest intention to interfere in the slightest with the political opinion of any of the electors in the exercise of their franchise, or to dictate which of the two parties should be sustained, or which defeated. That if any so understood, it was a misunderstanding for which there was no ground.

If these men are sincere in their statements then the fears expressed in the action of the Democrats in Utah in ordering a new election are ungrounded. In case, however, there was a possible hint conveyed to the general church to favor the Republicans and thus defeat the Democrats at the coming election it will be quite too late for these denials to prevent such result, as the disavowals will not reach many affected by the hint. It will be a thing much to be regretted if there has been a priestly interference in the statehood affair at this late hour; we hope there has been none.

### THE UTAH SITUATION.

NEWSPAPER reports are somewhat conflicting, but from what we can glean the situation and the causes for it seem to be about as follows: There was a priesthood meeting held in the Assembly Hall on October 7, at which Elder Joseph F. Smith, of the Presidency, during an address, criticised church officials for accepting nominations for political office without consultation with the Presidency, and mentioned the fact that one of the Twelve and one of the presidents of the Seventy had taken such liberty. His remarks and position were indorsed by Presidents Cannon and Woodruff.

So all of the Presidency are committed to the position (and it is also plainly stated in President Woodruff's address published herewith) that the Presidency hold the right to say to what extent an official of the church shall engage in politics or other business. They claim, however, that this

position does not interfere with a man being either a Democrat or a Republican as his convictions may lead him. They also deny that the language used was personal, or had any political significance so far as its application to either party is concerned. On the other hand it is claimed that the language was personal from the fact that the instances cited could have referred to none others than Moses Thatcher of the Twelve and B. H. Roberts of the Presidency of the Seventy; that it had political significance from the fact that these gentlemen were both Democrats, and leading candidates on the Democratic ticket; that they publicly accepted nominations, and the Presidency had abundant opportunity to criticise and discipline these men before, yet awaited until almost the eve of election and then took a position calculated to prejudice church voters against them.

The suspicion that political effect was intended, is strengthened by the fact that Joseph F. Smith, who led in this criticism, is himself a partisan Republican, and has taken active part heretofore in Utah political campaigns, and the further fact that other leading men in the church have engaged in politics on the Republican side without being criticised as these men were. Either they had not consulted the Presidency, or if they had, Republicans were permitted to proceed. As Judge Powers put it in an interview published in the Salt Lake *Argus* of the 12th inst.

I have no quarrel with the First Presidency, and care not what it may do, or what it may say about the members of the Mormon Church, if what it does and what it says is uniform, and applicable to each and every one of its members and does not conflict with the State's affairs. But, in regard to the matter that we are discussing, I am told that there has been no rule of the church requiring Mr. Roberts or Mr. Thatcher or anyone else to take counsel with reference to their action in political affairs. I recall that Apostle John Henry Smith has been a candidate for and has filled a political office, and I have no knowledge that he has ever been criticised. Neither do I know that Joseph F. Smith has ever been criticised for spending his time in the political field, or for discussing political questions. Neither am I informed that Apostle Merrill and Apostle Lund, each of whom have been Republican candidates, have ever been called to account for failing to take counsel as to their political action. I have

understood that the church has placed the political conscience of every man in his own keeping.

However, as to whether a partisan effect was intended, or as to whether the language should be so construed, we have nothing to say, nor are we especially interested. But we do think that the rule contended for by the Presidency is under the circumstances dangerous; and if the people accept statehood with that rule in force, they thereby volunteer to face a grave and critical situation.

Under this rule the Presidency if disposed can dictate in the politics of Utah as absolutely as in the past. If they have political preferences they may consent to have influential men of their own party engage in politics, while they discourage or even forbid those of the opposite party, thus strengthening the one and weakening the other.

That Moses Thatcher *as an apostle* should be subject to the direction of the Presidency of his church must be admitted. But who would be so foolish as to claim that he *as an apostle* should be subject to the Pope of Rome, the head of the rival organization? Yet this is parallel to Moses Thatcher, a Democrat, being subject politically to Joseph F. Smith a Republican. But it is claimed in the language of Joseph F. Smith also published in the *Argus*:—

They receive compensation for their services from the church and the church is therefore entitled to their full time.

If so, why should the Presidency be authorized to permit them to defraud the church of a part of their time? And why should Joseph F. Smith, a Republican, who also receives compensation, be permitted to spend as much time as he chooses in discussing political issues, while Moses Thatcher, a Democrat, is required to consult his political opponent in regard to the part he shall take?

If the authorities of the church in Utah think the interests of the church are sufficiently important to demand their whole time and attention, and will mutually agree to keep out of active politics, it will be fair to all, and no party can complain. This, in our estimation, would be wise not only for them, but for every other organization claiming to be authorized to represent the interests of the king-

dom of God. Surely God's work is of sufficient magnitude to demand the full attention of God's servants, and the special work of politics, though necessary and important, should be left to those not so charged with weighty and sacred responsibilities.

It may be claimed that this policy would interfere with a man's privileges as a citizen of the republic. Perhaps so, but has not the privileges of the minister in secular and professional pursuits been limited by the duties of his calling ever since the Lowly One invited men to "Follow me, and I will make you fishers of men"? However, if this conservative policy is not agreed upon, then the broadest and fullest liberty should be given to all. To lodge the power to dictate in the hands of a few is dangerous to the liberties of the people and should be resisted everywhere. In Utah if this policy is not disavowed statehood should be denied.

We hope that the men by this circumstance thrown in the breach will be firm and true, and the interests of liberty in Utah will be safe in their hands. The fight is on, and we shall watch it with interest. Moses Thatcher says he knows of no agreement requiring him to consult the Presidency in this matter, and if there is such agreement he is not a party to it.

B. H. Roberts in a long interview published in the Salt Lake *Tribune* of the 14th inst. says among other things the following:—

Next let me say that the church authorities have in the most authoritative manner disclaimed that it was their intention to interfere with the members of the church in political matters, or attempt, as church officials, to dominate the State.

I accept their declarations as having been made in good faith. To believe anything else would be to charge them with perfidy of the blackest character, so that while I admit their right to make such rules and regulations for the church officials, and may try them and condemn them for violations of those regulations, I do not concede to them any right to dominate the State or control the political affairs of this State that is to be, nor do I believe they claim the right to do so, and if they do, then that claim must be resisted. A constitution has been framed which says, "There shall be no union of church and state, nor shall any church dominate the State, or interfere with its functions." I signed that document in the most solemn manner, and so did the rest of the delegates in the constitutional convention. I did it in good faith, and I mean to maintain it in like good faith. The people

of Utah are going to vote on that constitution this fall, and if it carries it will be the supreme law of the land, and made so by the solemn act of a people acting in their sovereign capacity. I mean to maintain, so far as I am concerned, that supreme law of the land, at whatever cost; on that issue, I stand ready to risk all that I am or can ever hope to be. It is a matter that must not be trifled with, and all who vote for it stand in the same attitude, or are guilty of the blackest perfidy that men in the name of honesty can be guilty of.

#### WHAT HE PROPOSES TO DO.

Now, what do I propose to do in the present crisis? I mean to do this: Since the Republicans are in various localities taking advantage of this incident in the priesthood meeting to encompass my defeat, and through that the defeat of the Democratic party, I am willing to resign my nomination if the Democratic party has become frightened of defeat and proposes to cringe before this incident that has happened and the influence that arises from it, and let another man be nominated who will not encounter this species of opposition. Or, if the Democratic party, responsive to that noble spirit of Democracy which ever rises higher as difficulties increase, wants to meet and crush this church influence—not used by the First Presidency of the Mormon Church, but by the Republicans who have taken advantage of this unfortunate circumstance to inject it into our politics to save what was virtually a lost cause by religious influence—then I stand ready still to be their standard bearer, and in every town and hamlet will appeal to the people to resist the employment of such church influence in political affairs, and put the people of Utah to the test as to whether, when they vote on the constitution, they do so in good faith, and find out whether or not they are in earnest when they vote for a constitution that prohibits church interference with political affairs. . . .

I do not know what the results will be to my religious standing, but in this supreme moment I am not counting costs. I shall leave all that to the divine spirit of justice which I believe to be in the authorities of the Church of Christ. I shall trust that spirit, as I have ever done; and I say to the Democratic party that while my position in the Church of Christ is dearer to me than life itself, yet am I ready to risk my all in this issue. Let no man depreciate the crisis which confronts us. It is one of those moments on which the fate of a State trembles in the balance. Let the Democratic party now ground its arms, call off its candidates, and statehood is defeated and all our pains go for nothing.

Other leading men are reported by the *Tribune* as follows:—

Several of the gentlemen were seen by a *Tribune* representative, and all expressed themselves as being in hearty accord with Judge Power's action.

"Now is the time to settle this matter," said Mr. Turner, of Cache County. "I came to Utah in 1861, and have always been a Mormon, but I want political freedom and intend

to have it. The Gentile Republicans are apparently feeling very jubilant over the outlook for their success, but if they win by virtue of church influence it will be a dearly-bought victory.

"I believe I speak the sentiments of the Cache County Democracy when I say that we are in hearty accord with the action thus far taken."

Alma Greenwood, candidate for State Treasurer on the Democratic ticket, was of the same mind.

"We want a square deal," he said, "and intend to have it or know the reason why. The people down my way are unanimously in favor of sustaining the action of the committee, as we feel that now is the time to settle this matter forever."

San Pete County was also heard from during the day, by wire, the message being as follows:—

EPHRAIM, Oct. 13, 1895.

Hon. O. W. Powers:—San Pete Democrats oppose church dictation in politics. They stand ready to follow the Democratic party in fight for political freedom. Call State convention and demand a public retraction or resort to heroic measures.

[Signed] Democratic County Central Committee and Nominees.

The following is the statement of President Woodruff, as published in the *Tribune*, of the 14th inst.:—

A *Tribune* reporter yesterday afternoon called on President Wilford Woodruff for the purpose of interviewing him relative to the disturbance caused by Democratic leaders over the recent priesthood meeting. The venerable head of the Mormon church had, however, already prepared a statement for publication, which is as follows:—

*To All Whom it May Concern:*—Inasmuch as there has been so much written and said concerning the proceedings of a priesthood meeting held in the Assembly hall on Monday, the 7th day of October, I feel it my duty to make a statement concerning it.

I consider it the right of every man, woman, and child on earth to enjoy their religion, let that religion be what it may, for that is between themselves and their Creator. So I say with regard to politics. Every man has a right to enjoy his political belief unmolested, let this be what it may. There is not a Democrat in Utah Territory who can truthfully say that I ever asked him to vote a Republican ticket, or join the Republican party. Neither can any Republican say that I ever asked him to vote a Democratic ticket, or join the Democrats.

A part of my own family are Republicans and part are Democrats. I have never counseled one of them to change his politics. They are, all of them, strong, independent men, and they enjoy their freedom without any interference of their father.

Now, concerning that meeting referred to, there was not, according to my recollection, one word said about Democrats, Republicans, or politics. Joseph F. Smith's remarks were upon the same subject that the apostles had taught through the conference to ten thousand people.

When the Church of Jesus Christ of Latter Day Saints was organized, it was with the holy priesthood in its various orders and quorums. And when a man was appointed to the apostleship, or presidency, or in any office, as a teacher of the people, it placed him in a very grave responsibility. And no man was counted at liberty, from the organization of the church, to engage in any branch of business, politics, or anything else to take him entirely away from his calling, business, duty or responsibility for a length of time, without first counseling with the Presidency of the church, or with his quorum, on its propriety, and getting permission to do so. And this order has rested upon us all alike. And this has been my position for sixty years of my life, and that, too, without interfering with my manhood. And this course does not require a man to give up his position in the Democratic party or in the Republican.

Several Democrats have called upon me since this campaign commenced. Among the number was my friend, John T. Caine, saying he had been nominated for Governor. I said, "Go ahead. I think you will make a good Governor." I think so still.

Every man has his own free agency. He has the right to withdraw from his quorum, or the church, if he wishes. But while he remains in his quorum, or in the church, we think he should be subject to the same rules that we are ourselves. But that duty does not require any man to withdraw from the Democratic or Republican party, or give up his political principles.

WILFORD WOODRUFF.

#### "CHURCH UNITY."

WE do not intend to discuss a subject involving so much as the heading given above might indicate, but simply to present a few clippings as suggesting what is being done in that line in the vain endeavor to unite in church unity a long list of bodies who are hopelessly at variance. "Ecclesiastical statesmen" is the apt designation of a practical-minded delegate in the late Episcopal convention. Statesmen, and more than statesmen, would be the men who succeeded in conglomerating and keeping intact a body composed of a union of modern churches. When such men come to the front and do the work it is probable that a proper designation may be invented that will do something like justice to their fame. We may be pardoned if having little faith in all efforts having that object in view however.

That church unity is possible we do not deny, but that the "unity of the faith" may be attained by Presbyterians, Episcopalians, Methodists, etc., as such, we do not believe. Un-

til "the truth" is recognized as the only authority and that truth as expressed in the word of God is made the basis of all action, we shall continue to be skeptical of the success of the efforts of denominations to attain to "the unity of the faith" and of "the Spirit in the bonds of peace."

The first clipping is from the *Church Union*, published at New York; the latter from a telegraphic report of the late Episcopal convention, dated October 17:—

#### PRINCIPLES OF THE CHURCH UNION.

1. Whatever occasion may have existed in times past for the division of the church into separate denominations, we hold that the efforts of Christians should henceforth be positive and continuous toward an actual and visible oneness.

2. While opposed to any such concentration of power as would trench upon the inherent liberty of the individual Christian or society of disciples, we hold that the evangelical believers and congregations of each locality should aim to manifest to the world their essential unity in faith and spirit.

3. We hold those churches to be evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only-begotten of the Father, King of kings and Lord of lords; in whom dwelleth the fulness of the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in his own body on the tree), as the only name under heaven given among men whereby we must be saved.

James Biddle of Philadelphia ridiculed the entire question of Christian unity, and styled it as a horrible nightmare which they should get rid of. He said that the church had gone too far towards Christian unity already, and was troubled with too much Lambeth. The church did not belong to the Anglican communion, and he would like to see a sea of fire between the church and all Anglomaniac theories. He ridiculed the idea of the Episcopalians ever being able to unite with the Presbyterians, and said that a leading Presbyterian had told him the effort was at an end. If the leaders got together and tried union they would find themselves with half a dozen covenants in every diocese. It was impracticable and absurd, and the quicker they dropped the idea of church unity the better.

#### THE BISHOPS ON MARRIAGE AND DIVORCE.

THE Episcopal Bishops and clericals, holding convention at Minneapolis, have at last decided as follows on the question of marriage and divorce:—

The canon now reads: "No minister of this church shall solemnize the marriage of any person who has a divorced husband or wife still living, but this prohibition shall not be held to apply to the innocent party in a divorce for the cause of adultery, or to

parties once divorced from each other seeking to be united again. The evidence of adultery must be found in the records of the court.

"In all cases of doubt as to the facts or as the pastoral duties arising under this canon the godly counsel of the Bishop shall be sought and followed."

#### EXTRACTS FROM LETTERS.

BY letters to Bro. W. W. Blair from Bro. C. W. Earle, Los Angeles, and Bro. J. F. Burton, Lower Lake, California, we learn that the work both in the south and north, California, is progressing fairly. Bro. Earle states:—

The district conference of the Southern California district proved to be one of the most peaceful and harmonious that has ever been my lot to attend, the Spirit's presence being manifest in the deliberations and in the preaching of the word. The conference was presided over by Bro. H. L. Holt, assisted by Bro. Wm. Gibson.

Bro. Burton writes October 12:—

I am still holding meetings nearly every night in the Christian church. Will baptize two more to-morrow, a man and his wife; and will probably organize the fourteen members who live here and in the vicinity to-morrow, also; and on Tuesday will go to Lakeport and hold services before I go to Potter's Valley. A sister in Lakeport sent for me hearing that I was here; so I will see what can be done there while I am in the vicinity; as the Boggs' are quite prominent men there I may learn more of their former history.

Bro. C. E. Butterworth wrote Bro. J. R. Lambert from Pocahontas, Iowa, October 18:—

The debate on the first proposition closed last night in good shape. Braden tried hard to enlist the prejudices of the people by reading from Book of Covenants, "For his word ye shall receive, as from mine own mouth," and such like passages; but Bro. J. F. had excellent liberty during the entire evening, but especially in his last speech. We feel thankful, and so trust God for help in the sessions to follow. The court room was crowded last night. Kind regards to all.

He also wrote Bro. Lambert under date of October 21:—

Debate on the second proposition closed yesterday afternoon and we feel satisfied with the results. I feel that the truth gained a victory in both instances or in the discussion of both propositions. Of course there are evidently some who think the Christians gained the victories, but I am satisfied that the majority think otherwise. People here as a rule do not indorse Mr. B's unchristian-like deportment and methods. He is trying in every conceivable way to enlist the prejudice of the people. Debate on Book of Mormon proposition commenced last night and Mr. B. was ready with a long list of Mr. Lamb's objections transcribed which required the greater part of his hour to read.

We are pleased that Bro. Joseph McDowell is blessed to make defense against the attacks of Mr. Braden; who is an unkind and unfair opponent, as the past experiences of the brethren have amply proved.

Bro. R. Etzenhouser wrote the following from the seat of war—McArthur, Ohio, the 26th inst.:—

Dr. Taylor and I began on the 21st and closed the 24th on first proposition; viz., I affirming our church. It is sufficient, perhaps, to say that it ran about parallel with debate at Washington, Indiana, with Jacobs, and that of Lowery City, Missouri, with Briney. I have been nobly supported by brethren and Saints, wonderfully blessed of God. Saints rejoice and sinners tremble. Zion prospers, all is well.

#### EDITORIAL ITEMS.

THE HERALD presents another attraction in the Sunday School column. The beginning indicates that the future of the column is to be one of much practical value to that department of church work. Those interested in teaching and general school work should read it and thus keep fully in touch with the advance movements and helpful suggestions of the workers.

See request for contributions to Graceland College Library. Those who have volumes to spare could hardly make better use of them than to donate to the college, where hundreds will have opportunity of reading them.

Bro. and Sr. W. A. Cline, No. 47 Wellington Street, St. Catharines, Ontario, state that some are ready to unite with the church there when an elder arrives. They are alone in the faith, but rejoice in its blessings.

Sr. Joanna Hennicutt, living at Copeland, St. Clair County, Missouri, twenty miles from Clinton, desires elders in that field to labor there. She thinks the place a good one for preaching. Sr. H. also asks prayers in behalf of her grandchildren, lately bereft of their mother.

Sr. Polly Hyde renews her request for labor at Belmont, New York, Allegany County. She was baptized and confirmed in early days under the ministrations of Patriarch Father Joseph Smith, Zebedee Coltrin, and another, and has remained true to the faith, and bears witness to the people in the region of country where the work began.

Bro. J. J. Morgan commends Bro. F. M. Sheehy's late labors already re-

ported, and says the Saints at Scranton are building a font, in which six or more persons will be baptized when Bro. S. returns from New York. Much good could be done could Bro. Frank remain a few months.

OMISSION.—The editors of the *Primary Quarterly* wish to call the attention of the primary teachers to an omission that occurs on page 10, lesson 6, in not stating fully that Jesus drove out of the temple the men who sold the animals as well as the animals themselves. The teachers in their class work will please supply the omission.

Latest advices from Bro. and Sr. Case were dated July 27, a private letter, from which we learn that they were at work at Avarua, island of Rarotonga, one of the Friendly Islands, a British possession, and touched by steamers from New Zealand and Papeete, Tahiti. They with other foreign missionaries had been excluded from the Society Islands, under rule of the French Government. Bro. and Sr. Case were doing what they could; he preaching, she teaching, both working, using the Tahitian while learning the Rarotongan language. Bro. and Sr. Devore, they thought, were still on Tahiti or adjacent islands; Bro. McGrath, they supposed, had returned to America. Remember the missionaries in foreign lands.

Bro. D. E. Tucker is having a busy time at Kirksey, Kentucky, with some of the Utah elders. He will likely meet Elder Richardson, from Utah, and if he can will secure a discussion with him. We think, however, that the same policy that was pursued by Elders Lyman and Roberts, at San Bernardino, California, and D. Stout and others, at Council Bluffs, Iowa, will be pursued, that "the authorities forbid us to engage in debate with you Josephites."

Bro. George Montague spent a few days at Lamoni the past week, visiting relatives and brethren, and arranging for labor in his field. His field address until further notice will be Kingfisher, Oklahoma.

TEMPLE LOT SUIT.—The late decision of the Temple Lot Suit case on appeal has been published and is on sale at the Herald Office in pamphlet form; 15 pages, stapled, bound in paper covers; price 25 cents, cash in advance. Orders promptly filled,

## Mothers' Home Column.

EDITED BY FRANCES.

"God's love is like God's sun!—  
It shines behind the blackest cloud,  
It shines although the storm roars loud,  
It shines till day is done;  
Its beams fall lightly here and there,  
Reflecting glory everywhere,  
And cheering every one."

### RICH IN HER POVERTY.

AS I was crossing the ferry from New York to Hoboken, one day in the early spring, I recognized an old acquaintance in the person of a German woman who was carrying a large market basket.

Her face told the life full of hardship and privation which had been her lot, and yet there was an expression of peace and joy which spoke of some hidden spring within. I had known her in the darkest hour of her trial, when her husband, who was a mason by trade, had been brought home a cripple; when her children were crying for food, and she had not known where to turn for "daily bread." Yet her faith had never wavered, and had carried her triumphantly through all her trials.

I had lost sight of her for some time, and was glad to meet her again. After asking for her welfare, and hearing that she was now comfortable in the home of one of her sons, I said: "Well, Mrs. B—, you have an advantage over me in one thing. You have known what it is to be very poor, and can feel for those who suffer from want, more, perhaps, than I can, who have always had a dollar in my pocket."

Her reply was: "But I have never been so very poor. I have always had food and clothing."

"Yes," I said, "but you have known what it was to be cold and hungry. I remember when you were picking up coals on the railroad, and did not know where to find the next morsel to put into your children's mouths."

She sat silent for awhile, and then, looking up, she said: "I think, sir, that perhaps you feel more sorry for the sufferings of the poor than I do. You, who have never had to suffer in that way, think that want and misery are too dreadful, and cannot be borne. I, who have been through it all, know that they can. There are troubles worse than that, and our heavenly Father is caring for us just as much when we are hungry as when he gives us plenty."

She had prayed for "daily bread" for spiritual strength as well as for bodily need, and her prayer had been answered.

I looked at her in speechless wonder. Toiling early and late, amid sickness and sorrow, for the bare necessities of life as I knew she had done, suffering agonies of body and mind as few of us could imagine it possible that we could suffer and live, her faith had risen above it all.

To her, human misery seemed as nothing when compared to the higher, spiritual life which she had attained. She had found the "true bread which cometh down from

heaven and giveth life unto the world." How few of us, when we pray for "daily bread," desire before all things else that heavenly gift. Our privilege as well as duty it is to bring comfort and relief to God's poor, but while we relieve their bodily wants, let us pray that we and they may have faith to seek for spiritual strength and grace to bear every burden, and to realize, with St. Paul, "that the sufferings of this present time are not worthy to be compared to the glory which shall be revealed in us."  
—Selected.

### IN ERROR.

"Give me this day, dear Lord," I cried,  
"Some blessed station near thy side;

"Some work in very deed for thee,  
That I may know thy need of me."

Thus pleading, praying, up and down  
I wandered, searching field and town,

Intent on task, the very best,  
Eluding still my eager quest.

And morn to noonday brightened; night  
Drew slowly toward the fading height,

Till I, low kneeling at the throne  
With empty hands made weary moan:

"Thou hadst not any room for me!  
No work was mine, dear Christ, for thee!"

Then sudden on my blurring sight  
Swept majesty and love and light.

The Master stood before me there  
In conscious answer to my prayer.

He touched mine eyes. In shame I blushed.  
In shame my weak complaining hushed!

For, lo! all day, the swift hours through,  
The work, Christ-given, for me to do,

In mine own house had slighted been,  
And I, convicted so of sin,

Could only lift my look to his,  
The grace of pardon ask for this,

That I had wandered far and wide,  
Instead of watching at his side;

That I had yet to learn how sweet  
The home tasks at the Master's feet.

—Margaret E. Sangster.

Sr. Walker:—For the past week or two I have been trying to get an opportunity to give you and the sisters in general a little sketch of my pleasant association with Sister Blair during her visit to California. I was not at the Southern reunion, but met her on her return at the Santa Cruz reunion, and I assure you we enjoyed many a cozy chat together between meetings while linked arm in arm in our leisure walks, and our occasional visits to the ocean, a favorite health and bathing resort for people all over the country. We also, with several others, were the guests of Sr. Moses during the reunion. So I had the privilege of much of her society.

At the close of the reunion mostly all who were destined to San Francisco and intermediate stations, took a "narrow gauge" ticket, and I thereby concluded my experimental knowledge of what a narrow gauge route

meant; which was over the most scary grades, the most breakneck bridges, and through the most suffocating tunnels that one could pass and come out all right.

The day we left Santa Cruz chanced to be the anniversary of "Admission day;" that is, the day that California was admitted into the Union, and many extra cars were attached to the usual train to accommodate the crowd of visitors who had come in on the morning train and now were returning to the city. Bro. and Sr. Blair, Bro. Newton, Sr. Clapp, and her friend Nettie, and I (Mr. Burton was called to Hollister on Sunday afternoon to administer to a sick child and had not yet returned, so was not with us) boarded a car that was already well filled with Germans, who in turn were well filled with beer, both men and women. Despite this, ten or twelve bottles more were brought in the car and consumed during the first part of the ride. Sr. Blair and I took a seat together, and twice had the obnoxious stuff offered to us. When we got up into the mountains the sun poured down on us, making the crowded car almost suffocatingly warm. Windows were opened, letting in the smoke, dust, and din and rattle of the cars, which, together with the boisterous shouts, noisy talking and laughing, and shuffling, and tumbling of our beer-steeped crew, was almost deafening. The appearance at one time was that they were going to get up a fight among them.

"I don't believe I like this road," said Sr. Blair, as the car swung from side to side, and whisked around a sharp curve in the road, leaning menacingly towards the outer edge of the precipitous grade, and shot into a long tunnel. Our comrades were not clear-headed enough to put their windows down, so the whole company was nearly suffocated with the gassy smoke. But we were not in darkness, for the lamps had been left dimly burning, and remained so till we had left the five long tunnels behind us. Santa Cruz Mountain, as well as Santa Cruz town, on that day swarmed with visitors, and at each of the three stations another crowded car was added to our already heavy train. And now after this heavy train had been made up, we entered the fifth and last tunnel, and the longest one by far, the last half of which was evidently iron trestlework; for though the windows were closed on entering that one, the rattle and vibration were almost deafening. One had to shout to be heard by those next him, and I must confess to a feeling of relief when we once more merged into daylight and felt the solid earth beneath us.

But this road was not *all* rough and scary. After the first part was gone over the scenery varied from the rough and uncanny to the picturesque, the beautiful! the grand!! such as only mountainous country can afford; and, withal, we caught an occasional glimpse of a giant redwood tree. As we rattled on past fathoms and fathoms of cordwood, all levelly piled, and while I was looking at this and thinking of early days in Nova Scotia, Sr. Blair said,

"Sister Burton, you must write up this trip and take it *all* in."

Naturally my first thought was, How am

I going to get all that cordwood into a single letter, saying nothing of the smoke, noise, and dust? But the noise within the car was subsiding and drowsiness taking its place. As we neared San Jose where Bro. and Sr. Blair, and Sr. Clapp and friend were going to stop, Sr. Blair, true to motherly instinct, went back where Bro. Newton sat and told him to take the seat just back of me as soon as they left, and be sure to stay there as a guard until we reached San Francisco. But others opposite were on the watch for more comfortable quarters, and secured it before he could get to it. However, there was no necessity for vigilance, for our merry-hearted friends were fast sinking off into comfortable naps. What a crowd there was that surged up the steps beneath the white light from the electric jets and poured in on the ferry-boat for San Francisco. Tired and hungry I was when I reached Sr. Knight's at about eight o'clock in the evening.

(To be continued.)

#### PRAYER UNION.

##### SPECIAL REQUESTS FOR PRAYER.

Sr. ELIZA J. MACHAN, who has had very poor health the past year, requests the faith and prayers of the Union that her health and hearing may be restored.

Sister Stawpert of Chicago requests the the prayers of the Saints that her strength may be restored. She is getting old and helpless and needs help. She has been in the church over fifty years.

Sr. Celestine Rush, of Heppner, Oregon asks your faith and prayers in behalf of Mrs. Harriet Talbot, also for Sr. Fannie Smith, that God may be pleased to restore them both to health.

#### PRAYER UNION SUBJECTS.

##### MEMORY TEXTS FOR OCTOBER.

"Remember in all things, the poor, and the needy, and the sick and the afflicted, for he that doeth not these things, the same is not my disciple."—Doc. and Cov. 52 : 9.

Thursday, Oct. 31.—The gathering of Israel to their own land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace. Memory Verses.—Isaiah 62: 8-12.

#### THE FRUIT OF FAITH IN IMMORTALITY.

The sceptic, the atheist, the agnostic may reach a very lofty eminence of character, far transcending that of the ordinary believer; but the most perfect sceptic that ever lived cannot be compared with the most perfect believer that ever lived. There is a something produced by faith which honest doubt cannot furnish you. You may lay your foundations deep, you may build your arch along the lines of beauty and symmetry, but unless you bind the structure with a capstone it will forever remain unfinished and insecure. Faith in immortality is the capstone in life's triumphal arch.

These three questions: Whence came we? Why are we here? and, Whither shall we go? these answered, there is nothing to fear. You are prepared for the present and ready for the future. The sun rises and your day's work begins; the sun stands directly

overhead, and your work is half done; the sun sets, and your task is finished. The sun will rise to-morrow and dissipate the darkness of the night; you, too, will rise to-morrow, after the night of death has spent itself.—*New York Herald.*

## Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

*To the Sunday School Workers Throughout the Length and Breadth of the Land; Greeting:—* Since it has fallen to our lot to take charge of the Sunday school column, we come before you with no claims of personal merit; but as one who is willing to be made an instrument in increasing the numbers, advancing the interests, and inspiring the workers in the grand Sunday school army.

The success or failure of this undertaking lies not wholly with the editor. While she may, from time to time, wish to talk with you of your plans, the practical value of the column must emanate from some other source than her pen.

The work is yours. You know your field of labor; you know your needs, and this is the medium through which you may make your wants known. Questions will always be in order, and amongst the many readers will be found some one who has had experience along your line, and who will gladly lend a helping hand.

In your many reunions and conventions the papers that are valuable to you will be valuable to others. The rich thoughts brought out in discussion merit a brief report as a supplement to such paper.

There are little observations in connection with any school that will be of interest to others. Jot them down as they occur to you. Do not wait to dress them up. The beauty of some of the brightest jewels of thought is often marred by their being set in too gorgeous a background of words.

I trust that the interest in this work may be so great that the space allotted to us may not contain a half of the good things you may wish to contribute. When may we hear from you? We will need you much in the heat of discussion, but more just now.

Greater strength is needed in overcoming the inertia in starting than in keeping astir afterwards. Friends, the time to labor is so short that we need the best thoughts of all to help us in economizing time in the building up of the Sunday school—not as an end, but as a means for fitting souls for citizenship in the kingdom of God.

Yours in the work,

MRS. J. H. ROYCE, Editor.

BARODA, Michigan.

SUPERINTENDENTS, can you come just a few minutes early? Have the organist play something spirited, and be sure that you take part in the singing whether you have ever sung before or not. This encourages others to sing, and, as you join with them in praise, all will catch the spirit of the work at the beginning. As you sing do not forget your bow of recognition to the little groups that are gathering. Let your glance be a

sweeping one that will reach the face of each and make him feel that it is a welcome to him individually.

First, feel this in your heart, and the manner of making it manifest will come to you. The spirit of the superintendent is contagious. If you ever find it irksome to be present, do not look for big results that day. If you are happy in the thought that you can be present you will find others like minded.

Superintendents, have you certain rules of action? How do these suit?—

Commence on time.

Order, on my part, is necessary.

Make all feel at home.

Earnestly study my work.

Nov. 3.

**J**ACOB persuaded to send Benjamin into Egypt.

**J**UDAH stands security for his safe return.

**J**OSEPH entertains his brethren joyously.

**J**ESUS said, "Do good to them that hate you."

Gen. 43: 1-34.

## Letter Department.

DEER LODGE, Mont., Oct. 14.

*Editors Herald:*—It has been some time since I wrote a line for the *Herald*, and it may be possible that a word or two from me will not be out of place. When I last wrote I was in Idaho; since writing I visited Montpelier and Thomas Fork. At the latter place I preached to a few people three times and baptized two women, Srs. Jennings.

I returned to Montpelier and occupied the Mormon meetinghouse one night; I judge there were about one hundred people out to hear. I spoke on succession, and had splendid liberty. On the Sunday I spoke in the hall in the new town; at the eleven o'clock service the turnout was small, at two o'clock the sacrament was administered and the Saints testified to the blessings of the gospel to them.

At night a splendid audience greeted me, and I preached the truth to them and drew a clear and a distinct line between the Church under the presidency of Wilford Woodruff and the Reorganized Church. I felt well and free. From a number of expressions, the discourse was favorably received. The hall was secured by Bro. A. J. Layland; Brn. James and Jasper Jennings did all they could to get the people out to hear, but they didn't seem to care much to hear what we had to say.

I returned to Idaho Falls intending to visit St. Anthony, Egin, and other points up the Snake River Valley, but my horses had strayed away, and so I came direct to Deer Lodge, Montana. I held service here in the little church on the Sunday, September 15, and on the 16th I went to Woodside.

While I was in Deer Lodge, from September 12 to 16, I administered to Mother Hanson. She was suffering with dropsy and it was with great difficulty that she could breathe; her limbs were swollen out of proportion, and to sleep was almost impossible. After the administration she instantly received the blessing of God, and her limbs were reduced so wonderfully that she told her daughter Katie that she was well and that she would sleep alone. Her rest that

Offer suggestions only when needed.  
Never act discouraged.  
Talk calmly but earnestly.  
Inspire others with a love for the work.  
Master my work; let it not master me.  
Enthusiasm first, last, and always.

THE committee on Blackboard Work has in preparation a series of diagrams to accompany the lessons of the *Quarterlies*. The prime object of all blackboard work should be to make impressive the main points of the lesson. Should the diagrams seem practical to you the committee will be pleased to hear of your success in using them.

night was sweet and refreshing. I was led in the administration to ask the Lord to so bless her with the Spirit that she would bear witness to his truth and the power of the gospel. Bro. Andrew Christofferson, president of the Deer Lodge branch, laid hands on her with me; I anointed and confirmed the anointing. Mother Hanson is his wife's mother, and has not regarded the Reorganized Church with favor until just a short time ago.

She obeyed the gospel under Brigham's regime with her husband in Denmark, in 1858. They sold their possessions for nine thousand dollars in Danish money, and with generous heart and liberal hand assisted the elders and the poor to emigrate to Utah. They soon became dissatisfied with proceedings in Utah, and the doctrine of polygamy especially was rejected by them. While in this condition of mind Joseph Morris, the Weber prophet, arose, and they with many others cast their lot with him, and instead of securing rest and peace, their hope in the latter-day work was almost stranded; and yet they were loth to give it up, but after years of disappointment they gave up the little remaining faith and cast their lot with a Norwegian claiming to be the "man child" spoken of in Revelation. While they were under this cloud Father Hanson died, and Bro. J. C. Clapp preached his funeral in the little chapel at Deer Lodge, the writer being present at that time.

After administering to Sr. Hanson I went to Woodside, in the Bitter Root Valley, and held several meetings with seemingly good interest until the 8th inst. when Bro. Andrew Christofferson wired me to return to Deer Lodge at the earliest possible moment. I was confident the dispatch had reference in some way to Mother Hanson, but I supposed her end was near; as she was now in her eighty-seventh year I concluded her race was about run. I canceled my appointment for the next night and returned to Deer Lodge as per request.

On my arrival at Deer Lodge I met Bro. Andrew, and after making inquiry as to the health of the folks and being informed that all were well, I was curious to know what I

was called for. Did it portend good or evil? Good, was the answer, and then Andrew told me Grandmother wanted to be baptized. At that my heart was touched and I felt to praise the Lord for his wondrous love, not only in hearing the petition of his weak and frail servants, but because he had led his aged handmaiden to see the light and to desire to be "born again." My soul was filled to overflowing when I heard the Lord had done for her all that I had asked him to do. She testified from the time the Lord healed her till now that God had greatly blessed her through the administration and that she now stood ready to give her body a living sacrifice to God.

After preaching to the people here yesterday, we all wended our way from the little chapel to Bro. Christofferson's, and in the presence of a goodly number of relatives and friends, with the assistance of Bro. R. J. Jenkins, I laid our aged sister beneath the wave and from the watery grave she rose to a newness of life in the risen Lord. I tried to talk to the people before the confirmation, but I was too full and felt like one of old when he had seen the Lord. In my heart I felt to say, "Lord, let thy servant depart in peace."

Bro. Joseph, I consider this the grandest act of my ministry. Our Father had so signally blessed my ministry and then to see how he had led his aged handmaiden to see the light and fill her heart with love for him and give strength to obey, was to me one of the grandest and best evidences of his goodness to me, to think I should be the weak instrument used to adopt one eighty-six years and seven months old into the kingdom, was truly glory for me.

God has greatly blessed me in preaching this year and I feel thankful to my heavenly Father for his goodness to me. I haven't baptized many, nor preached as often as many others, but I have tried to do good for the cause; and while I have failed in some particulars, I have not in others. I want to remain true to the gospel, true to the race of man, and to the Lord our God.

Yours in bonds,

R. J. ANTHONY.

BLUE RAPIDS, Kan., Oct. 21.

*Editors Herald:*—In my travels and intercourse with the people, I find them becoming more and more liberal in their views. They do not cling so tenaciously to the traditions of their ancestors and elders, but demand more of reason and sound doctrine, the results of which we see in the frequent additions to the church. Our elders do not appeal to the traditions, neither to their affections particularly but rather to their reason and judgment; hence when the brain has had time to pass judgment upon any matter the man is prepared to adhere to what he has undertaken. On the other hand, anyone accepting any theory or dogma on the impulse of the moment, and from the affection of the heart only, and before the intellect has had time to render judgment, very often finds results disastrous and is a failure.

Several additions have been made to the church here of late. Last week I was in

Centralia. I found three good openings and opportunities for the preaching of the word. Bro. Joseph McDougal is ready and willing to take the elders to their appointments at all times, and aids in other ways. From here I go westward. My address for next month will be Concordia, Kansas, care of William Landers. In gospel bonds,

JOHN ALFRED DAVIS.

OTTO, Ark., Oct. 21.

*Editors Herald:*—The debate with S. F. Cayce, Primitive Baptist, closed October 19. It lasted five days. Elder Cayce is an able man, said to be the ablest of the Primitive Baptist order in the world; but the truth being against him it was hard work for him to cover it up. Changing climate from Alabama to Arkansas made me sick, hence did not do as well as I desired. The fourth day my vocal organs failed so I could not speak. Bro. Joseph Ward was with me and stepped in my place and routed him all day long. On Saturday morning my vocal organs had recovered so I could close the debate. S. F. Cayce could not sustain the Primitive Baptist Church and failed to disprove the Reorganized Church, hence mounted their hobby—unconditional salvation—and rode it through the five days. Christ redeemed his people, a part of the human family only, unto God; hence will be saved, is already saved, and that is all there is of it.

We are satisfied with our part of it which will be published to the world in a book. Mr. A. J. Mears, of Little Rock, Arkansas, employed a shorthand reporter to take our proposition and will have it published to the world in a book. J. D. ERWIN.

EAST PHARSALIA, N. Y., Oct. 19.

*Editors Herald:*—Yesterday's number containing letter from Bro. Tubb caused me to think that possibly I am somewhat at fault on the lines indicated by him; viz., not sending my mite occasionally.

The summer season was spent principally in tent work. Can't say that anything exceptionally resulted. We kept busy and enjoyed the work and certify that tent work as a means of reaching the people during the summer is the best way we know of. By request of apostolic powers I came this way. Attended the Philadelphia district conference held at Baldwin, Maryland, in their tent. The attendance was fair for the place. The Saints seemed to enjoy it. There was in addition to the conference some stereopticon lectures by Bro. Gunn, a man recently baptized in Brooklyn, who was formerly an Episcopal minister and held a chaplaincy in the English army during the war in the Sudan. His views as shown in the lectures were upon that topic, and taken by himself during the battles there. There is noted improvement in the Philadelphia branch and prospects for good are not waning—Bro. Parsons has again moved his family there.

I arrived in Scranton, Pennsylvania, in time to attend the funeral services of Meshach, son of William J. Thomas. He was a young man well spoken of by the people as well as attested by the large attendance at his funeral.

I preached a few times at Dunmore, a suburb, and baptized four, the results chiefly of the efforts of Bro. "Johnnie" Morgan, whose zeal is proverbial thereabouts. The work in Scranton is not in a desirable condition for various causes. I think, however, good results would obtain with careful labor, from the salt that has not lost its savor, there.

From Scranton I came here about a week ago. Brn. Rathburn and Griswold and wives and Sr. Lewis form the nucleus for what gathering there may be hereabout from modern Babylon. In this country Joseph Smith and Emma Hale formed that matrimonial union that has indelibly left its impress upon this generation as well as of historical import. It is near here, in Afton, where it is said some of the money digging occurred and where "Young Joe" performed the miracle of walking on the water when some mischievous boy pulled out the plank and the prophet was immersed, also where he cast out the devil ("bigger'n a woodchuck") from a man and was arrested for it. I presume that was before the law put a premium on killing woodchucks. "Joe" ought to have been paid for that job instead of being arrested. The county history has the following of his schoolboy days: "Smith while here attended school in district number 9. He gathered around him a few who were profoundly impressed with the reality of his supernatural powers, and these (some of whom afterwards joined him in the west, Stowell among the number) he formed into a society at the house of 'Joe Knight,' on the south side of the river near the Lobdell House in Broome County."

As to the kind of converts "Joe" made even while at the district school, the same history speaks of one of them as follows:—

"Isaiah Stowell, a Vermont sufferer, and one early settler on the Susquehanna in this town about two miles below Afton, a deacon in the First Presbyterian church of Afton, educated in the spirit of orthodox Puritanism, a man of much force of character, possessing an indomitable will; a very industrious and exemplary man who by severe labor and frugality had acquired property which excited the envy of many of his less fortunate neighbors, and who at this time had 'grown up sons and daughters' to share his prosperity and honor his name."

The above rather exceeds the apochryphal legends of Jesus in his schoolboy days, for he only has the credit of exciting amazement among the boys, while this youthful prodigy captures the leading men of the community, deacons of the church, etc.

Is it true that "all traditions and myths are only misplaced verities"? One thing I am assured of; viz.: that the sectarian bigotry and spiteful intolerance that existed in the early days of the church according to their history of it is a tangible reality here now. All that keeps the monster from using his fangs and claws is, he dare not because of the liberal element in the world that he is afraid of. The hereditary traits are not lost by evolution or modified much by environment as far as the Father of lies is concerned.

I am preaching here in a private house.

Expect to go to-morrow to Preston and preach in a church. Only have the promise for one service and for that favor a liberal-minded man stands sponsor for me.

Matters in the Massachusetts district are progressing fairly well in the main. Of course we can find room for improvement and always expect to until our ideal is reached. I feel contented to plod on until the end, meeting obstacles according to the motto, "Obstacles are to be overcome."

May peace of soul and success of attainment crown God's Israel.

I am sincerely yours,

F. M. SHEEHY.

P. S.—My address is now No. 5 Codman Hill Street, Boston, Massachusetts.

INDEPENDENCE, Mo., Oct. 25.

*Editors Herald:*—I closed a successful debate with Rev. W. W. Hay, of the Baptist Church, near Xenia, Illinois, on the 18th inst. Last night (24th), I commenced another debate of ten sessions with Rev. James Evans (Baptist) at Miami, Indian Territory. Mr. Evans is an elderly man, but said to be an expert in the line of debate. He is a glib talker and a ready scholar. We are holding the debate in a fine hall fifty feet square. Mr. Evans is a contestant and I look for a lively time. I am feeling well for the battle, and proud of the noble work that I am standing in defense of. The debate in Illinois was certainly a *sweeping* victory. To God be the honor and the praise. Wishing to be remembered,

Yours, etc.,

I. N. WHITE.

SAINT JOSEPH, Mo., Oct. 22.

*Editors Herald:*—Eagerly I grasp the little roll when it comes, and with eagerness scan its precious pages. To read of the earnest efforts and success of colaborers gladdens my heart. That earnest welling up of the soul in fervent desire to do more for this lovely cause is my repeated experience. When I contrast the blessedness of the work with the great need of the human family for just such a system, it fills me with anxiety to go out, and with long and loud efforts try to persuade men and women to accept God's most precious gift, eternal life.

I would love to see the gospel finding its way into foreign and heathen lands, to Asiatic climes where only relics of the true gospel can be found. I often think of and pray for Brn. G. T. Griffiths and James Caffall that their arduous task in gospel work may eventuate in the salvation of many souls. You are not forgotten, brethren, by your American colaborers whose missions may be more pleasant.

While I may be ambitious to do some great thing for the cause I love so well, I remember that great things are made up of small constituent parts, and if I would do much for the cause the only way is to do a sufficient number of small things that in the aggregate they may be counted by the Judge as sufficient in proportion to the talents given. This work grows more lovely to me as I learn more about it. I have been led to use the Book of Covenants quite freely of late in pre-

senting this gospel, and have been greatly blessed in so doing.

We are struggling with our common enemy. Sometimes the conquest seems in sight and easy to obtain, then again the enemy masses his forces, and appears as a formidable foe. Withal the Saints are advancing as a rule and rejoicing in the fray against darkness and vice. Some grow inactive and become drones, some do even worse. Such are being disciplined, and the laggard is being bestirred, while the main body is marching gloriously onward.

Two were added by baptism on Sunday last: one a very intelligent lady, a school-teacher; the other a Sunday school scholar, a little gem in the kingdom. Others are standing almost persuaded. Bro. Niedorp, our book agent, is constantly urging the Saints to patronize the Herald Office. He is a diligent and efficient agent as well as a deacon of the branch.

Yours, consecrated to Zion's cause,

J. M. TERRY.

WILLIAMS' BAY, Wis., Oct. 19.

*Editors Herald:*—Last Sunday night, the 13th, we closed our tent labors and on the following day loaded up and brought the tent to Bro. C. C. Hoague's, in Rock County, where we put it away in winter quarters until the warm sun and balmy breezes of the spring of '96 shall warrant the unfolding again of the canvas church. Our labors have been principally confined to Rock County, which we found much too large to give it anything like the thorough canvass we would have liked, and though we have been kindly invited to visit places which we were unable to reach and perhaps have been censured by some because we have not, yet we have striven to the best of our ability to labor when and where it seemed most fitting for the welfare of the work.

We began with a dedicatory service at the residence of Mr. Hoague, May 19, at Fulton, which was attended by nearly all the members of the Janesville branch and the Wilder Saints enmasse, besides a goodly number of nonmembers. The following week we set up in the town of Evansville, about eight miles distant, and remained there until June 3, when we closed up to attend the district conference which was to convene at East Delavan, after which we returned to Rock County and set up at the village of Fulton. We went from there to Indian Ford where Brn. Samuel Powers and H. A. Stebbins had preached in years ago and the sound had not yet been forgotten. We left a good interest and many friends and some are still near the kingdom and if not neglected may be brought into the fold.

From there we went to a United Brethren neighborhood and near their church; from thence to a small hamlet on Rock River called Newville. While there I held a two-nights' discussion with a gentleman who held differing views, which awakened quite an interest. Even the United Brethren preacher who acted as moderator for our opponent said, "You have set us all thinking." Our advice was to just keep on thinking.

On September 17 we moved from Newville to Wilder school district, town of Porter, where the district conference was to again convene. Bro. Henry Stebbins gave us valuable assistance there; two were baptized and we felt when we left that we never left a better interest or a better feeling among the people.

October 2, we began preaching in Oregon, a small town about ten miles south of Madison, our State capital. This is where Brn. Wildermuth and Peterson have done effectual work this summer, baptizing a sufficient number so that a branch has been organized here. We had a pleasant location for our tent near the central part of the town. Our attendance ranged from thirty-five to eighty-five, and when we closed up because of cold weather, we did so with a growing audience and an increasing interest. The new Saints there are alive in the work and enjoying the same Spirit that always characterizes the work of God.

As a summary of our gospel tent labors this summer I would say that so far as visible results are concerned they are small, only three having been baptized; but we have opened up new fields and made many friends for the work, removed a large amount of prejudice, and left open doors in halls and schoolhouses wherever we have been and a kind invitation to come again. We bespeak a hearty welcome to our successor, whoever he may be, and we believe that seed has been sown that if properly cared for will at no distant day bring forth fruit in the kingdom of God.

I am now at home for a few days preparatory to a winter campaign in the northern part of the State. In bonds,

CHARLES H. BURR.

WALSINGHAM CENTER, Ont., Oct. 22.

*Editors Herald:*—God is blessing us in this part of his vineyard; three more were baptized since I last wrote you, making eighteen since I came here, August 5. I expect to baptize three or more on the 26th.

God has truly blessed our labors here with signs following. Sr. Wingrove was healed of typhoid fever in such a marvelous manner that her husband was convinced of the work and was baptized the following Sunday. Sr. Margaret Book was healed of hip disease of thirty years' standing. Sr. Pattison before she was baptized could scarcely do anything. The doctors said she was liable to go at any time. She had consumption; would cough all night, and most of the day; would have to sit down to wash her dishes. Now she is able to pull beans and husk corn. This is a living testimony to the people here as to the gift of healing, and has done much for the advancement of the cause. Bro. Hyrum Thompson was troubled with fits for years. They had pulled him down so he could scarcely do any work. He was healed through administration, and now has gained several pounds in weight and is rejoicing in the restored gospel of Christ. To God be all the praise. Since August 5 I have preached fifty-seven times, besides visiting and fire-side work. We have prayer meeting every

Sabbath at 2:30 p. m. I have also organized a Sunday school, and intend to start as soon as the *Quarterlies* arrive. We have the use of the town hall to hold our meetings and Sabbath school. We look for a grand work to be done here. I expect Elder John H. Lake soon to organize a branch. We now number nineteen. We feel much encouraged in the triumph of Zion's cause, and have no desire to cease laboring for the Master until we hear that welcome cry, "Come up higher." In bonds,

S. W. TOMLINSON.

ADRIAN, Ill., Oct. 21.

*Editors Herald:*—I closed a very interesting series of meetings here in Rock Creek church last night. The meeting didn't die, for last night the church was so full that they could not all get seats, and a number were outside at the windows. The interest was good throughout, and splendid order. Some came as far as eight and ten miles.

Bro. J. R. Evans gave them four sermons, then went to Ottumwa, and I gave them about seventeen with good liberty. Yesterday I baptized three more, six since I began here, all adults. Several more have said, "That man preaches the truth." But they had not the courage to turn away from the world and follow the humble Nazarene. But I believe a number more will obey here if the work is not left too long.

The saints here seemed to enjoy the meetings if their kindness and benevolence to me is any token at all; and "By their fruits [works] ye shall know them."

There are some very prejudiced people in these parts, this place being half way between Nauvoo and Carthage, right along where the early Saints endured so much trouble. I expect to labor in these regions till the holidays, then the remainder of the conference year in Eastern Iowa. I like this field well. May the Lord bless his people and enable them to do right.

J. S. ROTH.

BUEL, Mich., Oct. 23.

*Editors Herald:*—I receive much light and encouragement by reading the *Herald* as it comes freighted with the soul-cheering news. I love to read the letters of those who have been engaged in tent work, as I have spent most of the summer with the new tent purchased by this Eastern district of Michigan.

Bro. R. E. Grant and I pitched the tent in Port Huron about the middle of September. I was called home in about ten days on account of sickness; but on October 4 I left home and loved ones to attend our conference which convened the 5th and 6th. It was a grand success. The Spirit of the Master seemed to be enjoyed by all present. Our business passed off without a jar. The prayer services were spiritual, peaceable, and orderly, and furnished food for the hungry soul. Brn. Cooper, W. J. Smith, E. Delong, and William Davis were the speakers. The preaching was just grand.

From conference I returned to Port Huron with W. J. Smith to resume the effort there. Some are very much interested and purpose to give the work a thorough investigation,

and I believe in time will obey. Jack Frost with his cold breath caused us on the 17th to pull down the tent and store it away for the winter. We hope to continue the effort in a hall.

I came to Applegate to attend the debate between Mr. Elorthorp of the Baptist Church and Bro. F. M. Cooper, which was to begin the 22d. On account of sickness Bro. Cooper did not get there, so the writer engaged his predecessor for the one day, and an account of the busy time at present, the people moved an adjournment for four weeks. I expect Bro. Cooper will be on hand as he is the one expected to meet the propositions. I expect to devote my time this winter in the branches and shall strive to build them up, which is very much needed. Latter-day Israel, it seems, forgets God as Israel of old, and in many places they do not manifest to the world and to each other the love they should; and when Saints will bite and devour one another the apostle says, they shall be "consumed one of another." I do hope we may all learn our duty and do it with an eye single to the glory of God.

In bonds,  
J. A. GRANT.

MORRISTON, Wales, Oct. 11.

*Editors Herald:*—I continued my labors in Leeds for three weeks. What the results of my efforts there will be is difficult to predict, but there is one thing that I do know: if the brethren will love and prefer one another, use discretion, and exercise patience as the Lord has admonished us, much good will accrue to the church through their united labor.

Bro. Moir, president of the branch, is a man who has served in the British army for many years, hence knows what discipline is; besides, he has traveled very extensively in his time and acquired considerable knowledge of men and things, and those who have not had these advantages in life would do well to heed his counsel and good advice. May the Lord bless him and his coworkers that they may grow and develop spiritually that they may become a power in the hands of God for good in that great city.

From there I went to Birmingham, where I remained for one week. There are two branches in this city; one is presided over by Bro. Thomas Taylor, the other by Bro. C. Tyler. I occupied the rostrum twice in the former branch and once in the latter, also attended a priesthood meeting under the jurisdiction of Bro. C. H. Caton, president of the district. A profitable time was had. It is evident that that kind of meetings when properly conducted are conducive of much good, as they tend to unite the brethren and are a means by which they become better acquainted with the duties of their respective offices. I spent several hours in pleasant conversation with Brn. Taylor, Caton, George Greenwood, Meredith, and Tyler. I was kindly entertained by Bro. Matthews and family with whom I stayed.

My next stop was at Lydney. I held a few meetings here and baptized Sr. Mackay, being the fruits of other men's labors. The brethren here intend erecting a chapel soon,

as they have been presented with a suitable piece of ground and in a prominent part of the town, their chief and good reason for building being that all public places have been closed against them. The brethren here would thankfully receive any donation the Saints may feel disposed to make towards this enterprise, which should be sent to Bro. Thomas Griffiths, Aylburton, near Lydney, England.

From here I wended my way to Cardiff and stayed with Bro. Gould and family, whom I found strong in the faith. There are only four Saints in this large town, and the prospects for an ingathering there are not very flattering at present. Having an engagement with Bro. A. N. Bishop, president of the Eastern district, Wales, I left the next day for Brynmawr and spent three days at this place; also called on Bro. John Jones and family at Nant-y-glo, which is about a mile distant from Bro. Bishop's. Accompanied by Bro. Bishop, I visited Merthyr and Aberaman, and on the evening of the 5th inst. we landed at Porth and attended the conference, which lasted from the 5th over the 7th. It was a success throughout, as it was the largest gathering which I have yet seen in Wales. The social and preaching meetings were well attended by Saints and outsiders, and a good spirit prevailed throughout the entire sessions, and thus it is that the Eastern district is looking up. One encouraging feature is the fact that in these parts a number of young capable men are coming up in the church and taking an active part. I expect in the near future to deliver a series of sermons in this place and at Llanelly. With love to all, I remain,

Yours in gospel bonds,  
G. T. GRIFFITHS.

OTTO, Arkansas, Oct. 22.

*Editors Herald:*—Since the Southern Missouri reunion I have had splendid health and been very busily engaged in gospel work. On the 2d of September I left Mountain Grove, Missouri, for a point in Douglas County, where I had an invitation to preach. I held a short series of meetings at what is known as Clifty hall and left some very near the kingdom. I stopped at home a few days and prepared for a theological combat with Rev. H. T. King, of the Christian order, which took place at Wheeling, Fulton County, Arkansas, commencing September 16, and lasting six days. The last day of the debate Mr. King wrote out another challenge, changed the wording of his proposition, and transformed the scale so that his proposition would come first. I accepted, and the second debate between us will be at Center, Sharp County, Arkansas.

After the debate at Wheeling I came to Point Pleasant. Had a good meeting there. Baptized one, left the brethren very much strengthened, and took my departure for Bald Knob, on October 2. Commenced preaching on the 3d and held ten meetings. Congregations were small but interest good. Some are waiting for us to come back to baptize them.

On the 11th I came to Otto, Falkner County,

and on the 10th had the pleasure of meeting our worthy brother, J. D. Erwin, who came all the way from his field in Alabama to meet Rev. Cayce, of Martin, Tennessee, in discussion on church propositions. Mr. Cayce is editor of the *Primitive Baptist* and one of the leading lights of the Primitive Baptist faith. I am of the opinion he is their strongest man, and I am always glad to give honor to whom honor is due. Rev. Cayce is a gentleman and a fine debater, but his theory of total depravity and salvation unconditional, so far as man is concerned, were rather too weak to stand the flame of the everlasting gospel when it was being fanned by Bro. Erwin. All I regret is that our brother's vocal organs failed him the second day of our proposition and I had to take his place for one day, then he was able to resume his place and put on the cap sheaf.

I am well satisfied with the result of this discussion. A gentleman from Little Rock hired a reporter to take the last proposition (which is our church), and will have it published in book form. We are preaching here every night and visiting the Saints through the daytime. We will go from here to Bald Knob the 26th.

Your brother in bonds,  
JOSEPH WARD.

SHELTON, Nebraska, Oct. 23.

*Editors Herald:*—I am preaching near Shelton, Nebraska, and will be very thankful to the readers of the *Herald* if they will send tracts and papers to distribute among the people. Address as above.

S. D. PAYNE.

## Original Articles.

### FINDING THE TWENTY-FOUR GOLDEN PLATES OF ETHER.

DURING the debate at Durango, Texas, I made an argument on the finding of the above-named plates, which I will give below. But for the benefit of that class of readers who are not acquainted with the teaching of the Book of Mormon I will first explain that that book teaches that three different colonies left the old world and settled on this continent at different times as follows:—

1. The Jaredites who left the Tower of Babel at the confusion of tongues. Mr. Kelley says they "first settled north of the isthmus, or narrow neck of land, as described by them, and inhabited first what is now called Central America, and afterwards the more northern parts of the continent."—Braden and Kelley Debate, page 49. These people exterminated themselves in the civil war about six hundred years before Christ, leaving their history recorded on twenty-four golden

plates, about the finding of which we are now contending.

2. About six hundred years before Christ a colony of Jews left Jerusalem and settled on the west coast of South America. Mr. Kelley says, "Occupying the territory now known as Peru and Bolivia, and from thence spread over the whole continent."—Braden and Kelley Debate, 49. These people were known as Nephites and Lamanites, and their country was called the land of Nephi.

3. Eleven years later another colony left Jerusalem, and "landed on or near the coast of what is now called Yucatan in Central America." (Braden and Kelley Debate 50.) This last named country is, in the Book of Mormon, called Zarahemla. The following is the argument as I presented it in the debate: On page 158 of the Book of Mormon, King Limhi who lives in the land of Nephi (Peru) gives an account of the finding of the Jaredite plates as follows:—

Being grieved for the afflictions of my people, I caused that forty and three of my people should take a journey into the wilderness, that thereby they might find the land of Zarahemla [Yucatan]; that we might appeal unto our brethren to deliver us out of bondage; and they were lost in the wilderness, for the space of many days, yet they were diligent, and found not the land of Zarahemla, but returned to this land, having traveled in a land among many waters; having discovered a land which was covered with bones of men and of beasts, etc., and was also covered with ruins of buildings of every kind: having discovered a land which had been peopled with a people who were as numerous as the hosts of Israel. And for a testimony that the things that they have said are true, they have brought twenty-four plates, which are filled with engravings; and they are of pure gold. And behold, also, they have brought breastplates, which are large; and they are of brass, and of copper, and are perfectly sound. And again they have brought swords, the hilts thereof have perished, and the blades thereof were cankered with rust.

These twenty-four plates of gold contained a history [of—Ed.] the first colony—the one that came from the Tower of Babel. I affirmed that these plates were found on or near a hill in Ontario County, State of New York, which the Book of Mormon and the Latter Day Saints call Cumorah. If I am correct I showed that the forty-three people of Limhi got lost in South America, wandered up through Central America to New York, a distance of about five thousand miles,

picked up these plates and wandered back, thus making a journey of some ten thousand miles through an unbroken wilderness over or around numerous mountains, and across ten or twelve unfordable rivers. And we are asked to believe that the Book of Mormon that contains this absurd story, contains the fullness of the gospel. But Mr. White denied that these plates were found at the hill Cumorah, but on the Isthmus or "narrow neck of land." Yet when I had given evidence to prove I was correct he refused to give anything to disprove my positions or to prove his, but called on the people to read the Book of Mormon to see that I was wrong. He used it as an advertising scheme to sell his books. He was there to show my arguments were false; the debate was gotten up for that purpose, yet he refused to notice it only by denial. When I pressed him for some evidence from the Book of Mormon that I was wrong, some one in the audience called out the page; but he would not even read it, but said, "When the debate is over I will flood the country with circulars showing it is not in the book." Finally I asked him for equal space through the papers and he agreed to it; hence this article. But I shall now give my reasons for saying those plates, according to the Book of Mormon and Mormon writers, were found in New York.

1. The last great battle of the Jaredites was fought at that hill. This Mr. White admitted, but I will give the proof:—

And it came to pass that the army of Coriantumr did pitch their tents by the hill Ramah; and it is the same hill where my father Mormon did hide up the records unto the Lord which were sacred.—B. M. 531.

The following pages show that the final battle was fought there. Oliver Cowdery in describing the hill Cumorah found in Ontario County, New York, says: "This hill, by the Jaredites, was called Ramah; by it, or around it, pitched the famous army of Coriantumr, their tents." "Between these hills, the entire power and national strength of both the Jaredites and the Nephites were destroyed."—Letters of Oliver Cowdery, page 29.

Book of Mormon pages 532–33 we learn that after the battle was over and all were slain but Coriantumr that "the Lord spake unto Ether, and

said unto him, Go forth. And he went forth . . . and hid them in a manner that the people of Limhi did find them." Now where did he hide them? There where the battle was fought? Or did he trudge off with them to the Isthmus of Panama—a distance of near four thousand miles? Which is the more reasonable considering the long distance, the mountains, and the ten or twelve nonfordable streams that intervened?

2. Our second argument is based on the description of the place. Limhi says of his people, "having traveled in a land among many waters." Where is this land of many waters?

Book of Mormon 491–92:—

And it came to pass that we did march forth to the land of Cumorah, and we did pitch our tents around the hill Cumorah; and it was in a land of many waters, rivers, and fountains.

Let Elder White show us some other land so described in the Book of Mormon. Was "the narrow neck of land" so described?

3. Limhi says the people who found the plates "Having discovered a land." Was the isthmus undiscovered at this time? Certainly not, for the Nephites under Mosiah had fled across it into the land of Zarahemla and Limhi's people had crossed back over it to the land of Nephi and knew that it lay between them and Zarahemla, hence he could not say of it, "having discovered a land."

Now if Mr. White has anything in the Book of Mormon that will prove I am mistaken let him bring it forth in his reply to this.

Yours for the truth,

C. W. SEWELL, JR.

ELDER C. W. SEWELL,

Dear Sir:—Your article on finding the twenty-four golden plates of Ether to hand. I see that you are still in the dark on this question as you were in the debate at Durango. You make assertions but fail to furnish proof. If the Book of Mormon teaches that the twenty-four plates were found at Comorah, why did you not point out the page and then I would have felt as though I was under obligations to answer it. But the question was on the two churches and you cunningly endeavored to evade the issue by making wild assertions as to what the Book of Mormon taught, yet failed to

give chapter and verse. Did you think I would read all the book to the audience just to show them that there was no such statement there? No, I preferred to debate the main question and let the people hunt for your evidence themselves, inasmuch as you failed to show it, after I *positively denied it being there*. You did present evidence to prove that the last great battle was fought at Cumorah, but does that prove that Ether hid the twenty-four gold plates there? You cunningly quote the words of Moroni, where he says his father, Mormon, hid some plates there; but because Mormon hid plates at Cumorah many hundred years after Christ, is it any proof that Ether hid the twenty-four plates there a thousand years before the days of Mormon? Reader, please note that the controversy is not over the place where Mormon hid plates 400 A. D., but where did Ether, the Jaredite, hide the twenty-four plates one thousand years before that time. You argue because the last great battle of the Jaredites was fought at Cumorah, that Ether must have hid the records there; and in making the quotation on page 532, you very cunningly leave out a very important point. I give the quotation as it is in the book with the part which you left out italicised.

And the Lord spake unto Ether, and said unto him, Go forth. And he went forth, *and beheld that the words of the Lord had all been fulfilled; and he finished his record; (and the hundredth part I have not written);* and he hid them in a manner that the people of Limhi did find them.

Your leaving out this part and connecting as you do improves things to some extent for your theory, I suppose. When the connection is taken it spoils your theory. He went forth and beheld that all the words of the Lord had been fulfilled. What were the words referred to? We find some of them on page 527, for the utterance of which Ether was "cast out from among them." They are:—

The word of the Lord came to Ether, that he should go and prophesy unto Coriantumr, that if he would repent, and all his household, the Lord would give unto him his kingdom, and spare the people, otherwise they should be destroyed, and all his household, save it were himself, and he should only live to see the fulfilling of the prophecies which had been spoken concerning another people receiving the land for their inheritance; and Coriantumr should receive a burial by them; and every soul should be destroyed save it were Coriantumr.

Now note the quotation on page 532, "and [Ether] beheld that the words of the Lord had all been fulfilled." Could Ether sit down up there at Cumorah and witness that all the nations had been destroyed when the capital city and central government had been down in Central America? No sir, he must go over the ground and see the empty cities and the desolate land, for the record says he "beheld that the words of the Lord had all been fulfilled." Could he sit down at Cumorah and finish his record and certify that the people of Zarahemla had landed in Central America and met old General Coriantumr, and after nine moons residence among them, had died and they had buried him? No, sir, Ether must have gone back to the capital, or the regions thereof, which was in Central America, and there finished his record right in the vicinity of where the people of Zarahemla landed.

You speak of the great distance and of the unfordable streams, etc. You must know that the Book of Mormon teaches that these people had horses and other beasts of burden. The country had been densely populated and great armies had crossed back and forth over the streams. They had lived in the country hundreds of years, and yet you would have us believe that Ether "trudged off" on foot and had no way of crossing rivers. The book itself spoils your theory that Ether could not have gone back to Central America by telling us that Coriantumr did go back there after his people were all killed, and met the people of Zarahemla and was buried by them. You see the evidence is all in favor of Ether having gone back in the region of the capital city to "finish his record." The principal part of your criticism is based upon the mistake you have made in supposing that because the people of Zarahemla landed in Central America that Zarahemla was at Yucatan. You can see on page 267 that the Zarahemlites landed in the country called Desolation (Central America) and went from there into the land southward, or South America, and settled. They made no permanent settlement in "Desolation," but located in South America.

I will now set you straight on the

geography of the Book of Mormon and the criticisms you make on Limhi "having discovered a land." On page 268 we find that Desolation and Bountiful join each other. The line between them is on the Isthmus of Panama where it is a day and a half journey from sea to sea. Again; page 267, the "Land on the northward was called Desolation, and the land on the southward was called Bountiful." On page 378, we read that Hagoth "built an exceeding large ship, on the boarders of the land Bountiful, by the land Desolation, and launched it forth into the west sea, by the narrow neck which led into the land northward." Desolation and Bountiful are thus plainly located. Zarahemla was located in South America—south of Bountiful. There was a wilderness between Zarahemla and the land of Nephi. We read on page 267 of the land of Nephi (Peru and vicinity) "which was divided from the land of Zarahemla by a narrow strip of wilderness." Again; page 267, speaking of Zarahemla where the Nephites dwelt, giving the northern boundary the record says: "On the north, even until they came to the land which they called Bountiful." To show that Zarahemla was in the land southward, or South America, see page 518:—

And it came to pass that their flocks began to flee before the poisonous serpents, towards the land southward, which was called by the Nephites, Zarahemla.

You mistake me when you assert that I claimed that the twenty-four plates were found on the Isthmus. My position is, and was, that they were found in "Desolation," which country had its southern boundry on the Isthmus. Desolation is just such a country as Limhi's people visited; see page 267, where it is referred to as "the land which had been peopled, and been destroyed, of whose bones we have spoken, which was discovered by the people of Zarahemla; it being the place of their first landing." Page 185 says of the place where the twenty-four plates were found:—

Nevertheless they did find a land which had been peopled; yea a land which was covered with dry bones; yea, a land which had been peopled and which had been destroyed.

Again; page 158, we read that Limhi's people "found not the land of Zarahemla, . . . having traveled in a

land among many waters; having discovered a land which was covered with bones of men, and of beasts, etc., and was also covered with ruins of buildings of every kind, having discovered a land which had been peopled with a people who were as numerous as the hosts of Israel." Desolation was just such a land as this. The bones were there. The buildings were there, and even remain unto this day. The "many waters" are there too, with the Caribbean Sea on one side and the great Pacific Ocean on the other. The "rivers and fountains," are not mentioned in connection with the country where the twenty-four plates were found, notwithstanding your statement. These "rivers and fountains" are in the land where Mormon hid his plates, away up at Cumorah about one thousand years later. Limhi's people therefore traveled northward from the land of Nephi (Peru), missing Zarahemla, on through Bountiful, up through the Isthmus into Desolation, where they found the twenty-four plates of Ether and returned, and nothing unreasonable in the narrative either.

I. N. WHITE.

#### "WHERE IS THE PROOF?"

##### THE OTHER SIDE.

As I have, to some extent, come under the ban of the article having the above title, I take the liberty to present a few thoughts on the other side; and more especially so from the fact that I was once before criticised by two of the "foremost rank," for, as they understood it, objecting to the use of inference. Having on that occasion "put myself in the attitude of the objector," and reasoning from that standpoint, they had misunderstood my position, hence the criticism.

Now I would like to know which of two criticisms is the *correct* one, the one that says the preacher should use inference, or the one that at least implies he should *not*?

As to Nicodemus having been a coward. While I *believe from inference* that he *was*, I have been careful to use the term "doubtless" so as to stand on the safer basis.

As to Jesus laying hands on those taken to Bethany. I don't recall that I ever made the positive statement

but once in my life, and that during the last sermon preached in Lamoni. Hardly had the statement passed my lips when a premonitory influence as to criticism to come took possession of my being, and one good brother so criticised just as I stepped down from the pulpit. It was accepted in the spirit given. And so far as that may go so is the *criticism* contained in the article being replied to.

Matthew, Mark, and Luke all give an account of the blessing of infants; but no two of them give it alike. In one point, however, there is a "positive and unqualified statement" of harmony—that in the act of blessing these little ones Jesus came *in contact* with them. Matthew says "he laid his hands on them." Mark says "he took them up in his arms, put his hands upon them, and blessed them." Remember that he *blessed* them by *putting his hands upon them*. Luke says the children were brought that he would *touch* them.

The objector may interpose that if this proves anything, it proves too much; that if it proves he laid on hands to bless, it also proves that he took them in his arms to bless. But when even so much as an inference be found that any who were confirmed were taken in the arms, then it will be time to offer the objection as well as to imagine that grown people were taken in the arms of the elders to be confirmed.

But it is said, "Jesus could have stood in the midst of his disciples, raised his hands toward heaven, and blessed them, without putting his hands upon their heads at all." "Where is the proof?" It is easy enough to assert that he could have done so, but to *prove* it is quite another thing.

I am satisfied that he could have asked God to bless them while in the occupancy of such an attitude, but very doubtful that he could have blessed without contact with their person, hence one very strong reason for the laying on of hands in all its divisions as an ordinance.

To me the Scriptures teach the necessity of a means of transmission that the blessing may be conveyed from the giver to the recipient. For this reason God uses the Holy Spirit, angels, men, and devils, through or

by whom he conveys his blessings and his cursings.

It may be interposed that Christ could have assumed such attitude and used the Holy Spirit as a means to convey the blessing, but it is answered in the thought that he was not as yet given, nor did he come till ten days after.

The other points in the article do not apply to me, so I leave them untouched. I do not object so much to the criticism of the article as I do to its manner, and more especially its application. If every elder in the field were to come to the standard of the application of this article and be confined within its limits, then not another class would be reached by our preaching. If the preacher shall put positiveness of statement aside only where it is so absolutely true that there can be no chance for objection, then in statement, and finally in manner as well, he will become so halting that he will not retain the interest of his "thoughtful hearers," for they will very naturally conclude that he is not positive with regard to his own statements and therefore is himself in doubt.

In bonds,

J. W. WIGHT.

## Conference Minutes.

### EASTERN MAINE.

Conference was held at Jonesboro, Maine, September 20-22, 1895, S. O. Foss president, J. D. Wilson clerk. Ministry reporting: S. O. Foss, J. S. Walker, Emery Foss, George Eaton, J. C. Foss; Priest J. N. Ames. Bishop's agent's report presented and accepted. Moved that the committee appointed to settle with Massachusetts district be discharged and a vote of thanks extended for their services. S. O. Foss was sustained as president, J. D. Wilson as clerk, J. S. Walker as Bishop's agent. Time and place for the next conference was left with the president to appoint where he thought best.

### EASTERN MICHIGAN.

Conference convened with Five Lakes branch October 5; J. A. Grant president, A. E. Hicks secretary. Ministry reporting: Elders W. J. Smith baptized 4, A. Barr baptized 4, E. Delong baptized 2, W. Davis baptized 7, J. A. Grant baptized 1, L. Phelps baptized 5, R. E. Grant baptized 9; Priests H. Rathbun, T. Rawson, A. DeWolf; Teachers A. E. Hicks and H. Avis; Deacon H. Jenkinson. The following officers were elected: President, J. A. Grant, assistant, E. Delong, secretary, A. E. Hicks. Andrew Barr was sustained Bishop's agent. The following were elected delegates to the next

General Conference: J. A. Grant, A. Barr, William Lewis, E. DeLong, A. E. Hicks, Srs. A. Barr, Frone Shinnick, J. A. Grant, and Sr. Hinds. A sisters' meeting was held the evening of October 6. Sr. Rathbun spoke first, also read an article on the help of woman to restore the gospel, which was highly appreciated. Srs. Shinnick and Pearson, and Brn. Rathbun and Davis also spoke, all of which was very instructive. The district Sunday school convention met on the 4th but it being the first since the district was organized, it was lightly represented, only two schools making reports. The next conference will be held in the German branch.

#### GALLAND'S GROVE.

Conference convened at Galland's Grove, Iowa, October 11, at 10:30 a. m.; presidents, C. E. Butterworth and W. W. Whiting; Nellie Rudd secretary. Branches reporting: Coalville, no change. Harlan, no change. Galland's Grove 283; 5 received, 2 died. North Coon 49. Salem 69. Dow City 105; 3 baptized, 3 removed. Mason's Grove 146; 5 baptized, 3 died. Pilot Rock 21; 4 baptized. Ministry reporting: Elders J. T. Turner baptized 3, A. Jackson baptized 2, C. J. Hunt baptized 5, C. E. Butterworth baptized 6, J. F. McDowell baptized 1, J. M. Baker baptized 3, O. Holcomb, H. M. Daniel, W. W. Whiting, J. Pett, W. Smith, B. Salisbury, J. H. Young, C. Derry; Priests J. Carlson, D. Brewster, R. Wight, J. Dobson; Teachers J. O. Booth, J. L. Butterworth, C. Holcomb. The appeal of C. M. Wilder was heard and the brother forgiven. Bishop's agent reported: On hand and received since last report \$257.49; paid out \$234; balance on hand \$23.49. Collection was taken to pay the expenses of J. F. McDowell and C. E. Butterworth while attending the McDowell-Braden debate and \$14.35 was received. Preaching by W. Smith, C. Derry, D. M. Rudd, J. M. Baker. Adjourned to meet at Dow City at call of president.

#### BIRMINGHAM.

The annual conference convened at Leicester, June 1-3, C. H. Caton presiding, G. S. Greenwood secretary, J. E. Meredith assistant. Branch reports: Priestly Road, Summerfield, Stafford, and Leicester. These reports showed 7 added by baptism during the year. Ministry reporting: Elders T. Taylor, C. Tyler, J. D. Davies, J. R. Greenwood, H. Tabbiner, C. Walton, E. A. Webb, G. S. Greenwood, H. Pearce, J. E. Meredith, J. Matthews, T. Dawkins, C. D. Norton, C. H. Caton; Priests J. Healey, A. Crump, D. Roberts, E. Matthews, T. Anderton, J. Worman. Financial report: Money received since last conference along with balance in hand, £5-16.3½; expended £4.11.3½; balance in hand £1.5. Auditing committee, J. E. Meredith, C. D. Norton, Joseph Matthews, reported finding the account correct. In answer to a question, the president said he would do what he could in sending elders to help the different branches from time to time. Preaching by J. Matthews, J. E. Meredith, G. S. Greenwood, and E. A. Webb. Resolved that the

committee on district rules be continued. Resolved, that C. H. Caton be the delegate of this district to the annual mission conference in British Isles, 1895. The Stafford branch recommended Bro. John Dyche for ordination to the office of elder. The conference approved the recommendation. All licenses sent in to this conference were ordered to be indorsed by vote. Resolved that we sustain Apostles J. Caffall and G. T. Griffiths by our faith, prayers, and means. Resolved that we sustain by our prayers the authorities of the church in America. Moved that we sustain the authorities of the Birmingham district by our faith, prayers, and means. Resolved that this conference tender its thanks to the Saints of the Leicester branch for their kindness. Adjourned to Summerfield branch, Icknield, Port Road, Birmingham, 1896.

### Miscellaneous Department.

#### WHITE-HAY DEBATE.

The debate began October 15 and lasted four days with two sessions a day. Bro. I. N. White affirmed that the Reorganized Church of Latter Day Saints is indeed the church of Christ and in harmony with the New Testament in doctrine, organization, and practice. Our brother showed what it took to constitute the Church of Christ in primitive times and that our church agreed with that church back there in every particular, not only in organization, but in doctrine and practice as well. He maintained every one of these principles so plainly from a Bible standpoint that nearly all could see the harmony. He also showed that the gifts and blessings of the gospel were for the faithful children of the Lord.

Reverend Hay did not make a strong fight against those things. He said the Baptist brethren could make the Mormon brethren (as he expressed the term) ashamed of themselves when it comes to speaking in tongues. He also said that he believed in praying for the sick as is recorded in James 5: 13-16; that he went and prayed for an old sister by the name of Ward and she got well. Bro. White asked him if he anointed with oil and laid on hands. He said No. He tried to show that the revelation in Doctrine and Covenants, section 4, paragraph 3, was false, where it speaks in regard to the three witnesses viewing the plates. He said that eight others saw them, hence that proved the revelation to be untrue because only three were to see those things. Bro. White showed that while eight others saw the plates, they did not claim to receive the same testimony as David, Oliver, and Martin; thus all could see that was fair and reasonable; that Bro. White maintained his proposition in every point.

Rev. Hay then affirmed for two days that the Missionary Baptist Church is indeed the church of Christ and in harmony with the New Testament in organization, doctrine, practice, and origin. In his first speech he said that John the Baptist was a Baptist preacher. He also admitted that the church

went into the wilderness in fulfillment of Revelation 12:14 and was to remain there twelve hundred and sixty years. He also said that although she was concealed for twelve hundred and sixty years, the Baptist is the only Christian community that has stood since the apostles. He said that our Authorized Version of the Bible was translated by fifty-four men. This last statement he read from the work of J. Newton Brown who was himself also a learned Baptist. However this Rev. Hay did not like the translation of Acts 2:38 which did not suit him. He wanted it to read, "and be baptized every one of you, in the name of Jesus Christ, because of the remission of sins." However, he criticised our epitome of faith where it says, "We believe that in the Bible is contained the word of God so far as it is translated correctly." The Rev. convinced us that he was converted to the same principle, that the Bible was not all translated correctly, when we heard him trying to change the word "for" that was translated from the Greek word *eis* and that as he said by fifty-four men to read "because of." However, we were not to receive the remission of sins until after we repent and are baptized. Bro. White made this so plain that all could see the point when he turned to the Bible and showed that John whom his opponent claimed as a Baptist preacher taught the same doctrine that Peter did on the day of Pentecost; that is, baptism for the remission of sins at the same time telling Rev. Hay that if John was a Baptist preacher that he (Hay) had apostatized. Bro. White also showed by means of a chart that was placed on the wall back of the speaker's desk the difference between the organization of the Missionary Baptist and the Church of Christ thus:—

| MISSIONARY BAPTIST CHURCH. | CHURCH OF JESUS CHRIST. |
|----------------------------|-------------------------|
| Bishops.                   | Origin.                 |
| Deacons.                   | Apostles.               |
| Origin.                    | Prophets.               |
|                            | Evangelists.            |
|                            | Pastors.                |
|                            | Elders.                 |
|                            | Bishops.                |
|                            | Deacons.                |
|                            | Teachers.               |

He showed that in the Church of Christ the officers must be called of God. Rev. Hay seemed to ridicule the idea of revelation. Bro. White turned to him and asked him if he was called of God to preach. He said, "Yes." "Well, then," said Bro. White, "you have been receiving revelations from God." He then showed how God's preachers were called at Antioch when there were prophets and teachers in that church and that Saul and Barnabas were called and sent by the Holy Ghost; then telling his opponent that no such an officer could be found in this Missionary Baptist Church, that they were fulfilling the prophecy of Paul in 2 Timothy 3:1-5, when in the last days he says they were to have "a form of godliness," but denying the power thereof; from such turn away. When this Baptist preacher saw that he could not maintain his cause he ran back to Brigham Young and the work done by him also telling the audience that Emma Smith

the wife and widow of the prophet and her four boys left Utah, not being satisfied with that work, and came to Illinois and founded the Reorganized Church.

Here Bro. White showed up his mistake so plainly that all seemed to see the truth of it. He also showed that the work done by Brigham Young was in fulfillment of prophecy. Rev. Hay's attempt to prove Baptist succession was a complete failure, so much so that I think that nearly all could see it. He claimed that the Baptist Church had continued ever since the apostles; but as Bro. White was well versed in Baptist literature, having with him five eminent histories of the Baptist Church, he showed their origin in America; that one Roger Williams was baptized by one Ezekiel Halliman who was a layman, and thus the first Baptist Church was started in America, about the year 1639, and that without authority from God. This left them without authority whatever in this country. Bro. White then showed from their own historians that one Mr. Smyth baptized himself about the year 1608 over in the old country and that was the way they started over there, so this left them without authority whatever; and as Rev. Hay said the church was in the wilderness for one thousand two hundred and sixty years, Bro. White illustrated the church going into the wilderness by means of a locomotive and a train of cars going through a tunnel. Showing that it was the same church that went into the wilderness that was to come out with apostles, prophets, and all the gifts of the Spirit with the same laws that characterized the beautiful church of Revelation 12, and that the angel with the gospel was to come in this the eleventh hour dispensation to restore the ancient faith; and that this Baptist Church was not the church that went into the wilderness and was to come out, because as Bro. White informed him that church as he represented as a train went into the wilderness or tunnel with the great light of God, clothed with the sun. She had eyes, or prophets, apostles, pastors, elders, bishops, deacons, and teachers, all called of God by the Holy Ghost. "Now," he said, "if this Baptist Church is that same train, there surely has been a wreck in the tunnel; for she only has bishops and deacons." It was so plain that nearly all could see the point. He showed that in the place of this church coming out of the wilderness spoken by John in the Book of Revelation that they came out of the Roman Catholic Church, hence one of the harlots of that mother spoken of in Revelation 17.

This debate was held in the Garden Prairie Baptist church. I can truly say that it was a great and grand victory for the truth. To God be all the praise. The house was crowded each day. All our people were well satisfied with Bro. White's manner of warfare. He is a good debater. We wanted a good strong man to represent our side; and as we had heard a great deal about him, we sent for him to come and help us out. He makes his points clear so nearly all could see them. As he remarked to Rev. Hay, his positions went down at every sound of the hammer.

The majority of the people here think the Baptists were badly downed, and they surely saw the weakness of their own position when it was shown so plainly. Their preachers had been telling them they were the very church spoken of by Christ in Matthew 16: 18 and prophesied of in Daniel 2: 44, and was organized by the Savior and has stood ever since. Bro. White showed from their own men that such a succession could not be maintained. Bro. White will leave here to-day for home, thence to Miami, Indian Territory, to meet one Mr. Evans, another Baptist.

Your brother,

F. M. SLOVER.

ORCHARDVILLE, Illinois, Oct. 21, 1895.

#### GRACELAND COLLEGE LIBRARY.

Every successful college must have a library. Small though it may be in the beginning it must necessarily increase in order to keep pace with the times and the demands of students. Graceland College has just begun. Provision is being made for a library. A committee appointed to devise ways and means began its work by appointing a librarian. The librarian will keep the books in a suitable place, solicit donations, and make purchases when funds are available. All friends of the college are requested to make donations. Many rare volumes are often hidden out of sight or in some corner, that would be valuable and desirable in a college library. This class consists largely of governmental and social publications, reports of statistics, histories, and kindred subjects.

Any persons wishing to benefit the cause of education by donations or otherwise will confer with the undersigned.

T. J. FITZPATRICK, Librarian,  
Lamoni, Iowa.

#### APPOINTMENT OF BISHOP'S AGENTS.

*To the Saints of the Northern Michigan District of the Reorganized Church:*—Please take notice that upon the recommendation of the conference of said district, Bro. John J. Cornish, of Reed City, Michigan, has been appointed Bishop's agent in place of Bro. J. H. Peters resigned. We trust that the new agent may have the instant and hearty support of all interested in the gospel work in said district and that notwithstanding the loss to the cause in the district of the efficient services of Bro. Peters there shall not be any cessation of the gospel's onward progress.

Bro. J. H. Peters has been faithful and efficient in his work and it is to the regret of the Bishopric that he has found it necessary to relocate and thus cease his immediate connection with the work in Michigan. We trust that he may be blessed and richly endowed in his new home with the peace of the Master.

For the Bishopric,  
E. L. KELLEY, Presiding Bishop.

*To the Saints of the Alabama or Mobile District:*—You will please take notice that upon the resignation of Brother F. P. Scarcliff and recommendation of conference of said district, that Bro. G. T. Chute, of Bay Minette, Alabama, has been duly appointed and authorized to act as Bishop's agent for said

district. All moneys intended for the use and benefit of said district should be paid or forwarded to Bro. Chute who will give receipts to all making donations, either for tithes or other offerings.

The thanks of the Bishopric are hereby extended to Bro. F. P. Scarcliff for the faithful discharge of the duties heretofore, and we trust that for each and ever work he may be blessed and rewarded of the Master.

It is the duty of all Saints in each district to see that some offering, either as a tithe or otherwise, be made to the advancement of the cause in the gospel work, and this should be either sent to the agent or the Bishop of the church. In districts where it is convenient it should be paid to the agent, but all should see that an offering is made, no difference how small it may be, and their names duly entered upon the records of the church.

Trusting that before the close of the year every name in the district may appear either upon the agent's books or the general church books of the Bishop, I am in behalf of the Bishopric, a laborer in the gospel,

E. L. KELLEY, Presiding Bishop.

#### KIRTLAND CONFERENCE NEWS.

I herewith give notice that the managers of the *Cleveland Daily Plain Dealer* have agreed to furnish a first-class reporter to report the proceedings of the General Conference, of April, 1896; and I here wish to call the special attention of the Saints to the fact that Mr. Kennedy, the new manager, will publish on April 6 a history of the church, in which the doctrines, organization, and the distinction between the Utah Church and the Reorganization will be clearly and accurately set forth; also excellent cuts of the prominent officials of the church with biographical sketches, and cuts of the three witnesses of the Book of Mormon, Kirtland Temple, Graceland College, *Herald* and *Ensign* buildings, will appear in said edition.

Mr. Kennedy has pledged his word that the cuts will be of the best, and only correct and truthful reports shall be published in his paper. Mr. Ice, who reported for the conference in 1891, is now one of the sub-editors of said paper and is a staunch friend to the church. One advantage to the church in these gentlemen reporting will be that a correct account of the conference proceedings will pass through their hands into the associated press.

The cost of the daily throughout the entire conference in the United States and Canada will be thirty cents; in Europe and Australia forty cents. The extra copies for April 6, which will include the history and cuts, will be at two cents per copy, and in foreign countries three cents per copy.

I may add that all the editors of newspapers in Wales are to be supplied with a copy of the April 6 number, and dozens have been ordered by the Saints to be sent to the editors of newspapers in England and to their numerous friends. I trust that the Saints throughout the world will follow this example, as it will afford us a rare opportunity to remove much prejudice and to place the Re-

organization in its true and proper light before the press and the general public. So please forward orders for copies of April 6 to send to the editors of papers in your respective localities and the friends to whom you wish the paper sent.

All orders for the daily and extra copies for April 6 to be sent to my home address, Temple, Lake County, Ohio. Please do not send orders to the managers of the *Plain Dealer*, as they have placed the matter solely in my hands.

The reason for publishing this notification so early is that the Saints in all the world may have time to send in their orders.

Yours,

G. T. GRIFFITHS.

(*Ensign*, please copy.)

#### CONFERENCE NOTICES.

The Northwest Kansas district conference will convene with the Goshen branch, Clay County, November 30, 1895, at ten a. m. All officials and branches are requested to have their reports made out and on hand at the opening of conference. A full representation is desired, as matters of importance touching the future prosecution of the work will be considered.

Brethren, come bringing the Spirit of God with you that we may have a profitable time. We all need the reviving influence of the Spirit to qualify us for the work. The field is large, the laborers few, the harvest great, and the powers of darkness strong. The conflict is before us, therefore, we ought to pray the Lord of the harvest to give us strong men who are in downright earnest; upright men that are not ashamed to bear the reproach of Christ; honest men, men that are afraid to swear, lie, or get drunk; who are willing to make a sacrifice of everything that is low and degrading. Love that which is pure, good, and elevating; with such as do so the Spirit of God like a fire will be found burning, and the light of the latter-day glory will be made manifest to all men and they be persuaded to enter into it, to the honor and glory of God the Father and his Son Jesus Christ, Amen.

A. KENT, Pres.

BLUE RAPIDS, Kans, October, 24, 1895.

#### MARRIED.

STONESTREET—HOPKINS.—At New Washington, Ohio, Wednesday, October 16, 1895, Francis X. Stonestreet to Marie Hopkins.

#### DIED.

KRUCKER.—At his home near Davis City, Iowa, Bro. Louis Phillip Krucker. Bro. Krucker was born in Paris, France, December 2, 1838, and departed this life September 17, 1895; being 56 years, 9 months, and 15 days old in mortal life. He came to America when sixteen years old, drifted in Oregon among the pioneers, where in time he married Rebecca, eldest daughter of John and Jane Buckingham. He, with the families of himself and father-in-law, removed to Lamoni, in the fall of 1881, having heard and obeyed the gospel under the administration of Elder Joseph C. Clapp, in Oregon. He left a wife and four children who mourn him. Funeral services in the

Saints' church at Lamoni, October 20, 1895, the body having been interred in Rose Hill cemetery September 18, sermon by Pres. Joseph Smith assisted by Bro. Joseph R. Lambert.

WIGHT.—At his home near Ridgeway, Missouri, September 8, 1895, Bro. L. L. Wight. Deceased was born December 27, 1833, in Clay County, Missouri, under hastily constructed shelter at the time when the Saints were driven from their homes. He became a member of the church when young and soon became acquainted with the hardships incident to membership in the church in those troublesome times. At about eight years of age, in company with his mother, he went to visit his father who was then in Liberty jail. He was detained there several days. This incident of his life was ever fresh in his mind. Shortly after the death of Joseph and Hyrum, his father in charge of what was called the Old Company, emigrated to Texas. From this time on, for almost thirty years, his life was spent on the frontiers, subject to considerable hardship, privation, and adventure. In 1853 he was married to Eliza Leyland who is yet living. At the breaking out of the Rebellion he enlisted in the Confederate army, but soon became very ill, secured an honorable discharge, and returned home. The church being reorganized in 1860, he renewed his covenant by baptism in 1865 and has ever since borne a faithful testimony to the work. Besides his companion, he leaves two sons and three daughters, all of mature age, and church members. One grown son and two infant children, son and daughter, have preceded him across the dark waters. During his last illness he suffered much but had comparative rest the last few days, and just as the sun set that beautiful Sabbath evening his spirit quietly took its departure. Almost his last words were, as he awoke from a gentle sleep shortly before his death and turned his head wearily on his pillow, "O, I forgot that I was in this world!" He was a kind husband and father, and his loving words and gentle influence are missed in the family circle. Funeral sermon by Elder Myron Haskin, from John 11: 25.

BAUER.—At Burlington, Iowa, October 6, 1895, Elder John G. Bauer, who was born August 1, 1815, in Hildsburghausen, Germany. Shortly before his death he gathered his children around his bedside and left a fatherly blessing upon the head of every child. The spirit of his deceased companion came and conversed with him at five o'clock in the morning. He said in an hour from that time his spirit would leave for the realms above. The dear ones closely watching the hour, saw him breathe out at six a. m. the last breath of life. The life of Bro. Bauer was an eventful one. He left the Protestant Church in 1852 and was baptized into the Baptist Church, under much persecution. He tried to advocate that doctrine; met with some success. Finally a church was organized, shortly after which he left for America. In 1864 he was ordained by Eisele and Gubelman in St. Louis as a minister in the Baptist Church, in which he labored faithfully until

the gospel reached his ears. He strongly advocated the second coming of Christ while laboring for the Baptist Church. In 1871 he was baptized and ordained an elder in the Reorganized Church of Jesus Christ of Latter Day Saints, for which he labored with untiring zeal to the last. He sounded the gospel story in the German tongue. As a consequence a German branch was organized in Burlington. He was the author of several German tracts. He died strong in the faith, leaving four children, thirty-nine grandchildren, and five great-grandchildren to mourn their loss. The funeral was in charge of T. T. Hinderks and J. S. Roth, Bro. Roth preaching in English and Bro. Hinderks in German, to a large gathering of friends and relatives. Interment in the Burlington cemetery, a large procession following to the grave. So one by one these faithful old soldiers drop out of the ranks for younger ones to take up the armor until the work is finished.

CLARKE.—January 22, 1895, at the house of his son, Bro. James Clarke, 101 Brunswick Street, Oxford Road, Manchester, England, Father Wm. Clarke, aged 84 years. Deceased was baptized into the early church shortly after the introduction of the gospel message into this country; was ordained an elder and labored in the interest of the church until the introduction of polygamy, shortly after which he withdrew himself from association, and remained aloof until the message of the Reorganized Church was declared in his hearing. He recognized its identity with the original work, became associated therewith by the vote of the Manchester branch, May 7, 1882, and was ordained an elder August 20 following. Our aged and esteemed brother was prior to his death mainly instrumental in laying the foundation of the Northeast Manchester branch, and remained a faithful and active worker with the church until a few weeks before his departure. His body was interred in the Parish church yard, Cheadle, near Manchester, by Elder Joseph Dewsnup, Sen., January 26. The funeral sermon was afterwards preached in the Saints' meeting room, Manchester, Elder Joseph Dewsnup, Sen., also officiating.

"He's gone! His work on earth is done;  
The battle's fought, his race is run;  
Blest is the path he trod:  
For he espoused the glorious cause,  
In prompt obedience to the laws  
Of the Eternal God."

He died in the Lord. "Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

LEWIS.—Annie, daughter of Bro. and Sr. E. H. Lewis, September 22, 1895, aged 3 years, 2 months, and 27 days. Funeral sermon by Elder J. R. Evans, assisted by F. M. Weld; text John 5: 26. Thus one more of the lambs of the flock of Christ has been called home.

HALL.—Sr. Myrtle B., wife of Bro. Peter Hall, was born in Eldred, Pennsylvania; died September 4, 1895, aged 22 years, 2 months, and 7 days. She was baptized June 27, 1893, and ever since has been a shining light. Husband and four small children are bereft of wife and mother.

**TEMPLE LOT SUIT.**

The late decision of the Temple Lot Suit case on appeal has been published and is on sale at the Herald Office in pamphlet form; 15 pages, stapled, bound in paper covers; price 25 cents, cash in advance. Orders promptly filled.

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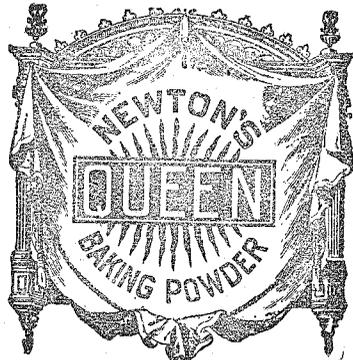
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Los Angeles, California, 108 North Spring Street, Knights of Pythias Hall.

Grand Rapids, Michigan, No. 692 South Division Street, near Eleventh Avenue. Preaching every Sunday at 3 and 7:30 p.m.

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Denver, Colorado, corner of Twenty-fifth Avenue and Ogden Street; services at two and 7:30 p.m.; Sunday school at 12:45 p.m. Prayer meeting Tuesday evening. Take Twenty-fifth Avenue car to Ogden Street, or Welton car to Twenty-seventh Street.

San Francisco, California: Re: Men's building, 320 Post Street, Golden West hall. Preaching at 11 a.m. and 7:30 p.m. Sunday school at 12 m. Sacrament service second Sunday of each month at 12 m. Sister's Prayer Union on Thursday at 2 p.m. C. A. Parkin, President.

Manchester, England, Saints' Meeting Room, No. 15 Dickson Street, Albert Square. Sunday services: Prayer meeting 9:30 a.m. Preaching at 10:30 a.m. and 6:30 p.m.; Sunday school 2:30 p.m.; district priesthood meeting first Sunday in each month, 12:30 p.m. Band of Hope, Temperance and Improvement Society meeting, Tuesday, 7:30 p.m. Fellowship meeting, Wednesday 8 p.m. James Baty, No. 14 Gordon St., Rusholme, Presiding Elder.

South Salford and Pendleton Mission. Saints' meeting room No. 97 Ellsmere Street, Regent Road. Sunday services: preaching 6:30 p.m. Sunday school 2:30 p.m. The first and third Monday in each month Band of Hope and Temperance meeting 7:45 p.m. Fellowship meeting Thursday 8 p.m. Bible Reading Friday 8 p.m. S. F. Mather, No. 7 Embden Street, Hulme, Elder in charge.

Bradford and Beswick mission; Saints' meeting room, No. 20 Hawke Street, Forge Lane, Bradford, Manchester. Services, Sunday, 6:30 p.m. preaching; Sunday school 2:30 p.m. Fellowship, Thursday 7:30 p.m. Elder Henry Greenwood, No. 9 Scropton Street, Queen's Road, Manchester, in charge.

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Wigan, England, Saints' meeting room, No. 1 Well Street, Birkett Bank. Sunday services 2:30 and 6:30 p.m. William Spargo presiding.

Council Bluffs, Iowa: Pierce Street, three doors west of Glen Avenue. Preaching at 10:30 a.m. and 7:30 p.m.; Sunday school at 12 m.; Zion's Religio-Literary Society at 6 p.m. Prayer meeting every Wednesday evening. T. W. Williams, minister.

Chicago, Illinois, Franklin Hall, 70 Adams Street. Sunday school at one p.m., preaching services at 2:30 p.m. Elder F. G. Pitt pastor, No. 254 Garfield Avenue

Detroit, Michigan: Lincoln Hall, No. 265 Dix Avenue, near West Boulevard; Elder W. J. Smith, pastor. Sunday services at 7:30 p.m. Pastor's address No. 613 Cavalry Avenue.

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Sacramento, California. Saints' chapel, Twenty-fourth Avenue and K Street. G. W. Harlow president.

West Oakland, California, Montana Hall, Adeline Station, Seventh Street.

Des Moines, Iowa, Saints' church, corner of Sixteenth and Des Moines Streets, East Des Moines. Sunday services: Sunday school 9:45, preaching service at 11 a.m.; social service at 2, young people's meeting at 5:30, preaching at 7:30 p.m. Prayer meeting on Thursdays at 7:30 p.m.

Boston, Massachusetts, No. 67 Warren Street, "Roxbury Hall," Roxbury, Boston, Massachusetts.

Peoria, Illinois, Trades Assembly Hall, third floor, No. 123 South Adams Street, Sunday school at ten a.m., preaching 11 a.m. Elder Adam J. Keck, pastor, residence 605 Illinois Avenue, second floor.

Pittsburg, Pennsylvania, 67 Fourth Avenue. Bay City, Michigan, Mission Hall, corner of Monroe and Second Streets.

At Lincoln, Nebraska, Temple Hall, corner of Eleventh and M. Streets, every Sunday at 2 p.m.

Farnworth, Saints' Meeting Room, 38a Ellsmere Street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth Street, north of Faraon, (take Jule Street car,) Elder J. M. Terry in charge, preaching at 11 a.m. and 7:30 p.m.; social meeting six p.m.; Sunday school 9:30 a.m., D. J. Krah superintendent. North mission, Eleventh and Douglas; Sunday school, three p.m.; preaching Tuesday nights. South Park mission; Sunday school 2:30 p.m., G. W. Best, superintendent; preaching on Friday nights. Florence Addition mission; Sunday school ten a.m., Sr. Slummer, superintendent; preaching on Thursday nights. Aspey mission, Third and Doniphan Ave.; preaching every Sunday at 2:30 p.m.

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St. Louis, Missouri, 2518 Elliott Avenue, between Montgomery and Benton. Elder M. H. Bond, pastor; residence 2504 Slattery Street. Sunday school, 9:30; preaching, 11 a.m.; social meeting 2:30, an preaching 8 p.m. Prayer meeting Wednesday, 8 p.m. Young people's Religio-Literary, Thursday, 8 p.m.

Cheitenham, Missouri, Saints' chapel, Manchester Road. Elder H. Roberts, pastor. Sunday school, 10 a.m.; social meeting, Sunday, 2:30; preaching 8 p.m.

Oak Hill branch. Elder Ivor Davies, president. Sunday school, 10:30 a.m.; social service Sunday, 2:30 and preaching 8 p.m.

# THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 42.

Lamoni, Iowa, November 6, 1895.

No. 45.

Thos France 5 96 NW

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## TOO MANY INCOMPETENTS.

THE top of the ladder of life is pointed to by *The Outlook* in the following editorial on "A need of the Times:"—

"Some one has well said that the tragedy of to-day is not the tragedy of the criminal, but of the incompetent; and not of the absolutely incompetent, but of the relatively incompetent. It is the tragedy of the man who has the best intentions and the best character and a fair equipment for his work, but who has not a thorough equipment, and who cannot do the thing he starts to do in the best possible way. Society is crowded with half-equipped workers, with men and women who are honest and earnest, and not incapable, but who are not up to the level of the very best work. It is amazing, in view of the immense number of those who are seeking for positions, how few persons there are competent to fill any particular position. To fill a position of any importance requires often most diligent searching in many directions. There is a host of thoroughly well-equipped people, but there seem to be, at the moment when they are

needed, few perfectly equipped persons. When one has a piece of work to be done, it is easy to get it fairly well done, but it is extremely difficult to get it thoroughly well done. This is true of all grades of labor. The really competent men and women who go out for daily work in any community can generally be counted on the fingers of one hand. The rest are partially competent and partially trustworthy. They will come if it suits them, or if the weather is propitious, or if they have nothing else to do, and when they do come they work with a fair degree of skill and industry; but the man or woman who goes despite the weather, and who works with the utmost economy of time and the utmost productiveness, is a very rare person in any locality. If a leading pulpit is vacant, it is astonishing how few persons thoroughly equipped for it can be found at the moment. If a board of trustees are looking for the president of a college, among the host of educated men it is amazing how very few names suggest themselves. In spite of the terrible need of work which weighs upon the masses of men, and in spite of the superior processes of education which are offered to the fortunate few, it remains true that society is filled with incapable or only partially trained people, and that when the thoroughly trained man or woman, perfectly fitted to do a specific thing in a superior way, is needed, a candle must be lighted and a long search begun. The great lesson to be read to boys and girls to-day is the need of some kind of absolute competency, some kind of ultimate superiority."—*Exchange*.

"Not only is it very healthy to yawn," says a French physician, "but artificial yawning should be resorted to in cases of sore throat, buzzing of the ears, catarrh, and like troubles." It is said to be as efficacious in its way as gargling the throat, with which process it should be combined.

It is a good idea to float the American flag above every schoolhouse. But it is even better for every city to be able to say that no child in its bounds was ever denied an education under that flag for lack of schoolhouses on which to wave it.—*Baltimore American*.

## ITALY AND THE POPE.

WHILE the Germans are celebrating the twenty-fifth anniversary of their political reunion, similar festivities are being held in Italy. On September 20 a quarter of a century had elapsed since the Italian troops entered Rome and that ancient city became the capital of the new Italian kingdom. But the Italian anniversary is of much greater international importance than that of the Germans. When Garibaldi crowned his work by adding Rome to the rest of united Italy, he deprived the Pope of nearly the whole of the territory over which the head of the Catholic Church had held sway as a temporal prince. Henceforth the Pope was considered himself a prisoner on the limited area still left to him; he has never left it, and still protests against the spoliation. The Italian patriots, on the other hand, have claimed that Italy without Rome would be but a second-rate power, and they assert that the Pope needs no land to maintain his prestige. Crispi, the Italian Premier, expressed himself very strongly upon this point at the unveiling of Garibaldi's statue. He spoke, in the main, as follows:—

"The enemies of the Italian unity have sought to interpret these fetes as an insult to the Pope, but it should not be forgotten that Christianity, divine in its nature, has no need of cannon to defend itself. Our adversaries do not consider that a temporal prince cannot at the same time be holy and impeccable. The material arms and legal violences necessitated by reasons of state would disturb the soul of a demigod, and stifle all sentiment of veneration for the Vicar of Christ on earth, whose special prerogative it is to preach peace and absolve sins. In no other country, moreover, does the church enjoy as much liberty and respect as in Italy—the only country which has set the example of renouncing all claims on behalf of the state in ecclesiastical matters. The Pope has an influence which all other powers may well envy. Protestant sovereigns, and even those outside of the

religion of Christ, defer to his judgment. Italian genius, by the law of May, 1871, has solved a problem which in other days seemed insoluble. As a temporal prince the Pope's authority would be diminished. All would band together against him, as was, indeed, the case for centuries, to the detriment of faith and spiritual authority. After 1870 the Pope was able to contend with Prince Bismarck, proving his strength. Italy does not fear attempts at rebellion. The ministers of religion know that they will not be interfered with as long as they do not exceed their rights, but rebellion cannot go unpunished."

Romualdo Bonfadini, in a lengthy article in the *Nuova Antologia*, Rome, explains that it is impossible to expect cordial relations between the Pope and the King of Italy, if the former becomes Prince of Rome. He says:—

"The Pope opposed the union of Italy, not as pontiff, but as sovereign. But Europe soon began to notice the contrast between the papal state and the kingdom—on the one hand a sovereign who rested in the love of his people and could grant liberty without the fear of disorder; on the other hand a state which had to use daily its foreign mercenaries to maintain its authority, a government which robbed the Jews of their children to baptize them by force, a sovereign who was frequently forced to deny the supreme gentleness of his character for political reasons. The law abolishing ecclesiastical courts and the reduction of religious corporations, adopted by the Sardinian Parliament, was met by furious protests and excommunications on the part of the Roman Cure, but it was inspired by a moderation highly appreciated throughout Europe. France, indeed, regarded it as her duty to resist with her troops a government thus opposed to all human progress. But papacy did not benefit much by this interference. Its star was sinking, while the star of Piedmont rose."

The war with Germany forced France, who needed all her soldiers, to withdraw her protection, and the Italians took possession of Rome amid the rejoicings of the people. But the moving spirits of the Vatican have not yet given up all hope. Cardinal Svampa, who is now and then mentioned as an aspirant to the triple

crowns, recently expressed himself as follows:—

"The Pope can never consent to become an Italian official. He must be free. The 'Guaranty Law' is not sufficient to guard his right. It has been framed by the Italian Parliament and could, therefore, be repudiated by the Italian Parliament. What the Pope needs is international guaranty. That would be a step in the right direction. But the Pope can never rest until his temporal power has been restored, and that will happen when the unnatural unity of Italy becomes a thing of the past. The monarchy is not much in favor except in the Northern provinces. It is not impossible that Italy will, in the end, form a federation of three states, the center and the south becoming Republics. Why should the Pope be unable then to obtain a territory, however limited?"

To most people these hopes appear somewhat Utopian. More practical is the plan mooted in *The Daily Telegraph*, London, which suggests that the Roman Catholics should purchase a part of Italy, including a seaport, to be given to the Pope as his temporal property forever, under guaranty of the powers. The Curie is to pay £200,000,000 sterling (\$1,000,000,000) for this, a sum which could easily be raised among the faithful. There is not much chance that this plan will be adopted. Some papers think it is of American origin, and intended to prepare the way for an American Pope. Others point out that the Pope has all the rights of a sovereign as it is, more so, in fact, than when he held his territory at the pleasure and under the protection of the French Emperor. *The Westminster Gazette* sums up the Pope's sovereign rights, as guaranteed to him by the Government of Italy, as follows:—

"The Pope's person is sacred and inviolable. Any attempt upon his life is punishable in the same way as an attempt upon that of the King. The Supreme Pontiff is entitled on all Italian territory to sovereign honors. He is allowed to retain his own guards. A sum of £125,000 is paid for his civil list. He retains inalienable sovereignty over, and possession of, the Vatican, the Lateran, and Castel Gandolfo, and all their appurtenances and precincts. During any vacancy of the Holy See the perfect

freedom of the cardinals is guaranteed, and the same securities are given to all papal conclaves. All persons visiting the Vatican on spiritual business are similarly protected. The Pope is accorded a private postal and telegraphic service under his own control, and entirely free from that of the civil power. All the papal training-schools and colleges in Rome are exempt from the interference of the state. Can anyone honestly say that there are no temporal guaranties here such as the Church of Rome requires for 'the life and action of her unique religious institution'? The Pope, it is true, chooses to live and pose as 'the prisoner of the Vatican.' But it is by dreams of temporal, as opposed to spiritual, sovereignty, that he is held in bondage."—*Literary Digest*.

#### FATHER'S DOMESTIC HEADSHIP.

Dr. Charles H. Parkhurst, D. D., in November *Ladies Home Journal* writes concerning "The Father's Domestic Headship": While, perforce of ordinary circumstance, the father's duties will hold him considerably apart from the contacts of home life, yet whatever successes he may achieve outside will not atone for any failure on his part to regard his home as the prime sphere of his obligation and the point around which his devotements will cluster in distinguished earnestness and constancy. Whatever he may have achieved in his art, trade, profession or other engagement, the man who stands at the head of a household has been in the broad sense of the term a failure if he has not been a true husband and a wise, strong and devoted father. It cannot be a successful home where the mother looks after the children and the father looks after his business. The most productive services rendered are always personal, and any amount of exertion expended outside in providing for the necessities of the home will not take the place of that tutitional ministry which comes only by the direct and continuous contact of father with child. However complete a woman may be as a mother there are qualities of character which the father will communicate to his children that the mother will be less able to do as well as less intended to do.

Premier Crispi is now in his seventy-fifth year. Nevertheless, even in looks, he is anything but an old man. Energetic, restless by temperament, he leads a wonderfully active life, seldom leaving the Italian capital, even when the heat of the Roman summer drives every one else to the seaside.

American locomotives have been shipped this year to Asia, Africa, South America, and Australia. And now comes an order from Europe for twenty freight and an equal amount of passenger engines. Russia may be backward in some matters, but she is ahead of many other countries in railway equipment.—*St Louis Republic*.

# THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.  
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
R. S. SALYARDS - - - ASSISTANT EDITOR.  
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, NOV. 6, 1895.

### GENERAL KNOWLEDGE, ETC.

WE publish some articles on the HERALD cover and elsewhere at times, not because we indorse all they may contain, but because they do contain some good things and sometimes, both sides of questions, that our readers will be benefited by knowing; also other things that reveal the spirit or trend of passing events. The errors or supposed errors we may not always try to point out, some of them being of such special character that we do not deem it wise to discuss in the church paper, leaving it to our readers to individually examine and reach their own conclusions upon whatever we may deem it injudicious or not within our province to discuss.

Infidels, politicians, Heathens, Christians, Jews, and all shades and conditions of men have some things to say; some of them taking but narrow, partial, or incorrect ground however. "Whoso readeth let him understand;" "Prove all things; hold fast that which is good;" should govern the spirit of all investigation, which, in our judgment, must be made in the spirit of candor. He who would "know the truth" must divest himself of prejudice, bigotry, partisanship in religious, political, or general matters, must be impartial, if he would know things as they are and be prepared for things as they ought to be.

In the midst of so much human weakness, perverseness, and imperfection, it becomes those who would see truth glorified and humanity glorified in the truth, to begin now the cultivation of that candid critical judgment and moderation that shall enable them to reach correct conclusions.

Everything earthly bears the touch of the earth earthy, which in itself is

imperfect. Life is but the great school of opportunity where, surrounded and subject to the influences of true and false principles, all may, if they will, learn to discriminate, to make manifest such facts and principles as shall conserve the true and reveal and defeat the false. The Spirit of the gospel prompts to study, to thought, to investigation, to analysis, to arrangement,—to strong adherence to the right without partiality, without bias, without fear.

No one should fear to make proper investigation of any principle, any realm, at proper times and by proper methods. To shrink from what such investigation may reveal is weakness, and tends to hinder knowledge and progress. Truth while modest, is also fearless, and they who stand by convictions based upon truth are not fearful that something may be brought forth that will remove from under them the foundations of what they affirm and to which they have pledged their support. It is only a false position that dreads or decries complete examination. The false knows that light and truth are so superior that flaws necessarily appear as the rays of truth are focused upon it. The reason why Christ and the apostles could not convert the people was because they were controlled and misled by those who deceived and influenced them to turn their ears from hearing and their minds from investigating the truth. The world could be converted to-day could the people themselves shake off their prejudices and refuse to be turned aside by any pleas from impartial, candid investigation.

We believe the spirit of the latter-day work is so broad, so all-inclusive, so grand, and so free, as to liberate the mind and heart and spirit and conscience of every man and woman, if they will free themselves from the bondage of bias and narrowness. Its all-inclusiveness takes in every true reform measure, every element of progress in all phases of life. It is our opinion that the power of an endless life is so to be manifest in a com-

ing day that God's people will be a light to the world because they are able to bear what God will bestow upon them as they come up and occupy higher ground. The work before us as a people is too high, too exalted, too momentous, and requires service of too reliable a character to justify a narrowing of the scope of knowledge or of completeness of action for good,—to warrant any man or woman in narrowing the scope of the realm of true knowledge or action in affairs of church or state or anything else.

No one can attain an eminence equal to faithfulness in the sphere to which God has called him. In such position an individual is placed where his gifts and talents are rightly directed, his whole nature developed, his powers brought out and adjusted as he continues, being led and guided into all truth.

Breadth of mind, largeness of heart, freedom from vanity, toleration of spirit, interest in the advancement and best good of all, are essential to manhood and womanhood in Christ.

Legitimate information on and investigation of all things pertaining to life and godliness should be sought for and encouraged that "knowledge" may "increase in the earth."

Without knowledge man cannot be redeemed.

That which promotes investigation promotes knowledge and tends to the salvation of man.

### IN DEBATE.

By a copy of the Shelton *Clipper*, of Shelton, Nebraska, for October 25, we learn that Bro. C. E. Blodgett will hold a debate with Rev. C. H. Polhemus, of the United Brethren Church, the subjects being,

Resolved, that the doctrine, polity, and usage of the Church of the United Brethren in Christ are in accord with the Bible and the teachings of Jesus Christ. Affirmed by Rev. Polhemus, negated by Rev. Blodgett.

Resolved, that the doctrine, polity, and usage of the Reorganized Church of Jesus Christ of Latter Day Saints are in accord with the Bible and the teachings of Jesus

Christ. Affirmed by Rev. Blodgett, negatively by Rev. Polhemus.

In addition to the notice of the discussion, Bro. Blodgett succeeded in getting the Epitome published entire in the same issue.

#### CHART AND MAP WORK.

THE chart, the map, the chronogram, the stereopticon, and other aids to public teaching and preaching are being brought into requisition in the work of extending the gospel. The ear is reached with the oral message, the eye with illustrations, diagrams, etc. When the eye can see what the ear hears, the impression on the mind often is more strongly made and more deeply implanted. Recognizing this, public teachers, ministers, and lecturers are making quite general use of the aids mentioned.

With a view to stimulating further inquiry into the merits and practicability of such helps in gospel work we publish the following statement from a late letter written by Bro. George F. Weston, of Buchanan, Michigan.

We do not know how much the archaeological committee may have to say of such matters in their report to next General Conference, or whether they shall mention it, or that they include all we have referred to as within the scope of work assigned them. However, we refer to this branch of gospel extension work that brethren who have used it to advantage, and others who contemplate making use of it, may discuss it, or take such steps in conference or elsewhere as a proper estimate of its usefulness may warrant, and thus bring out its merits or demerits.

As chart and map work seems to be coming into some demand, I am prepared to do the former at low figures, and purpose giving the *Herald* an advertisement of the same as soon as final arrangements are made in regard to the map of Ancient America, now under supervision of the archaeological committee in the East, if further successful in communicating with them as so far, favorable to publishing them by a process which I have in part invented and which I hope may be useful in this and in other features of illustrative church work. In my studies of the Book of Mormon and other works pursuant of the map of ancient lands I feel that I have been much blessed and benefited, and also in the draughting of lands now sent to the committee; and I trust that all interested will speedily respond to the committee's request for items and sketches that as good an average can be obtained as possible and a map

drawn up for presentation to the next General Conference that will meet the demand for lecturing upon the Book of Mormon and for home and Sunday school use.

#### FREEDOM IN THE SOCIETY ISLANDS.

BY advices from Bro. L. R. Devore, dated September 10, 1895, at Papeete, Tahiti, we are informed that at the request of Bro. Devore and the kindly and firm intervention of U. S. Consul Doty, the Chief Governor at Papeete has granted the brethren permission to prosecute their missions. The Consul has advised the authorities at Washington, and seems to be of the opinion that our missionaries will not again be interfered with; provided they continue to be peaceable and lawabiding; of which we have no fears. This liberty will include Bro. Hubert Case and wife, and Bro. Gilbert when he returns to the mission. The brethren will use this opportunity wisely, we trust.

#### YESTERDAY'S EARTHQUAKE.

THE brief extract which we publish below is from an editorial in the *Chicago Tribune* of November 1. We make the extract that it may appear from the standpoint of one who may not attach to it the same significance as do those who regard the visitation as one of the signs of the times.

The item furnishes a very brief statement of the extent of the earthquake shock. The complete telegraphic report occupied about a full page of the paper mentioned—a very large one.

The spectacle of buildings shaking and people rushing out of homes in fear is a very significant one and indicates what may often or much more frequently be seen in days to come and in a region of country once supposed to be practically safe from liability to such disturbances and calamities. The calmest judgment must be able to discern the cause for distress of nations mingled with perplexity in the complicated condition and increasing complexity of the general situations of the present age. It is comforting indeed to know that God has set his hand to show the nations their need of his aid and has provided the Deliverer, in the Redeemer, of those who will look to him.

The earthquake of yesterday morning was one of wide extent and severity for the United

States. Except on the Pacific coast, where the geological formation favors seismic disturbance, our earthquake visitations are usually local, and very mild as compared with those experienced in many other countries. The most noticeable previously were those at New Madrid, Mo., in 1811, and the one at Charleston, S. C., the last day of August, 1886. There was a minor shock in and near Chicago about a quarter of a century ago, and probably the disturbance in 1811 was felt here by some of the very few people who then lived at the head of Lake Michigan, nearly all of them except Indians being in Fort Dearborn.

The area affected by the earthquake of yesterday was a vast one. It included Alabama and New Orleans on the South, Kansas City and Topeka in the Southwest, Western Iowa, Southern Wisconsin, Southern Michigan, and West Virginia. It was felt with especial severity in Illinois, Indiana, and Ohio, awakening many thousands of people from their sleep, wrecking some buildings, breaking glass and crockery, and in other places causing stovepipes and tinware to drop from their fastenings, but not involving any loss of human life so far as reported at this writing.

#### NEWS FROM NEW SOUTH WALES.

BY letter from Bro. John Kaler and by copies of the *Mornington Standard*, published at Frankston, New South Wales, for September 12 and 19 we learn that a Rev. Reid, of the Church of England, has attacked the faith of the church there and was met by Bro. C. A. Butterworth, out of which a discussion was likely to grow.

Bro. Kaler writes from Tuncurry, September 25, from which we copy.

The work seems to be on the move forward all along the line, slowly but surely, and the seekers for truth are being gathered in. I don't think anything in this world would induce me to lay the armor down, save a release from Him who has called me to the work. I desire to go onward in this glorious work and be the means of saving myself and as many others as possible; for the reward of all faithful Saints is glorious to contemplate.

Of the progress of the work in the neighborhood of where this debate between Rev. Reid and Elder Butterworth may occur, a report from Elder A. Wolley, to the *Standard* for September 12, states:—

We have been holding extra meetings for some weeks past with good results, thirteen having been added by baptism; and we believe others will follow. We have just held our conference, and have spent a profitable time together. Our church is open for friendly discussion with ministers of any denomination on any doctrine of our church, the Bible to be the standard of evidence; and we allow questions to be asked after preaching services. Will be glad if you will kindly insert this.

It is this progress of the work that has likely drawn the attention of Rev. Reid and the church to which he belongs.

#### TEMPLE LOT SUIT REVERSED.

THE decision of Judge Phillips, of the United States Circuit Court by which the right to the possession of the Temple Lot at Independence was decided to be in the Reorganized Church, was reversed by the Circuit Court of Appeals, Judge Caldwell presiding, the opinion being handed down by associate Judge Thayer.

This reversal of decision makes necessary another effort to secure legal redress in the courts of the land. To make this effort will require an additional expense to meet legal costs of procedure. To meet this additional expense the Bishop makes a direct appeal to the Saints, which has been indorsed by President Joseph Smith, Bro. W. W. Blair being absent from home, and which will be found elsewhere in this issue.

The conference of 1891 authorized and directed the Bishopric to take steps to remove cloud from the title to the lot in question. The Bishop pursuant to the instruction made the effort; resulting in a judgment of the Court before which the cause was first heard in our favor, which was reversed in the Court of Appeals. This was done at the expense of the general church funds, properly the fund of supply for the support of the missionary labors and the needy ones of the flock. Bishop E. L. Kelley believes that, in order to meet the costs of a further procedure to secure a proper hearing of the cause and thus a verdict in our interest to which we fully believe we are entitled, it is right to appeal to the church in behalf of a direct fund to be used for the purpose.

To us it seems to be important that another effort to secure justice should be made; and we believe that the Saints will so decide also, and make such decision by sending what they can spare to make up the amount required.

This should be done at once as the time in which to move for a rehearing is very short, and what is done must be done quickly. Let every branch respond; and let individuals be sure

and not wait for dilatory branch action. It is time to move and to move vigorously, if we deserve success. There should be no vexatious delays.

#### EXTRACTS FROM LETTERS.

BRO. J. S. ROTH, Burnside, Illinois, October 30:—

It looks as if the meetings here will be a freeze-out; so far no interest at all. I will close here Sunday night. The leaven is still working at Rock Creek. On Monday they came after me to baptize four more into the kingdom, and there are still others who talk of being baptized before I leave the district. I went from here after preaching Monday night to Rock Creek on Tuesday and baptized those four in the Mississippi, and at night was here again to fill my appointments;—no time lost.

Bro. F. C. Smith, Sutton's Bay, Michigan, October 30:—

Came here first of the week, started to preach and help Bro. McIntyre, of Inland, who has done a good work here. The large schoolhouse was full last evening; good order and good interest. He has baptized two and others seem near the kingdom. All the Saints are feeling well in this part.

Bro. F. G. Pitt, Chicago, Illinois, October 31:—

Have just closed a series of nine preaching services at Sandwich. Baptized one; several others believe and seem to be very near the door. At their business meeting Monday evening Bro. I. L. Rogers was sustained as branch president, Bro. William Hart chosen to act as priest, Henry Fisher teacher, and Davis Rogers deacon. Saints generally feeling well.

Sr. Ann Webster, New Castle, New South Wales, September 30:—

We are getting well on with the church. It will be ready for conference. Bro. Broadway is doing his best to make it a success. The Lord is blessing his labors; there are a few ready for the kingdom. The depression is still felt. We pray for deliverance.

W. C. Cather, John's Mill, Missouri, October 30:—

I am doing my best to push the work. Two more gave their names for baptism. I am meeting strong opposition, but onward goes the work.

Bro. C. J. Hunt, Pocahontas, Iowa, October 29:—

The McDowell-Braden debate was a victory for the cause we love. The resident Catholic priest was present one or more sessions and complimented Bro. McDowell for his gentlemanly efforts. I sold the priest a Book of Mormon.

#### EDITORIAL ITEMS.

BRO. WILLIAM STRANGE writes of the work in Chicago. Additions to the branch continue steadily, and the membership are encouraged by the manifest blessings of the Lord in

their public meetings, upon the sick, and in general. Meetings are also held at West Pullman, where a number of Saints removed from Plano, Illinois. Pulpits of other churches are at times open to use of our brethren and the general sentiment toward the church becomes more favorable. He exhorts Saints not to neglect attendance at meetings.

Recent arrivals at Lamoni include Brn. R. M. Elvin, J. S. Snively, and A. M. Chase, from district tent work near Lucas, Iowa; Bro. H. A. Stebbins from Illinois and Wisconsin points, and Bro. Columbus Scott from the Des Moines district. Bro. E. L. Kelley went to Kansas City on the 29th and Bro. F. M. Weld to his field on the 31st.

Bro. J. H. Lawn desires the prayers of the Saints for his daughter, Mrs. Emma Baker, of San Francisco.

Bro. V. S. McKinzy, of Blakes Mills, Ohio, desires prayer for his restoration to health.

Bro. Gomer Wells sends us a handbill used to advertise his lectures at Balmain, New South Wales. It shows enterprise and tact in its get-up.

The House of Bishops of the Episcopal Convention has issued an address in which they express sympathy with the idea of church unity, but report that no practical, clearly defined movement toward bringing it about has yet been decided upon.

The late conference of the Unitarian Church joined with the Episcopal conference in the conclusion that Christian unity was at present an impossibility. At the Congregational Council, however, as a step toward Christian unity, a union of all "Protestant Episcopal" churches was proposed, based on these elements of faith: 1. The acceptance of the Scriptures of the Old and New Testaments inspired by the Holy Ghost to be the only authoritative revelation of God to man. 2. Discipleship of Jesus Christ, the divine Savior and Teacher of the world. 3. The Church of Christ, which is his body, whose great mission is to preach his gospel to the world. 4. Liberty of conscience in the interpretation of the Scriptures and the administration of the church. We note these that brethren may see the directions of various religious currents.

Bro. Joseph Ward closed meetings at Otto, Arkansas, on the 24th ult., Bro. E. A. Erwin assisting. Three were baptized. He announces three debates ahead; one with a Baptist, the others with Christians. New openings would then be made in their field.

Bro. S. E. Robinson writes from Tuncurry, New South Wales, of his conversion to the faith under the preaching of Bro. John Kaler. He rejoices in spirit and bears witness to the truth.

Appeals for aid should be sent to the Presiding Bishop or his agents. For obvious reasons we cannot publish such in the HERALD.

We failed heretofore to note that the lower house of the Hungarian Diet on September 30 adopted bills providing for the recognition of the Jewish religion and establishing freedom of worship.

"In time of peace Russia has a standing army of 858,000 men; next comes Germany with 580,000, and then France with 512,000 men. In case of war Russia and France could put in the field 9,700,000 men, against the 7,700,000 soldiers of the three countries forming the Triple Alliance—Germany, Austria, and Italy. In time of peace the maintenance of the standing armies of the above powers costs \$1,000,000,000 annually."—*Information.*

Vienna, Austria, has elected an anti-Semitic Municipal Council by a large majority, on a program including the separation of the Jewish from Christian children in the public schools, the exclusion of Jews from office, the nonemployment of Jewish contractors, and the cancellation of existing public contracts with them. The Jews form one-tenth of the population of Vienna and pay one-third of the taxes."—*Information.*

From two items published concerning the Jews some of the favorable and unfavorable conditions affecting the Hebrew people are brought to notice. However the general trend is in their favor, the national action of the Hungarian Diet looks to a permanent move in their favor, while the election in Vienna is evidently but temporary and municipal at most—probably a local reaction against the methods or successes of the Jews of Vienna.

Bro. G. F. Weston, of Buchanan, Michigan, writes of the favorable condition of the branch there, in which he labors as presiding priest. The Saints are active, growing in grace, and others are being added to their number. The sisters are doing good in prayer union and in the practical work of their sewing society, by which they have started a fund to help build a church, toward which one of the brethren has donated two lots and promised to do more. The children are also at work, active in the Sunday school and in literary lines. All— young, middle aged, and elderly people are united to build up the branch and extend the work abroad. This is a good report and such as we like to hear and think ought to be given the Saints by every branch in the church.

From Armenia again comes the old, old story of Turkish outrages; of mobs of Mussulmen attacking Armenian villages, setting fire to houses, schools, churches, and shooting the helpless people as they ran out; tying men to the stake and burning them and assaulting and mutilating women and children. The total number of victims runs up into the hundreds. The opinion grows that the Turkish government should regulate its domain on a humane and progressive course of action or be retired from the list of political powers and compelled to submit to forces that can guarantee something like nineteenth century civilization to the peoples of its realm.

Another financial scandal in France has compelled the ministry under President Faure to resign. Venality of members of the government is said to have also caused the collapse of the former French ministry.

Bro. J. B. Heide wrote the 29th ult., from Powersville, Iowa, where he had closed a series of meetings. He had also commenced work at other points near by. Some were convinced of the truth. Saints had been good to him, supplying him with clothing, etc.

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Statistics completed for the annual report of the Secretary of State show that 6,546 suits for divorce were brought during the year in Ohio. Of these petitions 970 were refused and 2,497 divorces were granted, the additional number of cases still being in the courts.

## Original Poetry.

### REMEMBER THY PEOPLE.

SR. N. W. THOMSON.

Remember thy people who trust in thy word,  
Whose joy is thy kingdom, thy glory, O Lord,  
Who look for thy coming and long for thy  
smile,

And as they are waiting, Lord, bless them  
the while.

O come, Lord of love;

Draw nigh to thy people who seek thee in  
love.

Remember the lonely, far off from the fold,  
Who have known that the world is unfriendly  
and cold;

Thy comforting Spirit of light, may it be  
Their constant companion, to tell them of  
thee.

O bless thou thy servants, thy messengers  
true

Their labor of love thy salvation to prove;  
O, strengthen them, Lord, in thine eternal  
strength

To stand through the conquest and conquer  
at length.

NEBRASKA CITY, Nebraska, 1895.

### THE TITHE AND OFFERING FUND.

IN the midst of the many calls for church incidental expenses, church buildings, College Fund, Home Fund, church publications, etc.; it becomes necessary to call special attention to the more important part of "almsgiving" known to the law, that is, the Tithe and Offering Fund.

This is a means in gospel work ordained of God and enjoined as a duty upon all his children without distinction or respect of persons; and by the faithful keeping of the law we build and prosper, or in the failure to comply we stumble and fall. It is the basis of supply for the Lord's ministry and the poor among his people.

It is this fund referred to in Book of Covenants section 42, paragraph 8:—

If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them; . . . and they shall be laid before the bishop of my church and his counselors. . . .

Duty in this is again set out in section 64, paragraph 5:—

Behold now it is called to day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people.

Failure on the part of the church to fulfill the law of Christ touching this fund brought the church under condemnation at an early time. Section 102, paragraph 2:—

Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them. . . .

The necessity of fulfilling the law of tithes and offerings is further directly enjoined in section 114, paragraph 1:—

In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the Twelve will take measures in connection with the Bishop, to execute the law of tithing.

Under these plain, direct, suggestive, and mandatory provisions, is it not singular that there should be found anywhere one who has been made free by an acceptance of the first principles of the gospel and who has failed to obey or conform to this law in the strictest sense? Even if we should count this work one of the lesser things in the church, Christ in speaking of the performance of duty touching the temporalities says:—

He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.—Luke 16: 10.

The law is God's, and perfection cannot be attained by the Saints without a full, hearty, and literal compliance. This may seem to some a hard statement, but not harder than that of Jesus when he said to the rich man,—

If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.—Matt. 19: 21.

Appeal is made to the earnestness of Saints in fulfilling this law as has not been urged by us heretofore, for the time is at hand when there should be a universal compliance. We cannot move forward and leave this work undone. Speaking of this duty among other things, the Lord says,

Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.—Book of Covenants 102: 2.

No one can be justified who will neglect or refuse to do duty in these times of exigency, and the church cannot be satisfied with less than an earnest effort on the part of every member to fulfill his or her duty under the law.

With a united effort, a sacrifice by each and everyone, we shall be upon a plane at once never before attained by the body, and receive temporal and spiritual blessings, gifts and power, as has not in this generation before been realized or witnessed by the church. The Bishopric shall work to the accomplishment of all this, and ask the coöperation of every member of the church in faith, prayer, and work to the fulfillment.

We are confronted with the following conditions:—

1. The law should be fulfilled to do the will of God.

2. The church is in great need of means to sustain the preaching of the word and to aid the poor and afflicted of God's people. It may truly and literally be said to-day,

I was an hungered.—Matt. 25: 35.

In such a time as this, is there one who will be lacking in duty?

The Bishop's agents in the several districts and branches of the church are hereby charged to use every gospel means to secure a full compliance with this law in their respective districts, zealously striving to administer the same according to its provisions, and to honor Christ who hath ordained the same as a means of good in his work. By doing this, they will also bring everlasting good to every one whom they move to action with full purpose of heart; for with Paul each may truly say,

Not because I desire a gift: but I desire fruit that may abound to your account.—Phil. 4: 17.

The excuse has been offered by some in extenuation of their noncompliance with the law that some of the ministry were not as industrious as they should be in the cause, but remained about home too much.

If those thus complaining will seriously consider this proffered excuse they will soon discover its insufficiency. Toward the law of Christ no one is released from a nonperformance of duty on account of the fact that some one else fails to do his duty. Such a mode of procedure is calculated to destroy confidence and create division and discord, and could not be prompted or approved by the Spirit of the Lord. It would set every brother a judge and watch over his neighbor and feed all the evil tendencies of jealousy, cupidity, and revenge found in the natural man.

If there is a supposed wrong toward the body or individuals by any minister in his nonperformance, or misperformance of duty, there is an adequate remedy under the law for the correction, and brethren can never be justified in the violation of a law in order to try to correct what they may deem to be a wrong.

All other matters of rule and discipline are regularly provided for, and it must not be supposed that any wrong in this direction has not been.

Any person who may feel that a minister is lacking in the performance of his duty has a right to ask that the matter be investigated and may properly file with the Presidency, the Twelve, the Bishopric, or any other acting officer, complaint of inquiry; and by so doing they cannot be charged with unbrotherly conduct or unjust work; for such a proceeding gives the elder a chance if he is wrongfully complained of, to explain and defend himself. This is both honorable and Christian, in keeping with the law, and far in advance of the method of secretly whispering around complaints against a brother which he is not permitted to fairly meet and answer.

Complaints thus justly filed must be fully investigated by quorums or committees at the General Conferences, and when they are found to be justifiable, the elder must be excused from the missionary list, unless restitution is made; and this procedure would hold good in all departments of the work. Can anyone say that proper rule and order in matters of discipline shall not be followed in the church?

The tithe and offering fund cannot, then, rightly suffer on the ground that some one else is neglecting duty; and it follows as a necessary sequence that the name of every member of the church should be found upon the Bishop's records, showing an earnest effort toward carrying out the express terms of the law. This first having been done, as one should "Seek first to build up the kingdom of God and establish his righteousness," which is clearly directed in the law, then blessing and honor will be brought to him who in every other legitimate way strives to do good and bless his fellows, whether in an educa-

tional, literary, or business way.

Hoping, praying, and trusting that we may have cause for reporting to the next Annual Conference the fact of a universal compliance with and fulfillment of this law of tithes and offerings, I am, in behalf of the Bish-  
opric,

Your coworker in the gospel,

E. L. KELLEY.

LAMONI, Iowa, 2d November, 1895.

#### THE TEMPLE LOT SUIT.

THE Court of Appeals has filed an Opinion reversing the decision in the "Temple Lot Case," and the church in order to maintain its rights and preserve its established landmarks, is again compelled to follow the line of procedure provided by the rules of law.

Under the instruction of the General Conference and the demands of equity and justice in this case, we cannot feel that duty will be discharged until the property in question shall have been restored to the rightful ownership, or every legitimate course to this end duly exhausted.

The Court of Appeals failed in the Opinion to notice any material question involved in the case, deeming it sufficient to defeat us upon the lateness of our suit, rather than its merits. Had not the church as Complainant presumptively as well as in fact, been bound to exercise that forbearance and labor in an ecclesiastical way, which is enjoined by the doctrine of the New Testament, before calling upon the civil tribunals of the land to interfere, the course pursued by the distinguished Judges would not have been so surprising. As it stands, however, and we make the statement with the highest respect to the Court, it is necessary to further press our claims, until satisfied that the due and impartial consideration shall have been given the case which its importance demands.

But we must have some aid to carry to a successful termination the issues involved. Heretofore no call has been made to carry on this suit, but expenses have been borne by the tithe and offering fund. This should not be done. The demands for that fund and immediate gospel work and the poor are alone burdensome. We need help at once for expenses, and we

look confidently to the brethren to furnish it. The means can be readily raised if all will take hold with a will.

To accomplish this we ask a response from five hundred brethren in the sum of ten dollars each at once. Do not be afraid of too many answering this, for if an excess should be received it can be placed to the credit of the fund that has already borne the burden of this suit, and it is needed there. Think but a moment: There are over four hundred branches of the church in America. One prompt remittance from each branch would nearly suffice; and where the branch is very small and no one party is able to do this, let a collection be taken and the branch take the credit of it and forward. We feel that we have a right to ask this and that all must approve of the course, for in this suit we have heretofore done at the lowest fair estimate two thousand dollars worth of work in addition to our regular duties and never asked or received a cent for the same. Neither shall we. All we ask is the means to complete the work begun, and the burdens as well as the blessings should be shared by the many.

This may be paid to any Bishop's agent, missionary, or branch officer, or sent by draft or money order, direct to E. L. Kelley, Lamoni, Iowa. We ought to hear from this full number in twenty days, and if in a less time, it will materially hasten our work. As the apostle said, "we are perplexed, but not in despair," and with your ready response shall confidently move forward. Remember the amount, ten dollars (\$10), at once.

In behalf of the committee, respectfully submitted,

E. L. KELLEY.

LAMONI, IOWA, November 4, 1895.

The foregoing appeal for aid to further prosecute the suit for the Temple Lot, is indorsed by me.

JOSEPH SMITH,

Of the Presidency.

LAMONI, IOWA, November 4, 1895.

The village of Seaman, Ohio, near Winchester, has been deprived of water by the drought. Every spring, well, creek, and cistern within a radius of five miles has been dried up. General Manager Hunt, of the Cincinnati, Portsmouth, and Virginia Railroad sent several trainloads of water to the town October 11. The people of the neighborhood packed the depot in the scramble for water, which was bountifully supplied to all.

## Mothers' Home Column.

EDITED BY FRANCES.

"Lo, where the routed shadows pass,  
Upon each lifted blade of grass  
The tokens of a fray—  
Pale life-drops from the heart of night,  
Mute witnesses of sudden flight  
Before the host of day."

#### STRAY THOUGHTS.

WEARY the day had left us, and as the moon rose above the clouds our tasks were not yet completed. Two tempting letters lay upon our table, but we could not yet stop to read them. At last, when the clock was on the stroke of nine, the last home duty being completed, we were at liberty to read. One we discovered was not for us but for the "Column;" the other from beyond the sea, while not written for publication, contains some things which we must share with our readers, and if asked why we must, the answer would be, Because of the great desire of our soul that God would baptize with his Holy Spirit and send into his vineyard many, many other earnest, faithful, self-sacrificing laborers such as Sr. Devore. The example she is setting ought to be contagious—provocative of like works in every one who loves the Lord Jesus and who hopes to be numbered with his elect in the day of his coming. Think of it, you who are at ease in Zion, too absorbed in your own petty cares to even inquire, "Watchman, what of the night?" Think of five long, weary years of exile from friends and home passed in suffering and toil incessant, a witness of the love of Christ constraining! And then, hardest of all, just as the beacon lights of home are inviting and her heart beats high with hope and in imagination her feet press again her native soil and she stoops to lift the brimming cup from the fountain hard by the portal, to have it dashed from her parched lips and see the lights fade out and die one by one! In a time like this to turn bravely and resolutely away from the path leading to an earthly home and the companionship of kindred and friends and say while the tears fall and the heart aches with its bitter disappointment, "Not as I will," is witnessing for Christ in a way which must tell for good both now and in days to come. She writes:—

"Now I must tell you that through our American Consul here being backed by the authorities in the United States we have succeeded in getting a permit for my husband and all foreign missionaries; also the Mormons, to prosecute work. Mr. Doty, the consul, urged my husband to go and ask for a permit in person from the governor (who, notwithstanding all our written petitions, had treated us with silent contempt), then return and tell him the result. We went, but the governor would not give a permit, though Bro. Devore pressed it. When Mr. Doty heard this he said, "Now I will go." Armed with the *Herald*, the minutes of the conference here, Voice of Warning, and other things Husband had given him, he went; taking for a witness Captain Hart, an American, and formerly the United States Consul here,

and a great friend to us, not of the faith, but personally. They talked one and a half hours. The governor for awhile was very much prejudiced and stubborn, and had a lot of false reports to bring up, but the consul wiped them out of existence as fast as he brought them, showing what honorable, upright, noble men our missionaries were, showing that Bro. Devore was president of the mission and was recognized as such both in America and the churches here. When he heard that he checked himself and said he was pleased to hear *that*, and said he did not know it, and finally gave permission to labor again. For three months we had done no public work, and were waiting word from Brn. Joseph and Kelley to be released, and making preparation to leave. Now we turn and take up the broken threads again, and this week start out on the deep to far away islands from six hundred to seven hundred miles distant. It caused us both to bring into action all the courage and strength we had at command and to pray for additional power to help us to go forth and do our duty until after April conference. The struggle was so great that it cost me many a tear and prayer, for O, we are both so *tired*, TIRED. We have suffered so much on the sea, and have sacrificed and endured so many things for five long years, that we feel we need a change. Had we not been interrupted in our work we would not have endured this suffering. But as we had to meet that we were helpless and we turned our faces and thoughts and energies homeward, and now we are turned completely around; and while we rejoice and thank the Lord we are free to labor again, the body and all its members are up in arms to be subdued and brought into subjection. If only we can do these dear people good, and we both be fitted for the many duties, and qualified for the same so that we honor God's holy cause and name wherever we labor, we shall feel glad that we bore the cross and endured the pain.

"One great blessing, we go in the dear little Evanelia, where we can feel at home and have a good bed on which to lay our suffering bodies, and not feel we are in the way, but at home.

"Dear sister, I ought not to burden you with my trials, but I feel it is a relief to tell it to a mortal who can feel sympathy in her heart—a living, breathing heart.

"ELLA R. DEVORE."

Taking up the HERALD another pleasant event greeted our eyes. Neighbor to the Home Column we found the newly established work of the Sabbath school and our heart was both cheered and encouraged by the brave, true words of its editor. We greet the new department with gladness and bespeak for Sr. Royce the cordial support of all who love this latter-day work. "God is marshalling his armies," and is calling to all, "Awake ye who slumber!" There is work for all, for each, and he will choose not only those who are in the humble walks of life, but from the courts of "Phareo" he will select his trained leaders, and the willing ones he will bless. Faithfulness in our labor—no matter what the character of that labor may

be—is what God requires at our hands and is that which he will approve.

Yes indeed, Sr. Royce, we need "enthusiasm!" The spirit to do with our might that which comes to our hands to do. We were greatly impressed with this thought recently while reading the following:—

"One of the most fatal things in the life of faith is discouragement; one of the most helpful is confidence. A very wise man once said that in overcoming temptations, confidence was the first thing, confidence the second, and confidence the third. We must *expect* to conquer. That is why the Lord said so often to Joshua, 'Be strong and of good courage;' 'Be not afraid, neither be thou dismayed;' 'Only be thou strong and very courageous.' And is also the reason he says to us, 'Let not your heart be troubled, neither let it be afraid.' The power of temptation is in the fainting of our hearts. The enemy knows this well, and he always begins his assaults by discouraging us if he can in any way accomplish it."

And why should we fear? Our God commands every resource of this mighty universe, and if he is "for us who can be against us?" The home and the Sabbath school (if successful work is done, especially in the latter) cannot be separated, and the parent who thinks to see his or her neglected work done by the officers and teachers of the Sabbath school makes a mistake than which none can be graver.

To this new department the Home Column extends a hearty greeting and a most cordial Godspeed.

#### PRAYER UNION.

##### SPECIAL REQUESTS FOR PRAYER.

SR. D. S. RILEY, of Cleburne, Texas, together with Sr. Richard Bird and others, asks your faith and prayers in behalf of one who is sorely afflicted, that God may heal her and bless her family.

#### PRAYER UNION SUBJECTS.

##### MEMORY TEXTS FOR NOVEMBER.

"Whene'er a noble deed is wrought,  
Whene'er is spoken a noble thought,  
Our hearts in glad surprise  
To higher levels rise."

Thursday, Nov. 7.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church. Memory Verses.—1 John 2: 5, 6, 9-11.

Thursday, Nov. 14.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general. Memory Verses.—James 1: 26, 27.

Thursday, Nov. 21.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted. Memory Verses.—James 2: 14-17, 26.

Thursday, Nov. 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the

scattered remnants may be gathered in, and the kingdom of Christ be established. Memory Verses.—1 John 2: 15-17, 28.

## Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

### A RECITATION IN THREE PARTS.

BY ALICE E. COBB.

#### 1. A GREETING TO THE SAINTS.

Here are the Saints, convened again

To worship God together;

Regardless of the scoffs of men,

Of ill luck, and bad weather.

Blue canopy, spread broad and long

Curtained around with living green,

Forms shelter safe for brave and strong,

Lovers of the Nazarene.

My soul, as harp strings long unstrung,

Attuned anew, responsive rings,

Rejoices to be ranked among

The children of the King of kings.

And if thus born, as heirs to thrones,

By regal right are ours,

Gold crowns bedecked with precious stones,

Inherent princely powers.

Born royalists, no fame to win,

No galling yoke the neck enthralls;

True palace dwellers, here within

Nature's terraced, dome built halls.

Noble men in council meeting,

Tightly grasping proffered hands,

Showing by true heartfelt greeting,

Royal rank and kindred bands.

Rosy healthful tintings gleaming

From fair faces all suffused

With joyful smiles, while minds are teeming

With the words the Savior used.

The love of self we must resign,

But, "Love ye one another,"

Was the last command divine,

Of our beloved elder Brother.

He hath our stubborn nature wooed,

By his sublime beseeching,

Till we forget our boastful mood

And hearken to his blessed teaching.

All enraptured do we listen,

Souls in close attention held,

In our eyes the teardrops glisten,

And our pride is all dispelled.

Ambition earthly down is hurled!

For plainly he is saying,

"My kingdom is not of this world:"

Vain, then, is our weak displaying.

Behold! The scene is sadly changed,

And my soul is sore distressed,

I see a cross, 'tween thieves arranged,

A head bowed low upon a breast.

#### 2. A SCENE,—THE SAVIOR FROM THE GARDEN TO THE CROSS.

Hark! I hear the stealthy treading,

Hark! the flaming torches hiss,

See them through the garden spreading,

Feel the traitor's burning kiss.

Know the fear that seized his fellows,  
As they scattered here and there,  
Also how the hard heart mellows  
After seasons spent in prayer.

Poor disciples! sobs suppressing,  
Following on they see him scourged,  
First denying, then confessing,  
Hear his crucifixion urged.

Trials mock! what fiendish yelling  
Interspersed with awful calm,  
Ah, the rabble's wish is telling,  
There's a sceptre in his palm!

He royal robing doth allow,  
But all kingly honor scorns,  
With drooping head and pallid brow  
Bleeding 'neath a crown of thorns.

Poor lashed shoulders, quiver, bending  
'Neath the heavy torture beam  
But, thank God! the scene is ending,  
Fairer visions slowly gleam.

The crucifixion towers above  
Human touch of brush or pen.  
Astonished at such wondrous love,  
Mortals moan and sob, Amen!  
To be continued.

strong physically as some, a word of comfort shown to me—how much brighter the way seems to me. What more discouraging than when young in years and in the faith also to have a dreaded disease preying upon your body. But then, it is like a ray of sunshine bursting forth to go to God and ask for relief; and what a pleasure to think also that we have dear brethren and sisters close by to cheer our sad hearts.

Dear readers, I hope we will be very cautious and think before a word proceeds from the mouth, so that none of us, no not one, will be classed under the faultfinding list.

From a loving sister,

IDA L. JONES.

Nov. 10.

THE BRETHREN

THE DISCIPLES

of **JOSEPH  
JESUS** tested  
of their

Fidelity to  
each other  
Faithfulness  
to Him

and  
their

Gen. 44: 1-34.  
Father  
on earth  
Father  
in Heaven.

## Letter Department.

MAINE, Minn., Oct. 28.

*Editors Herald:*—I am still alive and at my post. The work is moving slowly. I am now assisting the local workers what I can. We had a good peaceful conference of this district the 5th and 6th inst., which all present seemed to appreciate. The local part of the work is not what it should be, but we are now gaining ground in that direction.

We have resolved to hold a reunion in this district next June, in the city of Fergus Falls, and by the help of God we shall work to make it a success which will be easily done if all will pull together. It is quite cold, snowing a little at times. May the Lord bless and prosper his Saints.

In haste and on duty,

I. N. ROBERTS.

SYDNEY, N. S. W., Sept. 28.

*Editors Herald:*—Since writing you last have continued in Sydney with unabated interest. We moved into a new hall on the 15th, where we get better accommodations. With an organ and orchestra with five pieces we could well draw comparisons of the present with the past, and rejoice over it. Three had been baptized a week previous, one of them the best solo slide trombone artist in New South Wales. He is now musical director for the branch, and with his son, renders excellent service in the musical part of the worship. The branch had the further good luck of purchasing a one hundred and fifty dollar French (Alexandre) Harmonium, new, for only fifty dollars, and a non-member volunteered his services as organist. These instruments are not in popular favor now, and though good, are falling in price. No better can be found for church purposes.

Am expecting Elder Kaler and wife to arrive soon, when I will take a trip north, where I have not been for over a year.

I hear of progress of a substantial nature at New Castle, which is very gratifying. The local brethren there are preaching, baptizing, and building a chapel. Every available person has turned carpenter just now. Good news of an encouraging kind comes from Victoria. Bro. Butterworth is baptizing at Hastings, and persecution of a small,

but ugly kind is developing. A debate was set for last week between him and the Rev. Dr. Reid, a champion, of Melbourne. On account of a sore throat he wired for me to come if possible, but could not well leave. Local brethren down there are buckling on the armor, which is very gratifying.

Our work in this country is shaping more as we have wished, and the report is one of progress all along the line. It is for the Saints to maintain this new vantage ground by wise demeanor, otherwise it will be partially lost. How easily zeal and energy will be cooled by intemperate talk and unwise action in local matters, has been demonstrated in the past. The art of self-government must be learned in spiritual as well as political affairs.

A distressing and costly drought has come and only lately been broken by copious rains. A day of "humiliation and prayer" was set

apart by the government, and rain came the day after. But it appears that the weather bureau had forecasted rain. Anyway, the drought had done its work.

September 30.—Excellent liberty yesterday; many new faces; five gave names for baptism, including the organist, and we are much encouraged. No less than 73 have been added to the mission since January 1.

One of the future prospects is the organization of a Religio local in Sydney. The school is growing; sixty-two in attendance yesterday; all enthusiastic over the *Quarterlies*.

GOMER WELLS.

CANTON, Ill., Oct. 27.

*Editors Herald:*—I oftentimes think that when loving brothers and sisters in the faith are trying to assist one another in the ways of truth, how careful we should be that we assist in the way that God has commanded us; not the way our own thoughts would have us do. So frequently do we find fault one with another, in the way we have in assisting each other; for instance, if a brother or sister in the faith should be of a feeble nature, has not God commanded us to cheer and comfort them to the best of our ability? Certainly he has. Then surely in so doing it will be pleasing to our heavenly Father.

I can say of myself that I, not being as

TAYLORVILLE, Ill., Oct. 27.  
*Editors Herald:*—The *Herald* being the only means by which we receive the glad news of the progress the church is making in all parts of our country and foreign lands, is a welcome visitor in our home. We have been living here for four or five years and in that time have only heard one sermon preached. It was delivered by Elder Stead in the court house.

We are trying to let our light shine by preaching privately, distributing tracts, books, and the *Herald* weekly. Some have been convinced of the truthfulness of the restored gospel and have expressed themselves ready for baptism. If any of the elders should come this way we would like for them to call on us. Your brother,

ABRAM JONES.

PALMETTO, Missouri, Oct. 24.

*Editors Herald:*—We closed at Palmetto September 30, and began meeting at Kincer schoolhouse October 8. Reverend Mills and nineteen Campbellites voted us out of the Doren chapel. It is said that several there voted for us to begin our meeting on Monday night, as was arranged by the committee and word sent me to that effect, but out of about two hundred people Reverend Mills counted us out with only nineteen votes. The most of them did not vote at all, thinking, as I suppose, that it was not necessary to vote when Reverend Mills had taken the liberty to announce that he would preach Monday night, and perhaps a few nights longer. Well, I did not propose to be routed in this way, and made up my mind I would see the directors of the district, and if we could get into the schoolhouse we would occupy. Bro. Gray and the writer secured the consent of the directors, and we began our meetings at the Kincer schoolhouse on Tuesday evening, the 8th, and held fifteen meetings in all. The writer spoke three times and Bro. Spurlock twelve times. We gave them some strong meat on the apostasy, restoration, kingdom of God, Book of Mormon, and Joseph Smith as a true prophet. We had good attendance and left some interested and anxious to get church literature to read. What the result will be we know not. Some of these people are anxious to have us occupy the Doren chapel next time.

Brn. C. J. Spurlock and Shelby Carrow left here Tuesday for conference, going by way

of Mountain Grove, Sargent, Willow Springs, and Burnham branches. The writer expects to start to-morrow via John's Mills and Vera Cruz in time for branch meeting, and then on from there to conference next week. Conference begins Friday before first Sunday in November.

I expect to be in the field as much as possible after conference. I desire to do all I can for the building up of God's kingdom. I therefore desire an interest in the prayers of all the Saints, that I may keep myself humble and pure that the Lord may be able to use me for gathering into the fold many of the precious ones, and of teaching and establishing those who are already in, as well as those who may come in hereafter. Ever praying for the building up of Zion and the welfare of her children, I am,

Your colaborer in Christ Jesus,

J. P. BENSON.

NORTHFIELD, England, Oct. 17.

*Editors Herald:*—I beg respectfully to ask, Is it not about time we had "for the purpose of bringing our doctrine more clearly before the people" a small booklet, size say about 5x3, containing a clear and well-written statement of our position and the truths we have to present to the people? Our tracts, Epitome of faith, Who then can be saved, etc, etc., are not nice for distribution. They are an awkward size and have too many references, people will not take the trouble to refer. These tracts when presented do not appear of sufficient importance to merit perusal and investigation. What is required is a neat, well-written, nicely gotten-up pamphlet or small book, clearly setting forth the principles and truths of the restored gospel; an article one might hand to anyone without the fear that it would be considered so much waste paper and immediately destroyed. Gotten up in the form indicated it would be preserved by the recipient and oftentimes read and considered where the leaflet is now crumpled in the hand and cast aside; and I believe also that where we now distribute ten leaflets we should give away thirty small books.

I know that the most serious objection is the cost. If we should give away greater quantities, they need to be very cheap; and if we can get them printed very much cheaper in England than you can produce them in America, might we not get some printed here? A brother can afford to spend only so much for the purchase of these small books to give away. Then the more he can obtain for money the better it will be for the onward progress of the work. There are plenty of elders who could write this well.

Not only do we need to place our position or the truths of the everlasting gospel clearly before the people, but we need to place their own position before themselves. They do not know that they are the people who are "tossed to and fro." The people are stupefied, and if you try to arouse them they resent it as an impertinence. They don't know what they believe, or whether they really believe anything. So long as they can have a pretty good time here they seem willing to

take the hereafter on chance. All the same we have to witness unto them, and the present is a good opportunity; for the people's minds are just now exercised in regard to religion. The Pope's letter, the number of parsons that are going over to Rome, and the decided leaning towards Rome of a number of the English churches, the church congress at Norwich, of which no doubt you read the account, that almost the first meeting held was in regard to unity—"unity of the churches"—about which they have made so much fuss lately; how that at the meeting they manifested so much brotherly love, such unity, etc., that they were nearly coming to blows, and as one of the morning papers said, "It more nearly resembled Donnybrook than a meeting of Christian clergy." Ignorant apathetic "Christianity;" socialism; anarchy; selfishness;—every man hastening to get rich and be hanged to his neighbor. But amidst all this and among all these are some grand men and women, and O, if we can but make them understand that it is they also who are to "come out of her, my people"!

I feel that the night cometh on apace and that the darkening hours will bring terror and destruction, and I have had a great desire latterly to be doing something while the light remaineth,—to be doing some little in return for so much that has been done for me; to bring some one into the light that fadeth not away. To those who hold fast and faithful to the covenant they have made the future is full of bright promise; no terrors nor darkness for them; but O, dear brethren and sisters, let us with hearts full of loving pity for those who are perishing use the little time remaining to us in telling the good news of the Christ that died for us and for them!

Yours in faith,

FRANK SWAN.

(Bro. Swan will find the substitute for the Epitome, just about as he describes, in the small pamphlet, "What we believe," advertised in the Catalogue. Other changes in tracts are contemplated by the Board of Publication.—ED.)

MANCHESTER, Texas, Oct. 24.

*Editors Herald:*—We are doing all we can for the truth. We have just had a debate with a Christian brother—C. W. Chisam, Bro. A. J. Moore representing the Church of Jesus Christ. The debate lasted five days of eight sessions each. The two churches being the propositions; to show which was in harmony with the Bible.

Mr. Chisam is among the ablest men of his church in Texas. He came loaded with all the histories he could find against the truth. He also had Mr. Sewell who debated with Bro. I. N. White, in Bell County, to help him; besides other preachers. They did all they could to overthrow the truth. Mr. Chisam had Orson Hyde's book against the church and many other just such books. He set up a tirade against Bro. Joseph Smith and tried to make his life as black as midnight; but Bro. Moore defended Bro. Joseph Smith's life and showed from the record of the court of the State of Missouri that he was not the man that Mr. Chisam claimed

him to be. Bro. Moore ably defended the church with the Bible and made the truth so plain that it looked as if a child could understand it.

Mr. Chisam failed to substantiate his church by the Bible. He only claimed a part of the teachings of Christ and those whom he gave authority to preach the gospel eighteen hundred years ago, and claimed the rest was done away with. He said the six principles of Hebrews was under the old law and was done away.

We had large crowds out, splendid order, and as good moderators as I ever saw. Bro. Moore's moderator was Mr. Bob Marshbanks, a man who does not belong to any church. Mr. Chisam had a brother preacher, Mr. Sewell. Our chairman was a Baptist brother and a noble man. He made a splendid chairman and seemed to enjoy the debate. One Baptist preacher and a lawyer spoke very favorable to our side of the question. Many others are interested. Bro. J. Moore has many warm friends in this country.

We are doing all we can. We have just got back from a trip in the eastern part of Red River County and a portion of Bowie County, where we preached to the people. We have enjoyed splendid liberty this year and have baptized some noble men. We are also doing all we can to watch over two branches, being president of the Manchester branch and the Lydia branch, being newly organized, and all new members except two or three.

We are in great need of some more workers in this part of Texas. May God soon call more laborers into the field, inasmuch as the harvest is white. Let us do all we can to climb higher and live near our God. We ask an interest in the prayers of all Saints that we may do all God requires, though it cost all we possess in this life.

Yours in bonds,

E. A. ERWIN.

COALVILLE, Iowa, Oct. 31.

*Editors Herald:*—The debate between Elder Clark Braden, of the Christian Church, and Bro. J. F. McDowell, at Pocahontas, Iowa, which was held from the 15th to the 29th inst., closed Tuesday night with a full house. Pocahontas was comparatively new ground for both denominations, therefore the prestige of membership was not great for either society, though the Christian people have a large membership within ten to thirty miles of that point.

During the forepart of the debate four Christian ministers put in an appearance and sat at the feet of the Gamaliel of the Christian Church; three of them and two lay members acting by turn as Mr. Braden's moderator. Evidently the lessons given by the learned gentleman were too hard for them, as the ministers disappeared one at a time, until their champion was left without ministerial company or anyone to act as moderator. The county attorney, Mr. Dinsmore, who acted as chairman the greater part of the time, was not present during the latter part of the debate and the writer had the honor of acting as chairman during three sessions.

The debate, as I view it, was a grand victory for our cause on each and all of the five propositions discussed. When the debate commenced Elder Braden had the sympathy of the greater part of the audience, and notwithstanding his effort to enlist the prejudice of the Masons, Catholics, sectarians, and everybody else, he signally failed and the sympathy of a large majority was on our side before and at the close.

Mr. Braden was very harsh and unchristian-like, which did not take well with the people. We were called liars, hypocrites, deceivers, blasphemers, fools, jackasses, and the like. We were shown the rich things of the Book of Mormon, and the beauties of the Book of Covenants and the Inspired Translation, and were told that everybody would be damned who believed in the Book of Mormon unless God had pity because of our feeble minds.

A goodly number of persons were heard to express their contempt for his unchristian methods, stating that he was better calculated to make infidels than Christians. One man, who is postmaster and editor in a certain town in this section of country, was heard to say "Mr. Braden had better go home and learn common decency."

Bro. J. F. McDowell was humble and faithful, putting his trust in God, and conducted himself from first to last as a Christian gentleman, which won for him and the church many friends. His arguments were clear and logical, his main effort being to defend the truth while he educated the people in the principles of the gospel of Christ as taught in the standard works of the church. Mr. Braden's line of argument on other occasions has been presented to the readers of the *Herald* so clearly that I think it unnecessary to repeat them in this letter.

We feel fully satisfied with the results of the debate, though perhaps there are a few who think that Mr. Braden won a victory.

In bonds,

C. E. BUTTERWORTH.

EVERGREEN, Ala., Oct. 26.

*Editors Herald:*—The work is moving along nicely in the Southland. Have lately opened a new point about twenty miles from Garland. There are many sincere people at that place who seemed interested and well pleased with the simplicity and scripturalness of the restored gospel. Most of the branches of the church are in good condition though some are in a disorganized state. We will have to make haste slowly.

We are on the verge of a conflict with that bellicose organization, the Christian Church. They assume the right to formulate all propositions, and how queer some of them are; for instance, they wish to affirm a proposition (?) like this, Resolved, that the Church of God, of which I, — —, am a member, is the church of God! If we can persuade them to revise these, the debate may take place. Bro. G. T. Chute will, no doubt, be our representative. We expect to hold a week's meeting at above place. People everywhere are very attentive. The spirit of the restored gospel is "in the air."

JAMES M. BAGGERLY.

MCARTHUR, Ohio, Oct. 31.

*Editors Herald:*—The debate between Dr. Taylor and I closed last night with the city hall jammed full. The Doctor paid as little attention to scripture as anyone who ever tried to defeat the faith. The old rot, stale stories, and efforts to enlist sympathy, were his stock in trade, in the main. He is as unfair and disreputable as Braden. The brethren and Saints who have departed themselves nobly and given me their full aid and support are happy in the result.

That peace consequent upon the trying to do our duty faithfully and well has been mine throughout. Never was my mind more clear as to the course to pursue. To God be all the honor and glory. Others have or will send items. Faithfully,

R. ETZENHOUSER.

SOMERVILLE, Victoria, Sept. 24.

*Editors Herald:*—I am sending you two Mornington *Standards*. You will see by the marked paragraphs that we are very much alive here. There never was such a time of excitement here as now, and Bro. Burton could tell what it was like when Rev. J. Barley Sharp lectured against "Mormonism" at Hastings. Bro. Butterworth is to debate with the Rev. Mr. Reid next Friday night on the "divine origin of the Book of Mormon," and it is earnestly wished by the Church of England folks that we may be "rooted out." Bro. B. has lately baptized several, and I think jealousy is the principal cause of the outburst of feeling.

We feel quite serene as to the result, knowing whose work we are engaged in, and I fully expect more to come into the church in the near future, many making anxious inquiry about the faith.

Yours, quite hopeful,

EDWARD MCGURK.

## Original Articles.

### VALUE OF SOCIAL GATHERINGS.

PRAYER and testimony meetings are appointed of God for the benefit and instruction of the Saints and should be honored and respected by all professed believers as being among the best of all good meetings, where all Saints have an equal privilege of giving thanks for favors and blessings received both temporal and spiritual. How eminently fitting and appropriate are the words of the Lord as given in the revelation:—

And that thou [meaning the church as a body] mayest more fully keep thyself unspotted from the world, thou shall go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High.—D. C. 59:2.

It occurs to me that in our assembling together a necessary prepara-

tion of mind should be sought for by all calling themselves Latter Day Saints. Do we realize the beneficence and wisdom of our heavenly Father in thus providing for our spiritual necessities? Are we anxiously looking forward to these gatherings that we may enjoy a soul reviving feast? Are we anxious to show by a life of right doing that we value the privileges which God, in his kindness and good will, has placed within our reach? Have we sufficiently considered the fact that where much is given, much will be expected; that the gospel can be of no use or benefit to us only as we practice its rules and precepts.

The gospel holds forth superior promises for this life, and it has made provision for the life that is to come. The Great Teacher taught his disciples, or followers, to pray and if we desire the good, the help, the joy, the assurance, the wisdom, that come from God alone, we must earnestly, honestly, and in sincerity seek for it. Jesus taught his disciples:—

When thou prayest enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret.—Matt. 6:6.

Aside from worldly care, in the solitude of the night, or the business of the day, and as the poet has said,—

Remember all who love thee,  
All who are loved by thee;  
Pray too for those who hate thee,  
If any such there be;  
Then for thyself, in meekness,  
A blessing humbly claim,  
And link with each petition  
Thy great Redeemer's name.

The promise is that such shall be rewarded openly, because the cultivations of such a spirit and its effects cannot be covered up; you cannot cover up or destroy the influence of a faithful, practical, praying man or woman; and the results of right doing will be seen and felt by all around, and especially in the assemblies of the Saints, when they meet for praise and prayer.

The Saint in his secret devotions asks for wisdom that he may be able to pursue the safest and wisest course, follow the best example, and thus by using the help afforded, his faith becomes stronger, he tries to pray in public with and for the Saints, and step by step he gains confidence and his faith increases; he learns to join his petitions in simplicity for such blessings as God by his Spirit shall

put into his mind. He learns also that it is not necessary to use a multitude of words and that vain repetition is useless and unbecoming.

The true secret of prayer is to simply and honestly ask for such help as will enable us to overcome the various evils we have to contend with, whether within or without; for strength to endure, for courage to run the race that we may contend lawfully for the prize held out to man in the gospel, even eternal life; and thus we feel rewarded openly and the simple, honest experience given in the testimony meetings gives life and hope and courage to any that may be weary and cast down.

Thus we learn valuable lessons from our own experience and the experiences of others, and to those that are interested and have a desire to become true disciples these social gatherings, week after week, are looked forward to as seasons of profit and real enjoyment. Saints should always remember that it is a part of their duty to pray with and for each other. Bear in mind a little word in kindness spoken has often healed the heart that has been sorely tried, and caused hope's eternal sunshine to flow into the discouraged soul. We regard the prayer and testimony meetings as preëminently the Saints' meetings, where no one has the right to mar its usefulness by introducing anything that would hurt the feelings of the delicate and tender or offend the middle-aged and strong within those hallowed walls during the exercises. Let no personal charge, insinuation, or comparison of character be heard. Let the love that thinketh no evil through all your actions run, let all your words be mild and partake largely of the Spirit of Christ.

Let anger, malice, or revenge be entirely excluded from the gatherings of the Saints, more especially when they assemble for praise and prayer; and so our days will pass along in pleasantness and peace, and our lives will bear testimony as well as our words. By so doing we shall become witnesses for God and his truth, we shall secure and enjoy the blessings that flow from obedience to the gospel, and life to us will be worth living though our names may not be known among men. Life will be a

success and the character we build will be a guarantee that we shall pass the heavenly portals and rest with the pure and good.

We have written these thoughts as they have occurred, because we saw a lack of interest manifest by those from whom we have reason to expect a more general attendance on the social gatherings and a lively interest for the good of all concerned.

A CITIZEN OF THE KINGDOM.

LAMONI, IOWA, August 23, 1895.

#### SHOULD YOUR BOY GO TO COLLEGE?

AFTER reading the article under the above heading, on the cover of *Saints' Herald* of October 16, although I am aware that it is not an original article, but copied from the *Literary Digest*, I thought it showed an eminently fair and impartial effort, on your part, to lay before your readers *both sides* of the question as to whether a college course is the best training for a boy designed for a business career; and I appreciate it as such.

But, forasmuch as both the pro and the con of said discussion are taken from men in the higher positions of life; to wit, "leaders of affairs" and "practical men of action," it struck me that while I believe with the editor of *Munsey's* (whom the editor of the *Literary Digest* quotes) that those entitled to discuss this question with authority are the men of practical experience rather than the theorists of educational science; because I think it is reasonable to assume that the latter class, believing in the business in which they are engaged, are probably in favor of a higher education *per se*, without any reference to the future business or occupation of the boy, as I most assuredly do also. Still, it seems to me that in order to cover the whole ground in this discussion, and to get at the "core" of the matter, it is necessary also to have the opinions of some of those who from lack of the means or an opportunity to secure a collegiate training, or having such, neglected to avail themselves of them until too late, and have ever after had cause to regret the lack of that ability, which is acquired only by disciplining the mind, and is parallel to the discipline necessary to the development of physical powers, as well as the opinions of the leaders

of affairs. Exercise, cultivation, and discipline are to the mind precisely what they are to the athlete, the soldier, and even to the proper development of the soil; in fact to every occupation and pursuit in life. There is an axiom, that I wish to express in this article that has been tersely put to song; namely, "You'll never miss the water till the well runs dry." And it is the same with a thorough education; we are not apt to miss the advantages of it till we feel the need of them in the conflict of business or society; those abilities which are obtained only by education, and to secure, propagate, and perpetuate which the wisdom of the ages and the experience of men prompts them to erect colleges and universities.

As Mr. Chauncy Depew so ably and truly sets forth, in the article under discussion, "It is the trained intellect disciplined by higher education which alone has any certainty of success." And he then goes on to show that the founding of this nation upon constitutional lines, embodying the experience and lessons of the ages, was the work of graduates of the colonial colleges, and then names the colleges as well as the individuals who were the architects of the Declaration of Independence and the Constitution of the United States.

Between long periods of time, and apparently in the crises of the world's history, God has raised up men seemingly for special works and purposes and endowed them with powers (as in his wisdom he saw fit) far beyond their fellow men, as for instances, Abraham Lincoln, Joseph the Martyr, and the leading spirits of the Declaration of Independence and the Constitution of the United States; also Moses and others. But that ability to grasp successfully the situation under difficulties, and often the most trying circumstances in the varying phases of a business life, with ease; that quickness of perception, that clearness of ideas, that complete control of one's thoughts, that well-ordered mind, and command of language by which to give the best expression to the above faculties, can only be acquired by close application to studies such as are taught and enforced by the discipline of a higher education;

to wit, a collegiate course of training.

It is true that "all work and no play makes Jack a dull boy;" and it is also true, on the same principle, that a one-sided development unfits a man generally for other business or occupation. But there is ample time for all things necessary to a well-rounded and successful life, as is proven by the fact that most of the successful men in business and in government in the early days of this republic came from the farms of New England, where it has been the custom for over a century to send the boys to college whenever it was possible to do so. So that we find the greatest men educated both to work and to govern or lead in the business affairs of life. And while it is true that God chose some illiterate men to introduce his gospel among men, to show them that it was not of men, but of divine origin, it is also true that he *called* very learned men such as Luke the historian and physician, and the Apostle Paul, very emphatically, to push the work forward; to stand before kings and before the highest councils and tribunals composed of the most learned and the most highly educated men of that time; of whom Paul was among the foremost if not the greatest and most highly educated of them all, as is attested by his deep reasoning and unanswerable arguments and logic found in his epistles; and to do as he says, more than them all, meaning the other apostles, and to transmit them to all future generations.

Hear his advice to all men:—

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

If some of our elders who have not had an opportunity to obtain an education, would study during their spare time and acquaint themselves with the principles of the gospel thoroughly, and also the use of the English language, I venture to say we would not have to hear such humiliating speeches, as happily, only a few of them make, once in awhile; for instance, I read a report in the *Kansas City Times*, which paper claimed to print an account of the proceedings in full of *all the meetings* held during the

Annual Conference at Independence, Missouri, last April, of the testimony of one of the elders at a prayer and testimony meeting held during that week in the Saints' church, in which he stated that he knew this work is true (the work of the Lord), "*but not by any miracle, or dreams, or visions* as some of you [meaning the members of the church] claim to know it by; but I know it by my own intelligence;" or words to that effect. And, sure enough, the reporter commented upon it as being the smartest speech of any that was made at that meeting. Of course to his mind the claims of the testimony of the Spirit were all bosh anyway. Now forasmuch as intelligence may be only hearsay, or news of something that has happened, I presume the brother meant to say that by the power of his great intellect or that he has a knowledge of the truth by his power of reasoning, combined with his extraordinary ability to find out what are the things of God, which things, as declared in Scripture, no man can find out except by the Spirit. The revelation of the truth by the Spirit, and a knowledge that Joseph Smith was a prophet of God is at the foundation of the doctrine of the church. It is the great promise to attract men so that "they shall know for themselves." It is the gift which the Apostle Paul promises or states is given to everyone in the church, and I will venture to say, brethren, that if all of your elders were educated men, especially college graduates, we would not have to hear of such "breaks" as the one under consideration; for it looks as though the brother has got the "big head" or did not know what he was talking about.

So much for the necessity of a college education for our preachers: and in conclusion I would say that as the times are now, and the avenues of industry and opportunity are becoming more and more crowded, as in all countries as they grow older, and as must of necessity continue to do so, competition will grow sharper, the battle for life sterner, the struggle for existence more desperate, the necessity for men to be equipped with all the advantages they can possibly obtain in this life will become more apparent and greater immeasurably

than at any period in the history of this country.

As one who has traveled in a distant country beset with dangers and difficulties, and who is desirous to help others who are about to make a similar journey, by informing them of the necessities for a successful trip; so I, having traveled the greater part of life's journey, feeling that the end is at hand, desire to advise those who in a short time will have to begin the struggle for success in life, if not for existence, of the better way to prepare and the surest course to pursue, assuring them that "knowledge is power."

I never had the opportunity to obtain a college training, but I feel competent to give advice on the subject because my business during the past thirty years has required me to travel thousands of miles and thrown me in contact with men in nearly all positions in life; and also because I have continually realized how much better equipped men are, and that I should be, with a higher education.

Therefore, I earnestly and sincerely hope that the college at Lamoni shall be a grand success; and if these broken ideas of mine shall help only one, to decide to send his boy or boys to college, or to donate what he or she can afford to help it along, I shall feel amply repaid for what to me, is very hard work; namely, writing for publication.

W. H. CURWEN.

LAMONI, IOWA, October, 1895.

## Conference Minutes.

### LITTLE SIOUX.

Conference met at Persia, Iowa, September 7; D. Chambers president, Srs. Nannie Seddon and Nellie Ballantyne [organists?—ED.] W. D. Bullard chorister. A standing committee consisting of D. A. Hutchings, H. Garner, and J. A. Donaldson was appointed, to whom committee matters were referred. Branch reports were, Magnolia, Missouri Valley, Woodbine, Union Center, Persia, Little Sioux, and Logan. Financial report of Missouri Valley branch was referred to committee. Bishop's agent's report read, referred to committee, and reported correct. Report of tent committee read, received, and adopted. On motion balance of tent funds on hand be used for expenses of tent. On motion Moorhead Ladies' Aid Society dispose of all left of old district tent, proceeds to apply to tent fund. Ministry reporting: High Priests G. M. Scott, D. Chambers, J. C. Crabb; Elders T. H. Parker, Joseph Seddon, W. A. Smith, A. M. Fyrando, J. A.

Donaldson, S. B. Kibler, P. C. Kemmish, O. Case, D. A. Hutchings, M. F. Donaldson; Priests F. E. Cohrt, R. A. Ballantyne, S. Wood; Teachers E. C. Outhouse, W. H. Kinder. J. C. Crabb reported expenses of tent; report adopted. Committee on Missouri Valley branch debt reported. Report referred back to committee. A request was read from Missouri Valley branch requesting conference to aid in their indebtedness; the same was referred to committee. A motion was sustained to reconsider motion referring request of Missouri Valley to committee. On motion a committee was appointed to inquire into and adjust difficulty now pending in Valley branch; Joseph Seddon, W. D. Bullard, and W. A. Smith, so appointed. On motion district tent and all funds for same be placed in hands of district president and missionary in charge. We received no report on devotional exercises. On motion it was decided that when we adjourn we do so to meet at Little Sioux.

#### NORTHWESTERN KANSAS.

Met with the Blue Rapids branch, at Mill Grove, Blue Rapids, Kansas, August 17, at ten a. m.; A. Kent president, C. D. Carson secretary, L. F. Johnson assistant. Visiting brethren were invited to participate in the business of the conference. Ministry reporting: Elders A. Kent, H. Hart, J. A. Davis, H. Resch, V. F. Rogers, J. S. Goble, A. Smith, and M. Smith; Priest A. J. Hager; Teachers W. Scott and C. D. Carson; Deacon C. Langstine. Bishop's agent's report read, accepted, and referred to an auditing committee. Present officers were sustained for one year. Voted to meet at the close of this session to effect an organization of a district Sunday school association. A committee was appointed to draft a resolution in memory of Elder G. W. Shute. Adjourned to meet with the Goshen branch, November 30 and December 1.

#### NORTHERN MICHIGAN.

Conference convened at Boyne City, October 12; J. H. Peters president, J. J. Cornish assistant; R. C. Russell clerk, C. B. Joice assistant. Branch reports: Coleman 102, Freesoil 105, Fork 35, South Boardman 64, Inland 52, Boyne City 41, Whittemore 28, Chase 48, Alpena 64, Wilson 13, Joyfield 39. Ministry reporting: Elders R. W. Hugil baptized 8, W. D. Ellis baptized 2, J. J. Cornish baptized 12, F. C. Smith baptized 12, C. G. Lewis baptized 1, J. A. Carpenter baptized 7, R. Davis baptized 7, J. H. Peters, F. M. Cooper baptized 7; Priests E. J. Martindale baptized 11, J. R. Beckley baptized 3, J. E. Hanson baptized 6, A. Berve, G. D. Washburn for one year, baptized 25, H. D. McIntyre baptized 2. Bishop's agent's report: On hand last report \$192.33; receipts \$567.06; total expenditures \$468; on hand \$291.39. Audited and approved. Resignation of J. H. Peters as Bishop's agent accepted and J. J. Cornish recommended to Bishop as his agent. Resignation of J. H. Peters as district president accepted. J. J. Cornish elected district president, C. B. Joice secretary. E. C. Briggs, J. H. Pet-

ers, F. M. Cooper, J. J. Cornish, C. G. Lewis, J. A. Carpenter, F. C. Smith, and J. E. Hanson were appointed delegates to General Conference. Preaching by Elders F. C. Smith, G. D. Washburn, J. H. Peters, and J. J. Cornish. Adjourned to meet with Coleman branch at call of president in June.

#### ALABAMA.

Conference convened at Pleasant Hill, Alabama, October 5, 1895, at ten a. m.; T. C. Kelley in the chair, L. G. Parker secretary. Visiting brethren were invited to take part in the conference. Branch reports: Pleasant Hill 115, loss 8. Lone Star 110, gain 4. Flat Rock 43, gain 16. Ministry reporting: Elders J. G. Vickery, W. J. Booker, J. D. Erwin baptized 31, M. K. Harp baptized 2, W. S. McPherson; Priest W. A. Odom; Teacher G. O. Sellers. Bishop's agent reported: On hand last report \$34.55, received since \$53.70; paid out \$80; balance due church \$8.25. A committee was appointed to audit the Bishop's agent's book. Committee reported and was discharged J. G. Vickery was elected president of the district, L. G. Parker secretary. The missionaries in Southeastern mission were sustained. Geo. O. Sellers sustained as Bishop's agent. J. D. Erwin and T. C. Kelley were elected delegates to the General Conference. Preaching by Elders T. C. Kelley, J. D. Erwin, and G. H. Hilliard. Adjourned to meet at Lone Star, Monroe County, Alabama, Saturday before the full moon in May, 1896, at ten a. m.

#### NODAWAY.

Met at Sweet Home, September 27 and 28; M. P. Madison in the chair, Lettie Nelson secretary pro tem. Branch reports: Platte 118, gain 1. Stanberry and Sweet Home, no change. Ministry reporting: Elders E. B. Morgan, J. Hawley, W. Powell, R. K. Ross, O. Madison, J. Gunsolley, J. Ford, M. P. Madison; Priests R. Lorensen, A. Jensen, R. F. Hill. Bishop's agent's report: On hand last report \$8.20; received since \$136; paid out \$100; on hand \$44.20. All district officers were sustained. Adjourned to meet at Guilford in February, 1896. Saints will be notified through the *Herald* as to day of month.

#### EASTERN WALES.

S miannual conference held at Porth Town Hall, Rhondda, Valley, October 5, 6, and 7; G. T. Griffiths was appointed president, A. N. Bishop assistant; George Cope secretary. Branch reports: Aberaman 14; gain 1. Cardiff 10; gain 4. Lydney 11; 3 baptized. Penygraig 28; 1 baptized. Elders J. O. Evans, J. Jones, R. Jenkins, J. D. Jenkins, J. Jenkins, and Priests J. G. Jenkins, A. Hancock, T. Jones, D. Morris, and J. Salathiel reported. Bishop's agent reported: On hand March 5, 1895, £1. 18s. 1d.; received since £1. 11s. 1d.; paid out £3. 5s.; on hand October 3, 4s. 2d. The district treasurer reported as follows: Received from the various branches £4. 15s.; expended £2. 11s. 9d.; on hand £1. 18s. 3d. The authorities of the church were upheld; also A. N. Bishop as district president. The district secretary asked to be released, which

was granted, a vote of thanks being accorded him for his past labors. Elder George Cope was elected to the office. The district treasurer also asked to be released, which was done, a vote of thanks being also accorded him, and T. S. Griffiths was elected in his stead. On motion it was resolved to appoint Elders A. N. Bishop, T. Gould, and Rees Jenkins to form a committee for the coming reunion of Wales. On recommendation it was ordered that Bro. Mackay, of Lydney, be ordained a teacher. The place and time for holding next district conference was left to the discretion of the district president. The question of church publications was discussed, the following resolution being carried unanimously: Whereas, the members of this district are put to great inconvenience in obtaining the publications of the church owing to the time required when ordering from the Saints' Herald Office, and whereas the Board of Publication suffers as a consequence thereby in the sale of books, etc., it is resolved to petition the Board of Publication to appoint a branch office in Wales, to keep the same supplied with the various publications, and hereby respectfully recommend Thomas Gould, 28 Carmarthen Street, Canton, Cardiff, as a fit and proper person to hold the position of book agent for Wales. On motion it was resolved to pay the expenses of any officer of the district who may be ordered by the district president to visit and labor at other branches. Resolved to purchase copies of the *Plain Dealer* up to the value of 5s. for distribution among the editors of the various newspapers of Wales during the next General Conference. T. S. Griffiths, of Lydney, asked the assistance of the Saints on behalf of the Lydney branch, which is about to erect a chapel, which, when completed, will be of the value of about £300, or \$1,400. It was understood that each branch would assist as far as its means would allow. Contributions from anyone willing to assist, great or small, will be thankfully received by T. S. Griffiths, Ayburton, Lydney, Gloucestershire, England. American branches please note. Preaching by Elders G. T. Griffiths and A. J. Edwards.

#### SOUTHERN INDIANA.

Conference convened with the Plainville branch, September 28; I. P. Baggerly chosen to preside, T. L. Strange secretary pro tem. Branch reports: Eden 30; loss 1. Byrnesville 37; gain 2. Manville 20; loss 1. New Marion 13; loss 1. New Trenton, no change. Union (corrected by secretary), 43; gain 3. Ministry reporting: Elders I. P. Baggerly, M. R. Scott, Sen., J. M. Scott baptized 15, G. Jenkins baptized 2, J. D. Porter, J. R. Chapelow, M. R. Scott, Jr. Bishop's agent's report: Received \$151.09; expenses \$146.35; due church \$4.74. Audited and found correct. M. R. Scott was chosen district president. New Harmony and Washington branches disorganized; branch clerks to send records, etc., to district secretary, M. R. Scott, Jr., Wirt, Indiana, together with information regarding the standing of each member, he to grant the letters. Preaching by I. P. Baggerly. Adjourned to call of president.

## NORTHERN NEBRASKA.

Conference met with the Lake Shore branch October 11, 1895; G. M. L. Whitman president, James Huff secretary. District president reported the district generally in fair condition and recommended raising a district fund for the purpose of paying the necessary expenses. Elders reported, C. H. Porter, J. F. Mintun, F. A. Smith baptized 5, G. W. Galley, H. J. Hudson, J. Huff baptized 1; Priests E. R. Ahlstrand and R. Brown; Teachers J. E. Butts and Bro. Mills. Branch reports: Blair 29. Columbus 36; 2 baptized, 1 died. Lake Shore 71. Omaha 170; 6 baptized, 2 received, 4 removed. Platte Valley 57; 10 baptized, 4 removed. Union 67; 1 baptized, 2 received, 1 expelled. Bishop's agent reported: Received \$150.85; paid out \$144.95; on hand \$5.90. Tent committee reported the expenses of the tent borne by the branches where used; committee continued. Court of elders reported that they found that Bro. O. H. Brown had been guilty of unministerial conduct and that he had not been properly labored with, and recommended that owing to what he had suffered by reason of his silence, that the conference instruct C. H. Porter and G. M. L. Whitman to restore his license. The finding of the court accepted but recommendation not accepted. District fund to be raised by per capita tax on the resident members of the district of ten cents per year after a majority of the branches of the district have accepted the same. G. M. L. Whitman was elected district president, James Huff district secretary; the term of office to be one year for the president and secretary, and that the official year shall begin and close with the May conference. G. M. L. Whitman sustained Bishop's agent. The person representing the spiritual condition of the branches to be furnished with the number absent from the branch. Waterloo, Nebraska, selected as place for holding conference the last Friday in January. Preaching by Elders C. H. Porter, F. A. Smith, and J. F. Mintun.

## NORTHEASTERN ILLINOIS.

Conference convened with DeKalb branch September 28, at 10:30 a. m.; F. G. Pitt president, M. J. Danielson and E. E. Johnson secretaries. Branch reports: Plano, gain 1. Mission, gain 17. DeKalb, gain 1. Chicago, gain 10. Unity, no change. Braidwood, gain 7. Sandwich, loss 1. Streator, gain 1. Elders reporting: F. G. Pitt, W. Vickery, C. G. Lanphear, J. McKiernan, J. B. Roush, C. D. Carter, W. Strange; Priests F. Earl, G. Scheidecker. Bishop's agent's report: On hand from T. Hougas \$15; received since \$281.30; expenditures \$201.44; on hand \$94.86. F. G. Pitt, Bishop's agent, Tent finances during quarter as reported by J. B. Roush: received \$36.39; expended \$30.25; on hand \$6.14. Tent finance report by J. McKiernan: Received \$17.22; expended \$11.41; on hand \$5.81. Sunday school association reported to conference; the work on the increase. F. G. Pitt superintendent, E. E. Johnson secretary. The present officers, F. G. Pitt president and M. J. Danielson secretary, were sustained for the next quarter. Preaching by Elders W.

Vickery, J. B. Roush, F. G. Pitt, J. McKiernan. The conference was a success and one long to be remembered by the Saints in attendance. Not a jar throughout its sessions. Adjourned to meet at Chicago, February 1.

## SOUTHWESTERN TEXAS.

Conference met September 19, 1895, on Pipe Creek, in Bandera County, Texas; L. L. Wight president; A. B. Moore was chosen his assistant; W. H. Davenport secretary. Branch reports: Oak Wood 78, no change. Bandera 42, no change, Ministry reporting: Elders J. A. Currie, Sr., A. B. Moore, L. L. Wight, O. D. Johnson, and W. H. Davenport; Priest J. P. Neal; Teachers W. L. Clark and E. B. Bennett. Bishop's agent's report: Received \$14.15; paid out \$14.15. The speakers were J. A. Currie, Sr., A. B. Moore, L. L. Wight, and W. H. Davenport. Adjourned to meet near Medina City, at the Saints' church in Bandera County, January 31.

## SOUTHERN CALIFORNIA.

Conference convened with Newport branch, East Garden Grove, California, October 4, 1895; H. L. Holt was chosen to preside, Wm. M. Gibson vice president, W. P. Pickering secretary. Branches reporting: San Bernardino 224; 4 baptized, 7 removed, 2 died. Los Angeles 142; 8 baptized, 12 received, 4 removed. Newport 202; 6 baptized, 6 received, 3 removed, 3 died. Ministry reporting: Elders H. L. Holt, D. L. Harris, W. M. Gibson, A. Carmichael, J. W. Gilbert, N. Vanfleet, C. Baly, A. E. Jones, R. R. Dana, C. W. Earle, J. G. Walker, and W. P. Pickering; Priests N. J. Wixom, J. Morris; Teachers S. Penfold, J. Chester, J. Scott. C. Baly, Bishop's agent, reported: On hand \$193.81; received \$1,284.48; expended \$1,324.29; balance \$154.06. [Figures erroneous.—Ed.] E. J. French, having by the advice of the First Presidency, delivered the Laguna branch record to the officers of the district, the following was adopted: Resolved that we, the conference of Southern California district, do now cordially and gladly remove all restrictions from E. J. French from acting as elder in the Church of Jesus Christ of Latter Day Saints. The secretary was instructed to deliver said Laguna branch record to the said E. J. French's successor. A. Carmichael, district treasurer, reported: Received \$2.80; expended 25 cents; on hand \$2.55. Resolved that we urgently request all Saints of the district to take the church publications, especially the *Herald*. Albert Carmichael was elected district president for the ensuing year, Wm. M. Gibson his assistant, and W. P. Pickering secretary and treasurer. A vote of appreciation and confidence was extended to Elder Charles Baly as Bishop's agent. Resolved that this conference sustain the First Presidency, and respect the rulings of the Twelve, and uphold all other officers in good standing throughout the church in their respective and proper places. Three were baptized on Sunday. The preaching was by Elders A. E. Jones, C. Baly, J. W. Gilbert, C. W. Earle, H. L. Holt, and A. Carmichael. Adjourned to meet at San

Bernardino on the first Friday before the first full moon in October, 1896. The attendance, both of the ministry and laity, as well as nonmembers, was unusually large. A good spirit prevailed throughout.

## Sunday School Associations.

## SOUTHEASTERN ILLINOIS.

Convention met at Fairfield, Illinois, September 11; J. D. Stead superintendent, Arthur H. Burroughs secretary pro tem. A good literary and musical program was rendered, after which the business of the association was taken up. Schools reporting: Zion's Hope, enrollment 65; average attendance 55. Mt. Pleasant 44; average 32. Tunnel Hill 65; average 41. Kibbie, report returned for correction. Report of treasurer read and adopted: Expended \$9.20; on hand 82 cents. Officers elected, Isaac Morris Superintendent, Heppie Morris associate, Arthur H. Burroughs secretary and treasurer. Short speeches were made by several of the ministry encouraging the work. Adjourned to meet the day before conference.

## GALLAND'S GROVE.

Convention met at Galland's Grove, Oct. 12, at 2:30 p. m.; Superintendent R. Wight in the chair, Dora Young secretary. Schools reporting: Harlan, Dow City, Pilot Rock, Galland's Grove, and Deloit. No report from Auburn and Benan. The afternoon's work consisted of a short business session followed by the reading of a paper written by Sr. Anna Stedman-Salyards on Blackboard Work in Sunday Schools. The paper was very ably discussed and at the close of the meeting all felt edified and benefited by it. This discussion and free interchange of thought is certainly the true basis for work in conventions. The evening session consisted of a very practical address from Elder Charles Derry on the importance of Sunday school work. Thus closed one of the most beneficial conventions we have yet participated in. May the next one be more instructive.

## Miscellaneous Department.

## ETZENHUSER-TAYLOR DEBATE.

Early in the month of August, while engaged in holding tent meetings in the town of McArthur, Ohio, Dr. C. B. Taylor came to the tent and challenged us to meet him in public discussion. Propositions were agreed upon as follows:—

Resolved, that the Reorganized Church of Jesus Christ of Latter Day Saints is the Church of Jesus Christ, the visible kingdom of God on earth. R. Etzenhouser affirmative.

Resolved, that the Presbyterian, Methodist Episcopal, Protestant Episcopal, Disciple, and United Brethren Churches, together with all churches on earth agreeing with these in substance in faith and practice, compose the Church of Jesus Christ, the visible kingdom of God on earth. C. B. Taylor affirmative.

Time for holding the debate was left to Bro. Etzenhouser; October 21 was set; debate was held in the Opera House, in McArthur. Both disputants were promptly on hand, and the discussion began, Bro. Etzenhouser opening by making the first speech on first proposition. He read the Epitome and gave a general outline of the faith of the church. He set forth the principles of the gospel, and asked that they be especially considered. He dwelt upon the necessity of baptism for the remission of sins, and by immersion.

Dr. Taylor followed, saying that he would not object to the Latter Day Saints being a part of the kingdom of God; but they claimed to be the kingdom of God, hence it was the exclusiveness of their claim that he contended against. Said they were an insignificant sect; they believed in and practiced the laying on of hands, but it was in an unscriptural way; "For," said he, "the Scriptures say that 'they . . . prayed that they might receive the Holy Ghost,' while Latter Day Saints in laying on hands say, 'Receive ye the Holy Ghost.'" Said he believed in the laying on of hands in the scriptural way.

Bro. Etzenhouser showed the audience that Presbyterians did not believe nor practice laying on of hands, and asked if any one present ever heard Doctor Taylor preach laying on of hands for the gift of the Holy Ghost. He also showed that we practiced laying on of hands just as the apostles did. In speaking of the Saints Dr. Taylor said they were a mere handful—only few in number. Said he knew their favorite text was, "Straight is the gate, and narrow is the way, . . . and few there be that find it;" but that referred to *then*—the Savior's time; therefore did not refer to our day. Bro. Etzenhouser called attention to what the Savior said at the time of the end that it should be as it was "in the days of Noah;" then asked, "How was that?" "Were there many or few saved in the days of Noah?" "Then, as eight was in proportion to the number then that were not saved, so will the number saved at the last day be in proportion to the population of the world." Dr. Taylor said there was a noble old man in the audience, belonging to the Latter Day Saints whom he expected to meet in heaven, as much as he expected to go there; for he was a good man, was his friend, and his father's friend. This was fatal for Dr. Taylor, for he afterward said that this work was a "fraud," a "monster delusion." He was asked how this monster delusion could take this man to heaven; and if it could take him there, why it could not take others to heaven.

Dr. Taylor said he believed in apostles, but not in homemade ones, such as Latter Day Saints had. Bro. Etzenhouser replied that homemade articles were generally good, but that ours were not homemade in the sense that the Doctor implied; then he showed that apostles to-day are chosen as they were in the Savior's time. Dr. Taylor contended that no man could be an apostle unless he was an eyewitness of the resurrection of Jesus Christ; but here the Doctor was crowded to the wall when asked to prove when and how Paul was an eyewitness of Christ's resurrection. If Paul was made a witness of the resurrection

by the appearance of Christ to him after his resurrection, why could not others be made witnesses in the same way.

Dr. Taylor objected to high priests being in the church to-day; said there never was but one at a time; that Christ was the last. Said it was tearing laurels from the Savior's brow for any man to claim to be a high priest. Bro. Etzenhouser read from 1 Peter 2: 9: "But ye are a chosen generation, a royal priesthood." Revelation 5: 10: "And hast made us unto our God kings and *priests*." Thus showing that there were priests after Christ. He also showed that Jethro, the father-in-law of Moses (Ex. 2: 16) "was the priest of Midian;" not a priest only, and was contemporaneous with Moses and Aaron; therefore there *was* more than "one high priest at a time."

In regard to the signs following the believer, Dr. Taylor said that if his opponent would go to the drug store and get a quart of laudanum and drink it, and if it did not hurt him, "we will consider his claims." Although Dr. Taylor said to R. Etzenhouser and the writer, during our tent meetings, that he "did not believe in vilifying or throwing dirt in debate, for it was ungentlemanly," yet in the very commencement—in the first session—he began work of that kind, reading from "Harper's Magazine," and the "American Encyclopedia." He adopted some of Braden's epithets and phrases, and took great delight in calling "Joe Smith" "a glorious fool," a "conscienceless liar," and that he was not a decent, respectable man, etc.

On the second evening several questions of the first session were again brought up. Dr. Taylor attempted to make capital of the statement made to Joseph Smith in his first vision: "That their creeds were an abomination in his sight; that those professors were all corrupt," etc. He said, "Now I want you to understand that, according to this, your dear old mothers who reared you, and taught you around the hearthstone, were all corrupt. Bro. E. replied by saying the statement did not mean that every member of the churches was necessarily "corrupt;" for it said "*professors*," and they *teach* for doctrine the commandments of men. Then he asked, "Were our 'dear old mothers' *professors* in the sense of teachers and forming creeds? It was the professors or preachers that taught for doctrine the commandments of men."

Taylor read from Professor Anthon's statement to prove that Joseph's statement concerning Reformed Egyptian characters was untrue. Bro. E. read the statement describing the paper and characters brought to him by Martin Harris, and called attention to the words "and the whole ended in the rude delineation of a circle, decked with various strange marks, and evidently copied after the Mexican calendar given by Humboldt." Then holding up before the audience a facsimile cut of the characters taken by Harris to Anthon, and telling them that the Mexican calendar was round like a grindstone, asked if they could see anything of the kind, or any "rude delineation of a circle"? Dr. Taylor made so frequent use of "Joe Smith,"

that Bro. E. said he hoped that either his parental training or his scholarship would prevail on him to say *Joseph*. Bro. E. further asked Dr. T. if he would affirm his proposition from such vile trash as he read against the Saints. Bro. E. called his attention to the agreement that the Bible was to be the standard of evidence in the debate and not the American Encyclopedia. He then impeached that work by showing that it represented the three witnesses to the Book of Mormon as denying their testimony; he then proved that each of the three were true to their testimony even to death. "Palmyra to Independence," pp. 139, 319. Dr. Taylor said he would bring the Encyclopedia Britannica the next night. Bro. E. thanked him for virtually conceding the impeachment of the American Encyclopedia. Dr. T. said he had held his peace as long as he could, but when he saw the poor innocent lambs going astray by this delusion, he had taken up what he had not desired to.

Great was the surprise of Dr. T., after he had attempted to fasten polygamy upon Joseph Smith, when Bro. E. read from *Zion's Ensign* for June 1, 1895, a clipping from the *Kansas City Mail*, an account of a case of Presbyterian polygamy.

Third session. Dr. Taylor having found fault with Joseph Smith for saying that the creeds were all wrong, Bro. Etzenhouser gave him some Presbyterian authorities on the corruptness of the creeds from *Cleveland Plain Dealer* for October 8, 1889, an account of a meeting of Presbyterian ministers in examination of Westminster confession, when Rev. J. C. Williamson said: "I have read and reread chapter third on God's eternal decree, and my moral sense has been no less shocked than when in my boyhood I first read the confession." The *St. Louis Globe Democrat* of March 3, 1890, contains the Rev. T. De Witt Talmage's sermon, "Why a new creed is needed," concluding his reasons by saying, "Let us put the old creed respectfully aside and get a brand new one." All fulfill Paul's prophecy, "Shall turn away their ears from the truth, and shall be turned unto fables." Dr. T. referred to Kirtland bank failure and said Joseph Smith swindled the people out of their money and then skipped. Bro. E. read what Beadle said on page 428 of his work, of Joseph Smith's fortune at Nauvoo, reputed to be a million that accumulated from the sale of land, that "with this he paid all his old debts in Ohio."

Dr. T. found fault with the revelation which says, "His word ye shall receive, as if from mine own mouth." Then, commenting, said that when he spoke people were compelled to accept it. Bro. E. showed that according to the rule of the church, which was always observed, each revelation must pass the examination and decision of all the quorums of officers of the church before it is accepted as a law. He asked the ministry who knew this to be the case to arise. All present arose. To show how the Reorganized Church stood to-day, evidence was reintroduced from Palmyra to Independence pages 327 and 293 showing that the Saints were invited back to Kirtland, Nauvoo, and Independence.

Dr. Taylor made little or no effort to answer Bro. E's argument, and gave as excuse for not reading that his eyes were bad, that he did not have good spectacles. Finally Bro. E. walked across the stage and asked him if he could not get a pair of spectacles, and if he could not he would buy him a pair, but to stop his shamming and get down to business. This brought down the house in applause.

Dr. Taylor said there was one thing Bro. E. said which he could not answer: that was what he said about his defective eyesight. He was prematurely old, humpbacked, etc., and the people knew what was the cause of it. Bro. E. called the audience to witness that he did not make light of his eyes nor anything else; it was only his shamming that he pointed out. He said, "I took notice you could read right along after that; so if I never work a miracle, I certainly performed a wonder in that case." Dr. T. in speaking of the "faith once delivered to the Saints," said that according to the Greek it meant "once for all." Therefore it would not again be delivered to the saints. He said, when Christ gave ordinances he said, "Till I come." Bro. E. showed up the apostasy of the primitive church by making numerous scriptural quotations and showed by the teachings of the churches that the ordinances, some of them, had been laid aside; that one had been changed; then he showed from the Scriptures that there was to be a restoration of the gospel which would restore the ordinances, as well as authority to administer in them. Dr. T. made no effort to answer anything concerning the apostasy or the restoration, save that he suggested that the apostasy might have begun with "Julian the apostate" in A. D. 361, and the restoration to have been brought about by the Pilgrim Fathers.

Bro. E. handed Dr. T. a copy of the prophecy of the war of the rebellion, asking him to pick it to pieces if he could. The Doctor read a part of it, and said that they were in the midst of a rebellion when that revelation was given; referring to the "nullification act" in South Carolina in 1832; then remarked that it did not take much of a prophet to tell what was going on at the time. Bro. E. read the revelation entire, showing that it had its fulfillment in the war of the rebellion in the division of the States, in slaves rising up against their masters, in the remnants vexing the Gentiles with a sore vexation, etc.

Fourth session. Bro. E. set forth the faith of the Saints regarding the Lord's supper, Sunday as a day of rest. He presented an article from the pen of W. T. Moore, who anticipated an apostolic church, showing that others were falling in line within the belief of the Latter Day Saints. Dr. T. attacked the Inspired Translation, but suffice to say it did not suffer by the investigation. Just here we may mention that R. Etzenhouser's "Three Bibles Compared" and his chart work illustrating the difficulties of translation, stood the fire. Dr. T. said Latter Day Saints never had a learned man in their church. Bro. E. said, "We hope to get you, Doctor." Dr. T. said he would never leave the religion of his fathers to follow the "delu-

sion of Joe Smith." Bro. E. said, "If you did come we would have to put you in the primary class of the Sunday school till you learned some scripture." Dr. T. said that valuable as spiritual gifts were, Paul showed that there was to be "a more excellent way;" miracles were something out of the ordinary. If they were happening every day, they would cease to be miracles. Bro. E. asked if he did not admit that miracles continued for over four thousand years, and if they therefore ceased to be miracles. This, the doctor did not attempt to reply to.

This is about the pith of the debate on the first proposition. Bro. E. stood nobly by the question while Dr. Taylor attempted to answer mostly by playing "buzzard." The cause of truth has, we think, lost nothing. The second proposition will be reported briefly for the *Herald* readers further on.

H. E. MOLER.

October 28, 1895.

(To be continued.)

#### NOTICES.

Will those of the Fourth Quorum of Priests who desire to correspond with our president, J. I. Young, please send mail to my address, 805 Walnut Street, Kansas City, Missouri. Those that have not remitted their dues, 25 cents, to me, will please do so. I also need items of birth, baptisms, ordinations, and addresses of the following brethren: Abraham Miller, D. H. Proper, James G. Depue, J. S. Walker, James Wilkinson, J. N. York, Delbert Tyson, M. R. Scott, James Prothero, A. L. Newton.

GEORGE EDWARDS, Cor. Sec.

#### CONFERENCE NOTICES.

There will be a conference held at Deer Lodge, Montana, November 23 and 24, 1895. Every official in the Montana district is requested to report in person or by letter. We also ask that every branch in the District send in a report in due season. All reports sent through the mail should be addressed to Gomer Reese, Belgrade, Montana. Now, brethren, turn out, let us make this a district in reality, as well as name. We are aware it will require some effort and sacrifice to come to conference; but there is nothing accomplished in this work without some sacrifice. We ask your special efforts and attention.

JOHN E. REESE, Pres.

GOMER REESE, Sec.

Texas Central district conference will convene with the Texas Central branch on Saturday, November 23, at ten a. m. Sunday school association Friday night before November 22, at eight p. m. All branch clerks are earnestly requested to send me their branch reports one week before conference so I will have time to look over them to see whether any mistakes occur or not, as it will save a good deal of trouble in the general secretary having to write back to straighten up mistakes which often occur. Sunday schools secretaries are also requested to send in reports. We want every branch and Sunday school represented. All come that can. Let the elders, priests, teachers, and deacons of the district all attend. Let us have one good gathering of the ministry.

W. G. MCINTOSH, Sec.

#### BORN.

DAVIS.—At Joyfield, Michigan, July 28, 1890, to Mr. Horace and Sr. Harriet Davis, a daughter, and named Bessie Estella. Blessed July 22, 1894, at Joyfield, Michigan, by Elder F. C. Smith.

DONALDSON.—To W. B. and Emma Donaldson, September 22, 1895, a son, and named Frank. Blessed October 7 by Henry Kemp.

#### DIED.

SUTTON.—Sr. Martha Olive Sutton was born in Jackson County, Iowa, and died October 14, 1895, at her home, Fulton, Iowa, aged 27 years, 9 months, and 13 days. She had been afflicted with consumption for two years; was confined to her bed a little over a week, but for six weeks preceding her death was so weak that she needed constant care. This was faithfully given by her mother and other dear friends. Sister Ollie was baptized November 21, 1888, by Elder J. S. Roth, and ever afterward was found faithfully defending the faith. Her faith never wavered, and whenever in pain, wanted administration. She was ready, and was loth to go only on account of her mother, who is a widow, and whose only daughter she was; they were always together. Sr. Ollie was beloved of all who knew her, a school-teacher of ability, and will be missed by a multitude of friends, but most of all by her mother and three brothers. The funeral was on the 15th of October; sermon by Elder Warren Turner, of Massillon, Iowa, at her mother's residence, to a large congregation of sympathizing relatives and friends; text, 1 Corinthians 15: 22. We mourn, but not as those who have no hope.

BURLINGTON.—At his home in St. Joseph, Missouri, Daniel, eldest son of Bro. James and Sr. Elizabeth Burlington, aged 7 years and 19 days. He was a sufferer one week with that dread disease, diphtheria. Dannie was a favorite of his grandfather, Bro. John Burlington, who preceded him some three years to the better land; and for whose father he was named, their birthday occurring also on the same day. He was of a meek and forbearing disposition, which endeared him to all who knew him. The poor mother wept bitterly and the stout-hearted father's tears betokened the sorrow within. Some two weeks prior to his death his father was at his desk (he works at night) and having a few spare moments leaned over on his desk to rest. While in this position his father appeared to him and speaking to his wife said, "I will take care of him." He knew this meant something but did not understand as to whom it applied, but in the sad loss of the sunbeam of the household he understood it all. The favorite boy has gone to meet his beloved grandfather. Because of the nature of the disease no services were held save prayer at the grave by Elder J. M. Terry.

JUDKINS.—At Midway, Arkansas, October 12, 1895, Willie, son of Mr. Thomas and Sr. Kittie Judkins, aged 21 years, 7 months, and 19 days. He had never united with any church, but was friendly toward all churches. He was a bright young man and kind to his father and mother. He was liked by all who knew him.

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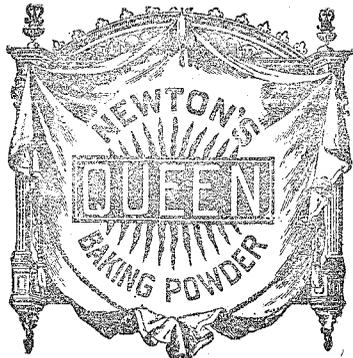
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 42.

Lamoni, Iowa, November 13, 1895.

No. 46.

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PROFESSOR SAYCE ON THE "HIGHER CRITICS."

THE change of attitude by Prof. A. H. Sayce toward Old Testament criticism, as opposed to the position which he held some fifteen years ago, having been spoken of, in *The Contemporary Review*, by Canon Cheyne, as a matter of "surprise," Professor Sayce, writing for the October number of that periodical, states and defends his present views. He admits that he has changed his attitude toward "criticism." Believing in "a sober and reverent examination of ancient documents and ancient history, based upon recognized scientific principles," he rejects "criticism which sets out with preconceived ideas and assumptions, which treats imperfect evidence as if it were perfect, or which builds conclusions upon theories which have yet to be proved." In admitting that he has of late years changed his attitude toward "higher criticism," Professor Sayce says that it is only of late years that he has begun to realize its true character, its tendencies, and its results. "We have all committed follies in our youth," he adds, "and one of the few compensations which old age is supposed to bring us is that of growing out of them." He asserts that fifteen years ago there was something to be said on behalf of the "new teaching" which cannot be said for it any longer; that on the one hand the "higher criticism" of the Old Testament had not yet arrived at its present pitch of extravagance or shown so clearly the goal toward which it

tends, and on the other hand Oriental archeology was still struggling for recognition, and the most important and crushing of the replies which it is now making to the dogmas of the "higher critics" were still waiting to be discovered. He says that the "critical" method is essentially vicious, and that archeological discovery is proving that it is so; that early Hebrew literature and history no longer stand alone, and it is every day becoming clearer that the verdict passed upon them by the "critic" is not justified in fact; that archeological research has at last enabled us to test the historical statements of the Pentateuch, and to compare the documents contained in it with those of other Oriental nations in the Mosaic age, and that the result is unfavorable to the "new teaching." After a review of the counterproofs presented by archeology, he affirms that the "higher criticism" was triumphant only so long as the scientific instrument of comparison could not be employed against it. He believes that the Pentateuch is substantially the work of Moses. Against the counter-evidence of archeology, he asks, What has the "higher criticism" to bring forward? And answers: "Merely linguistic arguments. . . . I have been a student of language and languages all my life, and the study has made me very skeptical as to the historical and literary conclusions that can be drawn from linguistic testimony alone." We now quote Professor Sayce's conclusion:—

"But even if the archeological and linguistic evidence should be held to neutralize one another, there is one tremendous fact to which the 'higher critics' in this country resolutely close their eyes, but which ought to be more than sufficient to weigh down all the lists of words and idioms that were ever marshaled together. Against the evidence of the lists is the evidence of the doctrine and tradition of the Christian church throughout the eighteen centuries of its existence. And those of us who believe that, in accordance with the promise of its divine Founder, the Spirit of God has been in the church, guiding it into 'all

truth,' find it impossible to believe at the same time that our new teachers can be right. The same method and arguments which have made of the Pentateuch a later and untrustworthy compilation, whose divine origin and character are discernible only to the critics themselves, would, if applied to the gospels, end in the same results. In this country, it is true, our critical friends have hitherto kept their faces steadily averted from the New Testament, but the Protestant critics of the Continent have been less timid or prudent, and the way along which they should walk has long ago been pointed out to them by the Tübingen school. And even if we confine ourselves to the Pentateuch, the consequences of the 'critical' position are serious enough. It is not only that the conception of the Mosaic law which lies at the back of our own religion, which was assumed by our Lord and his apostles, and which has been held ever since by the Christian church, is swallowed up in chaotic darkness; we are forced to assign the origin of the belief in the divine message and supernatural authority of the law to successful fraud. I know we are told that what would be fraud in modern Europe was not fraud in ancient Israel, and that with an improvement in manners and education has come an improvement in morals. But the question is not about ancient Israel and its ideas of morality, but about the immutable God, under whose inspiration, if we are to follow the teaching of Christ and Christianity, the law was given to Israel. The 'higher critics' never seem to me to realize that their conclusions are opposed to the great practical fact of the existence of traditional Christianity, and that against this fact they have nothing to set except the linguistic speculations of a few individual scholars. It is not Athanasius against the world, but Nestorius against the church. On the one side we have a body of doctrine, which has been the support in life and the refuge in death of millions of men of all nationalities and grades of mind, which has been witnessed to by saints and martyrs, which has conquered first the Roman Empire and then the barbarians who destroyed it, and which has brought a message of peace and good-will to suffering humanity. On the other side there is a handful of critics, with their lists of words and polychromatic Bibles. And yet the 'higher criticism' has never saved any souls or healed any bodies."—*Literary Digest*.

ThosFrance 5 96

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1. Guide us, O thou great Je - ho - vah, Saints, un - to the prom - ised land;  
 2. O - pen, Je - sus, Zi - on's fountains; Let her rich - est bless - ings come;  
 3. When the earth be - gins to trem - ble, Bid our fear - ful tho'ts be still;

*cres.*

We are weak, but thou art a - ble, Hold us with thy pow'r - ful hand.  
 Let the fier - y, cloud - y pil - lar, Guard us to that ho - ly home:  
 When thy judgments spread destruction, Keep us safe on Zi - on's hill.

*pp* *p* *f*

Ho - ly Spir - it, Ho - ly Spir - it, Feed us till the Sav - ior comes.  
 Great Re - deem - er, Great Re - deem - er, Bring, O bring the wel - come day!  
 Sing - ing prais - es, Sing - ing prais - es, Songs of glo - ry, un - to thee.

- 2 (72)
- |                                                                                                                                                                                                                                                           |                                                                                                                                                                                                                                                                     |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1 Glad are we that now the gospel,<br/>             Is restored to earth again,<br/>             As 'twas said by an Apostle,<br/>             We the Spirit may obtain;<br/>             By obedience<br/>             To redemption's only plan.</p> | <p>2 God has given us his Spirit,<br/>             For we have obeyed his word;<br/>             And it whispers, saints, O hear it,<br/>             "Own him as your sovereign Lord."<br/>             Holy Spirit!<br/>             Unto us thy help afford.</p> |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

NOTE:—The numbers in brackets indicate the number of music in "The Saints' Harmony" and hymn in the "Saints' Harp."

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I call your attention to these few facts for two reasons: First, to answer the criticisms upon the management of the publishing department in ordering cash in advance on this book; second, to show every stockholder in this institution a part of the responsibility that in our judgment rests upon him.

Let us examine the present existing conditions. The church has found it necessary to establish a publishing department for the furthering of God's kingdom; and in harmony with law both human and divine they so organize, and it becomes a part of the church, and in which all alike have an interest and become partners to its success by the covenant they make with the church by entering its fold.

The Board of Publication, appointed by the church, having called upon your humble servant to leave home and friends and come here and take charge of the business part of the publishing house, we find the Saints divided into two classes principally, with few exceptions. One class looks upon the office

as a private institution, run in the interests of the few; the other class looks upon it as public property from which they can take all they can without giving anything in return. But, thank God, there are a few who are laboring for the building up of this department in every way they can, seeking to assist this part of God's kingdom; and had it not been for the help of the outgoing Business Manager in time of need, this department would be a thing of history, of the past.

Our labor here we feel to be temporary, and it is not for glory or gain, but because of our love for the success of this glorious latter-day work in all its departments that we make this appeal through the pages of the *Herald*, which should be used for better purposes.

We notice in the *Herald* of October 7 a brother's criticism on our demand for cash in advance for the Hymnal.

We doubt the wisdom of such advice as that from a traveling minister, who is sent out to represent the interests of God's kingdom in all its departments; and this we believe to be to the hurt of the treasury of God's storehouse, and amounts to practically instructing the Saints not to pay money into the treasury until the work is done. Such teaching is equivalent to saying that if his preaching is not considered worth the allowance given his family, to let the family go hungry.

Now, we look upon this demand or request for cash in advance for the Hymnal merely as a request to the stockholders to put up the means to publish that which they have ordered done, and in return for it they get value received in the publication when completed. Is this not a reasonable demand? If not, where is the money to come from?

For the information of the brother and for the information of the church, the present management have this to say: We would rather have only five hundred subscriptions for the Hymnal accompanied by the cash than five thousand without cash,—such as are attached to other publications of the office that the management have been compelled to carry on the books from two to ten years without any return, and in the meantime, by reason of your neglect, compelled to borrow money at from six to eight per cent interest for the privilege of carrying such names. Brethren, is this just? Is it right or in harmony with present revelation which says, Saints "shall pay for that which they receive." (See Doctrine and Covenants 72:3.)

Here is a fair business statement of facts: Here is one of the departments of God's church—the publishing department, from which you as a body demand a certain work which will require an outlay of about \$1,000.00, and you place a man in charge of it and place no means in his hands to do the work.

Now, there are but two ways of getting it. If his faith is not sufficient to call upon God to supply stock, and material, and food for his family, while doing the work without money and without price, or in the absence of being instructed to go fishing for it as Peter was, which we confess our faith is not equal to, he cannot use either way. But as past experience has taught us that a little faith coupled with a good deal of works has brought better returns, then there is nothing

Concluded on third page of cover.

# THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.  
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 42.

Lamoni, Iowa, November 13, 1895.

No. 46.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
R. S. SALYARDS - - - ASSISTANT EDITOR.  
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, NOV. 13, 1895.

### THAT RETURN AGAIN.

THE *Return*, the organ of the Church of Christ (Whitmerites, so-called), published by C. A. Wickes, at Davis City, Iowa, still keeps a garbled quotation from section 83, paragraph 8, Book of Doctrine and Covenants, at the head of its columns; and evidently expects people to retain confidence in him and his paper as exponents of the faith of the church.

In the October 15th issue, the editor on page six refers to the work of the Reorganized Church in Utah, in the following language:—

It remains to be seen what the leaders of the Utah Church will do when the elders (a) begin work among them in sufficient proportions to attract their attention, but we cannot believe that we shall meet the same opposition they have shown the Josephites, for we shall present to them nothing but the plain truths of the Bible and Book of Mormon, in the spirit of love and meekness; and we cannot help thinking that if the Josephites had stuck to the position taken by their first leaders on the question of Joseph Smith's responsibility for the peculiar doctrine of Salt Lake the result might have been very different.

We cannot see how the Josephites could expect to greatly prosper in that mission, so long as they made the basis of their attack upon a proposition which the people of Utah knew to be untrue, and KNEW THAT THE JOSEPHITES KNEW IT ALSO.

(a) The elders referred to are presumed to be the elders of the Church of Christ (or Whitmerites).

The editor of the *Return* took pains to capitalize the closing words of the quotation above given.

The "first leaders" of the Josephites assumed no position in regard to Joseph Smith's responsibility for the "peculiar doctrine" of the Utah Church, plural marriage, that has been denied or changed. Not a man among them knew that he was responsible; and the position was and has been, and is now, that the dogma was

corrupt and contrary to God's law as found in all three of the recognized books, no matter who was the responsible human agent of its introduction. No other position than this has been taken by the leaders. Some individuals believed that Joseph Smith was in some way connected with it, and may have so admitted, in speech or writing; but that the leaders, either first or last, so held, is not true. The Josephites have not made their attack on the church in Utah, on the proposition that Joseph Smith was not responsible for their "peculiar doctrine;" but upon the broader ground that the dogma itself was contrary to the law and will of God, as stated in Bible, Book of Mormon, and Doctrine and Covenants; and this is the true and tenable ground for any believer in any or all of the books to take. Further, the Josephites did not KNOW at the start, nor do they KNOW now that "the people of Utah" KNEW that the proposition presented by the Josephites was UNTRUE and that the JOSEPHITES "KNEW IT ALSO." Such a statement as this made by the *Return* is neither within the knowledge of the editor of the *Return*, nor true in itself. We have been with the Reorganized Church since April, 1860, and know what positions were assumed by the "leaders" much better than anyone connected with the *Return* does or can know.

The elders of the "Whitmerites," Church of Christ, when they go to the Utah Church will find no sympathy for, nor encouragement to, the ideas that Joseph Smith was a fallen prophet whose standing with God and good men was broken in 1832, or 1834, and his authority forfeited in those, or later years; that David Whitmer was called out of the church in May, 1838, to "preserve the authority;" that there are to be no apostles, nor high priests in the church, and no presidency. They will also find that the people of Utah, while possibly respectful to the memory of David Whitmer as a witness to the Book of

Mormon, he is still believed by them to have been unfaithful to the cause he professed to love, when the Saints were persecuted in Missouri and driven out by a mob, and that he was cut off the church in May, 1838, for what is believed by them to have been good cause. If they expect that the people will hear and heed men who attack the prophetic character of Joseph Smith directly, as the elders of the Church of Christ have done, and ask that the revelations given through him since somewhere (not stated) in the year 1834, be discarded and the Book of Covenants containing them renounced, then those elders, however meek and loving their spirit may be, will find that they have greatly mistaken the situation and the people—the people of Utah profess to know what estimate to make of such men.

The *Return*, of October 1, mentions the name of one man "converted from the Reorganizers" at Los Angeles, California; and in the number for September 15, gives the names of four who withdrew from the Church of Christ at the council at Davis City, Iowa, members of the local church there. The hand of fellowship was withdrawn from another; and the standing of three others was called in question of one of whom the report reads, "We find he is in a very bad spirit, and has been labored with and refused to repent." The council passed a resolution refusing to sustain Elias Land as an elder for what he wrote in the HERALD "until he apologizes through" that paper. The council also stated that it could not indorse the labors of John C. Cox, of West Port, California, and his case was laid over subject to an inquiry of a committee of elders to whom the case of Elder C. C. Frisby, of Provo, Utah, was also referred. Elder Frisby has since died, so he will not appear before that committee for examination. This committee is composed of P. A. Page, of Richmond, Missouri, C. A. Wickes, of Davis City, and John Clark, of Council Bluffs, the only three elders composing the council of

the Church of Christ, held at Davis City, Iowa, September 14 to 16, 1895.

We have noticed these things in the *Return* for the reason that they seem to us to be legitimate fruit of the kind of work these men have been doing. Like our Utah friends they cry out against the Reorganized Church, (and the *Return* uses the word "Reorganizers" to designate us in his writings,) because our effort and claim have been that a reorganization was the thing needed to be done, and yet the Utah Church did reorganize in 1847 and onward; and the Church of Christ is seeking to reform, *re-form*, and reorganize the church; using David Whitmer's Appeal as the initial point.

If, under the peculiar philosophy upon organization held by those whose organ the *Return* is taken to be, three men may get together in Council at Davis City, Iowa, and proceed to discipline others, those present and those in places far away, then a similar number of men professing to be members of the Church of Christ, in other places may, in a similar way, call a council, and proceed to withdraw the hand of fellowship from these at Davis City;—and where is the end to such work?

It is reported in the *Return* that P. A. Page and John Clark will visit Utah and the Pacific coast on a mission; in view of which visit, we venture to suggest to our brethren whom they may meet in their journeys that they will kindly entreat them, while they are giving the reasons for their hope, no matter how widely they may differ from us in those views.

THE following, though late, is worth noting as one of the signs of the times of such general character as to receive official notice:—

WASHINGTON, D. C., October 20.—Reports received at the Weather Bureau indicate the present drought is one of the severest, most prolonged and generally known in the United States since the bureau's organization. There are a few places which show an exception to the general condition, but in no large section of the country, unless perhaps in the Northwest and Far West, does there appear to have been a soaking rain for the last two months or more. Where there has been exceptional precipitation it has been confined to small areas. In some parts of the country the drought began in the latter part of July, but in most of the sections it did not become markedly pronounced until in August.

#### INDIAN INDUSTRIAL SCHOOL.

WE have received a pamphlet describing the United States Indian school at Carlisle, Pennsylvania, that to us is a surprise, notwithstanding what we have seen in the present and believed in and hoped for the future of our Indian brethren. The illustrations show the school and the progress of its students to be modern and up to date. The Seminole, Apache, Sioux, Chippewa, Omaha, Cheyenne, and numerous other tribes are represented, but by pupils attired in the garb of civilization and grouped in classes engaged in the study of various industrial arts, sciences, etc. Some of these Indians show intellectual capacity above the average and have made good records in scholarship, in the arts and trades. We are pleased to note these evidences of the Lamanites advancing in civilization. We would that further steps might be taken to protect them from the rapacity of unscrupulous Indian agents and frontier tradesmen, who take advantage and practically rob them of large portions of the allowances paid them by the government for the sale of their reservations. We give below a statement descriptive of the school at Carlisle.

The Carlisle Barracks, established in 1755 as an outpost against Indians, were originally granted rent free to the Commonwealth of Pennsylvania by the Penn proprietors, but in 1801 were purchased from them by the United States.

The buildings, erected during the Revolution and subsequently, having become dilapidated, were rebuilt in 1836. These remained until 1863, when they were burned by the Confederates under Fitz Hugh Lee, on the night of July 1st, just before the battle of Gettysburg. Rebuilt in 1865-6, the Barracks were occupied as a cavalry school for recruits until 1872, at which time the School was transferred to St. Louis, and the place was practically unoccupied until turned over to the Interior Department for an Indian School, September 6, 1879.

Located in one of the best agricultural regions in the country, surrounded by a thrifty, industrious people, Carlisle Barracks merited the indorsement given by General Hancock, who, in approving its transfer to the Interior Department for an Indian School, said: "I know of no better place for the establishment of such an Institution."

The aim of the school has been to lead the Indians into the national life through associating them with that life, and teaching them English and giving a primary education and a knowledge of some common and practical industry and means of self-support among civilized people. To this end there are shops

where the principal trades are taught the boys, and two farms for their instruction in farming, and suitable rooms and appliances where the girls are taught cooking, sewing, laundry, and housework. But the crowning influence in the accomplishment of these purposes is an extensive and most effective system of placing annually hundreds of boys and girls out in families and in the public schools.

The buildings throughout are well lighted by electricity and heated by steam, which is generated in a building entirely separated from the other buildings, and thus the danger from fire is reduced to a minimum, and the light and heat are equable and of the best quality.

There is ample water supply throughout the buildings and grounds, coming from the reservoir which supplies the town.

The School is provided with an excellent hand fire engine, and the boys are trained in its use, so that within three minutes it is possible to throw water from two sets of hose upon any building in the School grounds. During the sixteen years of the School's existence, only one threatening fire incident has occurred, and that was caused by tramps firing a stack of fodder adjoining the School barn. Although more than half a mile distant, the boys were so prompt with the engine that the fire was suppressed before the barn was materially damaged.

There are two athletic fields for foot ball, base ball, and other outdoor games.

The walks throughout the grounds are granolithic or made stone, conducing greatly to the comfort and cleanliness of the place.

All pupils attend school four hours and work four hours each day at trades or industries of their own selection.

IT is said that at this time there are 22 ex-sovereigns residing in different parts of Europe, none of them in the country they once ruled.—*Information.*

The above is full of meaning and worth noting. There will be more idle sovereigns a few years hence than now—idle as sovereigns we mean; they may have to work for a living like other men.

PRES. W. W. BLAIR was at Ogden on the 4th. Of the dedication at Pleasant Grove, Utah, November 3, he states:—

Had successful time at the dedication of the new church at Pleasant Grove, yesterday. Bro. H. O. Smith will give particulars.

Of the same occasion some one in the Utah *Enquirer*, of Provo, of November 5, says:—

PLEASANT GROVE, November 4, 1895.—The Josephite chapel at this place was dedicated yesterday. President W. W. Blair preached a sermon to quite a respectable audience, after which Elder Hyrum O. Smith offered the dedicatory prayer.

A collection was taken up at the close of

the services to liquidate a small balance due; \$66 were put in the hat.

The chapel is a neat little structure built of brick, well finished and seated with chairs. At the rear of the stand, the following mottoes were conspicuous: "A Free Pulpit and an Open Bible;" "Prove all things; hold fast that which is good."

The members of the "Reorganized" Church have done well and deserve much credit for the labor performed.

BRO. HEMAN C. SMITH has labored at Salt Lake City, Ogden, Provo, Pleasant Grove, and Camp Floyd, Utah, during the quarter. He was prevented from much labor owing to dangerous sickness in his family, during the prevalence of the fever this last summer and fall at Lamoni.

It is probable that Bro. Heman will visit Oklahoma, on his way west to his field, to look after a discussion, said to be pending there. Of the laborers associated with him he states:—

Brethren associated with me are all diligent and have each accomplished as much as could reasonably be expected under the circumstances.

WE thank brethren for various papers and clippings of items having a bearing on gospel work. We use such as we can, holding some until we can verify some statements made. Newspaper clippings often are unreliable and the use of them unsafe and incorrect. What has been so wildly asserted of us as a church should lead us to receive with caution all statements concerning others, especially those unduly criticising other religious organizations. The spirit of justness is what we want and what we must manifest to all, including our bitterest opponents, when we have opponents, if we would do service for the Master. Our authority is the authority of the truth, and only truth and truthfulness in those endeavoring to advocate and defend it will be approved of God. It is our conviction that whatsoever is contrary to or less than this "cometh of evil," no matter by whom it may come. It is by manifestation of the truth in theory, in practice—in method and in the character of those professing it, that the light of God is ever to be seen by the world. The life of Jesus Christ is such an expression of God, of godlikeness, of godliness, to the world. Such a life as he manifested, seen in the lives of Saints

and ministers, will teach the world, lead men and women to Christ, and rebuke the world of sin, of righteousness, and of a judgment to come. Let us all as Saints remember our personal missions to the world, and be steadfast in every good thing. It requires firmness of purpose, prayerfulness of heart, and humility and earnestness of mind, to be a worker for good. The great advancement to be made by the children of God can never be made by the thoughtless, the careless, the worldly minded. Devotion to God requires and means carefulness in what we do and what we say and a willingness to sacrifice. Are we equal to the demands?

INFORMATION is the title of a weekly publication issued by the Transatlantic Publishing Company, No 63 Fifth Avenue, New York. Under plain, comprehensive headings it gives statements of the leading events of the week in brief form. Each number is indexed and the index is kept complete up to the date of each number throughout the year. Eight three column pages with cover; price \$2.50. It is just the thing for very busy people. Bound yearly it will make a neat volume and contain a concise record of the events of the year.

**STRIKE AND LOCKOUT STATISTICS.** THOSE who take interest in economic questions will find the report of Commissioner Wright to contain much of value.

Washington, D. C., Oct. 11.—In his tenth annual report, Carroll D. Wright, Commissioner of Labor, computes that the loss to employees in establishments in which lockouts and strikes occurred during the thirteen and a half years ending June 30, 1894, was \$190,493,382, and to employers \$94,825,837. The loss to employees on account of strikes was \$163,807,866, and on account of lockouts \$26,685,516; to employers on account of strikes, \$82,590,386, and on account of lockouts \$12,235,451.

The number of establishments involved in strikes in this period was 69,167, and the number of persons thrown out of employment by reason of strikes 3,714,406, making an average loss to the employees of each establishment of \$2,368, and to each person of \$44. The number of establishments involved in lockouts was 6,067, and the number of persons locked out 366,690. These persons lost an average of \$73 each. The assistance given to strikers and the subjects of lockouts was, as far as ascertainable, \$13,438,704, or a little

over 7 per cent of the total loss to employees.

Success was gained by the employees in over 43 per cent of the strikes, partial success in over 10 per cent, while the remaining 46 per cent were failures. Over 48 per cent of the lockouts succeeded completely, and over 10 per cent partially. The others were failures. In the successful strikes 669,992 were thrown out of employment, 318,801 in those partially successful, and 1,400,988 in those which failed. Of the total number of persons thrown out of employment by the strikes in the entire period of thirteen and a half years, 8.78 per cent were females, and by lockouts 22.53.

Sixty-nine per cent of all the strikes and 76 per cent of all the lockouts of the seven-and-a-half-year period occurred in the States of Illinois, New York, Pennsylvania, Ohio, and Massachusetts, Illinois taking the lead.

THE work of Utah Elders in West Virginia has frequently been referred to by press correspondents. We give below another report of the same kind.

PARKERSBURG, W. Va., Nov. 4.—Two years ago Mormon elders appeared in Wyoming, Wayne, Lincoln, Logan, and adjoining counties, and made a house-to-house canvass, securing converts by promises of fortunes to be made in the Western country. Many sold everything they possessed, embraced the the Mormon faith, and went West. The last week families of converts have been straggling back penniless from Utah to their home counties. An organization is being formed to warn others from joining the Mormons.

THE reports from the mission field are very encouraging as a whole. Brn. Holmes J. Davison and Samuel O. Foss, were in Northeastern Maine, where they labored until Bro. Holmes returned to Nova Scotia, where Bro. Foss would continue for awhile, the work demanding. Good reports come from their labors. Bro. Davison has been joined by Bro. George W. Robley, for the fall and winter campaign.

Brn. U. W. Greene and W. W. Blanchard are in Western Maine; Bro. J. C. Foss at Rockland and North of Deer Isle. Bro. George Smith, of Providence, Rhode Island, is aiding Bro. A. H. Parsons in Connecticut and Brooklyn, New York; though it is expected that Bro. Parsons will be on his way to Virginia. Bro. F. M. Sheehy is in York State, near Norwich and East Pharsalia. An effort was made to raise a mischievous persecution there; but it was futile. Bro. W. H. Kelley wrote the Governor asking that our men be not served as were the Christians in

Armenia, or to meet the treatment given victims of the Whitecaps and Moonshiners of the South. Whether this had an effect or not, the brethren were not molested as yet.

Bro. I. M. Smith was successful in his debate at Goose Creek, West Virginia; so it is reported. Bro. R. Etzenhouser is disputing with Dr. Taylor, at McArthur, Ohio.

Brn. James and H. E. Moler, Brn. Goodrich, D. L. Shinn, and Godby, and others in their fields are busy.

Bro. William Bradbury has been active at Providence of late; and Bro. William Owens, of Brooklyn, is desirous of once more engaging in the good work, which we hope he may do with good effect.

All of which is gleaned from a report by Bro. W. H. Kelley in charge of the field.

J. A. ROBINSON, who spoke in Trades' Assembly Hall two weeks ago to a very much interested audience on subjects of great interest to everybody, especially workingmen, will speak to-day at Odd Fellows' Hall, in the Masonic Temple, corner Liberty and Adams streets, at ten a. m. and eight p. m. All are cordially invited to attend.

The above is from the Peoria, Illinois, *Transcript*, of Sunday, November 3. The *Herald* also published an announcement of Bro. Robinson's meetings.

#### PRESBYTERIANS AND THE CHRISTIAN ENDEAVOR.

THE Christian Endeavor movement already shows signs of waning, one of which we call attention to by the following press dispatch:—

PITTSBURG, Pa., Nov. 3.—The Christian Endeavor Society seems to be in a fair way to lose a large part of its membership unless the young people in the Presbyterian Church overrule their elders.

The General Assembly Committee on Young People's Societies considered the question assigned it at a meeting here last week, and to-day the Rev. Dr. D. S. Kennedy of the First Church, Allegheny, made a statement of the committee's position.

While it is practically agreed a recommendation will be made that a young people's society be organized within the church, no definite plan has been perfected. Dr. Kennedy said:—

"One feature about the Young People's Society of Christian Endeavor to which Presbyterians object is the stress which is laid upon the value of interdenominationalism. We want our young people to recognize all Christians as brethren, but we want them also to be loyal to their own church, and we feel that the societies which some of them

now have are not the best calculated to prompt this loyalty.

"At Christian Endeavor conventions addresses are sometimes made by men who hold ideas which our church has condemned, and we think something ought to be done to prevent them coming under such influences. There is the argument in favor of a denominational society, though, that the organizations in the majority at present divert a large part of what should be the church's revenues to uses outside of it, and this, too, while our church boards are deeply in debt.

"Another objection is that the members of the Christian Endeavor societies are required to take a pledge. The taking by Christians of any other obligation than their Christian vows should be discouraged."

#### THE ARENA.

THE *Arena* for the incoming year has an array of brilliant names among its contributors; such names as Rev. J. Minot Savage, of Unity Church, Boston; Rev. Lyman Abbott, of Plymouth Church, Brooklyn; Rev. Edward Everett Hale, of Boston, of the doctors of theology; U. S. Senator, John T. Morgan, of Alabama; United States Senator Marion Butler, of North Carolina, of the lawmakers; Professors Richard T. Ely, of University of Wisconsin; Frank Parsons, of Boston University and Law School, Boston; George D. Herron, of Iowa college; J. Rhodes Buchanan M. D., of the professors; Postmaster William L. Wilson, and Helen H. Gardener, of the general utility classes, with others, make up an array of talent that will make the *Arena*, most interesting and instructive as a conservator of the best public opinion for the coming year.

Some special features will be "The Sociality of the Religion of Jesus," by George D. Herron, of Iowa college; "The Silver Question, by Sen. J. T. Morgan; "The Impending Political Advance, by James M. Ashley, Congressman and Governor.

The price is also reduced from \$5 to \$3 per year; which brings it within the reach of a family magazine, to much better advantage than heretofore. It is decidedly worthy of continuance and extended patronage. We wish the *Arena* success.

#### OUT OF PRINT.

THE work "Joseph Smith the Prophet and His Progenitors" (Lucy Smith's History) is out of print. We cannot fill orders for it.

#### TOBACCO AND SECRECY.

WE note that the University of Boston has required its students to give up tobacco or leave the institution, and that the Chicago University is taking steps to suppress secret societies among its students with a view to end the practices of "hazing" and "rushing," and to cause students to devote themselves to closer study. This, we believe, is right. The tobacco ought to go as a detriment to health and morals, and a relic of barbarism and general hindrance to progress and good. A man impregnated with tobacco cannot think or study as advantageously as if free from the tobacco habit, which some claim is a disease. There is an incongruity in a man studying moral, mental, spiritual, or other sciences, and adopting unscientific methods or habits that undermine and weaken if they do not destroy body and mind. The tobacco malady certainly conduces to destruction rather than to preservation. College societies organized to promote study and other good work have been organizations for good in many instances; but the "secret" phases of college and other societies are, in our judgment, objectionable and unnecessary. All necessary organizations can and, we think, should be without secret initiations and secrecy in their methods of operation. The spirit of secrecy in that sense is harmful. It ought not to be encouraged in educational institutions. Students at college should be free from its leaven and taught the foundation principles of openness, examination, and investigation — unhindered and unhampered, according to the true spirit of the times, which demands that all things that are shall be open to inspection and their merits or demerits brought to the light for scrutiny. We don't like secrecy as such. Students can learn to keep their own counsel when necessary and the virtue of silence when silence is golden; but the open practice and encouragement of secret organizations and the spirit of them is, as we see it, contrary to the true educational spirit and the principles that truly underlie and should actuate the conduct of man toward his fellow man. God has created the brotherhood of all men; secret societies narrow this spirit and promote

the spirit that narrows to respect of persons and the preference of some before others.

The fundamental principles of life are engraven by God himself in the very constitution and nature of *man*—man as a whole, the race. Secrecy does violence to the principle of oneness and tends to division, separation, which is weakness; to castes, distinctions, and classes that jeopardize the good of the whole, in so far as they lessen the unity and union of society.

Away with tobacco and secrecy and other elements foreign to the welfare of man and contrary to the wisdom and moral government of the Creator. Every proper means should be used to discourage and suppress the perversion, the wrong use of both.

#### EXTRACTS FROM LETTERS.

BRO. D. R. BALDWIN, Ravender Springs, Arkansas, October 3:—

Every schoolhouse in this country is open for preaching and I receive more invitations to "come and preach" than I am able to fill. I have opened some four or five new places besides preaching at Martin's Creek, Coats, and Little Barn, where preaching has been done before.

Bro. J. S. Roth, Burnside, Illinois, November 4:—

I closed my meeting here last night and to-night I begin again, at Rock Creek church for a week or more, as a number are asking for more preaching there.

Bro. S. B. Kibler, Woodbine, Iowa, the 7th inst.

The work is moving here and I feel encouraged and blessed in trying to aid it in my feeble way.

Bro. R. Coburn, Blenheim, Ontario, November 4:—

The Saints of our branch are all in fair health. We had an excellent conference at Zone; the business passed off pleasantly and the meetings were good; the Spirit of the Master was enjoyed by all present.

One of the brethren writing from Peoria, Illinois, says:—

We have moved to a new and better location on the second floor, in the Odd Fellows' Hall, Masonic Temple, corner of Adams and Liberty Streets. The hall is nicely furnished and well lighted for day or evening services, and taken altogether is a very desirable place. Bro. J. A. Robinson having come to Peoria on business, was announced in the local papers for two discourses on Sunday. There was a good attendance, including several strangers. We shall be pleased to have any of the traveling ministry who can make it convenient, to stop over Sunday with us. At No. 605 Illinois Avenue, the latchstring is always on the outside, and any of the other resident Saints will also gladly entertain the

wayfarer. Our Sunday school is progressing nicely; it is fairly well attended by the Saints and an occasional stranger, but it seems rather difficult to create an interest in so large a city.

Bishop E. L. Kelley has received the following from Pres. W. W. Blair, dated Denver, Colorado, November 9, which speaks for itself:—

I arrived here last night from Salt Lake and Ogden, Utah, and on reading the *Herald* of 6th inst. this morning find you request special aid to further prosecute suit for Temple Lot in Independence, Missouri, therefore I send you herewith an order for ten dollars (\$10). Had busy time in Utah. The Territory has been and is being deeply agitated over politics, and church interference in matters of the state has been held up to merited scorn and rebuke. Hope to reach home by 20th to 25th inst.

#### EDITORIAL ITEMS.

BRO. JOSEPH KNOX, of Sandyville, Iowa, secured the Methodist church for Bro. W. H. Kephart, who has been preaching there and in various portions of Morrow and Warren Counties, Iowa. Bro. Kephart's labors are well reported of by Bro. Knox.

Bro. E. C. Briggs reports considerable difficulty in securing qualified men for presiding officers over branches in his field. But this is not characteristic of his field alone; others suffer in a similar way.

Bro. J. R. Lambert has done much labor during the last quarter, preaching forty sermons, and has been at times remarkably blessed. The missionaries in his field are doing well, though some of the branches are in a low condition.

The corner stone of Graceland College will be laid on Tuesday afternoon, the 12th inst., just as we go to press. Particulars next week.

Dr. T. H. Allison writing from Crescent, Iowa, states that Bro. Lents was holding a series of meetings there with good results. Nine had already received baptism.

Elder J. C. Clapp reports being placed *hors de combat* in the Oregon field through continuous preaching and the damp foggy weather. The latter is so severe on his throat and lungs that he has to stop and recruit. Since entering the Oregon field in the last six months he reports one hundred and thirteen sermons; four branches organized; seven baptisms; ten confirmations; twenty-five children

blessed; ordained one seventy, three elders, four priests, two teachers, and one deacon; performed one marriage, and traveled three thousand miles;—all under the greatly increased blessings of the Master. Who shall say that the elder's life is not a busy life.

Bro. J. S. Whitney, of Lake Crystal, Minnesota, mentions that point as a promising one for missionary labor.

The Civic Federation of Chicago is making preparations to assist the worthy poor during the coming winter, by systematic charity work through its philanthropic committee. The charity and reform work of civic organizations in Chicago, New York, and other cities is among the hopeful signs of the times and furnishes some ground for hope that even municipal and general politics may yet be purified—to some degree at least.

The Allegheny County, Pennsylvania, Vigilance League has offered the services of an attorney to prosecute City Attorney Moreland and Assistant Attorney House, of Pittsburg; and the Pittsburg Chamber of Commerce has adopted resolutions calling for the fullest investigation of the charges and the punishment of all in fault. Moreland is said to have robbed the city of over \$100,000.

Bro. J. H. Tibbels, writing from Relfe, Missouri, the 6th inst., recounts labor done there and at other local points where he has been preaching the word. He requests prayer in behalf of Bro. and Sr. John Godfrey. They have been sorely tried, having lost four children of late, and Bro. Godfrey is now severely afflicted; a son, Henry, is also afflicted, with epilepsy. Bro. Tibbels and family have removed from Nebraska because of drouth. He labors locally as circumstances and impaired health permit.

Bro. J. W. Gillen is home from Colorado, also Bro. F. A. Smith from Omaha—the latter called home by sickness. Bro. Columbus Scott departed for Central Iowa during the week of the 3d. Brn. J. R. Lambert and J. S. Snively are laboring near Allendale, Missouri.

Bro. Thomas Rawson, of Sand Beach, Michigan, would be glad to receive a call from some of the traveling ministry in that State.

Wanted, *Times* and *Seasons* volumes 1, 2, and 3; also volume 1 of SAINTS'

HERALD. Anyone having either of these volumes to sell will please notify the Herald Office, stating price.

## Mothers' Home Column.

EDITED BY FRANCES.

"The miser, through his life's brief day,  
But little knows of joy or mirth,  
And foolishly throws heaven away  
To get the earth.

"His cup of life is filled with gall,  
He hoards until his eyes are dim,  
And doesn't get the earth at all—  
The earth gets him."

### FROM THE MISSION FIELD.

I MET Sister Blair on the following Thursday afternoon at Sr. Saxe's, where a good Prayer Union and Daughters of Zion meeting was held, and on Friday visited together at Sr. Anthony's. During the week a cold wind had been blowing and rain had fallen, and I had taken a heavy cold, so that when Sunday came the sister where I was doubted the propriety of my going to church. But the whole day at home or in the house looked long and lonely. The sun shone warm and pleasant, so I concluded to go to the morning service, promising myself that I would remain within doors the rest of the day and evening. The Sunday routine of services are, preaching in the morning in the city, and in the afternoon in Oakland, and those who attend the service in Oakland go directly from the church to the ferry. So when meeting was out Sr. Blair inquired of me if I was going over to Oakland, to which I replied in the negative. She asked several, but none were going over, so they started off down the street towards the ferry. I thought they looked lonely as they walked off by themselves, and wished I were going too. Then I concluded I *would* go. I felt better than in the morning, and still better when I resolved to go; and thus started off at a brisk pace till I overtook a brother from Berkeley, who was also going to the ferry, then I purposely kept just far enough behind so she could not hear our voices, and turned when they turned so as to give her a surprise at the end of our walk, which must have been nearly a mile. Just before crossing over to the ferry they halted on the sidewalk. Bro. Blair felt the need of some dinner before preaching again, and as they turned to look for a restaurant we met face to face. You should have seen how her countenance lit up. She grasped my hand and gave me as fervent a kiss as if we had not met for a month, saying she had been wishing she had persuaded me to accompany them. Both of us felt at home now, and soon found a restaurant into which we all entered and got lunch, thence to the ferryboat. Our little trip across the bay, and conversation as we went, was to me very pleasant. I enjoyed every moment.

At the close of the afternoon service Bro. Blair went home with Bro. Hart and Sr. B. and I with Sr. John Cockerton—it will be remembered that Bro. Burton was still in Hollister. As children when left to themselves

often loiter by the way, so also did we, and had the misfortune to miss the "local;" not exactly missed the train, either. By a little haste, when we heard the rumbling of the cars, we got to the train, but the conductor would not let us on board simply because we had no tickets. So we were obliged to go to the waiting room and remain for a half hour, and also be nearly a half hour late for church in the evening.

On Monday Bro. Burton returned to the city and had arranged to go to Santa Rosa on Wednesday afternoon in company with Bro. and Sr. Blair. That cold and its effects had returned with double violence during the fore part of the week, and threatened to detain me at least. But through faith and prayers, also Sr. Kaighan's good nursing, I was enabled to accompany them, though on trembling limbs, for I had kept my bed the day and a half previous. Bro. and Sr. Blair started from another part of the city, and got to the ferry much sooner than we did. We had been unavoidably detained and only reached the boat in time. While at a distance we saw Sr. Blair in the upper deck scanning the crowd to find us, and becoming somewhat nervous for fear we were not coming. As soon as the boat got out in the bay I began to get hungry,—having eaten scarcely anything all day,—so Joseph insisted on my going down to the dining room for a lunch. The tables looked very nice. There seemed to be almost everything there that a person would wish to eat, I thought, as I sat down, and glanced around to see what I would like. "No, thank you, no coffee nor tea. Have you chocolate or cocoa?" "No." "Then I will take a glass of milk. A dish of strawberries and cream, please. No meats; those fresh rolls are sufficient." And nice rich milk it was. While eating Joseph said, "It is not often one gets strawberries at sea." Then the thought came to him thus, "Why didn't we bring Sr. Blair down too?" "Did not know that there were strawberries here," I replied, "but it is not too late yet. I will eat slowly while you go and get her." Off he went. Bro. Blair did not wish anything; had been to dinner, and it was then only 2:30. But Sr. Blair came and we enjoyed our feast of berries. "I shall remember this," she said, as she folded the Chinese paper napkin. "Nobody will use that again," I said; "take it along with you; it will help you to remember the day." "I believe I will," she said, (the waiter stood at our elbow,) "but I have got no pocket." "Put it in my satchel." She did so, and it remains there.

I was not able to attend any meetings in Santa Rosa, having a troublesome cough, still I enjoyed Sr. Blair's companionship the three days that we remained here. On Saturday, a cold, windy, disagreeable day, Mr. Burton and I took up our line of march again, going as far as Calistoga. Bro. and Sr. Blair accompanied us to the station. I assure you it was with feelings of deep regret that I clasped the hand and said good-bye to our beloved sister, whose visit I had enjoyed so much. While with her I seemed to forget that (through deafness) I was isolated from the rest of the world. Her voice was such

that I could always hear without her having to speak loud, and so we could converse in one part of a room without being heard in another. I missed her much, and shall ever look back to our short association with each other as a bright spot in memory.

It was something after seven p. m. when we reached Calistoga. An appointment for meeting that evening had gone on ahead of us, so Mr. Burton went directly from the train to the "stand," while Sr. Gibbs, who met us at the station, took me directly to her house, where there was still a smouldering fire in the little stove in her cosy dining room that felt comfortable as we entered the house, for the evening air was as cold as December. Sr. Gibbs was not long in getting that stove warmed up, and soon a dish of hot milk and crackers was set before me—all I wished to have for supper—and I felt refreshed. Our two meetings on Sunday at that place were not largely attended. Perhaps that place is not quite ready for gospel pruning.

(To be continued.)

### PRAYER UNION.

#### SPECIAL REQUESTS FOR PRAYER.

SR. BETTIE HARRIS, of San Bernardino, California, requests your earnest faith and prayers in behalf of Mrs. Emma Aldridge, of the same place, who is sorely afflicted and beyond the help of any but God.

Sr. Lettie Dunn, of Tama, Iowa, asks your prayers in behalf of Sr. Hannah Shimel; also of a sister who desires the blessing of sight.

### PRAYER UNION SUBJECTS.

#### MEMORY TEXTS FOR NOVEMBER.

"Whene'er a noble deed is wrought,  
Whene'er is spoken a noble thought,  
Our hearts in glad surprise  
To higher levels rise."

Thursday, Nov. 14.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general. Memory Verses.—James 1: 26, 27.

Thursday, Nov. 21.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted. Memory Verses.—James 2: 14-17, 26.

Thursday, Nov. 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established. Memory Verses.—1 John 2: 15-17, 28.

Cleanliness is not next to godliness; it is a part of it.

A wise man will shun a partnership with an untidy woman; a careful woman with an imprudent man.

Laws have been enacted in Belgium prohibiting the hunting of frogs. The Belgium hunters, however, have found it easy to continue their occupation in the neighboring country of Holland. Recently, in one day, these hunters sent as many as 20,000 frogs' legs to Paris. As these delicacies bring from four to five cents apiece the calling is a paying one to some of the hunters.

## Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

THE Northern Indiana and Southern Michigan district held its semi-annual Sunday school convention at Clear Lake, Indiana, October 25.

The spirit manifested throughout was sufficient to put to flight all skepticism as to the relation of the Sunday school to the church.

Elder S. W. L. Scott, in his ever-pleasing manner presented the subject of teachers' meetings. Otto Storey led in discussion, showing that the methods presented were in use in the school he represented, and had proved practical.

Such thoughts as these were brought out: "Necessity drove us to organize;" "Our meetings are like a first-class prayer meeting;" "If you find a teacher who absents herself from teachers' meeting, you will find one most in need of its benefits;" "In addition to what one learns, the inspiration gathered makes one feel that he wants to put in his best licks."

Mrs. Bradford Corless conducted a primary class, showing how she would teach children who were too young to comprehend the *Primary Quarterly*. She is one of the few who are able to occupy child level.

Cecil Carrie Flagler read an excellent paper on normal work. Mary Corless led the discussion, making every point so clear that we could all see that it is but the natural, or God's plan, after all.

The man who, on being told by an M. D. that his lungs were in normal condition asked how long he might be expected to live, was not a member of the convention.

All teachers who have made a success of teaching have studied the science of child mind and the art of reaching the same, and thus have employed normal methods whether knowingly or not.

'Twas a profitable meeting. No time was occupied in silence, but the chair was kept busy in determining who was entitled to the floor.

Clear Lake Sunday school has a teacher living three miles from the church who in three years has been absent but three Sundays. Who can show a better record?

May we, then, as now, be ever  
Bravely bearing each his part,  
Till reunions last forever,  
And we meet but do not part.

Let us labor harder, faster,  
Till the closing hour draws near,  
Then we'll serve our Lord and Master  
Through the long Sabbatic year.

## Letter Department.

ST. JOSEPH, Mo., Nov. 3.

*Editors Herald:*—By the article, "Finding the twenty-four golden plates of Ether," and Elder I. N. White's rejoinder, each one holds to the idea that the land of Nephi was in Peru, and that the land Desolation was Central America, where the people of the Tower of Babel first located, as found in your issue of October 30.

Now by the showing of two native charts called the Botturini and Gemelli, and their interpretation by the Book of Mormon, they show differently. The Botturini shows that South America south of the equator was exclusively the land of Lehi; and that Central America, northward of the Bay of Panama, to the Bay of Honduras, by the showing of the Gemelli chart, was the land of Nephi, and also that in the vicinity of the Honduras Bay was "the strip of wilderness, which ran from the east to the sea west;" and also that northward of the bay and strip of wilderness to the Isthmus of Tehuantepec, was the country called "The land of Zarahemla."

Hence it will be seen by such showings that "Desolation," the Jaredite country, was northward of the Tehuantepec Isthmus; and that the ancestors of Zarahemla and his people landed in Mexico from the Gulf of Mexico, and "traveled up into the south wilderness," that was called "the land of Zarahemla by the Nephites" not "South America" as alleged by the two articles. It also shows that it was in Mexico proper, where the "twenty-four plates," the history of the Jaredite people was "found by the people of Limhi," and not in "Central America."

Most respectfully,  
SIMON SMITH.

JONESPORT, Maine, Nov. 1.

*Editors Herald:*—I have been trying as best I could to labor in Maine, in various places. After our reunion, by request, I went to East Bucksport, where Bro. M. F. Gowell had preached two sermons and it was thought that there was some interest in the gospel; but the people seemed to be much more interested in home affairs and all other kinds of meetings that would give them more worldly pleasure; so after an effort of about a week I succeeded in preaching to a few for two evenings, then went to West Ellsworth on Sunday and preached with good liberty to the Saints and a goodly number of outside people for a country place.

I then went to South Orrington, my native town, among old-time neighbors, kindred, and friends, and preached to a good-sized house

Nov. 17.

Gen. 45: 1-28.

GOD SENT **JOSEPH** into Egypt } to **SAVE** { the house of Jacob.  
**JESUS** into the World } { all who believe on his name.

### A RECITATION IN THREE PARTS.

BY ALICE E. COBB.

I look again, ah, strange to tell!  
The Lord has truly risen,  
Broken the bonds of death and hell,  
And opened wide the prison.  
Mortals soon saw him ascending,  
Angels say he'll reappear,  
We upon their words depending,  
Think his "second coming" near.  
Mid the groanings of creation,  
Everywhere on every hand,  
Every tribe and every nation,  
Then his worth shall understand.  
Until then, his truly loyal,  
Tried, and trusty servants bring  
Words of comfort, from our royal  
Lord and Master, Prince and King.  
We must then, as brave defenders,  
Hold his fortress though assailed,  
He who to the foe surrenders  
Sees our spotless banner trailed.  
Word nor sentence of his teaching,  
None must alter nor condemn,  
When he sent his servants preaching,  
"Feed my Lambs," he said to them.

### 3. AN EXHORTATION TO SUNDAY SCHOOL WORKERS.

Hence our elders go out calling  
Back the lost and scattered sheep.  
Go with many ills befalling,  
Often lacking food and sleep.  
Plodding on they keep repeating,  
What the shepherds did of old,  
And to hush the lambkin's bleating  
Gather them within the fold.

Women, too, are burdens bearing  
With sad hearts and tear-stained eyes,  
Little children, too, are sharing  
In the common sacrifice.

Each young man and loyal maiden,  
Yielding not to worldly pride,  
Will be found with honor laden,  
When He comes to claim his bride.

He hath offered many a treasure  
Young and old from sin to lure,  
But his one especial pleasure  
Is to bless the good and pure.

Once when saints he was addressing,  
Taking children in his arms,  
He gave to them his choicest blessings,  
Noting many childish charms.

And when men were greatness seeking,  
Taking up a little child,  
In their midst he placed it, speaking  
Of its glory undefiled.

Then if his, we must be winning  
Children to him in his name;  
Keeping little ones from sinning,  
Helps to keep us from the same.

The hearts of women, children, men,  
No more in sadness need repine  
For deeds of love and mercy,  
When willing workers all combine.

Helpers are increasing daily,  
And our growing ranks contain  
Happy children, trooping gaily  
By our side in one vast train.

Heads erect and steps elastic,  
Keeping time to Scripture rules,  
Moulding little minds while plastic  
Is the work of Sabbath schools.

of attentive listeners. There has never been any preaching there before. By the way, I had the pleasure of preaching in the hall built under the administration of George J. Adams, and where I first heard him proclaim the word so mightily; and I thought as I stood there, O, that I had the talent of that man, which seemed to me to have been wasted in that place. I think a good open has been made for future work in that village.

After visiting friends in that vicinity for a few days I returned to East Bucksport and met Bro. S. O. Foss on his way home from Aroostook. He spoke to a few who went with us. I found a home while there with Bro. and Sr. Richardson. God bless and reward them for their kindness to me while there.

Bro. Richardson took us by team to West Ellsworth, where we held three meetings. I hope and trust that fruit will be the result of the effort made and be gathered by some one in the future. Expect to go on the island on Sunday, where an Advent lion has been roaring and has frightened some of our sheep. A Holiness man is also trying to capture them. Am in the conflict for truth and hope to remain to the end. In bonds,

J. N. AMES.

SAN BENITO, Cal., Oct. 14.

*Editors Herald:*—On August 31 I went to Santa Cruz, to attend the Northern and Central California reunion. Was met at the depot by Brn. Putney and Scott and I was soon at the cool and shady camp grounds, and the first to welcome me was dear Sr. Emma Burton, with smiling face and outstretched arms, who took me to the large tent occupied by Sr. Moses and Sr. Scott, where I was made welcome, and took dinner with them with many others, among whom were Bro. and Sr. Daley of the Northern district. I went outside to renew old acquaintances and form new ones, but had only time to shake hands with a few before the afternoon meeting, when Elder William Newton was the speaker. After the service closed another season of rejoicing in meeting so many of the dear Saints. But Bro. D. Harris had brought my tent, and thanks to Brn. Smith, Holmes, and others, it was soon erected, and mattress filled with straw, and my few belongings set in order to camp alone till Tuesday the 3d, when my daughter, Emily Davis, and husband were coming to share it with me. I was not lonely with the Saints on all sides of me.

The next day we were made glad by the arrival of Bro. and Sr. Blair, and were privileged to hear him preach several sermons, and were edified and instructed by the wisdom of his counsel; and once as he was bearing testimony to the truthfulness and divine calling of Bro. Joseph's mission as a prophet of God, Sr. Stone saw a bright beautiful light which reached from where she sat and encircled Bro. Blair; and she heard an audible voice close by her which told her to believe it, for it was true (I forget the exact words). She told me she never doubted it, but now she *knew* he was a prophet of God.

On Tuesday my daughter, her husband, and their little daughter Ethel, came; and

on Saturday, the 7th, she with eight others were led into the waters of baptism by Bro. J. F. Burton; and on Monday four more were baptized by Bro. Daley, and a meeting appointed to confirm them, when the good Spirit was manifested in a wonderful manner. The camp had broken up and many of the Saints gone; but those who were there can never forget that meeting.

This reunion in my opinion is the best I ever attended, partly owing, I believe, to the beauty and quietude of the place; the name "Vienna Park." It was shaded by stately pine and gum trees. The building or "tabernacle" in which our meetings were held was quite spacious, being about one hundred feet long by forty wide, well seated and lighted, and just far enough from the noise of the city to be pleasant; and one source of recreation and pleasure to all was to go to the beach between meetings; and those who did not care to walk could ride on the street cars. Too much credit cannot be given to the committee for their untiring efforts to make all comfortable and happy. Your sister,

MRS. ALBERT PAGE.

SLOAN, Iowa, Nov. 1.

*Editors Herald:*—This finds me feeling well in body and mind. I stopped here Tuesday last, trusting that gospel work might be done. I found a town of five or six hundred inhabitants, and no preaching by our ministry, so far as can be learned by the writer. Bro. and Sr. Mosiah Winegar and their two daughters are here running a hotel, livery, feed barn, and millinery establishment, who received me heartily and have treated me kindly.

I find it a little out of my common experience to be well domiciled and kindly cared for in a first-class hotel. It makes one feel like he was somebody in the world after all. I found the Misses Winegar doing what they could in song and Sunday school work, in the Methodist church; and because of that, most likely, they secured the M. E. church for one service only, at which I set forth what we call the latter-day apostasy. As this was a new place for our work, it seemed necessary.

After learning from the janitor that they intended to let us use their church but the one night, we applied for the Christian church, and through the influence of Bro. Winegar we expect to hold meetings there next week, and possibly longer. The Christian minister seemed willing that we should occupy their church, treating us very kindly indeed. He was present at our meeting in the M. E. church, and introduced himself at the close of the service, and seems to be a Christian and a gentleman, as he understands Christianity to be. Would God that all the preachers were as good as he.

Since the reunion at Logan, I have preached in Little Sioux, the Jones schoolhouse, and Lake Circle. The meetings at the Jones schoolhouse were especially well attended. I might say as did Bro. Roth, they came for miles around, so that on the last Sunday night's service the house was packed, and we learned that seven teams

came and drove away for want of hitching room.

Meetings will be continued there at intervals by Bro. G. M. Scott, of Little Sioux, as they have been in the past by Bro. Hutchings, of the same place. To sum the matter up as to the Jones neighborhood, I think that we, as a church, hold the swag. There are a number of families of good Saints in that locality.

Our meetings at Lake Circle were disturbed owing to the prevalence of diphtheria in Onawa, it being but three miles from the place of meeting. The weather at present is fine, roads good, people healthy, and nothing in the way of a good time next week.

And there it goes again; somebody writes, and somebody else objects; and at the risk of somebody objecting to this, I will say that if Bro. J. W. W. had not taken matters so much to heart and kept still, we at this distance perhaps never would have known who the criticism was especially aimed for; yet we see neither propriety nor right, vested in Bro. J. R. L. to indirectly implicate the whole ministerial force of the church because of, to his understanding, the wrong or at least the lack of right doing, on the part of (*perhaps*) the few.

Would it not be far better that all such things be righted (where there is thought to be any wrong) by private correspondence and thus save our church paper from going abroad, freighted with wholesale accusations against everybody in general and nobody in particular. I do not now refer to the above circumstances alone, but to all articles of a similar import. It was well enough for Bro. W. W. B., if he felt like it, to tell how some good friend had criticised his imperfect use of language, and let it have gone at that; but human nature seemed to have loomed up and suggested that somebody else was guilty of the same or a similar offense; and while we knew who the one was, we were left in dark as to who the others might be, if anybody was guilty.

As for me, I like to hear our ministry use good language in the expression of all their thoughts; yet I would much prefer to hear good thoughts expressed in imperfect language than to hear ideas altogether too thin to make good gospel soup expressed in the best of language. I agree with the writer that "privately criticising each other, [and I will add, in manners of speech, or in decorum of any kind,] is profitable, if done in the right spirit." But it is the publishing the faults of some, and at the same time implicating others to which I object. With me, it stands like this: while I endeavor to clothe my ideas with the use of the best language at my command, I avoid occupying too much time in considering how the thought shall be expressed, lest I should forget the thought itself. In fact it might be somewhat difficult to fix the standard for good language. Whilst Webster is acknowledged for aught I know throughout the world as a standard, we know that place of birth has to do with pronouncing words; and I would be surprised to hear a man raised in the Eastern States pronounce "cow" as one would who was raised in the Western States; al-

though the same dictionary is used both East and West.

Then lest the preaching of the gospel should be "hindered," let us be just in our criticisms, and make them so private that no one will feel hurt, because of public exposure.

There is such a thing as one feeling his own inability to that extent that a very little thrown in to discourage throws him or her clear out from making any further attempt. Listen! I am in favor of the highest possible advancement in all that is good, but let us be careful to get at it in the right way.

J. C. CRABB.

GILCHRIST, Ill., Nov. 5.

*Editors Herald:*—The elder that can baptize by the dozen or the score at a time does not frequent these parts. Converts whom I immerse generally come by the ones, twos, or small numbers. Meager efforts give small returns, whereas persistent labor, indomitable energy, invincible courage, tempered with commendable zeal, fortified by irrefutable logic, sanctified through pure motives and demeanor, are the formidable weapons of ministers of the cross. A sly old fox is not easily snared, a good fish is quite difficult to obtain, and a person of caution and care is not gullible nor too readily disciplined.

On last Sunday, the 3d inst., and on my venerable mother's eighty-third anniversary, it was my pleasant duty to lead Bro. L. Hinkley's wife and one Robert E. Lee into the sparkling tide of "Edwards." The day was delightful, the autumnal scenery was grand, four conveyances from Millersburg twenty miles to the west, and a vast concourse of Protestants, Catholics, and nonprofessors lined the shores. Mr. Henry McIntire and wife of this place and others have declared in our favor and think to become obedient. They have not only cheerfully given myself and others access to their domestic comforts and home hospitality, but he as clerk of the school board secured the use of the schoolhouse for me. He went to all the expense and trouble of furnishing lights and fuel and caring for the house, without desiring or even permitting a collection to defray necessary contingencies. This unlooked for kindness was shown to me when the Union (?) churchhouse here was denied me; howbeit orthodox (?) institutions, the "Salvation Army," "American Protective Association," festivals, magic lantern shows, and the like, use the rendezvous at will. I have revisited this point several times since Bro. Samuel Adams first brought me here and introduced me to his relations in this locality. That first call was about a year ago, and Bro. Lee was an active participant in the Salvation Army up to that event. Books, pamphlets, tracts, and church papers have been freely diffused among this coal mining and adjacent agricultural community.

A week ago to-night I preached my fifth and last discourse in the Dogtown Congregationalist church. One honorable director was quite willing for me to continue, but two brothers, who held the balance of official power, would not leave the issue to the

popular vote, but declined my further occupancy. The stall-fed preacher hedged against me, the people were pleased with the services, but "for the peace of the church," and the harmony of the neighborhood I had to take a walk. As a last resort, and finale, I announced that I would move out of the valley upon the hill to their district schoolhouse and resume my series of meetings the very next night unless I hit a snag as big as the Rocky Mountains. No obstacle appeared, so I look the citadel and "hold the fort," and still they come. Hireling priests keep the masses hoodwinked, for by their craft they, like the ancient shrine makers of Diana, have their wealth. How a blind guide, with his pack of unwary dupes, dislikes the searchlight of truth. How miserable and hateful they feel when anything that is pure and of God is around and on exhibition.

None of the ecclesiastical shepherds care to parry with, much less cross theological swords with me in these diggins. Their sort are often loth to face the music, and learn to keep step and time. The fox fire of fungus old sectarianism is all some want or will have as a light to their feet and warmth for their benighted hearts. Many as in days of yore, have sightless eyes and deaf ears and dull hearts. This deep-rooted, uplifting, far-reaching Banyan tree of old Babylon cannot be all rooted out, levelled down, and destroyed in a moment. The victor's wreath is for the conqueror's brow, but now the battle rages fierce and wild; but faith's conquests are at the door.

M. T. SHORT.

GALENA, Ind., Nov. 7.

*Editors Herald:*—On the 26th of October I met Elder J. M. Scott at Rego, Orange County; where he and Bro. Jenkins had been preaching for some time past. A number had united with the church, a sufficient number for an organization, so on the 10th of October we organized them into a branch to be known as the Rego branch. Bro. James Peters was ordained priest, Bro. Ed Pavy teacher, and John May deacon. The above-named brethren were chosen as the presiding authorities of the branch, James Fancher clerk.

We had the light and liberty of the Spirit in the organization of this branch to a remarkable degree. I preached here at two points for over a week. Many are believing, and we look for a great work to be done in this region of country. In bonds,

I. P. BAGGERLY.

MALONE, N. Y., Oct. 31.

*Editors Herald:*—From September 7-16, I was in attendance at the Maine reunion and East Maine district conference held at Greene's Landing. The attendance was not so large as on previous similar occasions, a main cause being the time of holding was unseasonable—too late. There was a sufficient number present however to inspire confidence, and so a reunion and conference was successfully held. Those aiding in conducting the services, were the Brn. Fosses—John C., Samuel O., and Emery; Brn. J. S. Ames, George Eaton, William Bradbury, Henry

Robins, William Pert, U. W. Greene, F. M. Sheehy, *et al.*, assisted by a number of interested and zealous brethren and sisters, who put forth an effort to make the meetings a success. The preaching was good, prayer meetings fair the social feeling excellent, hospitality first class, and altogether a profitable time was had, so much so that it was resolved to hold another reunion next year. The conference business was transacted with seeming satisfaction to all, and a good spirit prevailed all through.

A pleasing feature that indicates enterprise and reflects credit upon the Saints and friends at Green's Landing is the erection of a new meetinghouse, or chapel, some 35x55 in dimensions and high in sufficient proportion to give it symmetry and attractiveness. A very creditable building, and when finished will be all the Saints could desire as a place of worship. Bro. U. W. Greene resides here and is entitled to some credit in inspiring the erection of this house.

It is a source of much satisfaction when the Saints can have a desirable place in which to worship, under their control and free from anything that smacks of sectarian intolerance, illiberality, and bigotry, and when it can be done without a mortgage. They are all to blame there if they do not dwell in the atmosphere of freedom, enlightenment, and true progress; and still more blameworthy if they do not manifest a higher and more perfect Christian ideal in the line of true liberality and the rights of men and society than is often exhibited towards them by their neighbors.

At the conclusion of the main meetings there were some baptisms and a general good feeling seemed to rule. We are indebted to Sr. Clarence Nolten principally for care while there.

Passing by other incidents and labors, October 6, 7 found me at the conference at Pittsburg, Pennsylvania. It was a pleasant and successful meeting of Saints. Agreement was had in the business transacted and there is an observable growing sentiment and feeling in the direction of the right among the Saints there; the best yet seen by the writer. The attendance from outside of Pittsburg was sparse, yet the hall was well filled and the meetings enjoyable. Bro. William Garrett was continued as district president, an active, zealous worker; Bro. George Hulmes is still leader of the Pittsburg branch and possesses the confidence of the Saints.

Noting these points of labor, others are passed by for the sake of brevity, though perhaps as important and interesting. The work is progressing as well as could reasonably be expected considering the number of laborers. Really much is accomplished if the work but holds its own. Improvement and progress at Fall River, Massachusetts, is reported under the leadership of Brn. John Smith, Samuel W. Ashton, and David Shaw. The general ministry are out in the field and so far as reported are making progress. These are close times for the working classes, the farmers as well. Fine potatoes are selling from five to eight and ten cents per bushel here in the bulk, and many other things tend in the same direction. It takes

a long time to pay off mortgages at such prices. Blessed is the man that owes no one and can and will live within his means or earnings.

I am here for a few days, holding meetings at Whippleville. We have friends in these parts and from appearances a good work can be done; but it will take time and continuous effort. There are inviting opportunities, however.

WILLIAM H. KELLEY.

EL RENO, Okla., Oct. 23.

*Editors Herald:*—It seems to be the disposition of man, and it should be so, to make all reports just as favorable as the case will allow, and yet retain the dignity of honesty. It would require a very skillful artist, or an able writer to give a flattering or favorable report of the work in this Territory and yet represent a true picture.

I returned to this field about June 4, and have endeavored to labor in the interest of the angel's message. Returning here from General Conference, I found the fields and farms almost as bare as a floor. Up to the latter part of June, in some places, there was not a tinge of green in field or pasture. In consequence of this faith vanished and fear was the prevailing condition of men's minds. Many moved away, and the love of many waxed cold. Some had been admonished to remain in the interests of the work, but in the face of the trial they fled to other parts, forgetting that they had been admonished to "remain here for at least two years." But we live to learn and learn to live.

Where I have labored this year there is, with few exceptions, very little interest manifested. Opposition has faded and gone; it has sunk into peaceful oblivion; and now when our elders make appointments the people dip their snuff and smoke their pipes around their own hearthstone, singing the sweet song of the dark ages,

"O the old-time religion is good enough for me," etc.

If you have any philosophers to spare, please send us one to tell us how to get at these people. But, hark! methinks I hear sweet voices singing,

"We thank thee, oh God, for a prophet,  
To guide us in these latter days."

That prophet has said by inspiration, "The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the Twelve and the Seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible; thus freeing these spiritual authorities and leaving them at liberty to push the preaching of the word into the new fields now widening before them, in which work, if they will but now take counsel, saith the Spirit, they shall feel a peace and vigor of mind surpassing what they have enjoyed in the past."

The fulfillment of this promise has been

enjoyed by your humble servant while laboring in "new" places. The people come out well for awhile, but they soon do like those at Logan, not caring to hear more of the word. So I comprehend, according to the "hastening time" and other indications which mark the near approach of our Lord, that the great mass of people will not hear or obey the angel's message; so I content myself with the facts, knowing that, "as it was in the days of Noah" so it is in our day, and that our cause is God's cause and the reward for the faithful.

The friends in this mission had rejoiced in hope when reports came from the April Conference, but as our beloved brother G. W. Shute was taken, we all deeply regretted the loss. Then our favorite, W. S. Macrae, retiring from the field left us rather lonely and disappointed. There is a constant inquiring for "Bro. Macrae;" and I can say for myself that he should be in Oklahoma. A cordial welcome is awaiting his return. Come, Bro. Macrae, you and Edda, we need you here to help bind the bundles.

By kindness of Bro. T. J. Smith the monotony of being alone is broken. We held forth one week at the Head schoolhouse. Only a few besides the Saints attended, yet we think good was done. We left the Saints in better spirits. We are now at Fairview, where Bro. Erwin had the debate last winter and where several were baptized. Have held three nights with very few to hear. Prejudice! well, we'll all know by and by. We go from here to Sunny Side, a new place. The people there have been calling for us, so we hope to have a good meeting.

I have been made glad while noting the encouragement that the *Herald* has brought. The many good letters, the lines of poetry, especially that from Bro. Elbert A. Smith entitled "Kinder than a brother."

"Joseph's star is bright and shining,  
Alexander's more than mine;  
Mine is just below the mountain,  
Bide its time and it will shine."

I trust the time is near at hand when this will truly be;  
When angel's voice shall loud proclaim that *David* is set free.

Yours, believing it,  
R. M. MALONEY.

ANGOLA, Kan., Oct. 1.

*Editors Herald:*—It is about a year since I have contributed anything to your "letter department;" not because I loved your precious pages less, but more. It is now over two years since I came to Council Bluffs to labor and, humanlike, I take a retrospective view. Above all things else that I prize is the consciousness of having a desire to do the right. Whether that desire has always led me to the performance of right remains for others to answer. I have sought to avail myself of every opportunity to further the work, but whether in my zeal I have construed that to be an opportunity which was not, and thus retarded rather than advanced the work, must be determined by wiser minds than mine. Possibly opportunities have developed which others have seen and I have not.

In moving out to do that which my hand found to do, I have received a divine con-

sciousness of acceptance which transcends all human commendation or appreciation. While I rejoice to know my labors have been appreciated by the Saints, it has been of infinite satisfaction to know that my heavenly Father was pleased. For six months I have acted as branch president. I accepted it, not because I felt that the local talent was not qualified, but in harmony with a previous resolve that I would never refuse to do anything that God or his people appointed, providing I could. I took up the work as laid down by my predecessor, and while I may have wrought in a different way (no two working alike), it was not to throw discredit upon the labors of others, but to fulfill the injunction, "Whatsoever thy hand findeth to do, do it with thy might."

The Saints could save branch officials much trouble if they would. Members move from place to place and forget or willfully neglect to take letters of removal as the law directs, and as a result, after several years absence they become lost to the church. I found some fifty absent in the branch and spent much of the time for two months trying to locate them, and as a result over thirty have taken letters of removal, and there are yet a number who are lost to the church.

I would suggest that in all large cities a church directory be kept, in which the name and residence of each member be recorded, and as soon as one removes that it be noted, and as soon as possible have them take a letter.

If sisters when they get married would only think to notify the branch secretary, it would save much bother. I found ten or twelve sisters who were married (some for years) while their names were still unchanged on the record. If young (and aged sisters too) who contemplate marriage would remember this it would be of advantage to those keeping branch records.

Another thing the cities need is that some plan be devised for observing the law of Doctrine and Covenants wherein provision is made that the "priest" shall "visit the house of each member;" and the "teacher" see that the Saints "do their duty." In a branch where there are from two to three hundred members and those holding the priesthood are dependent upon their daily labors for maintenance, it is almost impossible to fulfill the law for *lack of time*. When a man works from seven a. m. to six p. m. each day, and must attend to personal affairs after this, it leaves but a short time for visiting; and he cannot possibly visit more than one or two families in an evening. To fully comply with the law it would take a man one half his time at ten hours a day to visit each member once in three months. Brethren who labor for a livelihood cannot give this much time. The traveling missionary *should* not. Now how is this part of the law to be observed?

This was solely why I took the presidency of the Council Bluffs branch. I felt the brethren did not have the time to devote, that the work demanded, and I thought I might help them. Six months have rolled away and while quite a number have been visited twice, some have not, and I have been busy all the time when not engaged in preach-

ing. Will this be the work of evangelical ministers in large branches? If not, who will do it? *Answer, ye who can.*

Owing to the urgent demands for my labor in different parts of the district the missionaries in charge have directed that I labor most of the time in the district until next General Conference; so as soon as I can arrange to leave I do not expect to be in the city much between now and then. It is probable that my active labors in Council Bluffs are at an end; and while I would be disappointed if the future would not continue to bear fruit, yet I am satisfied with results up to the present. Since I have been connected with the branch it has increased perceptibly in membership, notwithstanding there have been over forty removals. At the time I came but few outsiders attended the meetings, but by urging our claims and holding tent meetings in different parts of the city it is not an uncommon thing to see from fifty to one hundred outsiders in attendance on Sunday evenings.

There has been a gradual growth in spirituality, and it is entirely dependent upon the Saints whether this vantage ground shall be retained or lost. Council Bluffs has some good local talent; in fact much more than many other branches; and I am satisfied if each will make an effort that they *can* get along without a general missionary. They will, of course, need the assistance of the Saints.

There is no reason why the interest may not continue if the Saints will go to with their might and do all they can to keep it up. I pray that they may. What we need in the church is beautifully expressed in a late poem of Ella Wheeler Wilcox entitled, "Leaners and Lifters." We need more lifters. The Saints should learn to stand alone and not depend upon some one to hold them up. They should not only stand alone, but they should assist some other weak one to get on his feet. When you see some one staggering, don't push him over, but rather help to steady him.

I have been rusticated in Kansas the past two weeks and preaching nearly every night. Expect to remain here some ten days longer and then return. Will the friends in the different parts of the district where I have promised labor please be patient for a few weeks and in due time I will come. I feel it my duty to answer all the calls out of organized branches first. Duty first, pleasure second. My duty is to labor among strangers, yet it is a pleasure to labor among friends.

I shall ever remember the kindness and true saintly feeling manifested towards me in my long yet short sojourn in Council Bluffs. After having labored so long it is gratifying that I still have the confidence of the Saints. I have at times wondered why it was that the Saints have all along been so pleased to have me labor among them, feeling, as I have, my weakness; but I now realize in this a fulfillment of a prophecy made by Father Watkins, president of the Lucas branch, when I commenced my ministerial labors, also one shortly afterwards, that in pursuing my calling I would be so blessed of the Lord that I would make friends for my-

self and the cause wherever I went. I have never lacked for friends and have had few if any enemies. Thank God for this blessing. The Saints have been ever mindful of my needs and have seemed more than pleased when an opportunity was afforded for showing their love and confidence which I shall never forget. With renewed diligence,

Yours humbly,

T. W. WILLIAMS.

LAMONI, Iowa, Nov. 8.

*Editors Herald:*—I make use of *Herald* columns to communicate with those of the Little Sioux district, for two reasons; that I may reach the more; and give correspondents a reason for not replying to their letters.

To those in general, I may say I have hopes of reaching my field by December; to those who have written me, my failure to reply is a lack of funds to do so.

In bonds,

J. W. WIGHT.

## Original Articles.

### "I DO NOT LIKE TO HEAR HIM PREACH!"

It is not infrequent that we hear the above expression regarding the efforts of some brother who has been doing his utmost to present the gospel truth; and what makes it the more lamentable is that it comes from the lips of a *professed* Latter Day Saint. That there are men far superior to others in mental capacity, in oratorical ability, and acquired knowledge none will deny; but are we warranted in permitting our likes and dislikes to so warp our natures that we do not care to worship God only when there is a man in the stand who comes up to our idea of fitness?

The following colloquy will illustrate this point:—

Bro. D. "Are you going to meeting this morning?"

Bro. I. "Who is going to preach?"

Bro. D. "Why, Bro. Q."

Bro. I. "O well, I won't go then; I don't care to hear *him* preach!"

Six hours later.

Bro. D. "Well, Bro. I., are you going to church this evening?"

Bro. I. "Why I don't know; who is going to preach?"

Bro. D. "I learn that Bro. A. is."

Bro. I. "O yes, I wouldn't miss meeting when *he* preaches. I always like to hear Bro. A.—!"

This spirit is creeping in all over the church, and one who permits it to predominate in his life is not moved

upon by the Spirit, neither has he the love of God in his heart. If the same language was used by nonmembers it might be excusable, but when used by a Latter Day Saint it is reprehensible.

Carrying this argument one step farther, suppose you were living where you did not like *any* of those who preached; would you be warranted in staying away altogether? It is the duty of every Latter Day Saint to go to church *regardless of whom may be occupying the stand*. If the brother is young and inexperienced, make a *special* effort to be on hand and pray for him that God may bless him. The Saints are neglecting to encourage those who are weak. It is not very stimulating to a new beginner, or to one who is not so specially qualified as others, when called upon to preach at a conference, reunion, or even in one of the local churches, to observe a perceptible falling off in attendance on that particular occasion. It is your duty as the Saints of God to make a special effort to be present at this time; not to criticise, nor when some mistake of word or act is made to exchange with your neighbor that contemptible *I-told-you-so* smile, but rather with hearts lifted to God pray that his blessing may attend his servant in his weakness.

Again; requests are, from time to time, sent to those whose duty it is to appoint men for the several missionary fields, saying, "Send Bro. T. to labor with us, we do not want Bro. N." Is this right? Would it not be better to say, "Send us *whomsoever the Spirit of God and wisdom may suggest* and we will give him our unqualified support and prayers"? Which knows best, God or man? His plan is that his ministry are to be sent out *by the direction of his Spirit* and that Spirit to be given to those whose duty it is to appoint. It is the duty of every member of this church to rally to the support of *every* minister, whether *local or traveling*, so long as that brother is living right and trying to do the best he can. If he is not, you should report him to the proper officers.

In the cities and most large branches some of the members are becoming so punctilious or overnice that they do not want anyone to preach but the traveling ministry. Which knows best, God or you? The last revelation

says that the Twelve and Seventy and as many of the high priests and elders as can travel are, *as far as possible*, to leave the branches to be cared for by the local talent and they to go out into the world. The local high priests and elders are the ones to preach in and look after the branches; and let me say right here that just as soon as these brethren, *whose duty it is to look after the local work*, will apply themselves thereunto and will creditably acquit themselves in the performance of the same, then, and gladly too, will the Twelve and Seventy be free and willing to wait upon their ministry in warning the world.

It seems to me that some of the Saints will have to be converted over again before they will willingly follow the order laid down in the law of God. God can endue a high priest or elder just the same as he can a seventy, and if he does not it is because there is *something wrong* with said high priest or elder. Is it not passing strange that the church is under the necessity of sending seventies unto localities where there are high priests and elders to do the work which they *cannot or do not do*, when at the same time the High Priests hold authority equal to or superior to the Seventy? Again; when seventies go into these localities they virtually perform the labor which the high priests and elders ought to do. Why is it? Is it because the local talent is not efficient? or is it because the Saints are becoming fastidious? or *is it both*? If the local laborers will not seek to acquit themselves they need not expect the support and confidence of the Saints. And again; if the Saints will not live their religion and be active in the cause unless they have one of the traveling ministry all the time, how can these men go out to the world and fulfill their legitimate calling? It is the duty of the local talent to do their best and the duty of the Saints to support them in it, even if they are not so able as others. "O," says one, "our local brethren are so behind the times; they talk so loud; they mispronounce words, and they are not graceful in the stand; *they can't preach!*" Well, may God forgive your fastidiousness!

This is the first step towards a collegiate education for the ministry.

The next thing will be to prescribe their teaching and pulpit attitude and have them preach and act to suit the congregation: If God has called a man *and that man is doing his best*, God is pleased with him with all his mistakes. Now can God be pleased with us when we treat that servant with indifference, or try to crush him by adverse criticism? If anyone thinks that the special work of the minister is to *entertain*, then you do not understand his mission. His special work is to instruct and if you go in the proper spirit you can receive instruction from the unlettered and country-bred preacher the same as from the polished one, and sometimes more so if the uneducated one has more of the Spirit of God. Many of the Saints are much harder to please than the world. This is the reason it is so hard for our elders to preach at General Conferences. If all was as it should be it would be easier to preach to a congregation of Saints than one composed wholly of nonmembers. A person who goes to church intent on criticising the effort of the minister has neither the love of God nor the proper respect that he should have for his brother.

I once heard a sister say, "O Bro. Williams; you should have heard Bro. Y. preach last Sunday; his discourse was just heavenly!"

"What was his text?" I asked.

"O, I don't know, but he preached so nice."

"Well, what did he talk about?"

"O, I can't tell a thing he said but his talk was just grand."

Now that man's sermon was a failure so far as this woman is concerned. She judged by sound and sight. He was a specially gifted speaker and a graceful orator and that was what she noticed. A man's voice may be harsh and uncultivated and his gestures may be crude, but if he has the love of God in his heart and the Spirit of God to inspire his mind he can instruct you; while on the other hand a man may be as gifted as Demosthenes and as graceful as Chauncey Depew and unless he has the Spirit of God he cannot benefit you spiritually. *What a man says is of first importance, how he says it should be of secondary consideration.*

Do you ever stop to think that Christ's ablest apostles were mostly

"ignorant men" as viewed from a human standpoint? Have you forgotten that the ministers in Book of Mormon times worked during the week and preached on the Sabbath? Or did you ever read the Book of Mormon? If not please do so at once. Have you forgotten that Joseph Smith was an ignorant boy?

Does not Paul say these things?

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the *foolishness* of preaching to save them that believe.—1 Cor. 1: 21.

For the wisdom of this world is foolishness with God.—1 Cor. 3: 19.

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence.—1 Cor. 1: 26-29.

If the Saints keep on growing fastidious and overrefined, I forecast that in less than ten years they will not want a man to preach for them unless he is an elocutionist, an orator, and a fluent speaker; and then it will be very difficult to draw the line between our neighbors and ourselves.

We admit that some of our ministry are to blame for the dislike the Saints have for their preaching; and especially is this true among some of the local talent. Some think it does not take much to preach this gospel, while the Lord counseled the early elders to study, not for personal effect, but that they might become qualified to instruct. Many of the local brethren make no effort to improve and cannot preach any better than they could twenty years ago. Now either they never were called of God, or the gospel is not an educational factor, or such brethren are living beneath their privileges. No man is qualified to preach unless he is living up to his privileges and trying to do the best he can. Because God selects ignorant men is no reason for them always remaining so. While God never intended that they should become actors, or efficient in Delsarte, he does intend that they acquire that dignity that becomes his ministry. While it is not necessary for them to become elocutionists, they should seek to ac-

quire that modulation of voice that will best convey intelligence to the hearers. In other words, remember that you are there to tell a story, now tell it in the most effective manner.

If the Saints see any grave mistake that a brother is making go to him and tell him of it, and, if he has the Spirit of Christ, he will receive you kindly, and profit by it. Don't talk about a man's mistakes to everyone but himself, and thus injure his influence, and he be none the wiser. Many times have I offered a suggestion in a kindly way and many times it has been received in the same spirit. Occasionally, however, some brother gets mad and resents it; but it does not hurt me, and I am only sorry that he did not understand my motive, and was, consequently, the loser. Never have I refused to take a correction offered, and I have been wonderfully benefited by applying the same. May God preserve me that I may never so far progress (?) that I will resent a correction given for my good.

Paul tells Timothy,

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Tim. 2: 15.

And to the Saints he says:—

I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things *without preferring one before another, doing nothing by partiality.*—1 Tim. 5: 21.

Also,

We then that are strong ought to bear the infirmities of the weak.—Rom. 15: 1.

If there are any of the brethren who are not seeking to acquit themselves, they should be kindly spoken to and counseled in the proper spirit.

Saints who are so particular that they only want certain men and will not support others are not deserving of any.

It would be better for us as ministers to always feel that we are in the stand to instruct, not merely to entertain or to show ourselves off to advantage; that we only need to talk loud enough to be heard; that it is best to emphasize our argument by logic and not by noise.

In everything be natural. Don't get in the habit of talking in a falsetto voice. There is no reason why the minister should have one way of

talking in the stand and another one out of it. A great many of us are deficient in language; we mispronounce words; we use them in the wrong connection. This we should seek to rectify. I am satisfied that every man whom God has called he will equip and educate by his Spirit. There are numbers of men who, it is evident, were never called of God. There are others who have been called but who never appreciated it, and God has left them to themselves.

I am satisfied that there is not a man in the church to-day who has been called of God and holding the priesthood but what God would qualify him for his work. If he is a high priest or elder he will be able to *preach*, teach, expound, etc., and look after local work. I do not believe that certain men were called simply to administer to the sick, or to preside over the prayer and business meetings of the branch. When a man is set apart to the priesthood, he is blessed to perform *all the duties* belonging to said office. If the local brethren would seek to apply themselves to the work and acquit themselves as ministers of Christ, and the Saints would appreciate the efforts of every man of God, and if the church would refuse to sustain every man who was not doing his duty, then there would be no need of anyone using the expression heading this article; confidence would in a measure be restored, the work would receive new impetus, and the traveling ministry would then be unincumbered and could go forward in their work of warning the world.

That God may help us as ministers to acquit ourselves, and assist the Saints to appreciate the efforts of even the least of the brethren, is my humble prayer.

T. W. WILLIAMS.

COUNCIL BLUFFS, IOWA, August 16, 1885.

#### PLACE OF WORSHIP.

Peoria, Odd Fellow's Hall, second floor, Masonic Temple, corner Adams and Liberty Streets. Regular services; every Sunday. Sunday school at ten a. m., preaching at 11 a. m., social and sacramental service first Sunday of each month, Wednesday evening prayer services at private residences. Strangers cordially invited. J. D. Stead pastor, residence 228 Hancock Street.

United States Consul Chancellor at Havre calls attention to the great possibilities for the profitable employment of capital and labor in the peat industry in this country.

## Conference Minutes.

### SOUTHERN MICHIGAN AND NORTHERN INDIANA.

Conference convened with the Clear Lake branch, October 26-28. The organization was perfected by placing E. C. Briggs as chairman, Leonard Scott assistant, Otto Storey secretary, Starr Corless assistant. Branch reports: Buchanan 31, gain 5. Marcellus 13. Clear Lake 97; absent 17. Hartford 21, gain 2; absent 5. Coldwater 124, gain 11. Knox 40, gain 1; absent 4. Galien 119, gain 1. By sickness and the death of our worthy Bishop's agent, the books were put in the hands of Francis Granger, who reported from July 11, 1895, as follows: Total receipts \$99.41; expenditures \$58.79; due church \$40.62. Elders reporting: E. C. Briggs baptized 5, S. W. L. Scott baptized 12, B. Corless baptized 7, A. C. Barmore, L. F. Daniel, L. B. Scott, and R. Alcott; Priests J. W. Kiefer, G. Corless, J. Emerick, G. F. Weston, and S. Bruce baptized 1; Teacher D. B. Teeters. District tent committee reported, and all money on hand was ordered to be turned over to the Bishop's agent. The following were elected delegates to General Conference: L. F. Daniel, Alma Barmore, J. Kiefer, Wesley McInterfer, John Shook, H. Richardson, Jesse Proud, John Erter, Frank Deller, Belle Royce, Cecil C. Flagler, Adam Smith, Francis Granger, L. B. Scott, O. H. Storey, Dudley Locke, Ann Locke, Leonard Scott, E. A. Blakeslee, Elsie Lockerby, F. J. Prettyman, and Robert Alcott. Leonard Scott was chosen president of district, Otto Storey secretary. Samuel Stroh was recommended as Bishop's agent. Leonard Scott, Starr Corless, and Francis Granger were chosen as committee on obituary. Samuel Stroh, Francis Granger, and G. A. Smith were ordained priests. Customary resolutions were passed, and one of the most successful and largest conferences ever held in the district closed. Adjourned to meet with the Coldwater Saints at call of president.

## Miscellaneous Department.

### DEDICATION.

The dedication of the second house of worship in Utah built by the Reorganization occurred here on Sunday, November 3, 1895. President W. W. Blair, accompanied by his wife and daughter-in-law, was present, and he delivered the sermon. The dedicatory prayer was made by Hyrum O. Smith. The house was well filled with attentive listeners, the Saints coming from as far as Nephi (fifty-two miles) on the south and some from Camp Floyd on the west.

An especial degree of the Spirit prevailed and every one felt amply repaid for sacrifice in coming, and the Saints at Pleasant Grove felt as though God had accepted their offering. They deserve great credit for the persistency with which their efforts have been made in bringing the work to completion. The chapel is 22 x 32, built of brick, and the woodwork neatly grained and painted. Con-

spicuously over the pulpit appear the mottoes, "A free pulpit and an open Bible." "Prove all things; hold fast that which is good." The Saints of the branch extend their thanks to all who have so nobly aided them to make their effort a success.

The following is a list of those contributing since last report. The exact cost of the building cannot be given, as many of the brethren worked unceasingly on the house, keeping no account of work done, deeming it sufficient reward to see a house dedicated to God's work, where they could labor and worship where none could molest or say them nay:—

|                                               |         |
|-----------------------------------------------|---------|
| S. A. Wanberg, Provo, Utah.....               | \$ 6 00 |
| Sr. Mary Larson, Nephi, Utah.....             | 5 00    |
| Bro. W. W. Hutchins, Beaver, Utah.            | 1 00    |
| F. S. Humphreys, Pleasant Grove,<br>Utah..... | 6 00    |
| A. O. Anderson, Provo, Utah.....              | 4 50    |
| L. P. Hanson, Manti, Utah.....                | 13 00   |
| James Alexander, Pleasant Grove,<br>Utah..... | 2 00    |
| Sr. Maria McLane, Fairfield, Utah.            | 2 00    |
| Sr. R. A. Thomas, Fairfield, Utah..           | 50      |
| Bro. D. L. Thomas, Fairfield, Utah.           | 50      |
| Sr. Burreston, Goshen, Utah.....              | 1 00    |

A collection was taken up at the close of the services on Sunday, which amounted to \$16.75; making a total of \$206.67 contributed by nonmembers and those outside of Pleasant Grove branch.

HYRUM O. SMITH.

PLEASANT GROVE, Utah, Nov. 5.

The chapel of the Greenville branch, located one mile south and four and one half miles east of Lamoni, will be dedicated on Sunday, November 24. President Joseph Smith will preach the dedicatory sermon, nothing preventing; Bishop Kelley will also be present and take part. The services of the day will be as follows: Social meeting at 9:30 a. m.; dedicatory exercises at eleven o'clock; Sunday school at two p. m.; preaching at seven p. m. by Bishop Kelley. Singers from Lamoni are requested to attend.

ALFRED LOVELL, Sec.

#### ETZENHOUSER-TAYLOR DEBATE.

October 25, first session on second proposition. Dr. Taylor began by saying that as he was affirming for all the local churches he had a right to defend any one of them. Referred to charge of polygamy against Presbyterians in India. Admitted that there was a man who wanted to join the church without putting away his second wife, and that they concluded to wait till they heard from America. I put the word "visible" in the proposition. I believe there is an invisible kingdom of God. "Cannot see the kingdom of God." "Kingdom of God is within you"—in the hearts of men. I agree with Bro. Etzenhouser on the meaning of the word saint; it does not necessarily mean a holy person. A man can be told by what he seeks for. If you can say down in your hearts that you want to be good and do right, you belong to the invisible kingdom of God. Simon Magus' heart was not right; Peter did not tell him he was not baptized right. Visible kingdom of God is composed of the grand aggregate of all local churches. Nonessentials are

things concerning which there has been no special commandment. The essentials are found where Peter confessed Christ. "How Christ died for our sins." In the visible church there are two ordinances: baptism and the sacrament of the Spirit, also the Lord's supper. These are all the essentials that I shall mention except one; the members must bring forth the fruits of the Spirit.

Bro. Etzenhouser: Presbyterian polygamy; the Doctor concedes that there was a case of polygamy under consideration, and referred to the church in America. They have taken it in on probation. There is not a minister in the Latter Day Saints Church that could not decide that question at once without sending to America. Dr. T. presumes wonderfully upon my knowledge of the Scriptures; he did not give one single reference to chapter or verse. If feeling makes right, then the Heathen are right. Let them admit Catholics. Are Protestants willing to stand with them? "Christ died for our sins." Dr. T. said this was what Paul preached. Let us see how Paul preached Christ. Turn to Hebrews 6 and read of the principles of the doctrine of Christ, which he taught. That is what we did at the tent. The doctrine of Christ includes the laying on of hands, but the Doctor does not teach that. He says there are "two ordinances except one." Bro. E. then gave some pointers toward a better creed.

Dr. Taylor read from Galatians 5: 22, 23, concerning fruits of the Spirit. A church that does not produce these, cannot be the church of Christ. Repentance implies a turning away from sin—not that alone, for some turn from one sin unto another. Turning from sin to God is repentance. This gospel Christ commanded us to carry everywhere. Why do we send missionaries to the Heathen? Because they will be lost if they do not hear of Christ. First, because *Christ commanded us to*. It is only where the gospel goes that women are equal to men. Told of a lady who was missionary to China, and what she saw and did. Brought back a kitchen god and gave it to Dr. Taylor.

Bro. Etzenhouser showed that repentance is a turning away from, and a forsaking of sin. A trip to China. Well, I enjoy descriptive work; but what has that to do with this proposition? Read from Larger Catechism and the M. E. Discipline. They say the "Scriptures are the only and sufficient rule of faith." Why then have they other books? They take uninspired books to interpret what they say is the only book inspired of God on the earth. Presbyterian idea of God: Incomprehensible, omnipresent, etc. But Matthew 11: 27 and John 14: 21; 17: 3 show us that men can know both God and Jesus Christ. God is not everywhere. Jesus prayed, "Our Father which art *in heaven*." Why did he not pray, Our Father who art "everywhere"? "Let us go down."—Genesis 11: 7. No need of God going down if he was everywhere. Decrees of God. "Unchangeably foreordained." Bible says whosoever will turn from sin shall save his soul. "Whosoever shall give you a cup of water . . . shall not lose his reward."—Mark 9: 41.

Catechism says that punishment shall be without intermission. Bible says certain sins shall not be forgiven in this world nor in the world to come; thereby implying that some sins would be forgiven in the world to come.

Second session. Dr. Taylor: I will hand two questions to Elder Etzenhouser: 1. Is baptism valid when not administered by proper authority? 2. Have Presbyterians, Episcopalians, Methodist Episcopal, Disciples, etc., proper authority? Begin to think that Elder E. is one of those who cannot see the kingdom of God. He says religion is not so much a matter of the heart, as of the head. It begins to look like he had a heathen religion. An excellent lady in the Disciple Church became partly deranged. According to Elder E., her head not being right, her heart was wrong. Here comes the only man living or dead, that I ever heard of, that knows God; that is Etzenhouser. Strongest mind will reel when it thinks of the eternity of God. Read from Job; Isaiah 55; 40: 28; Romans 11: 33. I don't know much about hell, and I'm trying to keep from knowing. Bible is easy to be understood regarding man's duty; but the philosophy of the Bible is hard to understand. Presbyterians never had a confession of faith as a test of fellowship. A great majority of it is a good book. Elder E. asks, "Why the difference among the churches?" Well, I'll answer that: When we began to crystallize out of the Reformation we were foolish enough to believe what he does. We were foolish enough to divide on matters of small importance. We are getting away from that. If I could make every Christian a Presbyterian by the turn of my hand, I would not do it. Elder E. is a witness of miracles among Presbyterians as you heard in the tent last summer. One proof that our church is the church, we have the administration of angels.

Bro. Etzenhouser: These questions the Doctor handed me, what a dodge. We are not here to ask questions, but to discuss. But I will answer them for him: 1. Answer, No. 2. Answer, All who have authority from God are proper authority. "Heartless service, or religion." Pretty compliment the Doctor pays you who attended our meetings at the tent last summer. Did you hear a "heartless religion" taught? Dr. T. himself was present till we announced a reply to an attack on our faith, which he knew would be uncomfortable for him. What have Presbyterians got a catechism for, if it is "not a test"? What do they want with it? Showed that there is a lack of unity among the Protestants. Read from *Herald and Presbyter*—Mistakes of the New Testament. Examined Gilbert, Clark Braden, *et al.*, Taylor's witnesses.

Dr. Taylor: He was afraid to give direct answer to my questions. Why, you could not draw him out with a forty horse power corkscrew. How did Whitmer know he had the original manuscript? David in hell. This was spoken concerning the burial and resurrection of Christ. These various churches are each integral parts of the Church of Christ. We believe in the minis-

tration of angels; you know the angels carry our departed loved ones home; the rustle of their wings is around the bed of the dying. Related two instances of individuals dying happy. A lady calling her mother by name in her dying moments: "We won't accept this blighted, cursed Mormon faith, where we have to go to hell and get out again." We have hundreds of evidences of friends going home to rest. These things do not happen outside of the kingdom of God. Jesus says he will forgive our sins. No half way about God's forgiveness of sins. (Sang an old-time song.) When this debate shall have ended, Mormonism will be killed too dead to skin.

Bro. Etzenhouser: Dr. Taylor concedes miracles to-day. He does not defend the teaching of his catechism. Let him take notes the next time. Begins to look to me as though he never saw a debate, much less have anything to do with one. Says I claimed to impeach American Encyclopedia by Whitmer. See his glaring misrepresentation! I impeach it by Bancroft. Read Dr. Schaff. Antiquity of the gospel. Jesus said he came to finish the work of his Father. That would show that God's work was already begun. Church in the wilderness. Examined the doctrines of total depravity and foreordination, showing their absurdity.

October 30, third session. Dr. Taylor: I have taken the position that the kingdom of God is hid in the heart. Those who hunger and thirst after righteousness shall be filled. I believe that any man, anywhere, in America or China, who seeks for righteousness, is in the kingdom of God. Etzenhouser says by his logic, that a man may be ever so humble and ever so good, if he does not belong to his church he cannot be saved. Born of water and the Spirit has no reference to the baptism that we administer. I believe baptism necessary; I could not be saved without it. But others cannot understand these things. Born again means to beget; to come into existence, etc; the water that God and Christ use. John 4: 10. He would have given the living water. That is the kind of water that Christ meant. See Isaiah 50: 1; Revelation 22: 17. Remember, water and the Spirit. Ezekiel 36: 25, "I will sprinkle clean water upon you." The Lord says, "I," "I" will do this. He did not mean water that we baptize with. Sprinkle clean water—born of the Spirit. Bro. E. has not said much about authority. Authority in his church began by Joseph Smith and Oliver Cowdery baptizing each other. He said I would not challenge their elders again. Well, that depends; if they take their tent to Wilkesville they will find the old man hot on their trail. Another debate will not be needed in McArthur. Joseph Smith condemned the creeds; Bro. E. passed his creed all over the house the first evening of the debate. They call it an epitome. Confession of faith a good book, but wonderfully behind the times. Half of our members in McArthur have not read it. One use we make of it is when we ordain ministers; we like to see if they are about on the track. We ask them if they accept it. Not necessarily every word of it.

Bro. Etzenhouser: I congratulate Dr. T.

that he has at last made an attempt at scriptural argument, says kingdom of God is in the heart. Well, he may have a large heart, but not large enough for that. Jesus says, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."—Matt. 8: 11. "Kingdom of God cometh not with observation." Dr. Taylor's argument would include the Pharisees in the kingdom of God. The Savior was addressing them. There is no kingdom of any kind that can exist in the heart. There must be in a kingdom laws, officers, territory, etc. Let Christ be his own interpreter regarding John 3: 5. If Christ meant Spirit both times, why did he not say so? Christ's own act defines what he meant: "Went up straightway out of the water."—Matt. 3: 16. So you see he misapplies scripture and locks horns with Presbyterianism. Read from *Herald and Presbyterian* a statement: "Our mode is sprinkling." The Doctor said God would do the sprinkling (which is correct), while his brethren say, "Our mode is sprinkling." Here is Presbyterianism against itself. He said, our teaching was that their loved ones were in the bottomless pit. Do you not remember that we preached that God will reward all men according to their works? that there is a glory of the sun, another of the moon, another of the stars, etc.? Why does he speak as he does? Does he want to presume upon your credulity? Said he could not be saved without baptism, but intimated that others could. Peter said, "Be baptized every one of you."—Acts 2: 38. Authority; he says I am loth to say anything about it. Well, I'll read some for him. (Read Revelations 14: 6, 7.) Do you remember my presenting this? We claim that this angel came to Joseph Smith and conferred authority to preach the gospel to every nation. He referred to debating again. Well, he need not refer to that while there is a challenge here staring him in the face, and good during his natural lifetime. There is a difference between our epitome of faith and the Presbyterian creed. The epitome is in harmony with the Bible, while the creed is not in harmony with the Bible, as I have already shown. Dr. T. says that revelation is complete in the Bible; we claim that it is not. Others say God does not speak. How can there be authority if God does not reveal himself? If I go out as a salesman for Marshall Field & Co., of Chicago, without any authority from that firm, it would soon be on my trail and have me dealt with because I acted without authority. Now is it possible that man can do with God's work what he cannot with man's? "Pray ye the Lord of the harvest" to send forth laborers; "called of God as was Aaron," is the teaching of the Bible. I referred to Isaiah 11: 11. Did Dr. T. pay any attention to it? Malachi 3: 1-4. Messenger to be sent and Lord to come suddenly to his temple. That was not Christ's first coming, but refers to his second coming.

Dr. Taylor: He seems to think that because his creed is small, and ours large, that therefore ours must be false. Epitome says, "We believe the Bible as far as translated

correctly." Why did they not say, "We have it correctly translated"? It says, "We believe that God by his Spirit will continue to reveal." Why did they not say, "Yes, and we have the Book of Mormon and Doctrine and Covenants"? Any local church is the church of Christ if it begins with the bed rock: "Christ the Son of God." A great deal of our differences are because we try to peer too far into the mysteries of God and into the future.

Bro. Etzenhouser: The reason we have not got everything on the epitome is because it is not large enough. Have we kept the Inspired Translation back? Have we kept the Book of Mormon back, when there is a challenge for him to meet on its divinity? You will notice he has not touched Malachi 3: 1-4. See verse 4: "Offering of Judah and Jerusalem shall be pleasant unto the Lord." It was not pleasant when Christ came the first time. Joseph and Oliver got their authority from the "messenger" which came to "prepare the way." We give due credit to the first reformer, and to all of them. Calvin (though honest) said, Luther did not bring it as it should be, so I'll try. Did Luther bring the church as it was in the days of Christ? Difference between *reformation* and *restoration*. None but God can restore the church as it was. A man has three sons: one concludes to be a lawyer; another that he will be a doctor; the other concludes to be a preacher. So they all go and learn their professions. Now is not one called of God as much as the other? Read from *Herald and Presbyterian* a man "granted temporary license for three months." Did you ever read of Paul or Peter being granted license for three months? Lord has a people among Babylon, and he says, "Come out of her, O ye my people." Probation after death. Heathen inquire what became of their forefathers, who never heard of the gospel. What can Protestants answer? How about those who died in the dark ages?

Fourth session. Dr. Taylor: Enjoyed debate when it does not last too long. Examined Isaiah 11: 11; called attention to wolf dwelling with the lamb, etc. Has that day come yet? Now then, in "*that day* shall the Lord set his hand the second time," etc. Baptism for the dead. Does the Reorganized Church practice this? All the different churches fulfill the essentials of the Scriptures. All show that they are churches of Christ by the fruits of the Spirit which they show forth. Death of their people attended by the ministrations of angels. There have been two great false prophets: Mahomet and Joseph Smith. The work that each performed was much alike. Koran and Book of Mormon very similar. Comes to us on the testimony of one very bad man.

Bro Etzenhouser: Isaiah 11: 11, the Doctor read right, but *a day* is not always only twenty-four hours or the light part thereof. "One day is with the Lord as a thousand years."—2 Peter 3: 8. Lord set his hand once, but was to "set it again the second time." Who are the "remnant"? The two and a half tribes that were not carried into captivity. Baptism for dead; it was a practice anciently and formerly, but the Reorgan-

ized Church has had no word from the Lord on the matter. We are willing to act when the Lord speaks. *Christian Evangelist* says that Baptists are not the Church of Christ. Dr. T. said none of the churches he affirmed for claimed to be exclusively the Church of Christ; but the Disciples do. Then he bumps their heads together and says, "You are all one." Read from Our Position (Disciple), "We do not acknowledge sects." The apostasy of B. Young foretold in the Scriptures. What does he want to talk about the Book of Mormon for when there is a challenge here for him to meet? Let him accept it. I'll give him a chance to pile dirt on Joseph Smith. Or, if he is willing, for the same length of time as this debate, I will affirm Joseph Smith to be a prophet of God. How is the word to be preached? Answer, In sound doctrine adapted to the capacity of the hearer. How many of you understand the Doctor's Greek?

Dr. Taylor: Fruits of L. D. S. not exactly glorious. Sixteen reputable ladies testify against Joseph Smith. Unity of Protestantism: Methodists are uniting, so are Presbyterians. Christ said his church should never die. Fruits of Christianity: Men will not locate where there are no churches. All the care for the little folks came in with Christ. How does it happen that there is no civilization except where the Church of Christ goes? Ministration of angels attend our dying beds. The old faith stands the test.

Bro. Etzenhouser: Dr. T. mentions sixteen reputable ladies who testified against Joseph Smith. You will find seven of them buried with Brigham Young—his polygamous wives. Blessing of children done away with among Protestants. Laying on of hands is for four purposes, while they practice it for one purpose only. Gifts of the Holy Ghost denied. Wanted me to drink a quart of laudanum to prove that Christ's words in Mark 16:16-18, were true. Said he expected to meet Bro. Arrington [a colored L. D. S.] in heaven; yet he calls our faith a "monstrous delusion."

Bro. E. presented a summary of his arguments in his last speech which we cannot give the readers, as we failed to get it. He also composed and read a letter, that he suggested that Dr. Taylor write and send to Lane's Theological Seminary at Cincinnati, Ohio. In this letter Bro. E. brought in every epithet and phrase that Dr. T. had used against the Saints. It was amusing, and yet had a good effect. So ended the Etzenhouser-Taylor debate. We feel that the truth did not suffer.

H. E. MOLEER.

#### BORN.

PEAK.—To Bro. Warren E. and Sr. Mary E. Peak, at Netawaka, Kansas, September 30, 1895, a daughter; named Ferol Sylvia. Blessed October 24, 1895, by Elders J. T. Davis and W. E. Peak.

DUNLOP.—At South Arm, Michigan, October 30, 1894, to Bro. William and Sr. Belle Dunlop, a daughter, and named Nellie Cecil. Blessed at South Arm, Michigan, November 29, 1894, by Elders F. C. Smith and C. G. Lewis.

#### MARRIED.

PETTERSON—SLACK.—At the home of the bride's parents, Los Angeles, California, Thursday, at 11:30 a. m. October 17, 1895, Elder A. Carmichael officiating, Mr. John E. Petterson, of Los Angeles, and Sr. Mary Slack. May the peace of the Master be theirs.

#### DIED.

JONES.—Two miles south of Higbee, Missouri, October 18, 1895, Willie, son of Robert D. and Elda Jones, aged 3 years, 5 months, and 19 days. Funeral services at Saints' chapel, Sunday, October 20, by Elders A. J. Cato, and J. Waltenbaugh. Burial in Higbee cemetery.

BAILEY.—At her home in Davis City, Iowa, Sr. Ida, wife of Bro. Albert Bailey. She was born August 13, 1877; baptized in March, 1893; married March 3, 1895; died October 10, 1895. During her illness she showed great patience, never complaining. She would not resort to medical aid but rather to the ordinance of the house of the Lord. She prayed to go and be at rest; and just before the last she bade all her friends good-bye and requested them to tell the church good-bye, with the hope that they might all meet where parting is no more. She passed away feeling that her reward was sure. Funeral services conducted by Elder J. R. Lambert assisted by Elder H. R. Harder. She was buried at Andover, Missouri, by her mother's side, by her request.

GROESBECK.—At Unadilla, Nebraska, October 17, 1895, Sr. Lurinda Groesbeck, aged 64 years, 2 months, and 29 days. For a good many years Sr. Groesbeck has been a member of the Nebraska City branch; received by vote, she having been baptized when but a young girl. Her parents having lived at Kirtland and Nauvoo, came to Western Iowa and settled about four miles north of Glenwood in Mills County, and in the first settlement of Nebraska they came to Otoe County and located in about the year 1856. Her mother, Mrs. Hannah Faunce, was about the first in Southern Nebraska to unite with the Reorganized Church, which she did in 1861. Her funeral was largely attended; four of her sisters, two brothers, four daughters, and one son, besides a number of grandchildren and great-grandchildren present. The sermon was preached by the Rev. George E. Driver, of the United Brethren Church.

KELLEY.—Bro. Frank L. Kelley, of Indian River, Maine, passed from this life to the paradise of rest July 25. He was born in Calais, Maine, August 14, 1873. Possessed of an amiable disposition and those sterling qualities that make noble men, he endeared himself to scholars, teachers, men of business, and a large circle of friends. Having a tendency to pulmonary phthisis, he was unable to complete his course at Bucksport Academy, and was also obliged to give up teaching. Having been taught the gospel from childhood, he became obedient to its teachings June 25, 1893; was ordained a priest November 7, 1894. His parents, who had watched the progress of the same disease with other children, had no hope of his recovery, unless God, to whose service they had consecrated him, should manifest

his power in his behalf. He sought in every way to qualify himself for the ministry; was associated with Elder U. W. Greene until February, 1895, when he was obliged to return home. For five months the conflict continued, then the reaper came and left the home circle desolate and the village in sorrow. Funeral from the Baptist church conducted by Elder U. W. Greene, sermon by Joseph Luff; Bro. R. Bullard also assisting.

RODGER.—At El Toro, California, October 13, 1895, the twin boy of Bro. Glaud H. and Sr. Nancy Rodger, aged 1 month and 9 days.

BRAY.—At Little Deer Isle, Maine, October 16, 1895, Everett Bray. Born at Little Deer Isle, Maine, October 6, 1855; baptized March 10, 1895, by Elder J. C. Foss, who also conducted the funeral services.

MAUZEY.—At Edgerton Junction, Missouri, October 15, 1895, Edna Alice, daughter of Bro. T. J. and Sr. A. E. Mauzey, aged 1 year and 11 months.

MOORMAN.—At Edgerton Junction, Missouri, October 16, 1895, Laura Maud, daughter of Bro. John and Sr. Florence Moorman, aged 2 years, 10 months, and 4 days.

MAUZEY.—At Edgerton Junction, Missouri, October 20, 1895, Lewis Alma, son of F. M. and A. A. Mauzey, aged 2 years and 10 months.

CORNETT.—At Edgerton Junction, Missouri, October 21, 1895, Cyrus, son of Bro. and Sr. Cornett, aged 2 years, 11 months, and 11 days.

KLEINSTIVER.—In Petrolea, October 18, 1895, Ameilie Kleinstiver. Born June 5, 1877, at Dashwood, Hay County, Ontario; baptized June 5, 1892, at Petrolea, Ontario, by Elder E. Delong. Funeral service in the Saints' church, Petrolea, by Elder George Hampshire; text Revelation 14:13.

THOMAS.—At Pittsburg, Pennsylvania, October 14, 1895, Elizabeth May, daughter of Sr. Sarah Thomas, aged 4 years and 5 days. A sister and three brothers, with mother and grandparents, mourn the loss. Her gentle, loving spirit was endeared to all who knew her. Funeral services conducted by Elder George H. Hulmes.

LEHMAN.—At his home at Seeburger, Missouri, September 26, 1895, Bro. John Lehman, aged 25 years, 9 months, and 1 day. He was baptized by Elder Ivor Davies ten days before his death. He was firm in the faith, with the hope of a glorious resurrection. Funeral sermon at the schoolhouse by Elder Noah N. Cooke, September 28, 1895, to a large congregation of relatives and friends; text, Job 14:14.

GARNER.—October 12, 1895, little Alma, son of John P. and Hattie Garner. The sweet babe was taken sick at Logan reunion. It was a sad loss to the family, as his sweet disposition endeared him to all. Funeral service at Saints' chapel, Magnolia, Iowa, October 15, to a large number, of all faiths. Sermon by Elder Alma Fyrando.

#### CONFERENCE NOTICES.

The Massachusetts district conference will convene at Dennisport, Massachusetts, December 7, 1895, at 2:30 p. m.

F. M. SHEEHY, Dist. Pres.

**THE HYMNAL IS COMING.**

Concluded from second page of cover.

left for us to do but to supply the money ourselves or borrow it, paying a good per cent-  
age for it.

Now these are the facts in the matter, and we ask you to consider them and ask yourselves how long an institution would stand in the world under similar conditions, and what caused the Master to say that the children of the world were "wiser in their generation than the children of light." Where in the Scriptures is it written that we have claim upon the Master before we have done our part? Let us realize that to be in touch with this great latter-day work it is necessary to be acquainted with and help every department of it.

**TRACT FUND**

Every mail that comes bears a request from some one of the ministry in the field to send them tracts and reading matter to distribute free to help open up new places; and thousands in the church can testify what these tracts have done for them; yet not one since I came to the office in July last, has remitted one cent to help pay the postage on these tracts; nor do I write this to find fault because it has not been done, but to show the possibilities for good there are here with the proper help from the church abroad.

I would suggest that each branch of the church start a "tract fund," and send, every month, amounts received to the Bishop or to the Business Manager of the Herald Office. Who will be the first to make the move? God will bless the effort.

Brethren, we ask your help to move forward the publishing department. We call especial attention to the young who for years have been reading the *Autumn Leaves*, one of the best publications for the young and their advancement that is published on this broad earth. The editor of that magazine is making a sacrifice of her life to make it a success; but I am sorry to say that the subscribers are over \$3,000 in arrears on their subscription, thereby causing her efforts and sacrifice of time and brain to also be a loss.

This causes me to inquire, Are we indeed a band of brethren and sisters, bound together by the ties of love? And have we one another's interest at heart as God's children should have?

Once more we appeal to the church to unite with us and stand shoulder to shoulder to push forward every department of God's work.

And, once more, and to increase our faith, confidence, and our good works toward one another, we ask and appeal for cash in advance for the Hymnal; and in justice to all we will have to first send Hymnals to those who first send in their money to help get it out. General Conference directed its publication when the sale of one thousand was guaranteed, so we are *ahead* of time, as this has not yet been done, by almost one third, as *subscriptions* are not *guarantees*. I am sorry to say, as our books are the witnesses; and the Herald Office books testify against many hundreds. So send in your cash with orders.

For the work yours,

FRANK CRILEY,  
Business Manager,  
HERALD PUBLISHING HOUSE.

LAMONI, Iowa, November 7, 1895.

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 42.

Lamoni, Iowa, November 20, 1895.

No. 47.

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## AUTHORSHIP OF THE PENTATEUCH.

THE diversity of views obtaining among a certain class of Biblical critics as to the authorship of the Pentateuch is well illustrated by the following passage from a volume recently published in London as one of a series of "Books for Bible Students." The work is intended as a vindication of the ancient belief in the Mosaic authorship of the Pentateuch. The passage is as follows:—

"We might almost say in regard to the critics, *tot homines, quot sententiae* [as many minds as men]. Dr. Driver claims that there is an agreement among them, but the facts are quite different. Not in details only but in vital matters the critics disagree. All agree Moses did not write much, but in regard to what he did write or as to the limits of the supposed documents on which the Pentateuch was based, and the age of them, no two are alike. Twenty men might easily disagree that the earth was not round. The value of their denial is estimated by the sort of explanation they give of the earth's movements. The critics agree that Moses was not the author of the Pentateuch, but their harmony

means nothing when we find them in entire discord among themselves as to how the Pentateuch came into existence. The introduction of De Wette-Schrader recognizes the three elements adopted by Dr. Driver, and of course they agree. When one man borrows from another it is likely that there will be agreement. Wellhausen and Robertson Smith agree as touching the post-exilic theory, because the Scottish divine simply copied the speculations of the German. But you have not to read far before you discover traces of difference between the members of these respective pairs. Some think Hilkiyah wrote Deuteronomy, others that Jeremiah forged it. Ewald attributed it to a prophet who had taken refuge in Egypt during the time of Manasseh. Graf puts it down to the reign of Josiah, Vaihinger to that of Hezekiah. In regard to the documents Ewald recognizes nine, Hupfeld four in Genesis only, Knobel six, Bleek recognizes only a Jehovis who expanded the Elohist fragment. The newer school of Graf and Wellhausen puts Deuteronomy before the priestly code, whereas most others have thought it to belong to the exilic or even post-exilic age. All this looks rather unlike agreement."—*Literary Digest*.

## IN PRAISE OF THE HOLY INQUISITION.

THE *Alt-Katholische Volksblatt*, a German paper devoted to the interest of the so-called Old-Catholics, who deny infallibility of the Pope, offers its readers something rather novel at the end of the nineteenth century. It is a translation of an article in praise of the Inquisition and its tortures, from the *Analecta Ecclesiastica*, a Roman publication edited under the special supervision of the Vatican. The writer of the article, Father Pius a Longonio, describes all those who condemn the Inquisition as "sons of darkness," and glorifies the memory of Thomas Torquemada, the Spanish Grand Inquisitor. He says:—

"No doubt the sons of darkness will roll their eyes and grind their teeth

when they read this, and they will talk of medieval intolerance. But it is useless to answer them. It is much better to demonstrate that Llorente and other historians of the Inquisition are utterly in the wrong. It is clearly proven that the Catholic historians are neither liars nor dreamers when they assert that there were apostates in those days who secretly favored Judaism and worked for its advance, while outwardly they pretended to be Christians and even wore the garb of the priest. The laws of the church and of the state therefore justly opposed them. Wolves should remain with the wolves; when they enter the fold in sheepskins, they must be driven out with fire and sword. Far be it from us to follow the lines of befogged liberalism, and to fancy that the Holy Inquisition needs to be defended. Neither the rude ways of those times nor the blind zeal or the stern character of the priests need be mentioned in defense of our Holy Mother the Church. We need no sophism. The happy watchfulness of the Holy Inquisition preserved, in Spain and elsewhere, religious peace and that firmness of faith which is to this day the glory of the Spanish people. O blessed flames of the stake! Through them a small number of very cunning people were removed, but thousands upon thousands of legions of souls were preserved from the pit of error, and thus from everlasting damnation. Society was saved, and the country freed from the danger of civil war. Honor to the memory of Torquemada! He decreed that Jews and infidels should not be forced into baptism, but he also managed to prevent the spread of Judaism and apostasy among the baptized people."—*Translated for Literary Digest*.

Among the women who play a part in the politics of the world are the Queen of Madagascar, the Dowager Empress of China, the Queen Regent of Spain, the Dowager Empress of Russia, the Queen of Corea, the Queen Regent of the Netherlands, and the Queen of England. Each of these royal personages, with a single exception, seems to have her full share of trouble. In no one of the republics of the world do we observe any woman of political importance.

# SAINTS' HYMNAL.

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 2. O - pen, Je - sus, Zi - on's foun - tains; Let her rich - est bless - ings come;  
 3. When the earth be - gins to trem - ble, Bid our fear - ful tho'ts be still;

*cres.*

We are weak, but thou art a - ble, Hold us with thy pow'r - ful hand.  
 Let the fier - y, cloud - y pil - lar, Guard us to that ho - ly home:  
 When thy judgments spread destruction, Keep us safe on Zi - on's hill.

*pp* *p* *f*

Ho - ly Spir - it, Ho - ly Spir - it, Feed us till the Sav - ior comes.  
 Great Re - deem - er, Great Re - deem - er, Bring, O bring the wel - come day!  
 Sing - ing prais - es, Sing - ing prais - es, Songs of glo - ry, un - to thee.

## 2 (12)

1 Glad are we that now the gospel,  
 Is restored to earth again,  
 As 'twas said by an Apostle,  
 We the Spirit may obtain;  
 By obedience  
 To redemption's only plan.

2 God has given us his Spirit,  
 For we have obeyed his word;  
 And it whispers, saints, O hear it,  
 "Own him as your sovereign Lord."  
 Holy Spirit!  
 Unto us thy help afford.

NOTE.—The numbers in brackets indicate the number of music in "The Saints' Harmony" and hymn in the "Saints' Harp."

## THE HYMNAL IS COMING !

IN about thirty days the much-talked-of Hymnal will be ready to place in the hands of the church. The committee appointed to compile it, after much patient labor, completed their work creditably to themselves and the church. It was then placed in the hands of the electrotypers to prepare plates for the printers; and the Board of Publication, to facilitate matters and get the work out promptly, and to guard against errors, placed one of the committee in Chicago to proofread and correct any errors in music or words that might be in the original, or such typographical errors as might be made by those making the plates, and for the purpose of getting it out without delay, which in their wisdom was the proper thing to do. After an expense of almost \$500.00, and \$150.00 additional for paper and material, it is ready for the printer. It will then be ready for binding, which will cost about \$200.00 more before the first thousand are ready to mail; and it will cost from \$75 to \$100.00 to pay Uncle Sam before he will deliver them.

I call your attention to these few facts for two reasons: First, to answer the criticisms upon the management of the publishing department in ordering cash in advance on this book; second, to show every stockholder in this institution a part of the responsibility that in our judgment rests upon him.

Let us examine the present existing conditions. The church has found it necessary to establish a publishing department for the furthering of God's kingdom; and in harmony with law both human and divine they so organize, and it becomes a part of the church, and in which all alike have an interest and become partners to its success by the covenant they make with the church by entering its fold.

The Board of Publication, appointed by the church, having called upon your humble servant to leave home and friends and come here and take charge of the business part of the publishing house, we find the Saints divided into two classes principally, with few exceptions. One class looks upon the office

as a private institution, run in the interests of the few; the other class looks upon it as public property from which they can take all they can without giving anything in return. But, thank God, there are a few who are laboring for the building up of this department in every way they can, seeking to assist this part of God's kingdom; and had it not been for the help of the outgoing Business Manager in time of need, this department would be a thing of history, of the past.

Our labor here we feel to be temporary, and it is not for glory or gain, but because of our love for the success of this glorious latter-day work in all its departments that we make this appeal through the pages of the *Herald*, which should be used for better purposes.

We notice in the *Herald* of October 7 a brother's criticism on our demand for cash in advance for the Hymnal.

We doubt the wisdom of such advice as that from a traveling minister, who is sent out to represent the interests of God's kingdom in all its departments; and this we believe to be to the hurt of the treasury of God's storehouse, and amounts to practically instructing the Saints not to pay money into the treasury until the work is done. Such teaching is equivalent to saying that if his preaching is not considered worth the allowance given his family, to let the family go hungry.

Now, we look upon this demand or request for cash in advance for the Hymnal merely as a request to the stockholders to put up the means to publish that which they have ordered done, and in return for it they get value received in the publication when completed. Is this not a reasonable demand? If not, where is the money to come from?

For the information of the brother and for the information of the church, the present management have this to say: We would rather have only five hundred subscriptions for the Hymnal accompanied by the cash than five thousand without cash,—such as are attached to other publications of the office that the management have been compelled to carry on the books from two to ten years without any return, and in the meantime, by reason of your neglect, compelled to borrow money at from six to eight per cent interest for the privilege of carrying such names. Brethren, is this just? Is it right or in harmony with present revelation which says, Saints "shall pay for that which they receive." (See Doctrine and Covenants 72:3.)

Here is a fair business statement of facts: Here is one of the departments of God's church—the publishing department, from which you as a body demand a certain work which will require an outlay of about \$1,000.00, and you place a man in charge of it and place no means in his hands to do the work.

Now, there are but two ways of getting it. If his faith is not sufficient to call upon God to supply stock, and material, and food for his family, while doing the work without money and without price, or in the absence of being instructed to go fishing for it as Peter was, which we confess our faith is not equal to, he cannot use either way. But as past experience has taught us that a little faith coupled with a good deal of works has brought better returns, then there is nothing:

Concluded on third page of cover.

# THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.  
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 42.

Lamoni, Iowa, November 20, 1895.

No. 47.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
R. S. SALYARDS - - - ASSISTANT EDITOR.  
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, NOV. 20, 1895.

### WHY APPEAL TO THE COURTS OF THE LAND?

WE have been written to by several in regard to the action of the church in the Temple Lot suit. Among these letters occur questions like the following:—

1. Was the church compelled to go to law; or did it enter suit?
2. Was the mind of the Lord sought for and obtained in regard to the same?
3. If not, was it not considered of sufficient importance to have obtained the counsel of the Lord in a case that would cost the church thousands of dollars, even if gained? And more especially so, there being no means to carry on the suit without taking it from the tithing and offerings given for the support of the ministry?

To these we reply:—

1. The church began the suit. The lot in question was held in possession by a small party of men who claimed to be the church in succession of the church organized April 6, 1830. All efforts to reach an understanding with this body of believers in the angel's message through the Palmyra Seer, failed, unless we were willing to discard the Book of Covenants and all revelations after some time in 1834, not specifically stated. This the church could not concede. Time was running against the claim, and it would soon have elapsed when those in possession would by such possession acquire title whether their deeds were good, or otherwise. It therefore became a necessity to begin the suit. This answers the first half of question number one; the church was compelled to go to law.

2. The mind of the Lord had been given years ago pointing out the land; and so far as is known to us this was never annulled, or countermanded. There as also a command given soon after the Saints were driven from Missouri, to "importune at the feet of the Judge"; to gather in

the regions round about, and be prayerful and humble and we should find favor with the people, while we were saying unto them in authority, Redress us of our wrongs. In the absence of any other command expressive of the mind of the Lord in the matter, this was acted upon. No specific appeal to the Lord on the subject was publicly or officially made by the church, nor was any such appeal thought to be needed as the word already received seemed to warrant the action.

3. The subject was deemed of sufficient importance for the church to instruct by resolution of conference, directing the Bishopric to take steps to remove the cloud from the title; as had been done in the case of the Kirtland temple. It was fully canvassed in conference and the propriety of the step decided after all had been heard.

The question as to the expense and the source whence it was to be supplied was not specially taken into account, for the reason that the action of the Bishopric being ordered, carried with it the authority to pay the necessary cost of the proceeding out of the general fund not otherwise appropriated. The cost was not known, nor was it supposed that so plain a case would be so held by the courts as to compel a resort to the higher court to get its merit decided. In view of these facts the Bishop has shown wisdom, and a due regard to the feeling of the great majority in asking the people to assist the fund to further prosecute directly, not feeling willing to further draw on the general fund, unless forced to do so by necessity; which it is hoped will not be the case.

### GRACELAND COLLEGE—THE CORNER STONE LAID.

ON Tuesday, November 12, in the afternoon, the corner stone of Graceland College was laid with impressive and fitting ceremonies. The exercises of the day began at two o'clock in the afternoon and were in charge of Bishop E. L. Kelley, of the College Committee.

The weather was fine and contributed much to the interest in and enjoyment of the occasion. Lamoni's citizens turned out practically en masse, and business was about suspended. The interest of the people of the town and vicinity was unquestionably thorough, and all, young and old, took up the spirit of the exercises.

The college project has been watched with solicitous interest from its inception, and that interest has grown with the growth of the movement, and will doubtless continue to increase as the college work is shown to be a success and its benefits become more and more apparent. The citizens of Lamoni and our people interested in the permanent growth and general welfare of our young city have been thoughtful enough to foresee that something more than mere ordinary material growth is necessary to its welfare; that if the important matter of education was not sufficiently provided for, and fostered, and encouraged, and its advantages afforded, the younger and progressive elements would be obliged largely to transfer their interests, if not their time, to other places where such advantages are to be had. The College project has therefore been watched with unabated interest and the laying of the corner stone was witnessed with a sense of satisfaction evidenced by the close attention of the spectators, who listened intently and in whom was apparent the spirit of deep concern rather than of noisy enthusiasm.

The procession from the center of town to the college grounds was of good size, composed of carriages and other vehicles, the Junior Band, college students, pupils from the high school, east and west side grammar and intermediate and primary schools, followed by many on foot. The exercises opened with music by the band and a song by the choir, "America" being the appropriate selection. This was followed with prayer by Elder H. A. Stebbins, after which another song was rendered. Speeches were

then made by the following and in the order named: Mayor W. W. Scott, President Joseph Smith, Hon. Z. H. Gurley, Prof. D. F. Lambert, Principal of Lamoni Schools and member of the College Board, and Elder A. H. Smith, also member of College Board. President Smith formally laid the corner stone. It bears the following inscription: "Graceland College, Nonsectarian; Erected 1895; Reorganized Church of Latter Day Saints." The stone was furnished and inscription carved gratuitously, by Mr. Robbins, of Des Moines, Iowa. Mayor Scott reviewed the founding and growth of Lamoni, stating that its founders contemplated the establishment of a place where peace and the advantages accruing from it might abound, as encouraged by the settling of a class of people who fostered education. The past history of Lamoni's people, in providing good general schools and a high school, were in evidence that they were progressive. He welcomed the college on behalf of the incorporation and its citizens.

President Joseph Smith, Chairman of the College Building Committee also Chairman of the Board of Directors, in his address expressed the pleasure he derived from the occasion. One misfortune that had happened to most institutional localities was the spirit of sectarianism that limited and narrowed institutions of learning fostered by various religious organizations, by which intellectual development was hampered and the full, complete growth of individuals greatly hindered if not rendered impossible. Good minds had been developed under influences that tended to religious and general narrowness and bigotry. This result had compelled the American people to accept the idea that there must be an entire separation of church and state to insure full liberty of mind and conscience. Those appointing the Building Committee and Board of Directors were united in the sentiment that it should be conducted on nonsectarian lines. Its doors were to be open and give unhindered opportunity to all who sought the benefits of higher education. The moral welfare of students would be looked after, leaving them free to make their own choice of religious belief. He be-

lieved it possible to carry on the work of education in this broad and free spirit.

President Smith stated that copies of the *Chicago Times-Herald*, *Inter Ocean*, and *Tribune*; the *Lamoni Saints' Herald*, *Independent Patriot*, *College City Chronicle*, *Autumn Leaves*, *Gospel Quartermies*; *Zion's Ensign*; also Inspired Holy Scriptures, Book of Mormon, Book of Doctrine and Covenants, and Articles of Incorporation, had been placed in the corner stone.

State Representative Gurley traced the disadvantages of one lacking the privileges of higher education, and made a strong plea for unity of purpose that the institution be pushed to completion and its work extended.

Professor Lambert presented the cause of education as the cause of humanity. Educational work had gone hand in hand with civil and religious liberty in the mental and moral progress of the American people. Educational institutions should be welcomed and their work aided by all. He would see the spirit of this institution as broad and liberal as truth itself, with room on the platform for all who would seek to enter it, without distinction of race, color, or sex. Absolute equality was essential to full opportunity that truth might obtain supremacy and error do as little harm as possible.

Elder A. H. Smith forecasted the future development of this portion of country and the city of Lamoni. One railroad now passed, running east and west; another was expected to run north and south. Our town, already a center of population, would grow in influence and acquire prestige with its moral, social, and educational advantages. This institution would be a great aid in equipping the rising generation to meet coming issues and to fight the battle of life. The work so far done was substantial. He urged unabating substantial interest and aid to insure its completion.

The doxology was then sung and the assembly disbanded, most of them "going through college" on the invitation of President Smith, the lower preparatory floors having been laid, permitting access to the lower rooms.

Graceland College thus begins to show itself a substantial aid and lasting ornament to our growing young

city. It will be by far the handsomest structure in Decatur County, and will attract attention and tend to materially elevate the general spirit of the surrounding country. It will represent and diffuse the spirit of learning, which means progress and morality and all that conduces to the general good.

Steps are being taken to enrich the college with a well equipped library, also other necessary adjuncts.

The HERALD heartily commends the college to our people and with the assurance that pupils entering it will make such satisfactory progress as to commend the work of Graceland College to all interested in educational work.

Our college has a wide and important field to occupy, and we believe its future is to be great for good.

#### MANUSCRIPT OF BOOK OF MORMON.

COLUMBUS, Neb., Nov. 4.

Dear Bro. Joseph:—I inclose an item that to me is significant as to the future history of the church—a stinging rebuke to Braden and his ilk. I cut it from the daily *Inter-Ocean*, of September 9, 1895.

Yours in bonds,

H. J. HUDSON.

#### BOOK OF MORMON MANUSCRIPT.

The most valuable manuscript now owned within the limits of the United States, the Federal constitution and the declaration of independence alone excepted, has lately come into the possession of George W. Schweich, of Richmond, Ray County, this State. The relic in question, which is unique as well as historical, is nothing more nor less than the manuscript of the original Book of Mormon, just as it was translated from the golden-plate records of the Nephites by Joseph Smith and his assistants. If you have a copy of the Book of Mormon to refer to, you will find that the back of the title page bears a notice to the world in the shape of a "Testimony" by the three witnesses to the divine authenticity of the book. One of the three witnesses who saw the angel which God sent from heaven with the plates and engraving, and who heard the voice of God commanding that they bear record of the same, was David Whitmer, who died at Richmond, June 25, 1888. David Whitmer had long been the sole owner of the manuscript, and upon his death it descended by right of heirship to D. J. Whitmer, a son. Not long since D. J. Whitmer was smothered to death in a sand pit near Richmond, and George W. Schweich, a nephew (grandson of David Whitmer, one of the founders of the Mormon Church), became sole owner of the valuable document. In order that readers may have an idea of the value of Mr. Schweich's treasure, I will say that a short time prior to David Whitmer's

death the Salt Lake hierarchy offered \$100,000 in gold for it, and it is believed that they would have made an offer of \$500,000 had they thought that there was a prospect of Mr. Whitmer parting with it.—*St. Louis Republic*.

Bro. H. J. Hudson, like the veteran he is, has always had the keenest sense of the fitness of things; and the suggestion in his letter accompanying the clipping that the estimate of the value put upon the manuscript copy of the Book of Mormon by public opinion now, is indicative of the changing of sentiment towards the history of the people for whom, and with whom, the book came to light, and that proper estimates will finally be accorded the facts in the case, is a pleasant and a profitable one to contemplate.

David Whitmer was never the *owner* of the manuscript referred to, in the sense of individual proprietorship, did not so consider himself in his lifetime, but was the custodian of it, Joseph Smith having placed it in his possession with a solemn charge to keep it safe. This he did, priding himself on his faithful discharge of that duty. George Schweich is not the owner of the manuscript, any more than David Whitmer was; his possession being that of a custodian, and we are pleased with the thought that he will take pride in his charge as his grandfather did.

In company with Elders A. H. Smith, W. H. Kelley, and Thomas W. Smith, we had the pleasure of engaging in the work of reading and comparing the Palmyra, Nauvoo, and Plano editions of the Book of Mormon with this manuscript, and found no sufficient reason to remodel our edition, the books being so much alike that they and the manuscript are essentially one and the same.

We desire to be free from the influence of superstition, but in the case of those things coming into human hands by divine favor, we confess that we have a feeling that they should be held sacred and not trifled with. So in this instance we can but believe that had David Whitmer parted with the manuscript of the Book of Mormon so sacredly confided to him for money, it would have resulted in distress and shame to him and his; and possibly disaster to those who should have bought it of him; hence, we now feel that if the present custodian should for

the lucre's sake part with the manuscript, such sale and barter would result in unpleasantness and shame and possible disgrace, and the money received therefor prove to be a curse rather than a blessing. From our acquaintance with Mr. Schweich, however, we entertain no fear of his selling the manuscript.

#### QUESTIONS AND ANSWERS.

QUES.—Is it right for us Protestants to unite in marriage with the Catholics?

Ans.—The rules of the church are that persons should marry in the church, which is done to avoid controversy between husband and wife in regard to religion; but there is no reason why Protestants should not marry Catholics as well as in any other religious denomination, all other things being satisfactory. All persons are at liberty to marry whom they please, but the rules of Catholicism are so rigid that Protestants marrying them are usually put to some disadvantage. The counsel of a St. Louis priest to his Catholic flock a few years since was to the effect that the girls should marry Protestants if practicable, but that the men should not. A man with a Catholic wife would usually be controlled by her in the giving of money to support the church, and she would be sure to control the children and raise them in Catholic training. To the men he counseled not to marry out of the church for similar reasons that he gave in the case of women, the wife would be likely to control the household. Our answer, then, to the above question is that Protestants of our faith had better not marry Catholics.

Q.—Is it right for a branch when appointing delegates to district conference, to bind them on all questions, just how they shall vote?

A.—Yes, if all questions likely to be presented, discussed, and acted upon are known to the branch, and a majority appointing the delegates so choose to instruct; it is not usual, however, and presupposes that the branch cannot trust the discretion of the delegates chosen.

It is certainly a very superfluous work for a branch to attempt to present, argue, and decide all possible issues on which a conference might be called to act, in order to instruct their delegates.

The rule states that branches "may instruct," but there is none requiring that they shall so instruct.

If delegates appointed cannot represent the branch and vote as instructed they should before appointment so declare, or after the appointment is made, decline to serve under the instruction given, that the branch could appoint other delegates who can and will carry out their instructions.

#### CAUSES WHICH MAKE TRAMPS.

SOME time ago in order to obtain certain information concerning vagabondage and the tramp problem in America, one Josiah Flynt, set about the study of the subject by becoming a tramp of the tramps, thus putting himself into relationship with the genus with a view to ascertain his species, nature, methods, the causes of success, or failure, and the cause for his existence if possible. The results are being given to the reading public in a series of magazine articles, and are pithily told in one of our exchanges thus:—

Josiah Flynt has tramped with the "hobo" and shared his lot throughout this country and England with the view of discovering a solution to the tramp problem. He agrees with Prof. McCook that whisky is the root of the evil of vagrancy, but does not believe that the American tramp is in any sense the result of fluctuations of the labor market. The American tramp, as he has found him, does not want to work, as a rule. Under the influence of drink he becomes a sort of voluntary idler. If he could rid himself of this vice, however, Mr. Flynt is convinced that he will go to work and could be made a valuable citizen. Mr. Flynt sums up the following principal causes or sources of vagabondage as he understands them: "1. The love of liquor. 2. Wanderlust. 3. The county jail, owing to the promiscuous herding of boys and homeless wanderers with criminals. 4. The tough and rough element in villages and towns. 5. The comparatively innocent but misguided pupils of the reform school."

From Mr. Flynt's digest of causes it will be seen that the primary causes are an inordinate desire to wander from place to place, the disposition to avoid the restraints imposed by law and social customs and the necessity to labor; and the love for the cup that intoxicates.

The other causes stated by Mr. Flynt are secondary and resultant in a degree from those first named; two of them at least being well meant but ineffectual efforts on the part of

society to overcome the evil tendency of the others.

It is to be hoped that a remedy will be found for the causes, which will cure the evil complaint of vagabondage and the "condition" of the tramp.

#### B. H. ROBERTS' BOOK AUTHORITY.

SINCE reading "Succession in the Presidency of the Church" by B. H. Roberts, we have wondered if the authorities in Utah, if pressed upon the point, would indorse this work with its sophistry and historical inaccuracies; and when Elder H. O. Smith stated in his articles on "Why I am a Josephite" that Elder Roberts was "put forward" we feared that he had said more than he could prove. Now Elder Roberts comes to the rescue and leaves no room for doubt. When in the late political muddle, he sought to show how loyal and respectful he had always been to the First Presidency he gave utterance to the following in an interview published in the *Salt Lake Tribune* of October 14, 1895:—

#### STATEMENT BY ROBERTS.

##### CLAIMS THAT HE CONFRONTS A GRAVE CRISIS.

The following authorized statement by B. H. Roberts, in the form of an interview, was given out at the Democratic State headquarters last evening.

Being asked for his views upon the present political situation, Mr. Roberts said:—

"I have always regarded myself as properly respectful and attentive to church authority. In my labors in the church, whether in missionary or literary affairs. I have always consulted with the presidency when communication was possible; and their wishes have been respectfully followed. All the manuscripts of tracts and books of which I am the author, that have been written in advocacy or defense of the Mormon faith, have been invariably submitted to their personal inspection or to the inspection of committees appointed by them. Nor has my respectful consideration to their wishes been confined purely to matters of the above description, as will be seen in the following circumstance. Several years ago, when conditions were favorable for carrying out what had been with me a long-standing intention to enter into the study of the law, with a view to practicing that profession, I submitted the proposition to them for their advice, expecting to follow whatever suggestions they had to make. I never received from them any direct decision as to what, in their judgment, I ought to do, but learning indirectly that it was contrary to their wishes for me to enter into the practice of the law, as they considered it would interfere with my labors in the church, I gave up what had been with me, up to that time, a life purpose. I mention

these matters that it may be understood that I have not been inattentive to the wishes of my brethren in whom I recognize a divine authority."

The ministry of the Reorganized Church will therefore be justified in holding the church in Utah responsible for the mistakes of Roberts, and treating his book as authoritative, unless they disclaim it, and dispute the above statement of Mr. Roberts. Presidents Woodruff, Cannon, and Smith will please take notice that we shall so consider it unless they officially deny it. We further call upon them to explain why they would authorize Elder Roberts to discuss in this form that which they counseled him and others not to meet in public discussion. If "the fact that many honest people in the United States and other countries are being led astray by the pretensions of the 'Reorganized Church of Jesus Christ of Latter Day Saints,' or Josephite Church, as it is more commonly called, must justify the publication of this work" (see Roberts' Preface), will not this same fact justify you in meeting these same issues on the rostrum?

Be consistent, gentlemen, and be courageous enough to answer at the bar of public opinion, in honorable and fair controversy, for your convictions.

Do not take refuge in the plea that public discussion is unnecessary, because God will care for his own work, while you discuss the issues thus avoided, through your authorized publications. In authorizing the publication called "Succession in the Presidency of the Church" you have acknowledged the necessity for a discussion of the issues. Are you equal to the emergency of supplying this important demand?

SOME idea of the vast amount of correspondence carried on between the Eastern and Western hemispheres may be obtained from the following account of one week's mail forwarded over *one route*, by the steamer St. Louis, between New York and Liverpool:—

The St. Louis carried 416 sacks of mail on the eastward passage. Of these 149 contained letters and 267 held papers. The letter sacks averaged 70 pounds each, making in all an aggregate of 10,430 pounds. The paper sacks averaged 55 pounds each, making in all an aggregate of 14,685 pounds. There were ac-

ording to the postal officials, 4,000 letters in each sack, making a total of 560,000 letters. The consignment, including 291 sacks from New York, 14 from Philadelphia, 22 from Boston, 8 from San Francisco, 30 from Chicago, 5 from Baltimore, 13 from Hamilton, Ontario, 8 from Quebec, 5 from Ottawa, 7 from Winnipeg, 2 from St. John, New Brunswick, and 2 from Halifax, will be distributed as follows: London 176 sacks, Liverpool 6, Southampton 5, Glasgow 10, Dublin 1, Paris 21, Lyons 3, Bordeaux 2, Calais 5, Brussels 2, Antwerp 2, Luxembourg 2, Ostend-Ambulant 2, Verviers-Cologne 28, Baxtel-Duisburg 42, Aix La Chapelle 3, Amsterdam 2, Flushing Rotterdam 3, Modane-Turin 27, Belfort-Basle 4, Quloz-Geneva 3; Zurich 3, Madrid 4, Traveling Office to Spain 5, Alexandroy-Warsaw 2, Volatchick-Imerinka 2, Kibarty-St. Petersburg 4, Lisbon 2, Douro-N. 2, 2; Constantinople 2, Beyrout 2, Jaffa 2, Cape Town 5, Bergen-Newcastle 2, Malmo-Xassjo 2, Kiel-Korsor 4; Christiania 2, Helsingfors 2, and Egypt 2.

#### OVERUSE OF ALCOHOL.

ACCORDING to M. Chervin, in a paper to the Societe d' Anthropologie, the low birth rate in France is largely due to prodigality in Paris and thrift in the provinces. M. Rochard, however, ascribes it mainly to alcoholism, the annual consumption of alcohol having enormously increased of late years in France. Paris has a wine shop for every three houses.—*London Globe*.

The low birth rate in France and its growing decrease has repeatedly been set forth by statisticians and noted by statesmen, who see in it the diminishing probabilities and possibilities of French influence and supremacy in the councils and strategical movements of European, Asiatic, and African affairs. King Alcohol sits enthroned and grimly saps and consumes the vitality of that nation. His presence impairs the national strength and tends to prevent any probability of the recovery of France's coveted former possession, Alsace Lorraine, and the humiliation of Germany; and the French people are obliged to rely largely upon alliance with Russia to maintain anything like their old-time prestige in the councils and general movements of Europe.

Russia, Germany, Great Britain, the United States, and all other nations are also vitiated in mental, moral, and general power because of the tribute paid to rum. The force of this death blow to human welfare and hindrance to progress, inflicted by the people themselves, is beyond calculation. It is surprising that humanity, advancing in many respects as it is in civilization, does not unite

to deliver itself from the death power of the rum traffic.

It is manifest that the wisdom of God is in the instruction given his people, in which he warned that because of evils that do and will exist in the hearts of evil and conspiring men he forewarned against the use of strong drinks. Latter Day Saints were thus given to understand that such "evils" as the use of intoxicating liquors as beverages, also the use of tobacco for other than remedial purposes, should be avoided and discouraged.

The decrease of the birth rate in France furnishes a marked, a striking example of the destructive power of the alcohol habit. It is not immoderate nor extravagant to designate it a "curse." One might as well conclude to call evil good as to call the rum habit anything less than a curse. We believe that every Latter Day Saint should let alcoholic drinks and the places where such are trafficked in, severely alone — except so far as they can help to suppress both. Men should be anxiously engaged in a good cause, hence lend their aid in suppressing what is opposed to good.

THE Bald Knob, Missouri, *Signal* of the 8th says this of the discussion between Bro. Joseph Ward and Elder J. H. Lawson, Christian or Disciple:—

So far the debate has been ably conducted by both sides and in a hightoned, Christian, and gentlemanly spirit. The best of feeling prevails between the disputants throughout, each presenting his side of the question in an able manner. We hope the same spirit will continue to the end of the discussion. Everybody should come out and hear them.

#### GOOD WORDS FROM ST. JOSEPH, MISSOURI.

UNDER the heading, "New College for Lamoni, Iowa," the St. Joseph, Missouri, *Herald*, gives the college at Lamoni the following good words:—

##### LAYING OF THE CORNER STONE AN EVENT OF INTEREST.

LAMONI Iowa, Nov. 12.—The laying of the corner stone of Graceland College, a nonsectarian institution of learning took place here under the auspices of the Latter Day Saints. Over a thousand people witnessed the exercises which consisted of vocal and instrumental music, prayer by H. A. Stebbins, laying of the corner stone by President Joseph Smith, speech by W. W. Scott, Mayor of Lamoni, an address by President Smith, a speech by Hon. Zenas H. Gurley, a speech by Prof. D. F. Lambert,

Superintendent of Lamoni public schools, and a speech by Elder A. H. Smith. Graceland College will be a substantial structure built of brick and sandstone, which will cost over \$10,000. Though fostered by a religious body, it will be absolutely nonsectarian, and though under the best of moral influences, will not deal with the subject of religion.

SAM JONES, the Southern evangelist, it is said, smokes fifteen cigars a day.

Rumors are not always reliable; but if the report of those by whom "it is said" is true, Rev. Samuel Jones is no model for a reformer of men's morals or habits, and is condemned by the advice of the apostle who so sinneth against his own body sinneth against God.

#### BACK VOLUMES OF AUTUMN LEAVES.

THE Herald Office has on hand a number of back volumes of *Autumn Leaves* for the years 1891, '92, '93, and '94, which are offered bound complete in various styles of binding, in prices ranging from 75 cents to \$1.50 per volume, according to binding.

The volumes may be had either bound or unbound. Those wanting them bound for the holidays must order at once, to insure completion in time.

Volumes of 1891, '92, and '93, unbound, are offered at 50 cents. All volumes offered at these prices will be sent postpaid. Address orders to the Business Manager. 4t.

#### A WORD.

THE Business Manager desires us, on his behalf, to thank the Saints of the various branches that have appointed book agents in response to his appeal. Good work is being done by said agents in many cases, in collecting old accounts and obtaining orders for church papers, books, etc.

Such branches as have not yet appointed agents are requested to do so at once. Agents may or may not be branch presidents. Competent, reliable agents are desired.

Patrons are requested to order and make remittances through their branch agents where convenient to do so. Orders amounting to less than fifty cents, unless through agents, must be accompanied by cash or order — this to avoid carrying long lists of small accounts.

Be particular to give the same exact

name in which publications have been going; also full address with remittances or orders for church periodicals.

Address business communications to the Business Manager. Send all matter for publication to the Editors.

STATISTICS show that during the past ten years bank wreckers, embezzlers, and defaulters have robbed the people of this country of over one hundred million dollars, an average of over ten millions of dollars per annum; and this state of things has been growing worse the past two years, for the year 1892 shows robberies by the above-mentioned methods of about \$9,000,000, while 1893 shows about \$19,000,000, 1894 about \$25,000,000, and 1895 shows over \$4,000,000 to July 1.

These sums probably do not represent what was actually taken during those years, but simply the amount of the robberies discovered. . . . Any state of affairs which will allow the robbery of over one hundred millions of dollars in ten years is certainly appalling.

The above is from an article, "The era of fraud and embezzlement: its causes and remedies," by A. R. Barrett, in the October *Arena*. We note the figures given as in evidence of the Apostle Paul's prediction that in the last days "trucebreakers" would abound.

#### WAR PREPARATIONS.

BERLIN, Nov. 4.—Col. von Hannekin, the German officer who was military assistant to Viceroy Li Hung Chang, has arrived in the city from China charged with a special mission and fully empowered to arrange for the recognition of the Chinese army on the Russian, French, or German model.

PARIS, Oct. 16. — Before the Budget committee to-day Vice-Admiral Besnard, Minister of Marine, said the Chino-Japanese war had shown the necessity of possessing numerous swift, well-armed and armored cruisers.

The naval program for the period between 1894 and 1896, inclusive, involved an annual expenditure of £3,000,000, exclusive of torpedoes and guns.

The new program for building additional ironclads, cruisers, and dispatch vessels would increase the expenditure £400,000 annually, representing a total outlay for the next twelve years of £40,000,000.

#### EXTRACTS FROM LETTERS.

BRO. J. S. ROTH, Adrian, Illinois, November 12:—

I have been here at the Rock Creek church over a week now, which makes over three weeks' meetings. I baptized six more yesterday; that is, sixteen since I came; and I believe there are others who will obey before I leave. The Lord is truly blessing my labors here. A number more are investigating. I feel encouraged.

## EDITORIAL ITEMS.

SOME one suggests that a minister who officiates at a funeral does not preach "the funeral" but "the funeral sermon" of the deceased; also that the term "Old Church" is incorrectly applied to the Utah Church, and should be applied only to the church up to the death of the Martyr, in 1844, when the "Old Church" ceased to exist as an organized body.

Bro. W. H. Pease, Kansas City, Kansas, requests prayer for Bro. Albert Johnson, lately bereft of wife and only child.

Bro. S. O. Foss wrote November 2, from Wescogus, Maine, an account of his late missionary labors at Indian River, Mason's Bay, Jonesport, Machias, and other points. He was blessed of the Master and hospitably received by Saints and friends. Brn. Davison and Ames have also written of the work in that portion of the Pine Tree State. Bro. Foss joins them in the opinion that good work has been done and can yet be done more completely by the ministry in that field.

Bro. J. F. A. Smith reports new openings for preaching at and near Benwood and Wheeling West Virginia. Elders who could assist local brethren would be welcomed.

Bro. Isaac Bailey, of Gallup, New Mexico, sends us a copy of the Los Angeles, California, weekly *Express*, of October 31, in which appears a lengthy account of alleged discoveries of J. T. Goodman, in which it is claimed that he has deciphered the inscriptions of the ruined cities of Copan Palenque, Uxmal, etc., and that his books embodying results of his labors will be published in 1896 by an English house. We await verification, and suppose that the merits of the works will bring them to notice, if published.

Bro. J. C. Foss wrote from Rockland, Maine, the 13th inst. He had made a fine opening at Tennant's Harbor and was meeting with good success until diphtheria appeared and broke up the meetings. Bro. D. S. Seavy was anxious that Bro. Foss continue there, which he would do when possible. The Baptist minister at Rockland had invited Bro. Foss to address his congregation. He had accepted the invitation.

Bro. Parley P. Kelley, counsel for the church in the Temple Lot case, and member of the College Board, was at Lamoni a few days during the past and present week.

Bro. G. H. Hilliard, of the Bishopric, reached Lamoni on the 17th, on church business.

## Original Poetry.

## IN MEMORIAM.

LINES ON THE DEATH OF ELDER EPHRAIM ROWLAND.

Long years ago in meditative mood,  
On a lone isle, St. John, Christ's seryant  
stood,  
And as he meditated on the Master's love,  
A voice came to him from the realms above:  
"Blessed are the dead—they that die in the  
Lord  
From henceforth saith the Spirit," their re-  
ward,  
"That they may from their labors in peace  
rest,  
Their works do follow them," forever blest!  
Sweet promise to the Christian at life's close  
To go from labor to calm, sweet repose!

That passage, Ephraim Rowland, was to you,  
A precious one indeed; a promise true;  
You marked it in your Book of books, so  
fraught,  
With truths which you so often preached  
and taught;  
Unswervingly you served the Master's cause,  
And lived obedient to God's will and laws.

Wisely you spent your life, you stood for  
right,  
You kept the faith, and fought a noble fight.  
Well did you heed Christ's words—obeyed  
them all,  
And held yourself e'er "ready" for the call,  
And when your course was finished, passed  
away,  
To dwell with him in that bright land for  
aye.  
Yea; Ephraim Rowland, vacant is thy chair  
Within thy home, thy loved ones miss you  
there;  
Within the church now empty is thy seat,  
No more the faithful there you'll kindly  
greet  
And all who knew thy worth and Christian  
love,  
Say "He is gone, to dwell with Christ above."  
A Christian has gone home to his reward,  
A faithful worker in thy vineyard, Lord,  
He crossed triumphant to the other shore,  
To dwell with Christ, the Master, evermore;  
Faithful through life, pure virtue's paths he  
trod,  
And served and loved his fellow man and God.  
Pure was his life, for fifty years he bore  
The Master's cross, through trials keen and  
sore,  
And at life's close in peace he laid it down  
To wear the Lord's reward—the heavenly  
crown.

FRANCIS D. JONES.

## Mothers' Home Column.

EDITED BY FRANCES.

"What matter how the winds may blow,  
Since fair or foul alike is best?  
God holds them in his hand, I know,  
And I may leave to him the rest,  
Assured that neither calm nor gale  
Can bring me danger or delay,  
As still I toward the haven sail  
That lies, I know, not far away."

## DECEMBER READING FOR DAUGHTERS OF ZION.

THERE comes a time in the history of every individual, society, or people when it is well to pause long enough to inquire, Have we a definite object or aim in life, and if so are we living, laboring in a way best calculated to secure that object, that aim? To the writer it seems that the time has come for the Daughters of Zion to pause and ask these questions; ask them with the earnest purpose of obtaining all the light and information possible to be obtained. In organizing we adopted as a motto, "Our aim mankind to bless." This, then, settles definitely the first question and settles it, we think, satisfactorily to all who love the Lord and their fellow men. To do good and no evil to mankind is our object, our aim.

But the second question, "Are we living, laboring in a way best calculated to secure that object, that aim?" may not prove to be so easily answered. Many organizations exist in the world to-day, whose avowed aim and object is the same as ours, but to the mind of the dispassionate, unprejudiced onlooker, they fall very far short of that for which they aim. To see ourselves as we appear to others is a very difficult matter, but we may perhaps make ourselves better understood by a little communication, a little explanation.

When God completed his work of creation he pronounced it *good*. A part of that work was man. Not Adam alone, but Adam and Eve, for the allwise Creator knew and declared to us, It is not good for man to be alone. In the creation of woman, sex was introduced as the crowning, completing work of the creation. Its relations are pure, high, and holy. It is needless to say the best gifts of God can be perverted and abused. We see it done every day we live. Hence it should be no matter of wonderment to us, that the sex relation has been not only abused, but degraded and perverted to such an extent that the misery and sin which is deluging the land to-day is largely traceable to this cause. Sin is in its very nature degrading, but when sin and wrong have been indulged in for centuries, is it not to be expected that the roots will so have spread and deepened that time, faith, and patient laboring—laboring with love in the heart—will be necessary in order to uproot the evil and plant the good? God instituted the family relation and set his seal to its sacredness when he said, "They *twain* shall be one flesh." This is the "Holy of holies" into which none but the ordained priest and priestess must enter, and the wife or husband who speaks of this relation to a third party, certainly, to put it very mildly, makes a grave mistake,

and the stranger who seeks to intrude should be repulsed with contempt. We have no terms in which to express our aversion to such meddlers with sufficient force.

But because of the perversion of this holy, sacred relation so awful are the crimes committed therein that the land is being polluted by them, and almost the first cry which comes to us from any newly organized local is in relation to our views upon this question, and we are asked, "What do the Daughters of Zion teach upon this matter?" Let us answer this question once and for all time. Unless God should reveal to us his law in regard to the relation of husband and wife and reveal it through the proper channel, the head of the church, we have no teaching to offer anyone upon a subject at once so sacred and delicate. Does it follow from this that we have no disposition to right wrong, to help to put away evil and strengthen good? Not at all, but simply that we do not believe it can be done in that way. God never interferes with our agency. But he does call, persuade, and by his Holy Spirit influence us in nameless ways to do the right and forsake the evil. So let us seek to learn from his word and from every available source of information the laws governing our being, that when the marriage relation is entered we may have wisdom sufficient to guide us, and not only this, but to teach the children God may give us to avoid the evil and cleave to the good.

In connection with this we would advise a rereading of the leaflet, "Husbands, love your wives," by Elder Heman C. Smith. They are on sale at the Herald Office, and truly, as our Business Manager, Bro. Frank Criley said, "It is one of the finest things upon the subject ever written." If this leaflet had been carefully read and thoroughly understood by those writing to us, they would have found an answer to their questions.

And now, sisters, it remains for us to stand firm and be true to the principles we advocate. By a false system of teaching for generations past, even Christians have been led into the error of demanding from women a purer morality than they do from men, and men have been pampered into thinking that their natures differed from woman's, and that immoralities in them should be condoned. This is all false, all wrong, and fathers as well as mothers must teach their sons that chastity and virtue is to them the same priceless inheritance which it is to their sisters, and girls must demand of the young men with whom they associate the same virtue and moral rectitude which the young men demand of them. Many evils are in the world and as guardians of our children we are called upon to warn them of the pitfalls and dangers along their path of life and to watch over them during the years in which their judgments are immature and they more liable to be led into temptation. This is the strongest feature of our work—the ounce of prevention worth the pound of cure. Here is the field stretching out broad and white, where we may thrust in our sickles and reap while the day of life lasts. Here we may teach, may sow the good seed with the well-

assured hope of reaping a bountiful harvest. Let us not be weary in well doing, for victory awaits us if we are faithful to ourselves and our God.

From time to time we shall endeavor to send out such literature as may prove helpful, and we earnestly ask your cooperation in the way of letters and articles which may prove helpful. Let each sister bear this request in mind.

#### DAUGHTERS OF ZION.

##### PROGRAM FOR DECEMBER.

No. 311 Saints' Harmony. Galatians 6: 1-10, Scriptural reading. Reading, from *Saints' Herald* of November 20, 1895. Discussion on reading. Topic for remarks, How should children be taught to pray? Reading of minutes of previous meeting. Collection. Closing hymn, 272 Saints' Harmony.

#### PRAYER UNION.

##### SPECIAL REQUESTS FOR PRAYER.

SR. SARAH HEADRICK desires your prayers that she may be blessed with patience and health, to care for her family. She is afflicted and desires that it be removed.

#### PRAYER UNION SUBJECTS.

##### MEMORY TEXTS FOR NOVEMBER.

Thursday, Nov. 21.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted. Memory Verses.—James 2: 14-17, 26.

Thursday, Nov. 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established. Memory Verses.—1 John 2: 15-17, 28.

## Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

THE article on "Plans for Using Blackboard" was read at the late Logan reunion, and, though presenting the lessons of the past quarter, it illustrates the methods so clearly that it serves every purpose, and merits publishing in full.

#### PLANS FOR USING BLACKBOARD IN REVIEW AND CLASS WORK.

WHEN the blackboard has a place in the Sunday school, it should be there as a tool, not as a tyrant. I mean by this that the teacher should use the board as an aid in teaching, in gaining and holding attention, in illustrating something which it is desired the scholars shall understand, or in stating concisely and briefly something that they are desired to fix in memory. Used for this purpose, the board may become a useful tool to which the skillful teacher may often resort.

When I speak of it as a tyrant I have in my mind the idea of some, which I believe to be a mistake, that, in blackboard work, there must be a display of artistic work in design and coloring. This is not a necessity in

blackboard work. If there are, in the various schools of our association, those who have talent in drawing and designing, if there are those who by cultivation have acquired such ability, by all means make use of their power in that direction; but if this is lacking, as in most of our schools it is, the blackboard may still be a useful, even though homely, tool.

I agree with Dr. Trumbull in an important statement. He gives it as his opinion that a teacher, upon going to his class, should have in his mind a definite plan by which to conduct the lesson. He *must have a plan*, but it may be his own, and I lay stress upon the latter statement that the method he uses may be *his own*. Be thoughtful; be original.

"Think for thyself one good idea, but, known to be thine own,  
"Were better than a thousand gleaned from fields by others sown."

I believe that many a good, capable teacher is afraid of the blackboard, would be afraid to try to use it; and it reminds me of a little girl I once knew at school who was afraid for a long time to try to write. She would simply stand and look helplessly at the board, the copy, and the chalk. But when her fear was overcome so that she was induced to try, she proved to have more than ordinary ability.

Now, it is only necessary upon the part of the teacher for him to cultivate freedom, originality of thought, and to use the board and crayon to convey his thought. Do not be bound, do not be limited by what some other brain thinks; do not be entirely dependent upon some other mind, but "think for thyself one good idea" and take courage to express yourself before the class or school as the case may require.

As a public-school teacher I have made very free use of the blackboard to interest and instruct my pupils, though the work upon the board was always quite simple and the result of my own effort to make plain the lesson. I have seen a famous chalk-talker who was so perfectly the master of the board drawing with both hands, and as he told the story you would see it enacted before your eyes. But I could not thus entertain, I could only make figures so crude sometimes that the little children laughed at my clumsy flour sacks and crooked quart measures, but I took care that those awkward lines represented correctly the main points of the lesson, and that, notwithstanding the permissible merriment, the correct statement of the problem, of whatever sort it might be, passed from my comprehension of it to the comprehension of my pupils.

Dr. Trumbull suggests the use of a class slate. I am satisfied that a large slate or a small blackboard could be used to good advantage in classes, especially in the intermediate classes and younger classes of senior grade.

As I said before, I have never been able to do elaborate blackboard work, and am encouraged at times to make my attempts in this line of work not thinking to benefit the few who may be able to do superior work but perchance some of the many who with my-

self have had only ordinary opportunities and ability.

I am requested to present plans for blackboard work and know of no better way than to suggest what I might do with the lessons assigned for consideration during the Sunday school work to be done at this reunion, though I should certainly be governed by the needs of my class.

In Lesson 9, "God's Covenant with Isaac," we learn as prominent points to be taught that Isaac was a quiet, peaceful man who traveled but little; that he was forbidden to leave the promised land in time of famine; and that, being obedient, he was blessed greatly and prospered and received a renewal of the covenant made with his father.

I think I should use the blackboard to show the narrow limits of the territory traversed by Isaac compared with the more extensive travels of Abraham. I should probably begin with Abraham's call from Ur, tracing his journey to Haran and then to Canaan down into Egypt and return, not pausing for many details, my object being to revive and impress the outline of Abraham's travels. Then I would trace the limited travels of Isaac and show his whole life to have been spent within a circle of a few miles. In connection with this I would show each man to have been obedient to the direction of the Lord. I would, as the lesson proceeded, point out the places where God made and repeated his covenant with Abraham, in Mesopotamia; at Shechem (Sichem), in Canaan after Lot's separation; at Hebron (Gen. 15); and again (Gen. 17) when Abram's name was changed and circumcision instituted; again when he entertained the angels (Gen. 18); and when he offered up Isaac. I would keep the promise before the class, and would show its renewal to Isaac at Beer-sheba. I would cluster all the teaching points of the lesson about this blackboard sketch and Lesson Outline in the *Quarterly*. By the way, I would not attempt to make a map of the country; I only place a mark or an initial letter to show relative position and distance.

In Lesson 10 we have an opportunity to bring in much work on the board if time permits.

If previous lessons have been well impressed upon the scholars it will not be difficult or require much time to show Jacob's journey from Canaan to Haran. Place a mark or letter for his home in Canaan; another for Bethel where he dreamed and vowed to the Lord; another for Haran. As we traced this I would have the teaching points brought out, the lesson narrative given. I would impress the renewal of the covenant to Jacob and the promise of the Lord to bring him back to his land. I would notice Jacob's vow and promise, and it would depend upon my class how deeply I entered into the questions of priesthood and tithing.

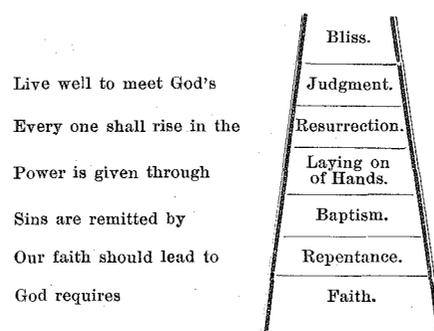
I would, if possible, economize my time and spend some time with our gospel ladder. Our assistant superintendent copied the ladder upon the board and showed the necessity of all the rounds being in it by erasing some and showing the useless condition of the ladder with any of the rounds missing.

A very instructive and entertaining lesson can be given with this ladder. Place it upon the board. Ask scholars to name instances in which faith brought blessings. They may speak of the woman who "touched the hem of His garment," of the nobleman at Capernaum, and many such where faith saved and healed. Write briefly a few names or citations at the right hand in line with the word "faith." At the left hand write in capitals the letters G, O, S, P, E, L, beginning with G on the line with the word "faith" and each succeeding one corresponding to the next higher round. Show from the word of God that he requires us to have faith, and write the words in the space between G and the word on the lowest round. Then show that our faith should lead us to repentance and write the statement in the space between O and the second round.

How sad it would be should we awake to a consciousness of sin and become repentant were there no way to become free from that which has grown so repulsive to us. He who came to save his people from their sins says that through baptism we may have remission of sins. Write in the third line, "Sins are remitted by baptism."

Cite instances where power has been given through laying on of hands and give out the thought that to "as many as received him, to them gave he power to become the sons of God," and that we receive this power not before we have submitted to the ordinance of the laying on of hands. Write on fourth line, "Power is given through the laying on of hands." Then sustain the statement that, "Everyone shall rise in the resurrection," and enter it on the fifth line and encourage all to, "Live well to meet God's judgment." Compliance with these principles will build the ladder by which we may rise "from the lowly earth" to the bliss of our Father's presence.

The ladder will stand thus:—



I once used this blackboard lesson without the ladder, beginning with the letter G on the top line and writing the words faith, repentance, etc., at the right. I wrote all the initial letters first at the left in their lines and stated that I would make the word "gospel" mean the gospel. It held attention for an hour and a half, the mind being intent to see what statement could be made from each letter.

In lesson 11 I would as in previous lessons trace the journeys of Jacob. I would remind my pupils of God's promise to bring Jacob back to Canaan and would show how evident it is that that people were designed to dwell in

that land. I would show that Abraham had been directed to it; that he had gone to Egypt but had returned to it again, that Isaac had not been permitted to leave it; that Jacob went out for a time with the assurance that he would be returned to it again; and, going a little in advance of my class, would show that the children of Israel have been returned to that land repeatedly and that the Scriptures say that they will yet be gathered to that land from their present scattered condition. I would show Bethel where in vision the covenant was renewed to Jacob and call attention to the fact that at the same place God appeared to Jacob after his return to the land and repeated the promise that had been made to Abraham and Isaac.

As there are a number of persons and places mentioned in this lesson, in reviewing I might place upon the board the initial letters of all the proper names and require scholars without their books to tell me the names which I could finish out upon the board and as each was finished I would question concerning it, thus bringing out the details of the lesson. Sometimes when many numbers occur in a lesson I use them in the same way. The initial letters or the figures serve to hold attention which enables the teacher to question upon the statements of the lesson.

In Lesson 12, with classes having the *Senior Quarterly*, in reviewing the lesson I would follow the outline given in the *Quarterly*. I would write the braces and the words "Be not" and "B," leaving the space inclosed by the brace blank. I would have the scholars read or recite each couplet of the lesson text, and from them we would recall to mind the outline, which I would enter in the blank spaces. With intermediate classes it would be necessary to consider the couplets of texts, to write the word expressive of the instruction contained in them, and after it was done to erase and rewrite from memory.

Or the outline could be used in this way: Leave the words on the board and call for recitation or reading of the couplet that teaches what is conveyed by the different words of the outline.

In Lesson 13 I would begin with Abram at Ur, would question briefly on main points only, bringing in the Golden Texts and Memory Verses just where they occurred as the narrative proceeded. I would trace the journeys of Abraham, Isaac, and Jacob without much comment upon unimportant things in order that I might have time to impress the renewal of the covenant and like important things. In small schools for a change the greater part of the time might be occupied by this general review, but it might not be successful in large schools.

When our lessons are carefully reviewed throughout the quarter we generally leave the whole time with the teachers on review day.

Trusting that these plain efforts of mine may suggest something better to some one and knowing that they will at least afford opportunity for discussion of the subject, I submit my paper for your consideration.

ANNA STEDMAN SALYARDS.

WITH the addition of the Sunday school department in the *Herald*, devoted to the interests of this work, we have another medium by which the great body of Sunday school workers may become more united, exchange their views, and become better acquainted with one another in this department of church work. Sr. J. H. Royce, of Baroda, Michigan, has accepted the work of editing this department; but she can make it a success and beneficial to all only by the coöperation and loyal assistance of those who love this work and are willing to give her their hearty assistance.

I appeal to you as loyal workers in the Sunday school to make this department yours; to feel that you have an interest in its success. This will mean that you must do your part in sending valuable and profitable material to the editor, that she may publish and all Sunday school workers thereby gain from your efforts.

The cause is moving rapidly onward and upward and we must keep pace or lose the vantage ground already gained. The reports from the various reunions show that profitable Sunday school work has been done. The work in the Sunday school department at the Logan reunion was valuable and I believe profitable to all those who took part. The workers are getting down to the real essence of this work, and true earnest work was done there.

I find upon investigation, with Manager of the Herald Office, that many, yes a great many, of the schools have neglected paying for their supplies—*Quarterlies*, *Hopes*, etc. This surely should not be, and I urge the superintendent of each school, to at once see that all the supplies for his school are promptly settled for. The figures showing the arrearages are surprising to us all. No man can hope to do a safe business in private life in this way, neither can we expect the Herald Office nor any department of the work to prosper and succeed unless we meet promptly every obligation due them from us. Just think of this, and remember that those publications are yours; and you surely want them to succeed; and every department will prosper if those of us who are behind will pay up. Men in private business know that those who do not meet promptly their obligations are the ones who ruin their business. This same principle will hold good in regard to the church publications. Then let us all show our interest in the success of our publications by *promptness*.

Ever praying for the triumph of truth,  
E. A. BLAKESLEE.

GALIEN, Michigan, Nov. 4.

The century of science triumphant is our own. The fishermen who go down to the sea in ships need no longer die of thirst when cast adrift. Before long they will be able to drink the fog right out of its own ghost-like banks. With a simple fog-condensing can which Prof. Bell has invented they may always turn fog into water by the action of the waves.—*Ex.*

The proposed changes in the Mexican tariff laws as shown by the detailed report, will it is believed, greatly increase American trade with Mexico.

## Letter Department.

STAFFORD, Eng., Oct. 14.

*Editors Herald:*—We are always pleased to get the *Herald* to see how things spiritual are moving, and hail with pleasure every triumph that gospel truth makes in any part of the world, whether on the isles of the sea, on the great continent of America, or in these lands. I think I was never so struck by the total indifference of the people to things spiritual as at Leicester on the occasion of holding our district conference. The Saints there had a nice hall—new, clean, light, and in every sense inviting; they had given out bills in the district, yes a district teeming with people, and yet the gospel had no charm. I think we may ask the Lord with all confidence for the hastening time, whatever that term may strictly mean, but which I take to mean an awakening of the people for all that is good and an inquiring mind for the old paths and the way of life.

Your brother,

G. L. GREENWOOD.

ALLENDALE, Mo., Nov. 12.

*Editors Herald:*—Having obtained permission from President Joseph Smith and the president of the Decatur district, to come here with Bro. J. S. Snively and do some ministerial work, as I felt impressed that I should do, I trust that none will think me to be intruding.

We commenced here on Sunday, November 3. Have held five preaching services in the Saints' chapel, and five in the "Dry" school-house, about six miles southeast of here. But little preaching has been done by our people at this place; but of late it has been an objective point of interest with Elder T. E. Glendenning of the Advent Christian Church. Here, as elsewhere, he has exposed the dogma of Platonic philosophy relating to the immortality of the soul, challenged the world to meet him, stated that propositions had been sent to Elder Lambert, but he would not meet him, etc., etc.

Well, Elder Glendenning was present last Sunday morning for the first time, and we had a lively time of it. I would not talk debate until he made me a direct and formal challenge, so he arose and offered his challenge in the presence of the congregation, on two propositions relating to the mortality of man, his unconsciousness between death and the resurrection, and the final destiny of the wicked. He then tried hard to make the people believe that I was bound by the exact wording of his propositions, else it was a back out, you know. However, we finally agreed upon the following propositions:—

1. Does the Bible teach that man is wholly mortal and unconscious between death and the resurrection and that the final destiny of the wicked is the cessation of their conscious being? T. E. Glendenning affirms.

2. Is the Reorganize Church of Jesus Christ of Latter Day Saints the Church of God in fact? And is it in harmony with the New Testament Scriptures in doctrine and church organization? J. R. Lambert affirms.

The debate will consist of ten daily sessions of two hours each, commencing on December 10, at two p. m. The debate will be held in Allendale. Elder Glendenning would not affirm that his church is the Church of God in fact, and in harmony with the New Testament in doctrine and church organization.

We have had some very good meetings here, but I regret to say that the branch is very far from being in good working condition. What a pity!

Bro. C. H. Jones put in an appearance here last Saturday. He is as lively as ever. He preached in the Saints' chapel Sunday at eleven a. m., and last night.

Your brother,

J. R. LAMBERT.

SHELTON, Neb., Nov. 14.

*Editors Herald:*—Bro. and Sr. Richards, of North Platte, and the writer, came here about October 14. We found about twenty-one warm-hearted Saints who received us gladly and made us feel at home. All but two or three are the fruits of the labors of Elders J. M. Stubbart, W. E. Peak, and C. E. Blodgett; and if we judge by their fruits they must be men of God.

We commenced preaching and continued until a few days ago, and one was baptized and others are near the kingdom.

We quit preaching to attend the debate between Bro. E. C. Blodgett and Rev. Pothemus of the United Brethren Church. They are debating at Shelton. The debate is interesting and the Saints all feel pleased with the way it is going. They have debated seven nights and it will close to-night. Bro. Stubbart is moderator for Bro. Blodgett. Sr. Richards and the writer furnish the music while they are debating the last proposition. We carry our musical instruments with us and we find it is a great help in the preaching services. There are are over a thousand in attendance at the debate every night; they are debating in the opera house.

The writer has baptized eight in the last two months and we are getting a good hearing everywhere we go. Have more calls than we can fill.

S. D. PAYNE.

CRESCENT, Iowa, Nov. 8.

*Editors Herald:*—I just closed a series of meetings last night held in the Crescent branch; baptized one yesterday, making ten in all since our reunion at Council Bluffs.

I wish to relate a vision which Sr. Dora Carstensen saw on Tuesday evening during the opening of the services by prayer. She saw a lake of water clear as crystal with a very small stream flowing out of it, and a voice spoke, saying, "This is living water." In the center of the lake stood a tree which was very dry without a leaf or anything of the kind upon it; the top of this tree was broken and hung down until the top branches extended into the water. On the right side of the lake stood a number of people looking from the water. They seemed to be ready for work, while on the left of the lake sat a number of younger people looking across the lake at the people on the other side.

This sister who saw the vision is only fif-

teen years of age, but is very humble and prayerful. If there is anyone who reads this that can interpret it, we ask them to publish it in the *Herald*.

I love to see the young enjoying the blessings of this restored gospel, and if they all only knew what a blessing it was to enjoy the power of the Spirit of God they would be more humble and prayerful.

I know I have many faults to overcome and I am trying by the help of our heavenly Father to overcome and subdue all that is not right in the sight of God. My desire is to see this gospel with the blessings of the same go to all nations. My prayer is that God may call more of the young men to the ministry, and I verily believe if more of them would study the word of God, read the church literature, and become acquainted with the doctrine of the church, there would not be such a great lack of laborers in the vineyard of the Lord. I am young in years and feel my weakness and wish to ask the prayers of the Saints that I may live faithful to the end.

Yours in faith,

JOHN LENTS.

MILTON, Fla., Nov. 5.

*Editors Herald*.—The work is onward here. Brn. Hilliard and T. C. Kelley were with us in September, and gave us some good sermons and much comfort, enlivening the work where they went. The Saints are very much in love with those two able servants, and will be glad to see them again.

Since my ordination as elder, under the hands of Brn. T. C. Kelley and E. Powell, I have traveled eight days with Bro. Kelley, assisting him all I could, and since his departure for Garland conference have preached with Bro. Powell each Sabbath. We have had large crowds and good attention, with the result, this far, of his leading four souls into the water, last Sunday. We are to preach at Coldwater on the third Sunday, and baptize some others. The calls come from every quarter, "Come and preach for us."

We have opened up some new places for preaching, and hope to extend the work permanently soon. Brn. Kelley and Baggerly were at Garland, Alabama, conference. We are expecting them soon with us. I feel very weak at times and ask the prayers of the brethren. The Saints are nearly all converted to the law of tithing, but obey slowly.

In bonds,

S. D. ALLEN.

LOCKHARTVILLE, N. S., Oct. 31.

*Editors Herald*.—My trip to the Aroostook was not without interest and good results. I was joined after a few days by Elder S. O. Foss, who proved an agreeable associate and an efficient colaborer. We were locked out of one schoolhouse; too many ministers, I understand. Were also frozen out of another; probably not enough ministers. However we had places where we could and did occupy. Somehow it does not hurt my feelings nowadays to have a door locked against me; as a rule the results are good. In this case we had better interest all around, and a number

became interested, and five were baptized although one was convinced of the divinity of the work a year ago.

The baptismal services were exceptionally impressive and had a good effect upon the large crowd who witnessed them. The confirmation meetings were spiritual and refreshing. The candidates are earnest and are taking hold of the work finely. How cheering and satisfactory it is to see the new converts throw away the pipe and tobacco and begin bearing their testimony. This is right, and it counts much. Much might be said of each one, but space forbids.

A sore throat and appointments in Nova Scotia hastened my departure, leaving the work in the hands of Bro. Foss. Since returning home have attended our conference at South Rawdon in company with Elder George Robley, who is to labor with me a few months in Nova Scotia. I hope the Saints and friends will remember that the railroad and steamer men charge him just as much for tickets as elders that weigh two hundred and forty pounds.

I sometimes wonder if we all realize that the manner in which we treat those servants of the gospel is in the judgment of the Savior held just exactly as though it was himself that was present; else what force is there in the words, "Inasmuch as ye did" and did not, etc.? Our conference was not largely attended, but those who did go felt blest for making the sacrifice. One pleasing feature was the Sunday school concert. O that all the officials and older members could realize the importance of standing by the faithful little band of young people! May the kind Father bless each one of them. I am feeling well in body, also in spirit, and if I had some way of lubricating the financial machinery of the church a little I would feel first class for going away on Monday morning to stay until about Christmas. Cumberland County is the objective point where I hear Apollos is wanted before the river freezes. "So mote it be."

Yours hoping,

H. J. DAVISON.

EXCELSIOR, Wis., Nov. 7.

*Editors Herald*.—I left Lamoni, Iowa, May 14, in company with Bro. C. W. Dillon to come to my field of labor—Wisconsin. I went almost direct to Porcupine to labor with Bro. H. P. Curtis in Pepin and Pierce Counties, and I can truly say that the Lord was with us, for sixteen have been added by baptism to the Frankford branch at Porcupine, and a number of others said they expected to be baptized soon. The branch now numbers fifty-one.

Bro. Curtis has had poor health this summer so he could not do much preaching; but he did all he could in other ways, and preached whenever he thought he was able. He will always be remembered by the Saints and friends as one who did all in his power to promote the cause of Christ. Bro. Curtis started September 19 for his mission in the South—San Antonio, Texas, where I trust the Lord will give him health as well as success.

Bro. A. H. Smith came to Ono, July 7, to

help Bro. Curtis and I to hold grove meetings there, and preached each night for a week, going thence to Porcupine, where he continued another week. The people were highly pleased with his efforts and I think he did much good. Come again, Bro. Smith.

I have been holding regular meetings during the summer at the following places: Wednesday evening, West Frankford; Friday evening, Maple Ridge; Sunday, eleven a. m., Big Cooley; Sunday evening, at Porcupine. But we had to make a change, as other openings needed looking after. When Bro. Curtis left I was placed in charge of the branch. We are getting a nice church building at Porcupine; size 24x40, also an entry on outside. The building will be a credit to the Saints. I have had charge of the building, working on it during the day and preaching nights. We now have it inclosed so that we can hold meetings in it this winter. We held an entertainment in the church October 24 to raise means to complete it, and we did well, clearing over twenty-five dollars. October 25 I came here, having sent appointments ahead, and preached Saturday the 26th, also three times on Sunday, and baptized one in the afternoon. On Sunday, November 3, I went to Sr. Beebe's, in Crawford County, Wisconsin, and preached there at eleven o'clock, then after preaching we troubled the waters again by baptizing two more. So moves the work in Wisconsin; and the cry comes from all around, "Come and preach." Truly the harvest is great and the laborers are few.

I expect to go back to Porcupine next week to resume labors, and I pray for wisdom that I may labor for the best interests of the cause of truth. Trusting I will have the prayers of all the Saints, I am,

In gospel bonds,

ANDREW V. CLOSSON.

SANTA ROSA, Cal., Nov. 4.

*Editors Herald*.—My heart goes out in prayer daily for God's covenant children to keep the fullness of the law. O think, dear Saints, we all have a work to do! At first I did not believe in tithing, yet I prayed, "O, Lord thy will be done." Again I prayed the Lord to search my heart, and I soon became convinced that although we are honest in purpose, yet we are many times mistaken, and we must pray often and strive to know the will of our heavenly Father. Therefore we must have a teacher that is sent of God; and many of the Saints are like myself, so far away, and do not have the opportunity of hearing an elder very often. But we have the church publications and books written by those servants whom he has called. Dear Saints, let us each strive to get all the publications, and when we have read them, loan to some friend and keep them going to those that will read them.

Now that the holidays will soon be at hand, and many make some few presents, let it be a purchase from the Herald Office. Christmas and birthday or wedding presents of books, or a year's subscription to the *Herald*; and just think! fifty-two times a year it will remind one of your kindness.

Again, many persons when out of employment find a warm, well-lighted, and comfortable place to spend an evening at the public libraries, and as Saints it is our duty to see that our leading church books be placed there. Do not wait for some one else, but let each do what they can; and if we do that which is pleasing to God he will bless.

I am striving to live faithfully and ask an interest in your prayers that my husband and son may come to the knowledge of this glorious truth.

Dear Saints, I believe we each and all must make a sacrifice, whether we have much or little. Some seem to think it is very easy to give if you have it; and some spend more in trying to keep up appearances than they should.

It brings sadness to my heart when I read of the indebtedness due the Herald Office. The opportunity is offered to those who can to help this cause financially. Soon it will pass them by, and I hope and pray that God will bless and prosper those who are willing and disposed to lend their aid to send this gospel to every nation, tongue, and people.

A sister told me of her family experience: her husband was not a member and she paid tithing on what her husband gave her to buy clothing. So in many ways we can always find a way if we earnestly strive to come up higher. Praying that all may strive more earnestly, I remain,

Your sister,

JULIA R. SHORT.

MURRAY, Ky., Nov. 11.

*Editors Herald:*—Since writing you I met two of the Utah Elders. I preached in Mr. Thomas Kane's house on Saturday eve, showing the difference between the two churches. At the close I gave opportunity for remarks, and Elder Richardson arose and made a few remarks and announced his appointment for next day. I then announced that I would speak at Mr. Jerry Span's house; subject, Succession and the polygamist revelation. Quite a number were present, but the Utah elders were not.

At two p. m. we went and heard Elder Richardson, and O, what slander and abuse he gave us, such as "liars," "scavengers," "opposers of the truth," etc.! We didn't have sense enough to build a temple and redeem the dead; these Josephites had accused them of breaking the laws of the land and also the laws of God, which they had not done; and that he had heard this ever since he was a boy; and this is the reason they would not let us preach in their churches; we always tried to tear down the Church of Jesus Christ. He then proceeded to show from the Old Testament that God always sanctioned it, and how he blessed Abraham and others in the practice of it, and thanked God he was the son of a father that had more than one wife, and that he represented a people that believed in polygamy, and wound up by bearing his testimony that he knew Brigham Young was a true prophet of God and that Joseph Smith received a revelation in 1894 that was rejected by the church.

He commenced about 3:30 and talked till

nearly sundown. When he closed I asked him if he was not going to let me speak awhile. He said, "Yes." I told the people that his statement in regard to the revelation being rejected was untrue. I then told them to read the first part of the sixth chapter of Genesis and they would see that it was polygamy and its kindred evils that caused the flood, and that the word of the Lord to Abraham was to hearken unto the voice of his wife and put away the bond woman and her son; also that some of the seven churches in Asia went into polygamy and the Lord was displeased with them on that account; quoted the Book of Mormon and told the people they claimed to believe the book, but in works they denied it; and when I told them what Bro. Joseph said some time before the manifesto was issued that if President Woodruff would go before the Lord and ask him what they should do in regard to polygamy, if he received any answer it would be to put it away, and when he did that and the answer came, according to his own statement, it was to put it away. Then he called on me to sit down as it was his meeting and the man of the house was in his favor, and I closed.

I have just been back there and learned that they are done there, and the progress of their work there has ceased. I challenged them, but they would not debate; no, no!

I crossed the Tennessee River and spoke in two different places, and was invited to come back again, to which invitations I expect to respond soon.

D. E. TUCKER.

WINGHAM, Ont., Nov. 13.

*Editors Herald:*—My soul rejoices when I read and hear of the advancement of the work in the different missions, but it seems to me the elders when writing always make it a point to mention only such things as are favorable, so that one would almost think they meet with little or no opposition, or things to discourage; however, my own experience forces me to believe that all have to meet and contend with his Satanic Majesty in some shape.

When I measure my success by the time occupied, and the efforts made, it makes me conclude my progress is slow indeed; but I purpose plodding along, trusting in due time to see the good result that I had in view when putting forth the effort. I do not despair, though my surroundings would lead me in that way, but knowing that God will not allow his word to return unto him void, I look for eternity to reveal what time does not show. The Lord blesses me in preaching the word and enables some of my hearers to understand and see the truthfulness of our position, but about this time the enemy of the Saints and all good walks in and seemingly takes possession of the people. He assumes this right and exercises it in a very quiet way, thus hindering the seed so prayerfully sown from taking root that God might be glorified through some few persons becoming his Saints.

The people appear unconscious of his presence and influence, but he is nevertheless there, doing his usual work of blinding the

mind and hardening the heart. The major part of the people brand me as a deceiver and a most uncharitable wretch; others think possibly there is, or might be, some little good in me; while I find one here and another there that have such good judgment as to think I am one of the laborers sent to call all to repentance. This latter class are exceptionally few and far between, still I do not murmur. Let things come as they may, God rules, and he will soon call us to account for the use we have made of life with all its opportunities for becoming like Christ.

In the last three places of labor I baptized three, one in each place, and since coming here a month ago I have baptized a noble sister. She has been exceptionally quick in learning, and will no doubt do good among her folks and her own family. Before uniting with the church she was badly afflicted with stomach trouble. At times it made her think her days were few it was so severe, but since the hour of baptism she has been free from pain and is now testifying to God's goodness in thus healing her.

To-night I commence meetings in Bluevale, an opening east of here. The Orangemen, after a deal of pleading have granted me the use of their hall, so with God's help I hope to be the means of some seeing the word of God more clearly. There are some there greatly interested that I hope will soon appreciate the privileges of a Saint. I have no doubt but what Satan will work also, using those that profess to be Christ's as mediums. If there were no other churches than the only one true church Satan would not be able to hide as well; he would have to work more openly and thus be more liable to detection; so as long as he can it is to his advantage to lead people to be satisfied with the religion of their fathers. Truly the angel said to Joseph that they were "all wrong." This is not because all are evilly inclined, but because the Devil has persuaded them to believe that honesty, sincerity, or ignorance makes all wrong right.

May the Lord continue his work until the truly honest are gathered into his church, the only place of safety in the great day of burning, and clothe the ministry with light and power to carry on the holy work that cost our Lord so much suffering, even death.

Your weak but hopeful brother,

FREDERICK GREGORY.

GLENWOOD, Iowa, Nov. 12.

*Editors Herald:*—We are still alive to the interests of the work in the Fremont district. Our Sunday school convention and district conference held in the Saints' church near Thurman, October 24-27, was a success indeed. The Sunday school work was excellent; everybody was fully satisfied, both members and nonmembers, with the work done. The business of the conference passed off without a jar; we were really a unit, for which we give God the praise. Our social meetings were all we could ask; God's Spirit was with us in power. The preaching services were well attended; the preachers had good liberty, and the Saints thought we had one of the best conferences ever held in the

district. Quite a number of our neighbors and friends were in attendance and rejoiced with us in the hope of the life promised of God through Christ.

We are still preaching the word, and baptizing a few occasionally, and the way opens up before us on every hand. New calls reach us for preachers to come and make known the glad tidings of joy as revealed in the gospel. Quite a number of our local brethren are doing well; and we all hope to do more in the future than in the past. Many will heartily respond to the call of the Bishop. Some have already done so.

Yours still, for the right,  
HENRY KEMP.

CALIFORNIA, Mich., Nov. 12.

*Editors Herald:*—I came here last Saturday and opened the work in the town hall in the evening. One thing that reminded me of the efforts of our ministry in the Brighamite territory, was, a crowd of men attended but not a lady peeped. Sunday morning service brought both ladies and gentlemen, and the evening a still larger crowd. We have held four services here thus far. What the result will be I cannot divine. We have given the people gospel principles liberally. They appear to like and indorse them.

Bro. and Sr. H. A. Lords, formerly of Clear Lake, Indiana, branch, have located here, and through their instrumentality some were interested and we are here. One gentleman said, at the Sunday evening service, "That is the most truth I ever heard put together." A species of opposition by the Free Methodists, in appointing prayer meetings to conflict with our appointments and call the people away, again reminded us of Brighamite scheming; but as a rule, the ones thus responding to such call are those who "are partial in the law" (Mal. 2: 8, 9; Mark 7: 7), and cut a Bible sentence in two parts and play upon the half. How true "the word of God is sharper than a two-edged sword," one edge of which is *life*, the other *death*, "savor of life unto life, or of death unto death"! And it is amazing to see some folks go away from service "just killed" by the gospel.

Our recent district conference and Sunday school association, was a complete success; the district very nicely represented. South Scott, Flint, and adjacent points contributed to swell the largest gathering ever had in the district conference. As a matter of fact and news it may be well to state that *thirty-four* Latter Day Saints have been gathered into the fold at Flint and South Scott since "I Clark Braden" tore the turf last month a year ago, or rather, in September a year ago. The spiritual tone of the conference was pitched high. The Sunday school association has the proper person at the head and if coöperation may be had the cause will march on to a magnificent success. This was plainly written in the gathering at Clear Lake. Our numbers are augmenting, conference enlarging, duties and responsibilities increasing, work, work, work, "the latter-day work."

"Hail its progress, tongue and pen,  
Aid its needs, ye honest men."

Bro. Briggs is in Valparaiso to make arrangements for American archaeological

lectures before the students, professors, and all people who will "come and see." We then expect to go to Seafield, Indiana, where a debate is working up with the Christian or Disciple Church. *Mirabile dictu!* Has that society been in it, recently? Well, new (?) experiences await us all. When I hear of the Disciples engaging in a polemic tilt with Latter Day Saints I am reminded of the little boy who, when flogged, looked up, and seeing the rod of correction lodged behind the well-known motto on the wall, "The Lord will provide," through tears looked at "Mamma" and sobbed, "I don't—don't want that sitch ahind 'at piture, I want it 'hind at un over here"—"I need thee every hour." And heretofore the Disciples have demonstrated the truth of at least one item of Bible faith, "Ask and ye shall receive."

The work is moving solidly along. Calls for the preaching of the word multiply; men are beginning to religiously consider the "shoddy" material of which their spiritual garments are composed; also that God, in enlightening their reason bids them follow where its holy light leads: "For if that light that is within you become darkness, behold, how great is that darkness."

We will continue the effort at this place for a time, and then on as the ways open.

Hopefully, etc.,  
S. W. L. SCOTT.

HOLLERDALE, Wis., Nov. 11.

*Editors Herald:*—You and the readers of your valuable paper may be interested in the way matters are going at and around the birthplace of the Reorganization. Through urgent requests from Professor Mueller and Mr. Gregory, of Argyle, I commenced a series of meetings in the opera hall and continued with excellent interest for one week at that place. But as the hall was costing so much, and the cost mostly coming out of Professor Mueller's pocket, or would have done so had we stayed longer, we closed, with many invitations to come again.

While Mr. Gregory is not yet a member, if I can judge from appearances he is near the kingdom. Being a lawyer of no mean talent, and having favorably studied Latter Day Saintism for twenty years, I think the church may expect to hear from him at no distant day. As he is a genuine Norsk-Norwegian, and speaks and writes fluently three languages, it is to be hoped that his talent may be at no far future time at the service of the church. Professor Mueller is of Teutonic caste and an excellent young man. He and Bro. G. D. Hayes are partners in business, but at present the Professor is teaching the High School of Argyle. All he lacks of being a Latter Day Saint is the water. I might almost say that he has the Spirit already. Bro. Pender will remember his old friend who so ably presided over the Pender-Gardner discussion.

At Blanchardville—formerly called Zarahemla—I occupied the Blanchard hall for one week, with fair interest. People are not religiously inclined there. I said to my wife that I thought if I had a hand-organ and a monkey I believed I could get out the town.

She said, "Yes, but we lack the hand organ." After a moment's hesitation she heard it said, "We might use the mouth organ." But laying all jokes aside, which so many times go to smooth life's rugged road, I find that the early Saints are highly spoken of. Mr. Blanchard told me in the presence of several of the old settlers that there never was a more honorable people in any community than those who started the Reorganization. The universal opinion of the old settlers here is in harmony with his. I was glad to hear that. I had heard all sorts of stories about horse-thieves, robbers, etc., etc. Partly to satisfy my own mind and to be prepared to defend the good name of the church I made diligent inquiry into those matters, and am happy to say that *stories and facts differ widely*.

At Black Earth and Pokerville, in Dane County, there was another faction of the church that certainly does not bear a good reputation according to court records and they were by many thought to be a part of the Reorganization, hence the stories. I spoke one Sunday afternoon on the rise of the Reorganization, explaining the difference between us and the Strangites and Brighamites. I called upon Mr. Baker, an old resident, who showed me the exact spot where the old church stood in which the Reorganization was effected. Four feet of it stood in Lafayette County and about sixteen feet in Iowa County. At that time it was intended to build it on the north side of the line which now divides the two counties, but a more recent survey placed the line four feet farther north.

From Blanchardville we went to Postville, six miles east, and secured the Free Baptist church; but after preaching one evening on "punishment for correction," they called the church together for the purpose of putting me out. But like a gasoline torch, I was not to be "put out" by a blow. Five of the nine trustees were outsiders, so I was permitted to remain. At the close of my meetings they made me a present of six dollars. By letter since I learn that the Baptist minister arrived and told his flock that had he been present he would have "blown me so high I would never have returned." I think he must be quite a blow. At this place we are having excellent interest and attendance. The opera hall was crowded to its utmost last night. I learned that several came eight or nine miles.

The Catholic priest has been out every night but two. I preached on "the apostasy," "restoration," "punishment," "fullness of the atonement," "infant baptism," etc., all of which was squarely against Catholicism. The first night the priest was out he came to me after meeting and asked if he might ask some questions the following evening. I answered "certainly." But O, how much I wished I could honorable have said "no sir!" But, worse yet, to my surprise we were left alone in the hall with the janitor. We left the hall, not knowing where to go. Wandering down the railroad track we spied a schoolhouse where we entered through a window, and built a fire and wore away the weary hours of the night mid prayers and tears.

With the morning came a rain which we were compelled to face a mile or more to find a farmhouse, where we asked to be admitted from the rain. Once inside we were permitted to remain all day. Not to be daunted by little things like sleeping in a schoolhouse, we appeared promptly at our post next evening.

But the thoughts of being swallowed by a Catholic priest had engaged my thoughts most of the night previous, as also the day. Entering the pulpit I felt, I imagine, something like a convict entering the gallows. My opening prayer was short. Commending myself and the work to God I asked to be "blessed with the Spirit of my office and calling." Not with special light did I attempt to speak on the fullness of the atonement; but soon came the Spirit in such measure as I have never enjoyed it before. For several hours after, I was so thoroughly filled with the Spirit that sleep was impossible. At the close of the meeting, I gave the privilege of asking questions. The priest arose and in a very gentlemanly way asked if all punishment was "for correction," to which I replied, "That is the true idea of punishment; however, by man it may be improperly administered." He then referred to a murderer who continued in rebellion against God throughout eternity and wanted to know what would be the use of trying to correct him. I asked, "What good of punishing him forever, if neither he nor God could be benefited?" He said that God's justice must be meted out. I answered that God had another attribute, that of mercy; that the Scriptures said that "His mercy endureth forever." "Besides that," said I, "you cite a very extreme case, and so extreme that it is in opposition to the word of God; for it says 'every knee' shall bow and 'every tongue' shall confess, etc., and that John saw the time when every creature in heaven, earth, and hell (under the earth), would glorify God." Then said he, "You believe in universal salvation." I replied that I had faith enough in my brothers and sisters of the human family to believe that they would have the good sense to accept the gospel when all obstacles were removed. Dropping that thought he next asked about infant baptism, to which I replied by introducing first, Christ's atonement for original sin, and then the thought that little children were made our example: "Except ye . . . become as little children," etc., "ye shall not enter into the kingdom." He asked if we could grow small again like a child. I replied, "Certainly not, but there must, according to this language, be a way that we could become like children, and it evidently is in purity, that if by becoming like little children we were in or brought into the kingdom, then little children were in the kingdom and had no need of baptism." We then had some argument on baptism for the remission of sins, which he thought was for the remission of original sin, which I denied, showing that Christ shed his blood for that purpose, making little children members of the kingdom without baptism. Dropping that he asked, "How do you know that the book on the stand before you is the word of God?" I an-

swered, "I do not know that it is; indeed I do not believe that it is;" at which he was very much surprised, and asked me to explain, which I should have done anyway. I said, "I believe that in the Bible is contained the word of God so far as it is translated correctly." "How do you know that it contains the word of God?" said he. "First, by the fulfillment of its prophecies; second, by the Spirit that often accompanies the reading of it, and third, by revelation to me," said I. "Do you believe in present revelation?" he asked. "I certainly do," said I, "or I would not profess to be called of God." Well, the matter ended here, very pleasantly, and I announced the subject of the restoration for the following evening.

Next evening I enjoyed good liberty again and dwelt largely on a comparison between the restored gospel and the old, and then compared it with both Catholicism and Protestantism, dealing in a friendly way with both. At the close the priest wanted to ask a few questions, which he did relative to the gifts of the Spirit in our church, such as tongues, prophecy, etc. We had quite a little tilt on the object of miracles, which he claimed were to convince sinners and which of course I denied, showing that Christ usually said, "Tell it to no man." He said he was a reader of the daily papers and he never had heard of any such in this day and guessed that he must be behind the times. I dryly replied, "maybe you are."

The country is all astir. Will stay here this week. Cannot say where next.

J. W. PETERSON.

HOXIE, Ark., Nov. 11.

*Editors Herald:*—Rev. Lawson, with whom I have been debating, is an able man in debate; he is also field editor for the *Primitive Christian*, and I am glad to say he is a nice man in debate. I send you clipping from the Bald Knob *Signal*, which is self-explanatory. He challenged me to meet him on the same propositions in the adjoining county, to commence the last Tuesday in December. I accepted, so we will renew the fight. I am on my way home for a week's rest, then I will be with Bro. J. D. Erwin and serve as moderator while he and a Missionary Baptist have a theological combat at Shady Grove chapel, only one mile from Bald Knob. Bro. Erwin is in Memphis this week.

After the debate is over I will go to Egbert, a new place where there has never been but two sermons preached by our brethren. Calls are coming, more than I can fill. Bro. Erwin has been with me for one month and I appreciate his help very much, and no doubt will be very lonely when he leaves me for his own field in Alabama, which he expects to do as soon as the debate is over at Shady Grove. We have baptized two there and several more are very near the kingdom.

On Tuesday, the 12th, I arrived home—Pomona—and found Brn. F. C. Keck and Henry Sparling holding meetings at our chapel. I am feeling splendid, enjoying good health and rejoicing in the service of our heavenly Father. Your brother,

JOSEPH WARD.

## Original Articles.

### SPARKS FROM OUR ANVIL.

DURING the summer months Bro. C. J. Hunt and the writer were in company, using the district tabernacle in which to break the bread of life. Experiences peculiar in themselves greeted us. We reckon not the degree of success attained by the number of baptisms, but we know of prejudice having been removed and friends won to the cause of Christ. Our hearts were warmed under the Holy Spirit's glow; and refreshed by his enlightening presence. Heartaches were soothed, darkness removed, endurance granted, for which we rendered thanksgiving.

No doubt it seems strange to the mind of a wayward world, where the mists of error dwell, to tell of special divine intervention in this epoch of the world's weird history. But our mind not only reverts to an Abraham or Noah; to a Moses or Samuel; to a John Baptist or Saul of Tarsus; but for some cause we think, and pleasantly too, of that dear boy of Western New York; and we love his memory, for when we gaze upon the divine picture of the work, the marvelous work, he was enabled to bring about under the directing hand of Him who cannot err, we are filled with joy unspeakable and full of glory; for our soul leaps with gladness and our whole being is deeply moved with rejoicing. And that blessed Moroni, hear his sweet words:—

And now I bid unto all, Farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the Great Jehovah, the eternal Judge of both quick and dead.

With what calm assurance he spake; and then, to think that after so long a time had elapsed, he came to earth and by divine authority showed the humble, inquiring boy what God had for him to do. I am grieved to hear his name maligned, and the work denounced as a "lying fraud." During this last October I said in hearing of a brother, "Dear Moroni, may my rest be as glorious as yours; the story of your visit to Joseph is not a lie." 'Twas the living power of stern facts that made Joseph Smith, the man of God, fearless of the world's

opposition. That caused him to brave the adverse criticisms of the intellect of civilization, and the physical assault of the rabble, the vain harangues of mediocrity. It bade him fling to the breeze of theological perversions of ancient or modern ecclesiasticism the banner put into his hand by an angel guide; and upon the promptings of superhuman power he unfurled it to the gaze of an enraged religious intolerance. But he never retracted a sentence first proclaimed, revised a principle of truth advanced. A divine certainty characterized his religious system with which he was assured that *human* wisdom had no part in its devising.

We are pleased with the sentiment expressed in editorial of November 6, respecting increase of knowledge and yielding of any inclination toward narrowness of mind. What good is there derived from following in narrow ruts? How anyone can be satisfied in this latter-day work without *thought*, and *study*, and *reading*, such as will increase their store of information is more than we are able to conceive. There has been too much transferring into *the church* of narrowness, prejudice, etc., simply a change of basis; Paul said: "Be ye *transformed* by the *renewing* of your mind." If we have been transplanted, we surely occupy new ground; become surrounded by a new atmosphere; live where new possibilities are within reach of us; new ideas to grasp; new truths to be embraced; new scenes to view; new, because when outside *the kingdom* we had been lost as to their existence. Let us really examine ourselves, as to *what extent* since uniting with *the church* we have become "transformed," and renewed in mind.

We are pleased to observe that an interest is being awakened respecting charts, and stereopticon uses. The sciopticon in connection with Book of Mormon work we consider as excellent. You may read of temples, palaces, monuments, hieroglyphics, roadways, fortifications, works of art in painting and sculpture, and people can form no true conception of what you are talking about; but when upon the screen they behold a view of the buildings, the architectural chiselings, the beautiful works of art, etc., they readily perceive just what you mean,

and an increased interest is awakened in the subject. The lecturer himself becomes enthused anew and the lesson becomes inspiring, and curiosity may give way to candid investigation.

We are interested in every department of the church work and hope for its continued prosperity; and that God's blessing may rest upon all who take active part in the same. We glory in its anticipated triumph, and feel grateful for what is offered to the world at large through its sacred channels. We know in whom we have believed. He cannot lie; his word is "yea and amen."

May blessing attend all the ministry in their good, loyal labors. What a wonderful message we bear; what a joyful story of love we tell; what happy promises are extended to the baptized believer; how bright the hope; how sure the reward to the faithful!

Believingly,

J. F. McDOWELL.

#### THE COMFORTER.

LET a man or woman fail to obtain the Holy Spirit, or lose it after having obtained it, and he or she will speedily lose interest in the church and get out of sorts with it. Any love for it and its institutions will be liable to turn to bitterness and fault-finding. To such a mind the work has no heaven-laden duties, no inspiring privileges, no "pillar of cloud by day," no "pillar of fire by night."

The church, when moving in its holy calling, being authorized to act for God in its sacred ordinances, and fulfilling in all its duties the purpose of its organization, is a spiritual creation, in contradistinction to churches or organizations of men. Men by the spirit of man within them are quick to perceive the material and social advantages belonging to churches of men. Friendship of the respectable elements of society, their applause and good will, as well as advantages of a still more material character, are things of apparent value to the duller comprehension; it requires no inspiration to discern them.

If any man or woman shall join the Church of Christ expecting these or similar advantages, and finding them few, failing also to obtain the Holy Spirit, they fail to discern the body of Christ, the church; to understand

and appreciate its great mission and the royal and God-given privilege of membership therewith, is it any wonder that while all about them move and labor men and women with almost shining faces, rejoicing in the work, enjoying its privileges, living its high life, enjoying the Holy Spirit's comforting influence, willing to spend and be spent in its service as revealed in the gospel restored, willing indeed if need be to lay down their lives therefor, while these others are sighing for the leeks and onions of modern Egypt in the shape of churches and institutions of men, whose present advantages are apparent to their natural eyes:—

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.—1 Cor. 2: 11.

Moral: To rightly discern, understand, and appreciate the body of Christ, the church, and thereby become prepared for our great heritage in celestial and eternal conditions, we must obtain and retain at least to some degree the Holy Ghost, the Comforter, which, being a celestial gift, may be received by obedience to God's law relating to its reception, and may only be retained by continued observance of heaven's laws as revealed in the gospel of Christ in application to daily life and practice.

GEORGE H. HULMES.

PITTSBURG, October 23, 1895.

## Conference Minutes.

### NORTHERN MINNESOTA.

Conference opened October 5, in the tent, on ground of Bro. F. B. Sharman, at Maine, Minnesota. Bro. H. Way was sustained as president, assisted by Bro. I. N. Roberts. Bro. T. J. Martin was chosen secretary. Minutes of last conference read and approved. Branch reports: Oak Lake 73; 1 baptized, 1 removed. Union 81. Central 15. Minneapolis 46. Officials reporting: Elders I. N. Roberts, E. A. Stedman, H. Way, A. Whiting, C. I. Shallbetter, T. J. Martin, William Barnhard, J. T. Hackett, H. B. Fay; Priest W. W. McLeod. Report of W. W. McLeod, as Bishop's agent, was as follows: Received since March 1, including amount on hand \$37.07; paid out \$41; balance due agent \$3.93. Report accepted. It was voted that we hold our next conference and a reunion to continue one week, at Fergus Falls, in June, 1896. The following were appointed a committee to make all necessary arrangements: Chairman I. N. Roberts, William Barnhard, H. B. Fay, F. B. Sharman, and W. W. Gould. The

committee was empowered to fill all vacancies. Preaching by Elders T. J. Martin, I. N. Roberts, E. A. Stedman, and J. T. Hackett. Brn. Barnhard, Martin, and Anderson were appointed a committee to take down, pack, and care for the tent. Brn. William Nunn and W. W. McLeod were added to the reunion committee. A vote of thanks was tendered to friends and Saints who kindly assisted at the conference. Adjourned.

#### NOVA SCOTIA.

Nova Scotia district conference was held at South Rawdon, October 26, 27; Elder H. J. Davidson, president, in the chair; Elder George Robley called to assist. Cornwallis branch reported verbally; no change since last report; 23. South Rawdon branch no change; 28. Reports: Elders J. C. Burgess, H. J. Davison 7 baptized; Priest J. W. Dimock. Bishop's agent, J. W. Dimock, reported: On hand last report \$1.77; received during year \$152.34; in all \$154.11; disbursed during year \$155.62; balance due agent \$1.53. Audited and received. Elder H. J. Davison and Kate M. Davison were sustained as president and clerk respectively. Resolved that H. J. Davison and George Robley represent the district at General Conference; instructed to petition for the return of H. J. Davison to the mission as usual. Time of next conference left to the presiding elder.

#### SOUTHERN MISSOURI.

Conference convened with the Woodside branch November 1, 1895; C. M. Bootman president, W. A. Brooner clerk. Branches reporting: Burnham 40, West Plains 70, Ozark 15, Woodside 27, and Vera Cruz 90. Ministry reporting: Elders C. M. Bootman, A. M. D. McGuire, and C. J. Spurlock; Priests S. Carrow, G. W. Bootman, J. P. Benson, and M. L. Davis. C. M. Bootman was sustained president, A. M. D. McGuire vice president, and W. A. Brooner secretary and treasurer. Preaching by Elders C. M. Bootman, J. P. Knox, and C. J. Spurlock. Adjourned to meet with the Burnham branch on Friday before the first Sunday in March.

#### CHATHAM.

The fall conference of the above-named district was held in the Zone branch October 5, 6, and 7; J. H. Lake president, George Green assistant, R. Coburn secretary, Levi Annett assistant. Branches reporting: Tilbury 48; 1 died. Dentville 26; 3 baptized. Wabash 31; 2 baptized, 2 ordinations. Petrolea 54; 2 baptized, 2 ordinations. Lindsley 45; 2 received, 1 baptized. Blenheim 52; 2 received. Ridgetown 35; 2 received. Longwood 22. Battlehill 30; 2 baptized. Zone 51. Chatham referred back for correction; as corrected, 81; 1 received. District treasurer reported: Total receipts \$8.93; paid out \$1.42; balance on hand \$7.51. Report received and placed on file. Bishop's agent reported: Total receipts \$289.33; expenditures \$156.96; balance on hand \$132.37. Audited and found correct. Ministry reporting: Elders George Green baptized 6, George Hampshire, Benjamin St. John baptized 5, Levi Annett, Joseph Blackemore baptized 5, R. Coburn; Priests

A. Miller baptized 2, W. H. Taylor. Elder George Green was sustained president, R. Coburn vice president and secretary, George Hampshire treasurer, J. H. Tyrrell Bishop's agent. George Green, S. H. Bacon, Arthur Leverton, Samuel Brown, and R. Coburn chosen delegates to General Conference. Preaching by J. H. Tyrrell, S. W. Tomlinson, Arthur Leverton, and Samuel Brown. Three were baptized. On Monday morning met again for prayer and testimony meeting. Adjourned to Chatham the second Saturday and Sunday in June, 1896.

## Sunday School Associations.

To the Sunday School Superintendents of the Spring River District.—At our last convention a resolution, as follows was passed: That our program committee should consist of the superintendents of the district, they to have power to choose some one to assist them in preparing their part of the program for the next convention, to be held with the Angola Sunday school in December. If you can be represented in that convention you should address Charles Sutherland, Webb City, Missouri, at once, who will state to you the amount of time you can occupy on the program. We are to have a banner which will be given to the school having the best part of the program each convention. I have not heard from the members of that committee yet, and if collections have not been taken in your school for the banner, do so at once, as the time is short to do what is on hand. Let us all be up and doing and with the Lord's help the Sunday schools of the Spring River district will climb to a higher plane and keep step with the onward and upward march. To this end I pray.

Your sister and colaborer,  
MINA E. HART, Asst. Supt.

## Miscellaneous Department.

#### INFORMATION WANTED.

Mary C. Hungate would like to hear of the whereabouts of W. A. Pannell. When last heard of he was in Birmingham, Alabama. Any person knowing of the above-named will confer a favor by writing to her.

MARY C. HUNGATE.

Box 620, San Antonio, Texas.

#### CONFERENCE NOTICES.

The Northern Wisconsin district conference will convene at Twin Lakes, Chippewa County, Saturday, December 7, at ten a. m. We hope to have a report of each of the branches in district. Be sure to send a correct report in full of all the changes since last report, also the official reports. There may be some new work to be done, so we want a good turnout. Everybody is invited. We have open-hearted Saints here and they will take care of all that may come. Come and bring the Spirit with you.

A. L. WHITEAKER, Pres.  
J. T. HACKETT, Clerk.

#### JOSEPH THE SEER.

All parties wishing to purchase the above-titled book should send directly to the Herald Office for it and not to me. I do not own that book and never did, but by request of competent parties I wrote it for the church, when laboring in the ministry, and have never controlled it nor been in any way benefited by its sale. It is church property.

W. W. BLAIR.

#### BORN.

GOULD.—Ella Gladys, daughter of Bro. W. W. and Sr. Ella Gould; born February 6, 1895; blessed at Maine, Minnesota, October 6, 1895, by Elders T. J. Martin and I. N. Roberts.

LAKE.—At Elmira, Michigan, December 8, 1893, to Mr. Atwood and Sr. Eliza Lake, a daughter, and named Viviana. Blessed at Lake Ann, Michigan, September 27, 1894, by Elder F. C. Smith.

EVERLING.—At Walton, Michigan, April 28, 1894, to Mr. Otto and Mrs. Carrie Everling, a daughter, and named Mattie May. Blessed at Walton, Michigan, September 6, 1895, by Elder F. C. Smith.

BOWEN.—At Inland, Michigan, November 25, 1890, to Mr. Mort and Sr. Lois Bowen, a daughter, and named Emily. Blessed at Lake Ann, Michigan, July 26, 1894, by Elder F. C. Smith.

MCINTYRE.—At Inland, Michigan, July 3, 1894, to Bro. H. D. and Sr. Addie McIntyre, a son, and named Alma. Blessed July 25, 1894, at Inland, Michigan, by Elder F. C. Smith.

LAMBKIN.—At Kingsley, Michigan, August 26, 1894, to Bro. Curtis and Sr. Pina Lambkin, a daughter, and named Nellie May. Blessed at Kingsley, Michigan, August 31, 1894, by Elder F. C. Smith.

ELLIOTT.—Joseph Albert, son of Bro. Joseph and Sr. Eva B. Elliott, born May 23, 1895; blessed at Maine, Minnesota, October 6, 1895, by Elders I. N. Roberts and T. J. Martin.

GOEHAM.—Greta Glen, born to Bro. S. E. and Sr. Lillie V. Goreham, at Logan, Iowa, June 5, 1893. Blessed July 8, 1893, at Logan, Iowa, by Elders J. W. Chatburn and P. Cadwell. Beatrice Glee Goreham was born at Fulton, Iowa, May 10, 1895. Blessed at Runnells, Iowa, September 8, 1895, by Elders C. Scott and W. C. Nirk.

NEILSON.—Clifford V., born to William and Inez Neilson, at Alta, Iowa, September 4, 1894, blessed September 8, 1895, at Runnells, Iowa, by Elders W. C. Nirk and C. Scott.

BENTLEY.—At Lamoni, Iowa, September 9, 1895, to Bro. George and Sr. Hattie Bentley, a daughter, named Helen Frances; blessed November 10, 1895, by Elders H. A. Stebbins and Joseph Smith.

NEWMAN.—At Adrian, Illinois, February 23, 1891, to Mr. John A. and Sr. Ella N. Newman, a son, and named Claude A.; blessed at Burnside, October 29, 1895, by Elders J. S. Roth and W. T. Lambert.

GOODE.—To Bro. William and Sr. Emma Goode, of Tabor, Iowa, August 23, 1895, a son; blessed October 29, by Elders H. Kemp and M. Gaylord, and named Alma Walter,

**ELLISON.**—At Adrian, Illinois, August 3, 1890, to Bro. Thomas B. and Sr. Delila Ellison, a daughter, and named Daisy Nancy. Blessed October 21, 1895, by Elder J. S. Roth.

**DIED.**

**BAILLIFF.**—At her home in Lancaster, Kansas, October 13, Sr. Florence Bailiff, aged 33 years. She was a daughter of Bro. and Sr. D. Munns, and had been a member of the church since childhood. The remains were removed to Netawaka, the home of her parents, at which place she had expressed a desire to be laid to rest. Bro. Peak preached the funeral sermon at the Saints' chapel, to a large congregation. Sr. Flo was very patient during her long illness, and was perfectly resigned to the will of God, only expressing the regret that her mother could not go with her. She was a loving daughter, sister, and wife, and a kind, true friend, and trusting in the promises of her Savior, passed away with a look which told of the brightness of the world above shining in her eyes.

**BUTTERFIELD.**—At her home, Laguna, California, of typhoid fever, Sr. Jane Story, wife of Bro. Chauncy C. Butterfield, and daughter of Bro. and Sr. Glaud Rodger. She was born in San Bernardino, California, July 15, 1855; died October 15, 1895; aged 40 years and 3 months. She was a true Latter Day Saint, a faithful wife, a devoted mother, and a kind and affectionate sister and daughter. She leaves a grief-stricken husband, eight children, (two of them now lying low with the same fever), a mother, sister, and two brothers, to mourn their sad loss. She was baptized July 21, 1864, at Watsonville, California, by Elder E. H. Webb, and was confirmed by her father. Jane was loved by all who knew her, as was manifested by the long procession which followed her to her last resting place and covered her grave with flowers. "Blessed are the dead that die in the Lord;" "they rest from their labors."

Sleep, my daughter, no more sorrow  
Shall thy gentle spirit pain;  
Loved ones mourn their sad bereavement,  
But for thee to die is gain.  
Patient here, through toil and suffering,  
God hath called thee home to rest,  
Where no earthly grief can enter  
To the mansions of the blest.  
Not for thee, my much-loved daughter,  
Do we shed the bitter tear  
(For we know that thou art happy),  
But for those remaining here.  
Soon or later we must follow;  
Thou hast only gone before;  
Then, if faithful, we shall meet thee,—  
Meet where parting is no more.

HER MOTHER.

**DAILEY.**—At Visalia, California, October 2, 1895, Sr. Nancy A. Dailey, aged 72 years, 11 months, and 2 days. She was born in Essex County, New York, October 30, 1822. She was married to Bro. P. C. Dailey October 1, 1843, and joined the Reorganized Church in 1865. She has ever lived a faithful Saint, although she has been a great sufferer the last few years. She died strong in the faith of a glorious resurrection. Two sons and one daughter mourn, her companion having died about two years previously.

**DOVE.**—At Omaha, Nebraska, November 2, 1895, Bro. Joseph Dove, aged 66 years and 9 months. He was born in England, where

he united with the Old Church, but after coming to this country he joined his fortunes with the Reorganization of which he has been a faithful and consistent member for a quarter of a century. He leaves wife and one daughter, Sr. Ellen Beck. He was loved and respected by all who knew him. Funeral service at Saints' chapel, conducted by Bro. J. S. Strain. The body was laid to rest in the Prospect Hill cemetery.

**STREET.**—Hazel Pauline Street, grandchild of Bro. and Sr. W. S. Loar, was born March 2, 1894, and died October 25, 1895. Funeral services were held at the house of W. S. Loar; sermon by Elder H. H. Robinson, assisted by Elder J. W. Brackenbury.

**LOGSDON.**—Sr. Nanna, wife of Alva Logsdon, died August 16, 1895, at Benwood, West Virginia. Deceased was baptized November 4, 1894, at Benwood, by Priest Francis Ebeling; confirmed by Elders G. H. Hilliard and L. D. Ullom. Interment at Cameron, West Virginia; funeral sermon by Bro. J. F. A. Smith.

**ROBERTS.**—At Farmington, Iowa, October 30, 1895, Robert S. Roberts. Deceased was born October 3, 1822, at Merionethshire, Wales, where he made his home until nineteen years old, when he came to America, and located in Pennsylvania, where he was married to Miss Ann Evans. To them were born one son and one daughter. The mother was buried in Pennsylvania. Bro. Roberts came to Iowa in 1859 and was married to Emily Hollowell July 3, 1860. To them were born one daughter and one son. Bro. Roberts was baptized by Robert Warnock and united with the Reorganized Church of Jesus Christ August 16, 1868. Was ordained a teacher June 17, 1869. This office he has filled acceptably to the church ever since. For thirty-five years he has been an honored citizen of our town, following the vocation of blacksmith the most of the time. His sterling integrity and moral honesty need no eulogy in the presence of those who knew him. He had an earnest and settled faith in the Lord Jesus Christ and was ever ready to do in his way whatever Christian duties devolved upon him. He leaves his wife, one son, two daughters, and one stepdaughter to bear the burden of grief caused by this parting. Funeral service was held at the L. D. S. church at two p. m., November 1, 1895; sermon by Elder James McKiernan.

**BAKER.**—At St. Mary's Hospital, San Francisco, California, October 28, 1895, Emma, wife of George Baker and daughter of Elder J. H. and Sr. Rhoda Ann Lawn, of Mulberry, California, aged 25 years, 10 months, and 24 days. She was baptized when twelve years old, by Elder D. J. Phillips; was married on her twenty-first birthday to George Baker. She always lived an exemplary life, and ever bore a faithful testimony to the truth of the gospel. Sr. Emma will be greatly missed at the Sabbath school, Saints' meetings, and Religio-Literary exercises, as she always took an active part in each. Husband, two little sons, father, mother, five brothers, five sisters, and a host of relatives and friends lament her early departure, for none knew her but to love her.

Funeral sermon was delivered in the Christian church, Hollister, October 30, by Elder C. W. Hawkins, from I Corinthians 15; interment in the Oddfellows' cemetery.

**LOCKERBY.**—At his home at Coldwater, Michigan, October 19, 1895, Bro. William Lockerby. Born in Dumfriesshire, Scotland, July 27, 1834; came to the State of New York when six years of age; located in Michigan thirty-five years ago and married Miss Cornelia Ball, whom he leaves a widow. He was baptized into the Latter Day Saints' Church, July 24, 1876, and was a consistent and loving man. Was ordained a teacher and acted for the Coldwater branch a number of years. He also performed the duties of Bishop's agent for thirteen years with great credit to himself and the district. He leaves wife, three daughters, two brothers, three sisters, and a large circle of friends to mourn his departure. Funeral from the residence. Remarks by Elder S. W. L. Scott. The respect had for this good man can be determined by the length of cortege which extended over three quarters of a mile. He was laid to rest in the beautiful Quincy cemetery. Sweet be his repose! Weep not as those without hope. His rest is doubtless a glorious one.

**SEVILLE.**—Arthur, son of Mr. Jesse and Sr. Jane Seville, of Grinnell, Iowa, aged 9 months, died November 2, 1895. Alfred, aged 4 years, son of the same parents, died November 7, 1895. He was a bright and intelligent little fellow, much loved by all who knew him. Owing to the nature of the disease, diphtheria, short services were conducted at the cemetery.

"Wide the shining gates are opened,  
For the children are at home.  
Back to us comes the sweet echo,  
'Suffer' 'little ones' 'to come.'"

**MCLEOD.**—At Cormorant, Minnesota, October 22, Sr. Mary, wife of Bro. W. W. McLeod. Deceased was born December 19, 1837, at Gatestown, New Brunswick; baptized November 19, 1884, at Cormorant, Minnesota, by Elder Thomas Nutt, and has ever been firm in the faith. Her home has always been a home for the servants of God. Nothing was kept back that would comfort their hearts and aid in making them feel at home. The many friends that were present at the funeral gave evidence of the esteem in which she was held. Husband, seven children, seventeen grandchildren, mother, and six brothers and sisters mourn her departure. Funeral the 24th inst. at Cormorant; sermon by Elder I. N. Roberts, assisted by Elder T. J. Martin.

**JOHNSON.**—At Kansas City, Kansas, November 1, 1895, William Ernest, son of Bro. Albert Johnson. The deceased was born June 7, 1893.

**WHEELER.**—At Atlanta, Georgia, October 26, 1895, by coming in contact with a live wire while engaged in his occupation as an electrician, Mr. Charles E. Wheeler, aged 30 years, 1 month, and 25 days. Deceased was a son of Sr. E. P. Wheeler, of Chicago. He was not a member of the church but bore a good reputation as an honorable, kind-hearted man. The remains were sent to Chicago and buried from the Presbyterian church; funeral sermon by Elder F. G. Pitt.

**THE HYMNAL IS COMING.**

Concluded from second page of cover.

left for us to do but to supply the money ourselves or borrow it, paying a good per cent- age for it.

Now these are the facts in the matter, and we ask you to consider them and ask your- selves how long an institution would stand in the world under similar conditions, and what caused the Master to say that the children of the world were "wiser in their generation than the children of light." Where in the Scriptures is it written that we have claim upon the Master before we have done our part? Let us realize that to be in touch with this great latter-day work it is necessary to be acquainted with and help every depart- ment of it.

**TRACT FUND**

Every mail that comes bears a request from some one of the ministry in the field to send them tracts and reading matter to distribute free to help open up new places; and thou- sands in the church can testify what these tracts have done for them; yet not one since I came to the office in July last, has remitted one cent to help pay the postage on these tracts; nor do I write this to find fault be- cause it has not been done, but to show the possibilities for good there are here with the proper help from the church abroad.

I would suggest that each branch of the church start a "tract fund," and send, every month, amounts received to the Bishop or to the Business Manager of the Herald Office. Who will be the first to make the move? God will bless the effort.

Brethren, we ask your help to move for- ward the publishing department. We call especial attention to the young who for years have been reading the *Autumn Leaves*, one of the best publications for the young and their advancement that is published on this broad earth. The editor of that magazine is mak- ing a sacrifice of her life to make it a success; but I am sorry to say that the subscribers are over \$3,000 in arrears on their subscription, thereby causing her efforts and sacrifice of time and brain to also be a loss.

This causes me to inquire, Are we indeed a band of brethren and sisters, bound together by the ties of love? And have we one another's interest at heart as God's children should have?

Once more we appeal to the church to unite with us and stand shoulder to shoulder to push forward every department of God's work.

And, once more, and to increase our faith, confidence, and our good works toward one another, we ask and appeal for cash in ad- vance for the Hymnal; and in justice to all we will have to first send Hymnals to those who first send in their money to help get it out. General Conference directed its publi- cation when the sale of one thousand was guaranteed, so we are ahead of time, as this has not yet been done, by almost one third, as subscriptions are not guarantees, I am sorry to say, as our books are the witnesses; and the Herald Office books testify against many hundreds. So send in your cash with orders.

For the work yours,  
FRANK CRILEY,  
Business Manager,  
HERALD PUBLISHING HOUSE.

LAMONI, Iowa, November 7, 1895.

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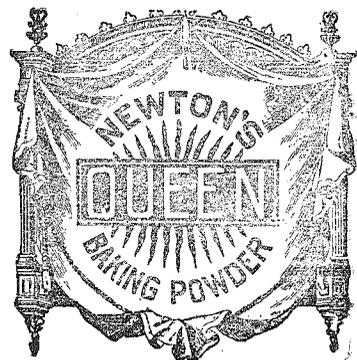
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# THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 42.

Lamoni, Iowa, November 27, 1895.

No. 48.

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## THE RUINED GILA CITIES.

THE attention of people interested in archæology and ethnology generally has long been directed to the ruins of the cliff dwellings in Northern Arizona and Southern Colorado, but there are comparatively few persons outside of Arizona and New Mexico who know that in Southern Arizona there is a field far more interesting and of wider range. So eminent authority as Major J. W. Powell, recently of the United States Geological Survey, is quoted in support of this statement. Conservative estimates put the population of the Gila country at fully 2,000,000 when it was at its height.

The Gila remains have been but little explored because of the inaccessibility of the region, the intolerable dry heat during two thirds of each year, and the total lack of water where it is needed. The mining prospectors who have tramped for years over all the mountains and through every valley in the Territory have given no heed to this part of the Gila country, because, no water being there, it would be useless to attempt to develop a mine even on good surface indications. An expedition under Frank Cushing did some work near Los Muertos, which is known in the Southwest as the Pompeii of Arizona, but with the breaking down of his

health the enterprise came to an end. The area of the country in which the remains of a prehistoric people are found is some 300 square miles. It extends from the junction of the Gila and Colorado Rivers eastward to the Superstition Mountains, and from Phoenix on the north almost to the Mexican line. Near Casa Grande the most extensive Indian remains are to be found.

The country is a ruin from one end to the other. All parts of it bear unmistakable evidences of irrigation, canals several hundred miles long and built with exactness and skill, and of cities of 30,000 and 40,000 population. One can walk for miles and find every foot of the sandy surface more or less mixed with pieces of broken pottery. The paint is still on them, and is not in the least faded, though it has lain exposed for ages. In the locality of Mesa City and Tempe an overflow from the Gila at some distant period washed against the ruins until they crumbled and were spread out level with the country. Back ten miles from the Gila River the ground is higher, and was once the site of a city. Portions of the wall by which it was protected are still standing, more than twenty feet in thickness. Inside are the mound like ruins of the houses, which, being less durable, have crumbled. The buildings must have been very large, for in some instances the mounds are 300 feet in length by 200 in width and 20 in height. The space inclosed by the wall is about fifty miles by three. Much of the country is very little higher than the present bed of the Gila, and at one time a branch of that stream must have flowed into a basin and formed a natural reservoir. There was a rise of about ten feet greater at one point between the basin and the river, and the sandstone formation shows unmistakable signs of having been cut by artificial means, perhaps with the idea of assisting the entrance of the water by enlarging the passage. Five canals lead out of the basin, all on the south and west, which confirms the belief that it was once a reservoir formed chiefly by natural causes, and used to store water against the period of drought. The prehistoric city is laid out north and south, at least, in a majority of instances the streets run to the cardinal points. The walls

seem to vary a little from this rule; in fact, are crooked in places, as if they might have been constructed for the support of bastions or towers. This city and the one containing an old fort further down the river are the only ones in which the writer ever found any evidence of preparation for war. It seems as if the races who lived in this Gila country were either so numerous that they feared no attack or they had no enemies with which to contend. South of Phoenix, on the mesa, are the ruined corrals or stock pens in which their animals were kept. Many finds prove the purpose for which they were used. What the animals were is not so easily determined. On slats found in ruins south of the Salt River are splendid figures of llamas. In the ruins that have best withstood the exposure of the ages many interesting specimens of the ceramic art have been found. Ollas of all shapes and sizes, urns containing the ashes of the dead, and jars partially filled with parched corn and beans are found in a remarkable state of preservation. It seems as if the entire city had been swept by a flood and the earthen houses melted down, or they were shaken by an earthquake and toppled into a thousand fragments, giving the inhabitants barely time to escape. Few of the skeletons that the amateur diggers in the ruins have taken out show signs of mutilation or have broken bones. The people appear to have died of suffocation or some natural cause that left no mark upon the frame. In working in several spots where bones have been found, deeper digging has brought to light large quantities of bone dust as fine and light as gunpowder. In one spot near Tempe, several tons of bone dust have been found recently, lying in what appears to have once been a trench some seventy feet long and two deep, nine feet below the surface of the sun-baked earth. The edges of the deposit of bone dust were broken and uneven, so that it could not mark a place of burial. Does it consist of the remains of animals or is the dust that of human beings? If the latter, was it the results of funeral rites, or were the bodies deposited there by some great flood that came over the land without a warning? The majority of the skeletons discovered in the Gila Valley are in good condition, and it is therefore not easy to reconcile this fact with the finding of the great deposits of bone dust.—*New York Sun.*

SAINTS' HYMNAL.

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*Moderato.* *smooth and connected.*

1. Guide us, O thou great Je-ho-vah, Saints, un-to the prom-ised land;  
 2. O - pen, Je - sus, Zi-on's fountains; Let her rich-est bless-ings come;  
 3. When the earth be-gins to trem-ble, Bid our fear-ful tho'ts be still;

*cres.*

We are weak, but thou art a - ble, Hold us with thy pow'r-ful hand.  
 Let the fier - y, cloud-y pil - lar, Guard us to that ho - ly home:  
 When thy judgments spread destruction, Keep us safe on Zi - on's hill.

*pp* *p* *f*

Ho - ly Spir - it, Ho - ly Spir - it, Feed us till the Sav - ior comes.  
 Great Re deem - er, Great Re deem - er, Bring, O bring the wel - come day!  
 Sing - ing prais - es, Sing - ing prais - es, Songs of glo - ry, un - to thee.

2 (72)

1 Glad are we that now the gospel,  
 Is restored to earth again,  
 As 'twas said by an Apostle,  
 We the Spirit may obtain;  
 By obedience  
 To redemption's only plan.

2 God has given us his Spirit,  
 For we have obeyed his word;  
 And it whispers, saints, O hear it,  
 "Own him as your sovereign Lord."  
 Holy Spirit!  
 Unto us thy help afford.

NOTE:—The numbers in brackets indicate the number of music in "The Saints' Harmony" and hymn in the "Saints' Harp."

THE HYMNAL IS COMING !

IN about thirty days the much-talked-of Hymnal will be ready to place in the hands of the church. The committee appointed to compile it, after much patient labor, completed their work creditably to themselves and the church. It was then placed in the hands of the electrotypers to prepare plates for the printers; and the Board of Publication, to facilitate matters and get the work out promptly, and to guard against errors, placed one of the committee in Chicago to proofread and correct any errors in music or words that might be in the original, or such typographical errors as might be made by those making the plates, and for the purpose of getting it out without delay, which in their wisdom was the proper thing to do. After an expense of almost \$500.00, and \$150.00 additional for paper and material, it is ready for the printer. It will then be ready for binding, which will cost about \$200.00 more before the first thousand are ready to mail; and it will cost from \$75 to \$100.00 to pay Uncle Sam before he will deliver them.

I call your attention to these few facts for two reasons: First, to answer the criticisms upon the management of the publishing department in ordering cash in advance on this book; second, to show every stockholder in this institution a part of the responsibility that in our judgment rests upon him.

Let us examine the present existing conditions. The church has found it necessary to establish a publishing department for the furthering of God's kingdom; and in harmony with law both human and divine they so organize, and it becomes a part of the church, and in which all alike have an interest and become partners to its success by the covenant they make with the church by entering its fold.

The Board of Publication, appointed by the church, having called upon your humble servant to leave home and friends and come here and take charge of the business part of the publishing house, we find the Saints divided into two classes principally, with few exceptions. One class looks upon the office

as a private institution, run in the interests of the few; the other class looks upon it as public property from which they can take all they can without giving anything in return. But, thank God, there are a few who are laboring for the building up of this department in every way they can, seeking to assist this part of God's kingdom; and had it not been for the help of the outgoing Business Manager in time of need, this department would be a thing of history, of the past.

Our labor here we feel to be temporary, and it is not for glory or gain, but because of our love for the success of this glorious latter-day work in all its departments that we make this appeal through the pages of the *Herald*, which should be used for better purposes.

We notice in the *Herald* of October 7 a brother's criticism on our demand for cash in advance for the Hymnal.

We doubt the wisdom of such advice as that from a traveling minister, who is sent out to represent the interests of God's kingdom in all its departments; and this we believe to be to the hurt of the treasury of God's storehouse, and amounts to practically instructing the Saints not to pay money into the treasury until the work is done. Such teaching is equivalent to saying that if his preaching is not considered worth the allowance given his family, to let the family go hungry.

Now, we look upon this demand or request for cash in advance for the Hymnal merely as a request to the stockholders to put up the means to publish that which they have ordered done, and in return for it they get value received in the publication when completed. Is this not a reasonable demand? If not, where is the money to come from?

For the information of the brother and for the information of the church, the present management have this to say: We would rather have only five hundred subscriptions for the Hymnal accompanied by the cash than five thousand without cash,—such as are attached to other publications of the office that the management have been compelled to carry on the books from two to ten years without any return, and in the meantime, by reason of your neglect, compelled to borrow money at from six to eight per cent interest for the privilege of carrying such names. Brethren, is this just? Is it right or in harmony with present revelation which says, Saints "shall pay for that which they receive." (See Doctrine and Covenants 72:3.)

Here is a fair business statement of facts: Here is one of the departments of God's church—the publishing department, from which you as a body demand a certain work which will require an outlay of about \$1,000.00, and you place a man in charge of it and place no means in his hands to do the work.

Now, there are but two ways of getting it. If his faith is not sufficient to call upon God to supply stock, and material, and food for his family, while doing the work without money and without price, or in the absence of being instructed to go fishing for it as Peter was, which we confess our faith is not equal to, he cannot use either way. But as past experience has taught us that a little faith coupled with a good deal of works has brought better returns, then there is nothing

Concluded on third page of cover.

# THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.  
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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Lamoni, Iowa, November 27, 1895.

No. 48.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
R. S. SALYARDS - - - ASSISTANT EDITOR.  
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, NOV. 27, 1895.

### WORK FOR THE DEAD.

THE *Deseret News* for October 29, 1895, contains the report of remarks made at the General Conference of the Utah Church in the tabernacle, Salt Lake City, October 4, 1895, by Elder Mariner Merrill, one of the apostles. The subject as indicated by the headline was, "TEMPLE WORK." From that published report we make the following extracts:—

... We have in operation four temples in the church. Some of them have been in operation quite a number of years, and all have had work done in them for some time. But we have not done a great deal of work yet compared to the amount that we have to do. For your information I might read the statistics of the work that has been done in the temples up to the last of last year, and you will find that it has not been so extensive as it should have been. The Salt Lake Temple has probably been well filled since it was opened; but other temples in the church have been very slimly attended, and I believe it has been a consideration on the part of the Presidency of the church whether it would be wise to keep all the temples open during all the year. I do not know that they have considered it very seriously, but I have heard remarks of that kind. The baptisms that have been performed up to December 31 of last year (1894) only amount to 773,737—a little over three quarters of a million. This comprises the work in all the temples from the beginning, not including, however, the Endowment House. Of course, there was quite an amount of work done in the Endowment House; but we have found that a great deal of that work has been duplicated, from the fact that people did not keep a record of the work themselves, and the records of the Endowment House in times past were not available to everybody. . . .

The Lord recognizes in his servants the right and the authority to advise and counsel the Saints in these matters. We quote from Peter, and we quote from James and John, and other prophets, and we have the same right to quote from the Prophet Joseph, or from the Prophet Brigham, or from the Prophet Wilford. In fact, to me the living oracles of the church are more important, if we should make any difference at all, than the written word. It is a good thing to have

the Bible, the Book of Mormon, and the Book of Doctrine and Covenants; but it is a little better in my mind to have the living oracles of God in our midst. The Lord deals with his people according to circumstances and conditions. He reveals to them from time to time his mind and will. We never have had the promise of having everything at once. But we have the promise of having line upon line, precept upon precept, here a little and there a little. Hence the importance of the living oracles of the church, who are in harmony and fellowship with the heavens. These servants of God have had the spirit of Joseph in continuing the work that was commenced by the prophet in the erection of temples, and millions of dollars have been spent by the Latter Day Saints in the building of temples, and I suppose some few non-Mormons have contributed also for this purpose. There is an object in all this, and the Latter Day Saints should consider the purposes for which the temples of the Lord are erected. We cannot get along without them now, we have had too much experience. If we had not built those temples, the Lord might have rejected us. The Saints in all parts of the land should consider seriously these matters. You want your children sealed to you; you want your wives sealed to you, and wives want their husbands; you want your folks that have gone beyond the veil officiated for. We have only just commenced this work. We have not baptized a million yet out of the hundreds of millions that have lived and died. . . .

Only a comparatively few people in the church have seemed to have much interest in this work; and I will venture to say here that there are plenty of people that have contributed liberally towards building the temples and they have not entered into them yet. I find people of this kind almost every day. They say they have helped build the temple, but they have not had time yet to go in and officiate. "But I must take time," is what they will exclaim.

The Presidency of the church hold the key to this work. They direct its affairs; and as I said to you, perhaps the Lord has not revealed everything to them yet, but he will reveal line upon line, as he did to the prophet over a year ago the propriety of extending the sealing ordinance farther than we had previously done. Of course, that added a little more work to the temples.

The subject is in itself interesting, and the remarks coming from the source they did are quite as interesting in the light of facts. The speaker is one of the latest apostles chosen by the Utah Church, if not the very latest, and is in the flush of his self-

appreciation as an apostle. His memory is not burdened by any of the unfortunate things which must cloud at times the minds of some of his apostolic brethren. He was engaged in what he calls "temple work" while he was yet a bishop at Richmond, and has doubtless been so engaged since; and hence, is able to speak with knowledge as to the statistical part.

The ostensible object of building the temples at Georgetown, Manti, Logan, and Salt Lake City, was that in them baptisms for the dead relatives and friends of the devotees of the faith might be performed, the temples succeeding and taking the place of the "Endowment House," in Salt Lake City.

Those who have been desirous of passing through the "Endowment" ceremonies, for themselves, and of attending to baptisms for their dead, have been charged a certain sum for the privilege; the sums so paid passing into the general or specific funds of the church, to be used at the discretion of the church officers. From 1848-9 up to the finishing of the temples at Saint George and Logan, the ceremonies of sealing, celestial marriage, and baptism for the dead were performed in the "Endowment House," located near the Temple, in Salt Lake City; but after the completion of the temple, services in the "Endowment House" were abandoned and the people instructed to visit the temples to do work for the dead. Subsequently the temples at Manti and Salt Lake were completed and work in them begun.

For something like forty-seven years prior to last April, sealing and baptisms for the dead relatives and friends were actively taught, and as actively practiced; the people being given to understand that the system was perfect as it came from the lips of the Prophet Joseph Smith; and many thousands of those people so taught believed; and securing the requisite certificates from their bishops and presiding elders, followed by permits from the Presidency, visited

the temples, received their endowments, and performed the rites of baptism for their dead, paid the fees charged for the service rendered, and went away believing the work to have been correctly done and the acts binding on earth and in heaven. Many of these must have been shocked, and possibly seriously distressed, to be told last spring at the conference by President Woodruff, as they were, that much of the work the people had been doing for themselves and their dead was unavailing, the methods having been misunderstood and the work wrongly done, making it necessary that the work should be done over in some other way; and advising the people to set about it and have their work done in as short a time as possible.

While saying nothing for or against the doctrines of sealing and baptism for the dead in this article; we are peculiarly impressed by the thought that after forty-seven years of work done under a system said to have been so grand and of such stupendous importance to the people, it was discovered by the latest "living oracle" that the work so done was unavailing and of no effect, notwithstanding all the earnest teaching of the leaders and earnest obedience of the followers, what may not the people expect, if accepting the new teaching and again repaying the charges again perform the work once done by the advice and under the direction of these same leaders, they shall be told that again their work was unavailing and must be done over again.

Is there not a limit to the credulity of even that longsuffering people?

We are reminded that once when at American Fork, Utah, in conversation with Dr. Edward Isaacson and Elder Barret, at the house of the former, the latter contended that the doctrine of plural marriage was true, but that they had not practiced it right; to which we offered that if forty years of experience in the practice of a theory so extravagantly praised as a revelation from God, and claimed so earnestly as such a wondrous elevator of human morals, should result in the discovery that it was wrongly practiced, it only showed that the dogma was wrong in its inception and in itself; as no other doc-

trine enunciated by the Latter Day Saints at the beginning of the work had been proved by the experience of its practice to have been wrongly conceived, or to have produced bad results. So, in like manner, in regard to the practice of our Utah contemporaries in baptizing for the dead and the sealing of persons, living and dead, to the living for companionship and family relationship beyond time. It was gravely stated last spring by President Wilford Woodruff, regarded by the church over which he presides as the present "living oracle," that they "had been practicing these things wrongly." If so, and the work is to be done over again, it shows that the conception of its practice was wrong in its inception,—started wrong on a wrong basis,—misunderstood and misapplied by the living oracle with whom it originated, or through whom it was declared, no matter who that one was. Reasoning from this possibility, one "living oracle" being heard through whom a principle has been promulgated, when he is succeeded by another "living oracle," there may be another declaration of principle promulgated, directly in opposition to the principle announced through the first "living oracle," which principle had been received as a law or rule of action, written as a law, acted upon as a law, and solemnly recorded and avowed to be a law to the church; reversing the economy and policy of the church and putting the probity, good faith, and faithfulness of the first "living oracle" into grave discredit; and jeopardizing the faith and confidence of the people in the written word. In like manner the third and fourth succeeding "living oracle," should there be such, may overrule, contravene, and even contradict the principles and records of his predecessors unto an indefinite period.

Under such a condition of things there could be no stability in principle, doctrine, or practice. The people would have no surety that the work done by them, sacrifices made, duties performed, would be of permanent value, or of binding efficacy.

It is time such policy as this should be seen and discarded by the people, the innocent people of Utah; those upon whom the burdens are laid.

How long, O Lord, how long! It would seem that stupidity itself should revolt from such an apparent imposition, to say nothing of the protest of an indignant intelligence.

#### MINISTERS' HALF-FARE PERMITS.

WE have been notified by the Chairman of the Western Passenger Association that the lines forming said Association have established a Clergymen's Permit Bureau, which will hereafter issue permits, and that one joint permit will be good over the following lines of road: Atchison, Topeka, and Santa Fe; Burlington, Cedar Rapids, and Northern; Burlington Route; viz., Chicago, Burlington, and Quincy; Chicago, Burlington, and Northern; Burlington and Missouri River Railroad in Nebraska; Hannibal and St. Joseph; St. Louis, Keokuk, and Northwestern; Kansas City, St. Joseph, and Council Bluffs; Chicago, Burlington, and Kansas City; Burlington and Northwestern; Burlington and Western; Chicago and Alton; Chicago and Northwestern; Chicago Great Western; Chicago, Milwaukee, and St. Paul; Chicago, Rock Island, and Pacific; Chicago, St. Paul, Minneapolis, and Omaha; Colorado Midland; Fremont, Elkhorn, and Missouri Valley; Illinois Central; Iowa Central; Kansas City, Pittsburg, and Gulf; Kansas City, Ft. Scott, and Memphis; Kansas City, Osceola, and Southern; Minneapolis and St. Louis; Missouri, Kansas, and Texas (north of Denison, Tex.); Missouri Pacific; Rock Island and Peoria; Sioux City and Pacific; St. Joseph and Grand Island; St. Louis, Iron Mountain, and Southern; St. Louis and San Francisco; Union Pacific System; Wabash; Wisconsin Central Lines.

Those making application will be furnished blanks by local agents of the lines named. Two blanks are issued: one for pastors of local churches, another for traveling ministers, missionaries, etc. Those not in charge of local congregations must inclose their credentials, which will be returned after examination. Applicants must certify that they are wholly engaged in religious work. (See blank forms for particulars.) Applications must be indorsed and stamped by local agents. Every ap-

plicant is required to remit fifty cents, which is applied to the maintenance of the Bureau, which is operated at considerable expense to the association.

This is a good arrangement and will prove a great convenience to all concerned and affected by it. It has received the voluntary indorsement of ministerial associations in Chicago, and will be appreciated by all ministers granted the courtesies of said roads. It will save time and trouble by doing away with the necessity of making application to each separate road, and will also result in dropping from the lists unworthy applicants who have taken advantage of the clerical privilege, to which they were not entitled.

The question of ministerial salaries is to be inquired into and a just rule applied in granting permits. Our ministry, who give their time and talents on condition that their families are supplied actual necessities, will appreciate this feature of the Bureau's rules. They have been discriminated against to some extent, largely through religious prejudice. Investigation will prove that they have been among those deserving the half-fare privilege. We trust that none but those entitled to permits will apply. Address applications to B. D. Caldwell, Chairman Western Passenger Association, Rookery Building, Chicago, Illinois. Inclose Chicago draft or postal or express order for fifty cents. *Do not send stamps.*

#### WHO PAYS THE BILL?

ALL PAID IN.—There are six saloons in Nauvoo and the proprietors walked up to the treasurer's office and replenished the city's bank account to the amount of \$750, the quarterly payment last Friday.

There are probably between 1,000 and 1,100 inhabitants in Nauvoo, which gives less than two hundred to the saloon. The area of country tributary to the city is comparatively small, as it is cut off by the Mississippi River on two sides and is passed by railways on the north, east, and southeast, within seven, twelve, and sixteen miles; so that at best it is not a heavy support that the town gets from the country. Now, an interesting question to one who has lived in the old historic town and wishes it well is, Who pays this sum of \$3,000

per year for the privilege of selling stuff that takes the nickels and dimes out of the citizens' pockets, and befuddles their brains? It is not within reason to think that the saloon keepers pay this tax just for the fun of selling their goods, and without hope for its return to their own bank account; hence the conclusion is inevitable that the customers, whether from city or country, are the ones who pay this bill, as well as supporting by their drink habit the families of six of their townsmen, including the men themselves.

Lamoni has a population a little larger now than Nauvoo, and we cannot help thinking what a burden the support of six men and their families who were engaged in the selling of intoxicants would be in itself, saying nothing of the additional cost to society, the resulting rioting, crime, and its prosecution, and necessary police regulations would be.

Of course the Nauvoo paper from which this temperance pointer is taken will give the HERALD a roasting for being worried over the good, and morals of the old town; but as we fought the liquor traffic there when we lived there, and have fought it at Plano and at Lamoni, as well, it will not matter; so we can say to the *Independent* and *Rustler*, If you do not want people to take notice of the sort of business done in the "old historic town," do not publish the signs. Amen.

#### PERSECUTION OF MISSIONARIES.

THE following clippings are sent us by Brn. W. W. Blair and Beestrom, respectively. The first is from the *Chicago Record*, sent by Bro. Blair; the second from the *St. Louis Post-Dispatch*, sent by Bro. Beestrom, of St. Louis.

MADISON, Fla., Nov. 7.—Four alleged Mormon elders, giving their names as Patterson, Young, Johnson, and Stafford, who have been working for a month past principally among women, endeavoring to make converts, they claimed, were visited by masked men last night at the house occupied by them near Greenville, a small town near here, and mercilessly whipped and then ridden on rails. It was claimed that they had women converts visiting the house occupied by them. The mob gave them twenty-four hours to leave the county and warned them that they would be killed if they took any women with them.

BLUESFIELD, W. Va., Nov. 11.—Word was received here to-day from Whitehouse, Pike

County, Kentucky, of the breaking up of an evangelical meeting which was being held by two Mormon missionaries from Utah. The Mormons, whose headquarters are in Logan and McDowell Counties, West Virginia, had been warned not to attempt to preach their doctrine in Pike County, but in spite of that they had organized services in a school house. While the meeting was progressing nicely a party of twenty masked men, all heavily armed, entered the front door and ordered the people, mostly women, to leave the building, which they did in two minutes. The elders were also desirous of leaving, and tried to crawl out of the back window, but were prevented.

After the elders had been lectured by the leader of the mob they were tied hands and feet astride two rails, hoisted to the shoulders of their captors and carried five miles to the Big Sandy River, where they were ducked and sent across into West Virginia. The Mormon missionaries in the lower counties of West Virginia have been the means of breaking up many families and have sent dozens of ignorant people on wild goose chases to Utah. An organization to oppose their doctrine has been formed in Wayne and Logan Counties, West Virginia.

We do not know any of the men named as those mobbed; but conclude that they are from the fold of our Utah contemporaries. But, the fact that such things are done and suffered to be done in the South, or any part of the Republic, is a bad comment on the boast for freedom of speech and action for American citizens. If these missionaries were breaking any statute law, or behaving unseemly, they should have been punished by the proper officers of the law, not been lawlessly dealt with.

We hope the reports are not true, but fear that they are

By letter from Bro. A. McKenzie, Juniata, Michigan, we are informed that he had been arrested and taken to Maysville, on a charge of attempting to cure typhoid fever by prayer, in connection with the sickness of a sister at Juniata, who preferred administration of the church rite for healing to a physician and medicine.

He writes in relation to the case as published in *Detroit News* of the 15th instant, with sensational headings, that he will correct the misrepresentations of the story in a short time in the *News* if that journal will permit such hearing. Of the affair he writes a postscript as follows:—

When the health officer and I got to Juniata he pronounced the girl to have no fever, and was three below normal. The

next day he disinfected the house and set them all at liberty, and the day following our sister attended Sunday school. We thank the God of the Saints for the victory and I hope the Saints will use wisdom; for the air is full of false reports as well as the papers.

#### BACK VOLUMES OF AUTUMN LEAVES.

THE Herald Office has on hand a number of back volumes of *Autumn Leaves* for the years 1891, '92, '93, and '94, which are offered bound complete in various styles of binding, in prices ranging from 75 cents to \$1.50 per volume, according to binding.

The volumes may be had either bound or unbound. Those wanting them bound for the holidays must order at once, to insure completion in time.

Volumes of 1891, '92, and '93, unbound, are offered at 50 cents. All volumes offered at these prices will be sent postpaid. Address orders to the Business Manager. 4t.

#### AUTUMN LEAVES FOR 1896.

THE readers of AUTUMN LEAVES have reason to be gratified by the prospectus for the coming year announced by the editor, in the December number of the magazine.

The *Leaves*, hitherto rich and entertaining in biography, is to continue to devote a fair proportion of its space in delineating the lives of those whose general experiences in the church and in the world are rich in lessons of interest and profit to those who have accompanied with them in the faith, and those younger in years whose paths in life lie largely untrod, and who in youth may profit by narrations of those whose paths have been in the more rugged and pioneer fields of the early days.

The opening number in the biographical series is announced—the autobiography of Sr. Lydia Supry, well known to the Michigan Saints. It is said to be equal in interest to any yet published.

“Prophecy and the Holy Land,” by Bro. and Sr. Heman C. Smith, is another feature, and one that will be looked for with anticipation, as the writings of the authors have been such as to make them interesting and welcome to readers of the *Leaves*.

Phrenographs of prominent ministers and church workers, by Orrin

Dudley, will also be continued. They have been widely read and will doubtless command continued attention. A fine, large engraving of Nauvoo, the Beautiful City, will be sent to every subscriber. Other attractions will be announced in due time. Herald Office agents will show sample copies of the engraving of Nauvoo.

Sr. Walker will continue as editor and will continue to make the *Leaves* of such value as to be practically indispensable to all—both adults and the young people. A subscription to any young person will prove useful to them and be valued by the recipients.

*Autumn Leaves*, published by the Board of Publication; price \$1.25 per year; in combination with the SAINTS' HERALD—both—for \$3, if paid in advance.

Address, Herald Office, Lamoni, Iowa.

#### FOOTSTEPS OF JESUS.

BY SR. HESTER S. E. YOUNG.

This work is now in press and will be ready before the Holidays.

It is the Life of Jesus, told in a simple and interesting way, adapted to the capacities of children. This little book is a gem among the literature provided for the children. It relates the important history of the Savior's life in such entertaining style as to awaken and keep the interest of little readers. It gives them a fair knowledge and truthful picture of the leading events of the Savior's life and prepares them to appreciate the narratives of the Gospels and New Testament to be studied in after years.

Bound in cloth, printed in large type; Price 20 cents.

BRO. GEORGE MONTAGUE reports favorably of the mission work in his field.

The work done by Brn. H. H. Robinson, Simmons, and Sheppard, resulted in a debate between Bro. I. N. White and a leading Baptist minister, and about twenty baptisms in their part of the field since April Conference. Bro. R. M. Maloney was active, having held some fifty-seven preaching services, and baptized one. Prospects good in his field. In Bro. A. J. Moore's field some forty to fifty baptisms have occurred. Brn. Nunley, A. B. Moore, and L. L. Wight are doing faithful work in the Lone Star State. Bro. Montague was driven from the field latter part of the summer by sickness; but has pluckily

returned to it again. May the Lord bless the fast aging soldier.

By letter from Bro. Caffall, we are pleased to learn that he was in improved health, and actively engaged, having preached three times and walked five miles the day before he wrote. He adds, suggestively, “Can any of your young men of Lamoni beat that?” That was certainly good for Bro. Caffall, and should be an incentive to the younger men. He is near if not quite at the threescore and ten waymark, and still fresh and strong in mind. God blesses the willing worker.

#### EXTRACTS FROM LETTERS.

BRO. JOSEPH SQUIRE, Brooklyn, New York, November 19:—

The Saints at Broad River and New Canaan are doing fairly well. I was with them on Sunday, the 17th, and held two preaching services and tried to encourage them by preaching the word of the gospel. They are growing in grace and in the knowledge of the truth. They had made up their minds to send a contribution for the Temple Lot suit, and so collected \$8.50 as a manifest token of their love for the work that has brought so much comfort to them. Their Sunday school is doing well. I was pleased to see the interest manifested by those that have not as yet joined the church, and am satisfied that if they continue others will soon be added to their number.

#### EDITORIAL ITEMS.

BRN. J. D. ERWIN and Joseph Ward send us items of the Ward-Lawson discussion held at Bald Knob, Arkansas, early in the present month. The points covered have so often been presented to our readers and the evidences so well known, that we do not present them again. Mr. Lawson represented the Christian or Campbellite Church. Each affirmed his church as in harmony with the New Testament, etc. Bro. Erwin commends Elder Lawson for his gentlemanly manner and Christian spirit. Bro. Ward did well and succeeded in maintaining his positions and in successfully negating those put forth by his opponent.

By card dated Denver, Colorado, November 18, we learn that Bro. W. W. Blair would start for Sterling that day via Julesburg, and would spend a few days in labor there. He reports profitable time at Denver, and that he was somewhat hoarse from much speaking.

Bro. J. D. Erwin was at Memphis, Tennessee, the 13th inst., preaching every night. He thinks some live, able man should do tent work for an extended season in that city during the summer and stay by it until the work is established there.

Marriage notices should be accompanied by a fee of one dollar (\$1.00), for publication. "Whoso findeth a good wife hath obtained favor of the Lord" (Prov. 18: 22), and should send the dollar with the notice by which he informs his friends of his good fortune. We notice that lengthy wedding announcements are usually without the company of the required amount, while the brief ones often are wrapped around the ever welcome, crisp, and not-too-often-seen dollar. It is a compliment to a man's wife, an evidence that he appreciates her, to send the dollar with the marriage notice. The printer likes to see these points duly regarded, and he confesses the satisfaction realized on receipt of the currency—so essential to life, liberty, and the pursuit of earthly necessities.

Bro. Heman C. Smith went to Kingfisher, Oklahoma, to look after the interests of the work there, threatened by a Christian reverend; but found the gentleman was a hundred miles, or so, away, at or near Stillwater; and as the local brethren seemed to think the work at the latter place would suffer unless he went over there to see whether the Christian elder would meet him in debate, he with Brethren George Montague and Stephen Butler went over by team to look after it. No later news to indicate results. Bro. Heman writes: "We concluded to go over where he has been operating, and either tree this fellow, or preach the gospel in his field of operation." Bro. Heman has no special liking for discussion, but is in the field to defend the faith if necessary.

"Whoso keepeth his mouth and his tongue, keepeth his soul from troubles."—Prov. 21: 23.—And does not harm his neighbor by unjust comment.

Pres. W. W. Blair arrived home on Friday, the 22d inst., coming from Denver and Sterling, Colorado, which points he visited enroute. Sr. Blair preceded him by about ten days, arriving from Salt Lake City about the 15th. Both are enjoying

improved health as a result of their missionary labors on the Pacific Coast.

Bro. F. L. Sawley, of Wheatland, Missouri, has arranged to meet a Christian minister in debate at Wheatland, beginning December 2—particulars and name of opponent not given. It will be his first discussion. He trusts in the Lord and is preparing himself by study and by faith to gain the victory for right.

Bro. David Dancer, so long an active member of the Herald Office force as Business Manager, has again joined the ranks of the married men, having taken one of Lamoni's fair citizen daughters to wife. The HERALD forces join in wishes for the blessings of peace and happiness to the pair.

Bro. S. W. Simmons reports success in discussion with a Baptist minister at Echo, Indian Territory. Bro. I. N. White had also met and defeated one Elder Evans, at Miami, near by. The results were good to the cause in both instances, and many calls for preaching had followed. Bro. Sheppard is to meet a Universalist minister in discussion at Maysville, Arkansas, soon. Bro. Simmons reports our people as awake and rejoicing in spirit. He bids the brethren to be of good cheer and to move forward.

#### SPECIAL NOTICE.

According to rules agreed upon and published by the Herald Office, all whose subscriptions are one year overdue will be dropped from the mailing lists at the end of the year—December 31, 1895—provided, that if those who desire their papers continued and who will pay in a reasonable time, will so notify the office, their publications will be continued.

This applies to the *Herald*, *Autumn Leaves*, *Hope*, and *Gospel Quarterlies*.

It is desired that all will continue and so notify us, and make an effort to pay subscriptions as soon as possible.

It is our wish to increase, not to diminish the circulation of the church papers among the membership. All should read them.

Subscriptions solicited.

FRANK CRILEY,  
Business Manager Herald Office.

No married subject in Austria can procure a passport to go beyond the frontier unless he can produce a written consent from his wife.

It is said that the blind never dream of visible objects, and a mute has been observed when dreaming to carry on a conversation by means of his fingers or in writing.

## Mothers' Home Column.

EDITED BY FRANCIS.

"What matter how the winds may blow,  
Or blow they east, or blow they west?  
What reck I how the tides may flow,  
Since ebb or flood alike is best?  
No summer calm, no winter gale,  
Impedes or drives me from my way;  
I steadfast toward the haven sail  
That lies, perhaps, not far away."

#### FROM THE MISSION FIELD.

OUR brief visit there was in a very busy time with them. Prunes, was the order of the day. Look where you would on Mr. Gibbs' place and you saw prunes. They were in stacks about the yard, housed in bins, and spread over acres of ground in trays; and on Monday morning great wagonloads came, in boxes fresh from the orchards. During the forenoon of Monday we went out to watch the busy workers for awhile and gather what information we could, thinking that those who ate dried prunes may like to know something of the process they went through before being sent to market. I did not learn the names of scarcely any of the pieces that were used so will have to name them according to their indications.

An engine was kept at work to do the lifting and shake the grader. The prunes were first turned into a small compartment that lets them through on the grader at the upper end, being slightly elevated. The grader is a long tray, the bottom of which is composed of heavy wire bars. I think there are four grades of distances between the bars. The leaves, stubs, and worthless prunes drop through the first grade of bars, and as the whole are shook along, the smallest good prunes fall through in the next grade, and again a second size in like manner. The largest keep hopping and bobbing about till they get to the lower end and there drop off. Thus they are graded and fall into separate compartments beneath the grader and run out at the sides into boxes prepared to catch them. This piece of machinery is a sort of perpetual motion, kept constantly shaking, and the prunes as constantly rolling in at the upper end and out at the sides and off at the lower end. When the prunes are graded they are poured into a peculiar shaped tin basket with a perforated bottom that may perhaps be called a dipper. It is suspended from the end of a crane and swung over and dipped into a vat of hot lye, then into another vat through which clear water is kept running. Thus rinsed they are emptied into a slide and roll down onto the trays that are continually supplied by one whose work it is to do. Quite a number of men, women, boys, and girls are employed. Each has his work to do without moving out of his place of standing, and do it quickly. All must keep time with the engine. As the dipped prunes come pouring down into the receiving tray, many pairs of hands are instantly upon them, leveling them over the tray, making one smooth layer only. Then it is shoved on ahead by the empty one taking its place. Three trays are always upon the tray-table; the one that is filled,

the one that is being filled, and an empty one hard against it, and the only time they are not being moved along is the few seconds that it takes the person who supplies the trays to turn and get one from the pile behind him. During these moments the tray under the slide is filled, and the one that has been shoved along receives the finishing touches, such as taking one or two off, or adding one or two to fill out a vacant corner. Then it is lifted onto the hand car just at their elbow. As that is lifted the empty one that has been taken from the pile pushes its way for a place on the table, shoving the filled one in the place of the one just removed. And so they pass on, all through the busy day. When the little car is loaded it is rolled out in the open field on a miniature track of its own where men there carry the trays and set them close together upon the ground where the sun dries the prunes. While one car is being unloaded another is being loaded, so no time is lost. If I remember rightly, Mr. Gibbs said he had eleven thousand trays in operation. I will insert an appropriate little poem composed by Mrs. E. J. Eastman, a sister of Sr. Gibbs, while at work when the dried prunes were being brought in from the field and boxed for market. It was hers to slip the paper lining in the boxes, and at snatch times she jotted down the poem upon the lining paper.

#### THE SONG OF THE CHEERFUL DIN.

This is the song of the cheerful din,  
Where the prunes go out, and the prunes come in:  
Rap of the hammer, and clang of the press,  
Rustle of box in its paper dress;  
Hoarse, harsh cling of the crusher's note  
As the prunes are dropped in its iron throat;  
Thud of the prunes as they rush away  
To their place in the bin from the laden tray;  
Shriek of the engine; the grader's whirr,  
And all the movement and bustle and stir  
Of stalwart men as they cheerfully go,  
Bearing the glossy fruit to and fro,  
Now to ride in the crisp, cool air,  
On the quivering grader's moving stair,  
Now where it plunges in mania wrath  
Once, twice, thrice in its steaming bath;  
Woman's soft treble, and children's gay shout,  
Deep tones of men—what a wild, merry rout  
Of voices that make up the cheerful din  
Where the prunes go out and the prunes come in.  
But other sounds than these are here,  
Whose echoes are sweet to the list'ning ear.  
Nature's warm heart throbs in rythmical beat,  
Wild wreck of storm-clouds spreading so fleet;  
Lullaby sweet of the soft falling rain;  
Song of the robin, "Glad spring's come again!"  
Soft airs of summer, the swift glancing stream.  
Fall of white blossoms—the trees' starry crown—  
Groaning of boughs by ripe fruit weighted down.  
So runs the song of the cheerful din  
Where the prunes go out and the prunes come in.

E. J. P. E.

(To be continued.)

HOLLANDALE, Wis., Nov. 5.

Dear Sister Walker:—I will just drop a note to let you know where I am and what we are doing. We took a short vacation after storing the tent in September. Since then we have been, and Mr. P. has preached, in the following places: Argyle, Blanchardville, and Postville. Came here yesterday; commenced meetings last night in town hall.

I want to tell you of Blanchardville, or Zarahemla, as it was known at first. It was at this place where the Reorganization started in 1852. There are living in the

town now a few old settlers who know all the circumstances and the people who reorganized the church. Their names are Blanchard, Sardinson, Clark, Brooks, McClines, and others who gave us some history of the people who were here, the Gurleys, Deams, (W. H. Deam's father,) McCords, Briggses, Hartshorns, Wildermuths, and others. I visited the spot where the building stood where they met to reorganize the church. Only the south bank now stands to mark the place where the protest was made against Brigham Young and all other factions with their doctrines. The building was of logs, 16 x 20, and was used as a church and schoolhouse. We made an effort to buy the ground, 16 x 20, to erect a monument in memory of the time, also for a perpetual protest against polygamy and kindred evils. The owner of the ground as yet has not set the price.

Mr. Blanchard, who is one of the leading business men of the county, told us that the people who formed the Reorganization were the most honorable people in the country. He said there was not one of them who was not strictly honest and honorable in his dealings.

The scenery of the place above the town, the river Pecatonica, is beautiful. The river takes an almost indescribable course, making such turns and crooks in all shapes, and horseshoes of all sizes. The bluffs are steep and rocky, covered with some timber, from which trees now the autumn leaves are falling and as it is Indian summer it would be a grand picture for an artist to paint; but as I am not one I could only stand and gaze upon the beauties of nature.

LILLIE F. PETERSON.

#### PRAYER UNION.

##### SPECIAL REQUESTS FOR PRAYER.

SR. SERVILLA CLAPP, of Santa Cruz, California, desires very earnestly the prayers of the Union in behalf of an aged sister that God will make clear to her her duty in a certain matter that is a severe trial to her, and also in behalf of her son that he may see the great mistake he is making and that he too may do his duty.

#### PRAYER UNION SUBJECTS.

##### MEMORY TEXTS FOR NOVEMBER.

"When'er a noble deed is wrought,  
When'er is spoken a noble thought,  
Our hearts in glad surprise  
To higher levels rise."

Thursday, Nov. 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established. Memory Verses.—1 John 2:15-17, 28.

The west coast of South America for about 100,000 square miles was raised in some places three feet and in other places six feet in the short period of a few hours.

Ants do not harm plants to any great extent. Indeed, they are of benefit in most instances, as they catch the insects, which, if left to themselves, would soon damage the plants greatly.

## Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

#### SUNDAY SCHOOL WORK.

Editor Sunday School Department:—In response to your request for a paper on Sunday school work, I shall endeavor to call attention to what I consider some of the first or underlying principles of that work, for the reason that first principles are foundation principles and must receive first consideration in order to guarantee the success of all subsequent, future efforts. The foundation of a building must first be laid before the frame work is erected, the structure inclosed, and the finishing process begun. The foundation must be firm, strong, durable, immovable, in order to sustain the structure to be placed upon it. Indeed, from first to last, from beginning to end, we must "count the cost;" in other words, anyone who enters upon any line of work should give it that thought that shall enable him to make the preparation to do it faithfully, intelligently, that his work may be permanent, and abide.

What is Sunday school work? How shall it be conducted? What is necessary to qualify one to work in it? The General Conference of 1890, in appointing a committee to devise methods for the execution of that work did so "with a view to making it a department of regular church work and care." Sunday school work, then, is church work; one phase or department of the work of the Master. It has been recognized as such by repeated action of the church since 1890.

Being a department of church work, the Spirit and principles governing church work must also be recognized and observed, if it is to be successfully carried out; in other words, the Spirit of the Lord must be in it, and all that is done be in harmony with that Spirit; all methods employed for the carrying out of the work be in accordance with the law of the Spirit of life.

It is the opinion of the writer that, according to the foregoing, the most important qualification necessary to the Sunday school worker is a real, sincere love of the work of God. We mean by this that kind of love for the work that prompts one to be spiritually minded, to study the word of God; to be prayerful, earnest, energetic in the work, and humble in heart and demeanor.

Some hesitate to enter upon the work of teaching in the Sunday school, and some shrink from it altogether, because they have by some means entertained the idea that considerable training and experience in the art of teaching are necessary; or that in addition to such special training one must be skilled in blackboard work and other specialties or adjuncts used in schools. Such training and experience and acquirements are all very good and their use to be commended. They are not of first consideration, however, but of secondary importance; they have their place in Sunday school work, but that place, in the writer's opinion, is not the first place.

From experience in the large school at Lamon, also in small country schools, the

writer has been impressed with the idea that the chief object of Sunday school work is to teach scholars the plain principles set forth in the lessons, taken from the facts set forth in the word of God. These lessons are taught in the classes, and by the teacher. There the scholar is impressed for good and the lessons fixed in his mind. The blackboard review of the lesson is good, and very useful; but the chief portion of the work is done by the teacher, in the class.

Spirituality and knowledge of the word of God on the part of the teacher are therefore of prime importance. Jesus the greatest Teacher is the type, the true example for all teachers. His word was "with power" because the Spirit of the Lord was in it and carried it to the hearts of his hearers. The Sunday school teacher's words must also be accompanied or prompted by the same influence, if his or her work is to be what it ought to be. "Jesus prepared himself by fasting and prayer before beginning his work. Throughout his entire ministry he held *much communion with God* that he might be qualified, empowered, to do his work. Before choosing the twelve apostles and before undertaking any especial work he made especial preparation for it. Indeed, we may say that he did nothing without prayer. He confessed and taught that by the power of the Father within him he accomplished the work he did; not of himself. He admonished his disciples, "Without me ye can do nothing." What they accomplished as teachers was also done by the power of the Spirit.

In this dispensation the Lord has said to his church, "And all things shall be done . . . in the church, *by much prayer and faith.*"—D. C. 25: 1.

In another revelation the elders are told that the Spirit is given through *prayer*; and that without the Spirit they "shall not teach." If the ministry, who are public teachers and all their preaching an educational work in gospel principles,—if they are forbidden to teach unless they have the Holy Spirit, is a Sunday school teacher justified in attempting to teach without the Spirit? If the Spirit is received only through prayer, which is the heart's desire, the Spirit's yearning for communion with and power from God to work righteousness, can the Sunday school teacher hope for success without prayer, and study, and genuine devotion to his work? Is he justified in trying to do it in any other way? We think not, and therefore answer "no" to all these questions.

We believe that the same spirit of devotion expected of the ministry of the church should be seen in the Sunday school teachers; indeed, we regard it as essential in all who labor in any department of church work, in the laity as well as the ministry. We do not mean to speak otherwise than kindly when we state that the important work of teaching, or of laboring in any department of church service, should not be intrusted to any who fail to manifest a sincere devotion to the cause or who do not labor in it in a spirit of prayerful humility. The Lord has also said in his revelations thus: "And faith, hope, charity, and love, *with an eye single to*

*the glory of God, qualifies him* for the work. Remember, faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask and ye shall receive," etc.—D. C. 3: 1, 2.

If the possession of these virtues is necessary to qualify one for the work (and it is here so stated), he who does not possess them is not qualified as he should be.

It may be said that this sets the standard too high for practical purposes, inasmuch as no one has attained perfection in such virtues, and that it is necessary to use what teaching material is available. To this we reply that it is necessary to present the proper standard that those already engaged in teaching and those who contemplate devoting themselves to teaching may endeavor to reach the standard. We must use the material at command; the best, the next best, etc.; but we must also point out and work to the desired end, if we are to advance in efficiency and usefulness, and that which God requires, however high the aim demanded and however earnest the application necessary to reach it, is *always practical*. And, when we have a sufficient number of men and women who have approximately reached "the stature" of spirituality revealed in Christ—and in proportion as we move toward it, we will have greatest practical results in Sunday school work.

The earnest teacher should continue his work and seek knowledge, and to improve both "by study" and "by faith." The one who has natural ability enough to work should not refuse to teach or do other work if asked or as he sees an opportunity to do it. If he wants to work, let him go at it. The way to teach is to teach; to work, to work. Do not wait until you have had a course in normal teaching. *Begin* the work, and if you have the natural capacity and the necessary interest in it you will begin to see and comprehend the plain principles of teaching. Usefulness consists in the power to see and the willingness to do. Any individual of average capacity can learn the fundamental principles of teaching by teaching. He must not be a trifle however; he must mean what he is trying to do. Children and young people are close and highly sensitized observers of human nature. They are impressed by their instructors, and the impressions made are never lost. They know the manly man and the womanly woman; they know the one whose heart is in the work, as they also know the indifferent spirit who simply "runs over" a lesson and "says something" without much meaning to it. The influence of the teacher can and should be very great. Lives influence other lives; what we are and say and do, impresses and enters into the natures and principles of others, who in turn influence others; and so goes out the influence for good or for evil, like the outspreading circle of the pebble dropped in the water. The teacher's responsibility is not an ordinary one. It should not be thoughtlessly assumed, nor should it be evaded. His duties ought to be cheerfully but soberly accepted and performed.

If the teacher has not had especial training for his work he can take up such studies

in connection with his practical teaching as shall more fully qualify him. Knowledge of the Bible and other sacred books is one of the most important aids. The Sunday school worker should be familiar with "the books"—with the doctrine, the history, the prophecy, and poetry of the Bible; familiar with the Book of Mormon, and the Doctrine and Covenants. They are the best of books. The principles they contain are the purest, highest, and noblest on record. No other reading can supply the place of the word of God. Knowledge of ancient manners and customs and countries, etc. from Bible helps is also good, but the *principles of truth* and the general doctrine and history of the word should be given primary or greatest attention.

The writer believes there is much talent in the church that is unused; that many possessing talents could labor in the Sunday school and in other helpful branches of work. Some are willing, some are diffident, some seem to be negligent, careless, or indifferent.

There is a place and a demand for every talent possessed. As it is used, the amount of good resulting to the Master's work is augmented; as it is unused, the work lags or fails to grow as it should, as it might do, as it ought to do. Our heavenly Father works by means. He must employ agencies or agents, and men and women are called to be vessels of honor, instruments for good in his service. They may do good, and obtain the reward.

There is a law of compensation that runs through and affects all things and all who labor; it is this: Men and women develop, advance, by making use of their opportunities, or suffer loss by neglecting them; and results for good are attained by their faithfulness or retarded by their neglect. It is our opinion that all ought to labor for love of the truth; that we should spontaneously, naturally, do what we find to do, and may make a way to do because of a love to do good, without a selfish thought,—without calculating the hope of reward. It is right to hope and labor for eternal life, for a place among the pure and perfected ones in perfect conditions of life; but as we view it, our work should not be done with that object alone in view, nor as the leading prompting to labor. Jesus, our great and loved Redeemer asked no compensation for the sacrifice he made, for the great redemption he purchased or wrought out for man by his life. All he asked was the glory he had with the Father "before the world was,"—that which he already possessed. Those who labor with him should do likewise, and as we have tried to point out, with the same devotion, the same faithfulness, in the same spirit of unremitting industry and constant humility and meekness of spirit. However, the law of compensation brought to him a greater reward. His preëminent love of righteousness had caused him to be exalted above his fellows, and afterward, upon finishing his work upon earth, he was given "all power in heaven and in earth." To all who labor with him will be given a fellow heirship with him of the things of God, and each worker may be comforted by the promise of it.

We close this paper then with the repetition in summary, that spirituality, earnestness, work, and study, are all essential to the Sunday school worker; that the way is plain and open for all who have talents and a sufficient desire to use them; that the spirit of sacrifice, of true simplicity and purity of motive, must be in the heart and actuate all who labor in Sunday school work; that no one, however much he may seem to do, can accomplish good in the work of God unless he is so actuated and is humble and free from pride and worldliness of spirit; and that there is much work that might yet and should be done if all who could would "do what they could."

For the success of every department of the work,  
Yours in bonds,

RICHARD S. SALYARDS.

LAMONI, Iowa, October 19, 1895.

## Letter Department.

SALT LAKE, Utah, Nov. 15.

*Editors Herald:*—It is not because I have been idle that I have kept so long silent, for this has been my busiest year so far in this mission. I have preached in Salt Lake City, Pleasant Grove, Sandy, Provo, Lehi, Nephi, and Camp Floyd; baptizing nine altogether so far; most of them children of the Saints.

My experience so far is that there is no change in the attitude of the Utah people towards us, and no prospect for any change soon. They talk everywhere in the East about abandoning polygamy, but I can see no change. The windows of their bookstores and publishing houses are full of polygamous literature; and while I was at Nephi a good Mormon sister was there organizing a class in physical culture, and I learned that the class consisted of about eighty young ladies from ten to thirty years of age, and that she taught them polygamy—that it was a righteous principle and would surely prevail and that they must prepare to enter into the practice of it.

I have endeavored to keep silent upon this question because of the fact that they claim it is a dead issue, and have contented myself in telling what I believe and why I believe it, and trying to establish the superlativeness of Reorganization rather than the errors of Brighamism, and I find it to be the best.

I cannot report the mission in a flourishing condition. We lack laborers. Only three in the three States and a half that make the Rocky Mountain mission, and one of them has been absent for two months on account of sickness in the family. If I could divide myself into about six I could not fill the calls that come from various quarters—not from outsiders of course, but from Saints.

The loss of the Temple Lot suit has and will be a source of trouble to us in this country where temples are looked upon as the Mecca of the Mormon people; and to those of the Reorganization coming out from the people here it has with some, at least, proved a stumbling block. Already I have been told that among the Mormon Church there has been boasting that they are going to

come in possession, if it finally goes to the Hedrickites, and that a bargain has been made to that effect. The leaders, of course, deny this, but we shall see.

We hope that the late unpleasantness in politics will result in destroying to some extent the influence of the leaders and thereby break the shackles with which they have so long been bound, and that the people may make a proclamation of intellectual independence. I am opposed to some things said and done by some of my brethren in the East in dealing with the Utah question. I noticed in a report of some of the labors of one of the brethren, that among other subjects advertized was, "The abominations of Utah Mormonism." Persons of the Utah Church reading that will have the teachings of the authorities here confirmed that we are their enemies, and those persons will be removed farther away from us. Why not, as I said above, preach the superlativeness of the Reorganization and let the people judge of the merits of the teachings? I am sure it would be best. I should most certainly preach and teach against all manner of evil, but instead of arraigning a people I should "war with principles and not with men."

I have enjoyed excellent liberty in my preaching so far, and still have an earnest desire to reach the people here with my message, and shall labor on in spite of discouragements, leaving all in the hands of God. Praying for Zion's weal, I am,

Yours,

H. O. SMITH.

BRADFORD, Eng., Nov. —.

*Editors Herald:*—I was for years trying to do the will of the Lord as far as I understood it and can speak to the truth that God is no respecter of persons, but blesses all who try to do right, however feebly it may be done. For years I had not been satisfied with the food dispensed by the churches, and had stayed in my own home outside any denomination, when one afternoon an old man came into our shop to buy bread, and having received it he put down the money saying, "That is yours, and this is mine—a fair exchange;" and from that point he preached the gospel according to the word. Very carefully he led us to the beginning of the gospel. He asked us did we love God; and we said Yes. He then asked what God was like. Yes, his first question startled, but we answered that God was a Spirit, and those that worshiped him must do the same in spirit and in truth. He referred us to Genesis 1:26, asking us to read carefully and prayerfully, which we did, and so day by day he came for natural bread and gave us spiritual bread. I realize now how skillfully he handled the word of God, giving us according to his office and calling those portions of meat in due season, until eventually he led us to the words of our Lord and Savior Jesus Christ as recorded by John, 7:17: "If any man will do his [the Father's] will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

When he brought us to this, my sister and I asked him what church he belonged to, he

answered, "The Reorganized Church of Jesus Christ." I said I had never heard of it, when he told us about the angel's visit to Joseph Smith, and that he was an elder of said church, having authority to baptize all repentant ones for the remission of sins, promising that God would fulfill his word. I then said, "It all turns on whether Joseph Smith told the truth about it. I am ready to obey the command of God, and if I don't know for myself I shall say you are a fraud." The dear old man said, "You will be justified, providing you go with an eye single to the glory of God;" and, thanks be to the eternal Father, I do know that my God is true to his promise. Praying that this glorious work may go on, I am,

Your sister,

ELIZA A. RHODES.

AYRSHIRE, Iowa, Nov. 19.

*Editors Herald:*—To me the letters of Brn. W. W. Blair and J. R. Lambert found in the *Herald* for October 16 were instructive and beneficial. It seems to me that men of God who have laboring under their direction a large number of ministers cannot help feeling anxious that all those men should develop as fast and correctly as possible. The importance of the message of truth which the church has to present to the world and the responsibility which God has placed upon them cannot but make them desirous to see every minister for Christ present the truth in the best possible way, taking only such positions as are best calculated to inspire the confidence of the people.

If, as their letters indicate to me, their desires were to bless and instruct all and injure none, why not receive such instruction through the columns of the *Herald*? If mistakes in theory and practice cannot even be hinted at through the columns of the *Herald*, how are the general readers of the church papers to be instructed? If controversy cannot be carried on in our much-beloved church paper, how are the watchmen upon the tower of Zion to warn the children of God of approaching danger? It seems to me that the safety of the church demands that the columns of the *Herald*, or some other church paper be open to controversy if conducted in the Spirit of Christ. I have always thought the *Herald* one of the most valuable publications it has been my privilege to peruse, because of its willingness to let the people read both sides of a controversy, and then judge for themselves. I should dislike very much to change my mind with reference to our church paper.

What a glorious thing it is to be a Christian if one can thereby enter into the true life of Christ and feel that indeed and of a truth he has sweet communion with God and Christ, and can feel the impress of the Holy Spirit on his mind and heart, bearing testimony that Jesus is the Christ and that he lives, and that because he lives the disciple shall live also! How sweet the words, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." And again: "I am he that liveth and was dead; and, behold, I am alive for ever-

more, Amen; and have the keys of hell and of death."

Jesus, blessed Jesus, is our only hope of eternal life. Where else shall we go? "Thou hast the words of eternal life. Christ and his gospel and the church of the living God form the connection between the living and the dead, between earth and heaven. How glorious is the light of truth as found in the restored gospel.

#### A VIEW OF THE REDEEMED.

The sun is shining bright and clear,  
And all God's children love him dear;  
They see his glory spreading round,  
And pray his grace may always abound.  
Their food and drink his hands supply,  
He soothes their sorrows, hears their cry;  
He calms their fears, their hopes inspire,  
And fills their souls with holy fire.

The veil sometimes asunder parts  
And overwhelms true Christian hearts  
With love, and joy, and gratitude  
For their supply of heavenly food.

They see Jehovah on his throne,  
And Jesus Christ their Lord is known;  
His glory flashes from the sky,  
And makes the servants fear not to die.

For though they die to things below  
The spiritual man shall always grow,  
Until like God and Christ on high,  
He lives again no more to die.

They see the holy angels bright,  
And view their glory with delight;  
Fathers, and mothers and children dear,  
Are mingling there without a fear.

For God has wiped away their tears,  
And banished from their hearts all fears;  
Sickness, and pain, and death are gone,  
The family is now complete in one.

The kindness of the Saints to the writer while at Coalville will long be remembered, though he was somewhat afflicted; indeed, the Saints everywhere I have been seem anxious to make the missionary comfortable. On Sunday, November 17, I met with the Saints of the Union branch, who owing to their scattered condition meet but once a month. Some of these Saints must come from eight to twenty miles by team when they hold services, but it is a real pleasure to meet with them and observe the Christian spirit not only manifest in their meetings but at dinner time when they put their victuals together and have a real feast of good things.

The sacrament is administered in the afternoon at their social services each month and all seem to enjoy taking part in the exercises.

In bonds,

C. E. BUTTERWORTH.

BOSTON, Mass., Oct. 21.

*Editors Herald:*—Church work is progressing some in this great city. Our Religio is doing a good work among the young, who seem to be much interested in better fitting themselves for the defense of the gospel. The Mite Society, although small in numbers, is doing a good work and helping along quite materially. They have public meetings each month. October 17 was their last one, at which time they also gave a supper and entertainment. The program finished, the audience was invited to repair to the parlor where a surprise awaited all. A very few words by Elder Richard Bullard pronounced Arthur B. Phillips and Josie V.

Gerrish, "husband and wife," and they agreed to share each other's sorrows and joys through life. May their lives be continued in the work they love to labor for, and greater blessings shall be theirs to enjoy. May God abundantly bless his people.

In bonds,

M. C. FISHER.

OMAHA, Neb., Nov. 22.

*Editors Herald:*—I am yet but an infant in the gospel work, not yet one year a member; but I cannot express my gratitude to our Father that he has led me into the marvelous light of the gospel restored to earth again. Father has been a member over fifty years, but none of his children followed him till last winter, when my sister and I attended the Savidge-Williams debate. It was not hard to discern the truth, and I determined to accept that which I sacredly believed to be right, in spite of my prejudices, so went forth according to Jesus' command to Nicodemus. Do I regret the step? No, a thousand times; although for accepting the work I have suffered keenly many times; but what are the sufferings when in the possession of the Spirit?

I can truly say that I would sacrifice my life if necessary rather than deny the work. Could others but know the blessings I have received! Many times I have wept because others whom I love could not comprehend this glorious work.

I was ordained to the office of priest last June, which place I am endeavoring to fill in the branch with humility, and God is blessing me inasmuch as I am faithful. I have had to go into the work here with a will or let it languish, as Bro. F. A. Smith, our branch president, has been called home twice for several weeks at a time, leaving the work upon my shoulders. I have preached twelve to fifteen sermons, in which I have felt the presence of the Spirit; have also assisted in many other meetings. We have been much blessed of late as a branch; several additions, some promising laborers among the young men. O may God give our young men humility, earnestness, and strength to push on this the most noble work man could undertake! Think, my young brethren, sons of Zion, what you can accomplish if you will sacrifice selfish desires, live just in the sight of God, and engage in the battle for truth with the great God of the universe to guide your lips!

We have the gifts of the Spirit made manifest among us from time to time, and quite a number are investigating the work. It is a glorious battle and if we will as individuals keep our eye singly upon the Savior, obeying his every command, we cannot meet defeat, though we meet many obstacles, many discouragements. We shall only be pure, we shall only be glorified to dwell with God where nothing impure can come, if we are tried as gold in fire. Therefore Saints think not strange of the fiery trial that is to try you, for if you do not suffer you cannot become perfect; and if not perfect you cannot attain to the glory of the celestial kingdom. Rejoice in trials, because whom the Father loveth he chasteneth.

Brethren, though strangers among men, we are not strangers in the latter-day work. Let us hold up one another and fill the measure of our opportunity in our various localities. Let us separate ourselves in every act, deed, and word from the world, that those about us may be compelled to glorify God because of our good examples, instead of saying that we profess God but disgrace the work by our daily conversation and walk. O, think upon the day when our Lord will say to those who have overcome the world and been faithful, "Well done . . . enter thou into the joy of thy Lord," and placing the immortal crown upon our heads bid us sit down upon his throne. Then stand firm, immovable; live in holy fear of God, seeking his face at all times, and he will be with you to the end, and shortly we shall meet in that glorious rest that holy men of God have looked to from the days of Adam.

Yours for truth,

ALMA L. LIGHTFOOT.

FAIRFIELD, Nebraska, Nov. 19.

*Editors Herald:*—On the 22d of October I left home and loved ones, and went to North Platt, Lincoln County, Nebraska, expecting to meet Bro. J. W. Gillen. Here I visited Sr. Harriet Broffitt and her daughter Lizzie, who formerly were identified with the Saints at Nebraska City. They are still strong in the faith. From there I visited the Saints at Cottonwood Springs. I found Bro. F. E. Knapp, the branch president, on duty, but standing alone, no other branch officers; but to my mind in need of help officially. I believe there is material there available. Here I again had hoped to meet Bro. J. W. Gillen, but got word that he could not come. I spoke to the people some thirteen times and left them feeling quite well. Many were the expressions of gratitude because I came.

From there (on election day) per kindness of Bro. Gault, I was taken by team across the great Nebraska hills to the town of Curtis, Frontier County, arriving just in time to miss the train going east on the Burlington and Missouri Railroad, so I took train next day for Eustis, going from there three miles east to the home of our genial friend and brother, George W. Johnston, a former resident of Lamoni. Bro. Johnston has toiled hard here, but has succeeded in opening up one of the most beautiful farms in Nebraska. He has a half section of land and has now got it pretty well improved. I here had the pleasure of meeting three others, whom I baptized two years ago, one a young man, Frederick Hansen by name, the other two former residents of Lamoni—Bro. and Sr. Gottlieb Keller. I found these folks all rejoicing in the truth, though isolated from the church, and were letting their light so shine that others might be brought to the knowledge of the truth, in evidence of which on the 10th of November I led five precious souls into the waters of baptism, and confirmed them members of the Church of Christ, and left them rejoicing in the truth.

From here I called on Sr. Lewis and her husband, at Bertrand, who informed me that it would be an excellent time to preach south

of there where Bro. Shute and I held meetings two years ago. I came to Norman, Kearney County. Here I called on Bro. and Sr. Peter B. Anderson, formerly of Plano, Illinois, and found him very sick. They thought it a Godsend that I came that way, as they had been consulting about sending for the elders. I administered to him and left him feeling apparently much better. I arrived at Fairfield at noon on Saturday, the 16th, and preached twice in the Baptist church. I here found Bro. C. E. Blodgett standing firm at his post of duty, battling for the right, making great sacrifice for the cause he loves so well. I wish we had many more men like him. He has done a good work here and the Saints speak well of him.

I expect to go to Shelton from here, thence to Hebron branch, and to Fairbury, Wilber, and Lincoln, to Palmyra branch and home by the new year. This country of Southern Nebraska has suffered greatly in consequence of the protracted drought of the last three years. Money is very scarce, crops short, prices very low, but I find some Saints who are willing to do what they can, by subscribing to the law of tithing, and who are willing to relieve the church financially as they can. That God may bless and prosper them in all their righteous movements is my prayer.

Yours for truth,

J. W. WALDSMITH.

BEAVERTON, Mich., Nov. 9.

*Editors Herald:*—The gospel is progressing and is good, and it will stand as long as the earth, and nothing can overthrow it; but the Devil may try to rage, and all his imps, and some members may go back on the work; but Christ said that his word, the truth, the gospel, would stand though heaven and earth pass away.

We have a small hall for our meetings, but it is large enough for us yet, and we do have some grand, good meetings in it, and the Spirit of God is with us in power. Bro. J. A. Carpenter still labors here; not only here, but in a place called Billings and another place called Butman, and he works hard every day. God knows he deserves a good reward. I feel sometimes as though our elders had so much more responsibility resting on them, for they have to carry the gospel to the four corners of the earth, but all we have to do is to live it, and then some will find fault that it is not a little easier. Well, I am glad I am a Latter Day Saint. No matter what God wants me to do if he will give me strength I will obey.

Three years ago a family came here named Cooper, and they happened to be my next-door neighbors. The howling Methodists came here to hold meetings, so we all went, and of course I did not like the proceedings, because I had been raised a United Brethren and had belonged to the same; and so I began to make complaint.

I wished some of our elders would come and preach to us, so I happened to make the remark to Mrs., now sister, Cooper and she said, "Yes, I wish one of our elders would come and talk here." I then asked what

church she belonged to and she said, "The Latter Day Saints. That was the first time I ever heard the name, and dear brothers and sisters, as there is a God in Israel I had a strange feeling pass over me that I had never experienced before; and then the sister and her husband began to explain the Scriptures to me, and I began to study the Bible, and I will tell you that I left no stone unturned until I was completely satisfied; and then I did wish to hear it preached, for I believed it as strongly before I heard it preached as I do now, only now it is a knowledge. And it was over two years before I had the privilege of obeying and it seemed to me sometimes as though I would die if I could not be adopted into the true Church of Jesus Christ. My husband did not believe in the Latter Day Saints, and would not consent for me to belong to them; but, dear brothers and sisters, wherever you be, God will work out everything in his own good time.

Elder Carpenter and the other Saints have stood great trials and persecutions here, but have overcome all and live to their doctrine faithfully. But the best of it is, the rest of the people are not satisfied with themselves. Their preachers will tell them that none of them are right. I tell you there will be a great number that will come into the church yet. Remember us in your prayers, and our prayers will be for the welfare of all Saints.

Your sister in Christ,

MRS F. M. BROWN.

MT. GROVE, Mo., Nov. 21.

*Editors Herald:*—The writer and Elder Cather came here to-day. I opened a meeting October 29 at Stony Point schoolhouse, twelve miles southwest of Mt. Grove. I preached three times at Vera Cruz and left there on Tuesday, the 29th inst., for conference at Woodside, to begin November 1, but was impressed by the Spirit that there was work at Stony Point, and before I passed the road leading to that place I was led to understand that I should stop in that settlement and see; and when I arrived at Bro. McMurtree's I found no one there but went to the next place, and found there was a house-raising in the settlement, and I went to where the men were working and began helping them, and before night word came from the house that they wanted I should preach there that night. I said all right.

Well, I found a fair-sized audience to begin with, which kept increasing for three evenings, so that we had to move it to the schoolhouse about one mile away. The people still kept on coming, until the house was well filled with attentive listeners. Saints were edified and aliens were taught the doctrine. I preached seventeen times all told; baptized one, a young man about twenty-seven years old. Elder Cather came the next day, November 12, and confirmed this brother, and began preaching, and continued seven meetings. We removed considerable prejudice and gained many friends. Elder Cather confirmed the effort with seven noble sermons. We left the work in fair shape at Stony Point; closed Sunday night, the 17th and came to Zonker, south of Mt. Grove.

Elder Cather preached three fine sermons there and we then came to town this morning and Bro. Cather left for Sargent where he begins to-night, the writer to join him again to-morrow night unless otherwise led.

There are many places to preach and many requests. There are four places between this and Palmetto, Missouri, where they are anxiously waiting; also there at home; but we desire to go and labor in such places as the Master directs by his Spirit. This is his work, and as we are only poor, weak servants of his, we therefore desire to work in harmony with his will. We desire an interest in the prayers of all the Saints that we may do the work of an evangelist and make full proof of our ministry.

Yours in bonds,

J. P. BENSON.

BAY PORT, Mich., Nov. 18.

*Editors Herald:*—The work is in fair condition here. We are trying to hold our own; are having very good meetings of late, there being twenty or thirty testimonies in our Sunday morning meetings. There has been a very good attendance at our preaching meetings, on Sunday evenings especially, while Bro. J. A. Grant has been with us. He is improving, and has edified us greatly; but he has gone again to tell the gospel story to the world.

I wish the Saints could all read Bro. T. W. Williams' article entitled, "I do not like to hear him preach," and every one, both officers and members, take his part of the remedy, I think we would all improve greatly. Bro R. J. Anthony rejoiced that he had the privilege of baptizing old Sr. Hanson, and he had reason to; and I rejoice also that on the 27th of October, 1895, I baptized my aged father, he being nearly eighty-three years old; and I do feel to thank God that he has heard our prayers and prolonged his life to obey the gospel. Saints, pray for me.

Your brother,

WILLIAM DOWER.

LUCAS, Iowa, Oct. 19.

*Editors Herald:*—I have just closed a two weeks' meeting near Liberty Center, Warren County. Many of the people in this country had never heard this latter-day gospel, and some of the very best citizens, who had become disgusted with sectarianism and had long since quit attending their meetings, came to hear us and told many of their neighbors that that was the true gospel. One old lady who has been a member of a church for many years was heard to say that she never had heard the gospel preached before.

We have made many friends for the truth in this place and removed mountains of prejudice. I feel sure that quite a number will obey in the near future. I go from here to the northwest corner of Warren County where they have never heard the gospel. I am traveling with my horse and buggy, as this part of the district could not be reached in any other way, as there are no Saints within twelve miles.

Yours in bonds,

W. H. KEPHART.

TIPTON, Cal., Nov. 18.

*Editors Herald:*—Myself and Bro. Walter Scott came to this place nearly four weeks ago and commenced meetings in the Congregational church, where we continued for two weeks, the church having been secured by Bro. John Clark of this place, at which time it was thought best by the pastor to close the doors against us; but we were prepared for it, and had got permission to occupy the schoolhouse. But when it became known that we were turned out of the church we were tendered the use of the only hall in the town, belonging to Mrs. Treebaul, her son telling Bro. John Clark we could have it for a week free if we would furnish oil, which we agreed to do, and have been holding forth there the last ten days.

Yesterday we led two into the water, and more are believing. What the end will be time will tell. Last night there was not an empty seat in the hall, although there was service in the church; and this is a very small place, hardly enough to fill one house. I noticed that many whom I know belong to the town church left their church and came over to the hall. So the good work goes on.

Yours for truth,

D. L. HARRIS.

VERNON, Idaho, Nov. 10.

*Editors Herald:*—To-day has been quite a feast to me, though confined to the house, and have been in my bed most of the time for the past month. I was away from home at work when taken sick, and for a time feared the consequences; but thanks be to our God, I believe I am past the worst; at least I am home.

Though the people where I was sick were Roman Catholics, I was well cared for; but just here let me tell of a little incident to show the animus of some. Those people were Catholics, but as they were building a new house, they had some Utah Mormons to work for them. Now comes the touch-me-not point. When I was in such pain I could scarcely contain myself, as I had cramps both in limbs and stomach, I asked an elder in the Utah faction to pray with and for me. His reply was very forcible and to the point, "Pray for yourself, I can't and won't;" and he did not, audibly at least. His name is Ed Paul. He knew I used to be a Brighamite and had left them. When he took such decided grounds, soon after I commenced to get better. I am mending slowly, and were it not for my little ones blessing me now and then I feel I would not mend as fast as I do; but perhaps I am straying too much from what I started to tell. To-day I had a caller—yes, better say callers—a Mr. and Mrs. Heaton. I have been letting them have the *Heralds* after I read them and it has brought Mrs. H. to the front and she tells me she used to belong to the Josephites years ago, and Mr. H. used to be a Mormon in Utah; but both had laid down their armor, but now are ready to put their shoulders to the wheel and help roll on the good work. I feel much encouraged. I have sent the numbers containing, "Why I am a Josephite" to one F. S. Bramwell, at St. Anthony, a Brighamite,

and I believe I am getting him and some others quite interested.

Bro. R. J. Anthony writes me he will be at the county seat sometime in November or December if all is well. I hope he will explode the Brighamite theory, but many are so blind they will not see. Had I some one to leave my darlings with, when I get able to ride, I would be so pleased. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom;" so I say, Not every one that says "I will care for your little ones" can have the privilege. I strive in my weak way to serve our Master, and hope in the great beyond to obtain a crown of glory. None but the isolated ones know what hardships and privations spiritually and temporarily we lonely ones have to endure. May we all remain firm and immovable to the end, is my prayer and desire.

In bonds for right,

L. L. BOOTH.

COUNCIL BLUFFS, Iowa, Nov. 22.

*Editors Herald:*—It seems that my labors in Kansas stirred up the opposition. The disciples hold regular services at Elmwood. And the following Sunday after I left Elder Shick preached. He took occasion to assail the insignificant "Mormons" with their "Golden Bible" and tendered a challenge for discussion. Bro. R. H. Davis said he would furnish a man to defend our claims. The outsiders requested that I be sent for, whereupon Shick backed out and said he would furnish Popplewell—Bro. White's friend. I have written Bro. White about the matter. We should accommodate the gentleman, as there are a number of good souls there. Much sickness here.

T. W. WILLIAMS.

## Original Poetry.

### INVOCATION.

Holy Spirit, heavenly Dove,  
Comforter divine;  
Fill my heart with peace and love,  
Influence sublime.

Jesus, Savior of the world,  
Friend and brother true;  
May I thy gentle Spirit have  
All my journey through.

Most righteous Father, God of all,  
Creator, great and wise;  
Look on thy child, so weak and frail,  
And hear me when I call.

Without thy help I cannot bear  
My puny, earthly cross;  
But by thy help I boldly dare,  
And count this world but dross.

ELIZA A. RHODES.

BRADFORD, England.

A race was recently rowed at Deal, England, between four four-oared crews of boatmen, each of whom was over 60 years of age. The winning crew averaged 70 years, while their coxswain was 85 years old.

Canada has granted but 116 divorces in the last twenty years.

## Original Articles.

### IS IT HYPOCRISY?

In the *Saints' Herald* of September 25, 1895, is an editorial headed Hypocrisy, containing extracts from *Roberts' pamphlet* on Succession. With regard to the phenomena which took place in Nauvoo directly after the death of the prophet, Joseph Smith, this is what President Woodruff says, as quoted in the *Herald*:—

When Brigham arose and commenced speaking, if I had not seen him with my own eyes there is no one that could have convinced me that it was not Joseph Smith speaking; it was as the *voice* and *face* of Joseph, as anyone can testify who was there and acquainted with these two men.—*Roberts' Succession* pp. 119, 120.

George Q. Cannon as quoted, says:—

If Joseph had arisen from the dead and again spoken in their hearing, the effect could not have been more startling than it was to many present at that meeting; it was the *voice* of Joseph himself; and not only was it the voice of Joseph which was heard, but it seemed in the eyes of the people as if it was the *very person* of Joseph which stood before them.—*Ibid.* p. 6.

Elder William C. Staines says:—

This was with a voice like the voice of the Prophet Joseph. *I thought it was he, and so did thousands who heard it.*—*Ibid.* p. 7.

The editor says in connection:—

We are not disposed to question the testimony of these men, but we are astounded when we think that they attributed this deception to God.

On what principle can this misrepresentation and deception be justified? If it were conceded that Brigham Young assumed to represent the person and voice of Joseph; all would agree that he was guilty of treachery and hypocrisy. But this he could not have done. He might have imitated the voice, but it would have taken such a wonderful transformation, as he was not capable of, to make him *look* like Joseph. Conceding this testimony to be true, there must have been a spiritual power connected with and responsible for these phenomena.

I have transcribed this much to bring it to the front, so that we can look into the matter somewhat from our standpoint.

Among those that were present on this occasion was the writer of this and we cannot describe the event in better language and more to the point than the testimony here adduced. I can say in truth that the phenomena occurred as is herein described. It was something new in spirituality that we were entirely unacquainted with, and of course, we looked to our spiritual leaders for an explanation of

this event in the church. Joseph, the prophet, never failed to give us an explanation in all spiritual matters, for he truly did know something about spiritual things; but Joseph was not there to step to the front to enlighten the people.

Although we had men at the head claiming all the keys and powers held by Joseph, yet none ventured to enlighten the people by anything from the presiding priesthood; but in the meantime it began to be whispered about that the mantle of Joseph had fallen upon Brigham and that it was a testimony that he was the right man to lead in Joseph's place. This went out far and wide as an evidence in favor of Brigham's claims to his assumptions to step into Joseph's shoes, in Joseph's place to lead latter-day Israel. The effect was to draw the people to him almost to a man, and it has stayed with them ever since, all the old Saints now will refer one to this phenomenon to prove that they are not deceived with regard to the presidency of the church.

It seems that it was admirably adapted for placing the people under the powers that have ruled them to the present time. This is the Brighamites' stronghold, and it's almost impossible to convince them otherwise; and from their standpoint they are honest and sincere in their belief, and as they are taught to expect opposition, persecution, and oppression for their religion they will not hear any argument or reasoning contrary to their convictions, for they are fully established in the cause they have espoused, and it is universally accepted by all the members in good standing in the church, and it's no question of doubt or uncertainty with them.

There are some incidents that have come under my observation that I wish to notice here in reference to this phenomena, and when we come to any conclusion in one case why will it not apply in all cases of the same kind? In the absence of any other guide to come to conclusions we have to compare one thing with another; and if in one case it means so and so, will it not in all cases having a similar application, and if not, the rule will not hold good at all.

Soon after the death of the prophet,

an unsettled matter was brought up in the city council and discussed, wherein Joseph was concerned. In the discussion John Scott was speaking in explanation and the same phenomenon occurred with him in the city council. I was told by a personal friend who witnessed both phenomena he spoke with Joseph's voice and the facial expression also.

Now the question is, Does this place John Scott among the immortals, was he called to fill Joseph's place by that event? No, he lived and died John Scott all the same. He was not sainted for his great testimony and it went no further than the council.

I have another case in point. I will withhold the name and give the initials—C. W. W. This was related to me by the man himself in my place in the city. He was sent by Pres. B. Young to England on a mission, and before he started the president gave him some special instruction to deliver to the council in England. It so happened that he had not an opportunity until just before sailing for home. At Liverpool there was a council called before sailing and he then and there delivered the special instruction intrusted to him. He said he felt a power resting upon him that he never felt before, and it was told him that he spoke with Brigham's voice and the same facial phenomena occurred there; but he was not sainted.

I think that these incidents I have related weaken the claims that have been made with regard to any proof that God had in any way indorsed Brigham as the successor of Joseph in the presidential office of the church, but it seems to fulfill the prophets speaking of the last days, that he would send strong delusions among the people to try them; that they might believe a lie and be damned that have pleasure in unrighteousness.

I also remember hearing the prophet while speaking on the subject of the man of sin that should arise (2 Thess. 2), that that man was yet to come; that he had not yet come, "that it would be from among the elders of this church, sitting in this stand behind me." This was in Nauvoo, and when we look over our history, I sometimes feel to ask, Are

we the children of the light and have we light to know the fulfillment of these things which are taking place right before our very eyes?

But we may not be any wiser than the disciples in Jesus' day; they seemed to be entirely ignorant of what was transpiring until the eyes of their understanding were opened that they might understand the Scriptures and what was written of him. Great things are transpiring in the history of these last days now, and we seem to be as blind as our predecessors until the times are fulfilled. It so happens with all men and in every age of the world that the things that most concern us pass unnoticed, while the thing that least concerns is taking our attention and serves as a delusion and a snare to our souls. We are yet in the world and things of the world are with us, and they may have more influence with us than may be for our good. Now let us be wise and learn while we may and have the opportunity, that we may be the children of the light.

E. B.

#### SCHLATTER—THE "HEALER."

DENVER, Colorado, has for over two months past witnessed the greatest wonderment in the line of real, or reputed healings known to modern history. The hundreds that daily, for the first few weeks, sought "treatment" at the hands of the "healer" increased to thousands during the closing weeks of Mr. Schlatter's stay in Denver.

That relief from disease came to many it were idle to deny, and that utter failure to obtain healing by the Schlatter treatment in many, if not the most of cases, none should deny. Besides this, not a few say their afflictions increased after receiving the treatment.

November 13th inst., Elder M. F. Gowell and the writer visited the scene of the healer's ministrations, in North Denver. There were probably three or four thousand people present, nearly one half of whom were "in line," steadily crowding forward to receive the coveted hand grasp of the healer or have him pass through his hands a handkerchief or some other object to be used in removing bodily ills from themselves or absent ones. Rapidly one after another passed

through the narrow *chute* in front, stopping only a few seconds, a minute, or a few minutes, while the manipulator, with one hand on the fence board in front of him, firmly held the hands or pressed the brow (sometimes convulsively) of the subject being treated. At times as many as eighteen persons received treatment in a minute, while at other times, upon other occasions, treatment was continued for half an hour, an hour, and sometimes two hours or longer, I was informed. There was no anointing with oil, neither was the name of Jesus, of Christ, of the Son of God, nor their equivalents used, neither inaudible prayer or any other manifest way; but only the vigorous grasp of the healer or the nervous pressure of his hand was given the excited, admiring, hopeful seeker, usually in silence and in a most businesslike way. All ranks and conditions, persons of all ages, from helpless infancy to decrepit old age, of both sexes, made up the motley concourse. Holiness of life, faith in Jesus Christ, nor even moral purity or purpose were made conditions on which coveted blessings were to be obtained, but only faith in Schlatter and in his mysterious power to heal cut any figure in the business.

That Mr. Schlatter is a magnetic healer of extraordinary force I do not doubt, and that back of all this there may be spirit force is not at all improbable. For whoever is conversant with the Bible—both Testaments—also with the Book of Mormon, Doctrine and Covenants, and the "History of Joseph Smith," will have learned that, in all ages, spirit forces, with differing degrees of intelligence and intensity, have made men and women, and various objects and things in the material world, *mediums* by and through which strange and marvelous manifestations have been wrought, and will be wrought until Christ comes in glory and Satan and his hosts are bound. If expert and intelligent men and women may use the natural forces of the universe, among them electricity and magnetism, controlling and directing them for various purposes and to various ends, why may not spirits do similarly? And inasmuch as Mr. Schlatter is allowed to be a very forceful

magnetic healer, why should it be thought impossible, or even improbable, that more or less of his ministrations are under the direction and control of spirit force (and that not of the Holy Ghost) operating in and through him as in the case of Simon Magus and his like, including the "certain damsel" of Acts 16:16-18?

That Mr. Schlatter's performances are not inspired of the Holy Spirit is seen in the fact that Jesus Christ and the Holy Ghost are utterly ignored, scriptural methods and patterns are not observed, and the divinely provided conditions, upon which alone heavenly blessings are to be obtained, are neither complied with nor required; all of which show that his work is not authorized of God, but is entirely outside of his order.

That Mr. Schlatter's work is not directed and effected by the Holy Spirit, may be seen in the further fact that, some persons when under his ministrations "writhe and groan in agony,"—mentioned in the Life of Francis Schlatter, page 10—for the "fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith," etc., etc.

The writer has seen persons "writhe and groan in agony" under the administration of spirits professedly, among spiritualists, and has heard and read much of the same testimony concerning the work of demon spirits in the past. The Spirit of God happens, gives joy, liberty, intelligence, exaltation, and holiness of desire and purpose, and leads to heavenly "pleasures" in time and in eternity.

The movements of Mr. Schlatter and his kind tend to bring discredit upon Christ and his work by performing strange and wonderful things outside of, and contrary to, the order of God set forth in Holy Writ, whereby the ignorant and ungodly take occasion to claim that Christ and his work, and Schlatter and his like, and their work, are all of the same kind and character, thus bringing Christ and his work down to their low level. Christ's doctrine, Christ's requirements, Christ's examples, Christ's ordinances, and Christ's institutions, methods, and promises are all ignored and dishonored. This is Antichrist, even though it be labeled with the title "Messiah."

Mr. Schlatter left Denver suddenly, and secretly the night of the 13th inst., and to-day it is reported he was seen fleeing on horseback towards the mountains yesterday at a point forty miles distant from here, which is probably true. What next?

Christ has said, "By their fruits ye shall know them," and again, "Every plant which my heavenly Father hath not planted, shall be rooted up."

W. W. BLAIR.

DENVER, Colorado, Nov. 16, 1895.

## Conference Minutes.

### SPRING RIVER.

Conference met September 10, 1895, at Baxter Springs, Kansas, President O. P. Sutherland. By invitation, Bro. I. N. White, missionary in charge, presided. President appointed, as committee on credentials, Bro. W. S. Macrae, W. S. Taylor, and A. C. Hart. Minutes of last conference were read and approved, one correction being made. The following ministers reported: Elders J. W. Thorpe, J. T. Sheppard, W. W. Shumaker, S. W. Simmons, I. N. White, S. Maloney, E. W. Depue, William France, J. C. Chrestensen, E. A. Davis, W. S. Taylor, W. S. Macrea, W. S. Pender, H. H. Robinson, O. P. Sutherland, A. H. Herke, A. C. Hart, F. L. English, J. M. Richards, and W. C. Cadwell. Priests reporting: A. M. Baker, and Bro. Cantrell. Bro. L. W. McCall, teacher, reported. The following branches reported: Columbus; no changes. Angola 74; 1 died. Webb City 182; 4 baptized. Maysville, Arkansas, 45; 3 received, 3 baptized. Blendsville also reported. Bishop's Agent J. M. Richards reported as follows: Due agent last report \$10.62; receipts \$140.25; expenses \$127.50; balance due church \$2.13. Moved and carried that the account of Bro. A. Herke for sundries be allowed and paid by district. Committee to audit district treasurer's accounts reported balance of \$2.42 due A. H. Herke ex-treasurer. Bro. D. S. Crawley made a written statement to the conference, with a view to carry out the decision of the arbitration committee. Statement was accepted on his part. Officers elected for ensuing term: President and treasurer, O. P. Sutherland; clerk, A. H. Herke. Bro. J. M. Richards was sustained as Bishop's agent. Adjourned to meet with Angola branch, December 27, 1895.

A bureau of aid for persons wishing country homes and small farms in the West or South is being equipped in various cities of the East. Its attorney, Guy F. Ormsby, is in Chicago gathering information of opportunities for those who would become agricultural producers. This bureau is controlled by the Temperance Reform League, which claims to further emigration for the emigrant's sake rather than for the landseller's, and as a means of getting families of growing children away from the temptations of the city.

## Sunday School Associations.

### NORTHEASTERN MISSOURI.

Convention met at Bevier, Missouri, October 4, Supt. J. A. Tanner in the chair; Allie Thorburn secretary. Schools reporting: Bevier and Higbee. The afternoon work consisted of a short business session, followed by the reading of a paper by Sr. Louise Palfrey, "How to make conventions a success." Questions were then taken from this paper and discussed, but not having time to properly discuss them, steps were taken to provide for an extra session at next convention. Quite an interesting program was rendered in the evening. Thus closed the convention of the district. Hope it has proved beneficial to all. May the next be a more instructive one.

## Miscellaneous Department.

### NOTICES.

*To the Saints of the Southwestern Texas District;*  
*Dear Saints:*—I will try this evening to fulfill an obligation required of me by the Oakwood branch in a called meeting held in San Antonio, Texas. I was at that time appointed by the branch to write to the Saints of the district through the *Herald* and *Ensign* to let them know what the Saints of San Antonio were trying to do.

The Saints seem to be awaking to the fact that the time has come that they must arise with renewed energy and move on or be left in the race. It will be remembered that a petition was sent up to the General Conference for a young and able minister to be sent to labor in San Antonio. In response to that call Bro Curtis has come and is working valiantly for the truth here. He is well received by the Saints, and we think will accomplish much good. The Saints have thought it best for the good of the cause to move their place of meeting from the suburbs up near the heart of the city, though by so doing they incur a much greater expense.

Dear Saints, it looks hard to see the flag of Emanuel trailing in the dust of this the old Alamo City, while the orthodox churches are working so and making such great sacrifices to build up their cause. Shall we stand idly by and look on, or shall we arise in the strength of Israel's God, throw our shoulders to the wheel, and help roll on this gospel chariot? The Saints, cheerfully aided by Brn. Wight and Curtis, have rented a suitable house on Camp Street, where they have been holding meetings successfully the last two weeks with good attendance, Brn. A. B. Moore and Curtis doing the preaching.

At Sunday night services the house was full, with not a vacant seat left. The funeral sermon of the babe of Bro. Thomas and Sr. Lida Jett was preached on that occasion, by Bro. Moore who edified and comforted the Saints not a little. Now the Saints throughout the district know that it is expensive to keep up a place of meeting in San Antonio. As we are compelled to have it well lighted, etc., it falls very heavily on the few who live

in the city to meet the expenses and keep up the credit of the church, which we must do if at a still greater sacrifice than they have already made.

Of course it will readily be seen that the entire district is interested in the San Antonio mission, as the district conference petitioned for a laborer to be sent to this place; and he will expect the district to join with him in building up the work here, that his time and labor may not be lost. Now, dear Saints, if you will not call me a beggar I will give you all a chance to share this labor with us by donating and visiting us as much as you can, be it little or much, to keep up the work in this city. All donations will be faithfully recorded. Send remittances to,

M. D. KUYKENDALL,

Treasurer and Secretary of Branch.

No. 117 Camp Street, SAN ANTONIO, Texas.

In the minutes of the Far West district conference, in *Herald* of October 23, in the appointment of missions the names of R. Archibald and R. Garlich were omitted. They were appointed to South Buchanan County, Missouri.

T. T. HINDERKS, Pres.

### BLODGETT-POLHEMUS DEBATE.

AT SHELTON, NEBRASKA.

On February 17, 1894, I had the privilege of doing the first preaching here. I kept up the meetings for several evenings, only three Saints living here then, when Bro. Caffall came to my relief, and two of Sr. Lacy's boys were baptized. I returned in June and baptized Bro. and Sr. Lippincott and two more of Sr. Lacy's boys. Since then Brn. Peak, Blodgett, Payne, and others have kept up the interest, till now there are twenty or more Saints there, mostly heads of families, and well respected. This has caused the heathen to rage and the people to imagine vain things. Finally the United Brethren got Elder C. H. Polhemus to champion their cause. He started out in a lecture against isms, but after learning that Bro. Blodgett was present, he said but little about isms, but at the close threw out a challenge to anyone who did not indorse his position. Bro. Blodgett took up the challenge, and arrangements were made to discuss the relative claims of the United Brethren Church and the Reorganized Church of Jesus Christ, in regard to organization, doctrine, and polity.

Bro. Blodgett knew that I had started the work there, so called on me to act as his moderator.

Mr. Polhemus affirmed that his church harmonized with the Scriptures in organization, doctrine, and polity. He read largely from their discipline and the bulk of his argument on the first question was more in support of the cause of Christ than of his particular church—points over which there was no controversy. He tried to show the continuation of the original church (though he admitted at times there could be but a mere spark seen) by claiming that a certain line of faith continued all the way down from the apostles. This he argued was demonstrated by the spirit of self-sacrifice manifest

by Christ and the apostles and all true Christians, which he claimed was the mark of identification. This mark of identification, Bro. Blodgett disproved by showing that the Heathen make as great self-sacrifices as do Christians.

Elder Polhemus argued the necessity of a change in government; that organization was but temporary and human; that as man grew wiser he changed the organization and government of the church to suit his advance in intelligence. Bro. Blodgett showed the unchangeability of God and his laws to man. The organization and government of the church was God's arrangement, not man's. 1 Corinthians 12: 28; etc. Bro. Blodgett criticised the idea of following creeds and confessions, and showed by Bishop Weaver that they were about synonymous, and were merely of human origin. He also showed that the apostles had no creed; instead of a creed their faith and practice were based on the perfect law spoken of by James, and would admit of no subtractions or additions; either would make it imperfect. That law was established on the principles of faith, repentance, baptisms, laying on of hands, resurrection, and eternal judgment. (Heb. 6: 2, 4.) Mr. Polhemus claimed that while creeds and confessions were human, they differed in the fact that one was the result of the other. Creeds grew out of a compilation of facts based on faith. He said that spirit could know spirit and teach spirit without the body; so the church needs no body to be identified. To this Bro. Blodgett replied that a "faith without works is dead;" so such a faith as his opponent offered was dead, not having a body to do the necessary works.

Of the Trinity, Mr. Polhemus claimed that God was incomprehensible, and that the Bible does not prove the existence of a God, but assumes that there is a God. This was answered by showing that God is definitely described as being like man in form, and that Christ came in "the express image of his person." (Heb. 1: 3.) The fact of his existence was established by the record that different persons had seen him. (Acts 7: 56; Ex. 33: 23.) Bro. Blodgett showed by the history of the United Brethren Church that it came from the German Reform Church, and was the production of William Otterbein. He was ordained by a Presbyterian minister; so he traced the United Brethren Church back through the Presbyterian Church, and Calvinistic reform to the Roman Catholic Church. Here Bro. Blodgett made splendid use of a chart made for the occasion by Bro. Payne and Sr. Richards. It consisted of a large piece of oilcloth mounted on a roller to hang like a map. The Church of Christ was represented by a heavy white line, from which seven red lines extended downward, representing the seven churches of Asia going into apostasy. This terminated in a heavy red line running to the right, parallel to the white line; the white line suddenly coming to an end at about the commencement of the heavy red line, which represented the Roman Catholic Church. At a proper distance this red line branched out into other smaller red lines, representing the various

reforms, all bearing proper dates to locate their origin. The heavy white line is renewed again at the date 1830, from which another heavy red line branches, showing the Utah apostasy. Two small white lines take an upward course from the point where John received his revelations and when the man child was caught up, spoken of in Revelation 12. These terminate in a single white line representing the downward flight of the angel of Revelation 14: 6. This chart was used to good advantage all through the discussion.

Baptism was set forth by Mr. Polhemus on a very broad foundation. He said no one mode should be used to the exclusion of all others. Bro. Blodgett denied that this liberality was scriptural, and compared it to the straight gate spoken of in the Scriptures—one Lord, one faith, one baptism. (Eph. 4: 5.)

On the second proposition Bro. Blodgett read the Epitome, and showed the unchangeability of the gospel in all its relations to man. To this Mr. Polhemus objected, stating that the Bible was not a sure test on the mode of baptism. He then read several passages from the Book of Mormon to try to show a conflict between it and the Bible in regard to baptism. We failed to see the least difference between them, except that the Book of Mormon was a little more definite in regard to the mode and the effect of baptism. Mr. Polhemus objected to men holding the apostolic office who had not seen Christ, because that was necessary in order to bear witness of him. Bro. Blodgett showed that this was not true from the fact that Paul had only got that knowledge of him in a vision, and anyone might receive such a vision if Christ saw fit to grant it. Objection was made to Joseph Smith being a prophet, seer, revelator, bank president, mayor, and Lieutenant General, etc. Bro. Blodgett showed that he had a right to be a bank president or to hold any other office that an American citizen is entitled to hold; that if Moses could be a prophet of God—a seer, revelator, lawgiver, ruler, and commander in chief, why not Joseph Smith? This was thought by his opponent too much like Judaism.

Mr. Polhemus claimed that apostles were temporary and soon gave way for the more permanent organization of bishops, elders, and deacons. This was shown to be not the design of God from the fact that there was a succession of apostles to the number of about twenty; that as one dropped out of the quorum another was chosen to take his place, as was the case in the selection of Matthias to take the place of Judas, recorded in Acts 1; besides, they were to remain in the church "Till we all come in the unity of the faith," etc. (Eph. 4: 13.) The church did not continue in that unity, so they are still needed in these later times.

Mr. Polhemus affirmed that Joseph Smith received the polygamic revelation, and brought encyclopedias to prove his point. Bro. Blodgett proved by the testimony of a great many witnesses who knew the facts in the case, that polygamy was not a practice or part of the faith of the church up to 1844, but was introduced in 1852 in Utah. Among those witnesses were Emma Smith, wife of

the prophet, Brigham Young, George Q. Cannon, of the Utah Church, and others.

The opponent objected to the apparent secrecy that hangs about the coming forth of the Book of Mormon. He thought the plates should have been seen by more than three men. Bro. Blodgett showed that there was not as much secrecy about those plates as about the giving of the ten commandments. Joshua alone witnessed the giving of the first tables, and no one witnessed the writing on the second tables except Moses. These were put in an ark and over five thousand men lost their lives, "because they had looked into the ark of the Lord." (1 Sam. 6: 19.) God had some secrets; he does not make a great display of his deeds.

Mr. Polhemus objected to Joseph Smith holding the keys of the kingdom and the power and authority accompanying the same. This was shown to be in harmony with Christ's commission to the apostles. He gave the keys to Peter and also to the rest of the apostles, to bind and loose. (Matt. 16: 19; John 20: 23.) Again, objection was made to the seer holding the power of the priesthood, whereby he was to be mighty in deed, faith, and works, and as the Book of Mormon declares. In reply to this Bro. Blodgett used James 5: 17: "Elias . . . prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months." The two prophets spoken of in Revelation 11, were to have power to consume their enemies with fire, to "shut heaven, that it rain not . . . and to smite the earth with all plagues, as often as they will."

Mr. Polhemus tried hard to make it appear that the Utah Church was the true continuation of the church after Joseph Smith's death. This Bro. Blodgett showed was not true, from the fact that Brigham Young only led part of the church to the West, while the Saints that came together to form the Reorganization never went to the West. The presidency of the church after the death of the prophet had been provided for in the ordination of Young Joseph to take his father's place; also the priesthood was to continue by lineage. (D. C. 232.) The blessing belonging to Joseph Smith was to be "put upon the head of his posterity after him." (D. C. 307.) The decree of the court in the Kirtland Temple suit proved that the Reorganization was the successor of the church in Joseph's day and the Church in Utah a departure from said church.

Mr. Polhemus thought it altogether inconsistent with his idea of God, to admit that he permitted the church in former or latter days to be overcome and led astray by the evil one. He very emphatically declared that "the gates of hell shall not prevail against it,"—the church of course as he sees it. Bro. Blodgett replied that the main thought under consideration when those words were used was, "Whom do men say that I, the Son of Man, am?" (Matt. 16.) "Peter answered and said, Thou art the Christ, the Son of the living God." Christ said, "Flesh and blood hath not revealed it unto thee, but my Father which is in

heaven." "And upon this rock I will build my church; and the gates of hell shall not prevail against it"—the rock Christ revealed. He also showed by other scripture that Christ is the rock and that the gates of hell never prevailed against that rock. The apostasy of the church was also again shown.

On the last evening of the discussion, the authenticity of the Book of Mormon was attacked. We tried to rule this out, as being off the question, but did not succeed. Mr. Polhemus claimed there was no external or internal evidence in favor of it being or containing a direct revelation from God. Bro. Blodgett did not have time to answer the arguments.

The debate passed off pleasantly. The opera hall was filled every night; standing room was at a premium on the last evening. The Saints assisted well, especially were Bro. S. D. Payne and Sr. Richards helpful, not only in playing the violin and organ, but they took down a good portion of the speeches, and helped in various ways.

Yours in gospel bonds,

J. M. STUBBART.

November 6.

#### PASTORAL.

*To the Saints of the Southwestern Mission:*—By the urgent request of Bro. A. J. Moore he is hereby released from the active oversight and charge of the Texas mission. Bro. E. W. Nunley will please take charge of that part east and north of the Colorado River.

Bro. L. L. Wight will please take the active oversight and care of that part south and west of the Colorado River.

The ministry in Texas will please take notice and report to these brethren.

Your brother in bonds,

GEORGE MONTAGUE.

KINGFISHER, Oklahoma, November 19.

#### QUORUM ENROLLMENT.

In consequence of a *Herald* editorial there have been received by me and by the office certain requests that the writers be enrolled in the quorums of the church, as provided for in the law. In some cases these requests have been on the same sheet with business to the Herald Office, and they were only the expression of a wish, without items in full or in part, and with no statement of what the writers are doing in the work.

What is necessary is that each applicant for enrollment should write (on a sheet of paper by itself) a statement of when born, when baptized, and when, where, and by whom ordained, and adding thereto a few words as to what duties the applicant is performing as an officer in the church, whether in branch service or preaching the gospel in any capacity.

Although the items of birth, baptism, and ordination are upon the general records of the church and can be readily found, yet it will save labor here for the applicants to write them. Besides, the quorums desire personal statements from those they receive, so that the items may go upon their records; and also an account of the service of each, that they may accept the individual with an understanding as to what active part he is

taking in the work. These applications are to be drawn from the hands of the Church Secretary, whenever vacancies in quorums exist, that such vacancies may be filled.

The Church Secretary has no authority to enroll anyone in a quorum. He simply receives the applications and presents them to the quorums of elders, priests, teachers, and deacons when they are needed. It remains with the quorums to accept the individuals or not, as they may decide.

No one can apply for another, according to a rule of General Conference. Each must make his own application; and a separate sheet of paper should be used in each case, not several applications be made on the same sheet.

It is not likely that many quorums will be able to hold meetings or to receive members next April at Kirtland, but applications will be received and filed at any time, subject to the call of the quorums in the future.

Notices of this kind have been published by me at various times in the past, but the order of things seems to be readily forgotten. But by attention to these rules it is easy to make a proper application for enrollment.

H. A. STEBBINS,  
Gen'l Church Secretary.

LAMONI, Iowa, Nov. 22, 1895.

#### CONFERENCE NOTICES.

Conference of the Independence, Missouri, district will convene December 7, at ten a. m. at Independence. All branch clerks please send in your reports in time. We want every branch represented and a full attendance of the ministry. The election of officers will take place at this conference and other important business is expected to come up.

R. MAY, Pres.  
J. C. MOXON, Sec.

Conference of the Eastern Maine district will convene with the Saints in Mason's Bay, December 14, 15. U. W. Greene and J. C. Foss of the Seventy will probably be present. All are cordially invited.

S. O. FOSS, Pres.

#### GRACELAND COLLEGE LIBRARY.

The following books are greatly needed for the Graceland College Library. The friends of the college will confer a favor by sending free to the librarian, any of the books in the list or any work of similar character:—

Great Monarchies of the Eastern World; Rawlinson's. History of Rome; Merivale's. History of Rome; Mommsen's. History of Rome; Arnold's. History of the Jews; Josephus'. Fifteen Decisive Battles; Creasy's. Decline and Fall of Rome; Gibbon's. History of England; Hume's. History of England; Greene's. McCarthy's History of Our Own Times. Prescott's Conquest of Mexico. Prescott's Conquest of Peru. Prescott's Ferdinand and Isabella. Carlyle's French Revolution. D'Aubigne's History of the Reformation. Plutarch's Lives. Rollin's Ancient History. Mosheim's Church History. Bryce's Holy Roman Empire. Bryce's American Commonwealth. Federalist. Thirty Years War; Schiller. Ban-

croft's History of the United States. Darwin's Origin of Species. Darwin's Descent of Man. American Conflict; Greely's. Encyclopedia Britannica, or American, or Johnson's. The Poetical Works of Shakespeare, Pope, Milton, Cowper, Longfellow, Dante, Tennyson.

T. J. FITZPATRICK, Librarian.

LAMONI, Iowa.

#### APPOINTMENT OF BISHOP'S AGENT.

To the Saints of Southern Michigan and Northern Indiana District:—Bro. William Lockerby, Bishop's agent for the Southern Michigan and Northern Indiana district of the Reorganized Church, having been released by death from the cares and responsibilities of church work in the present life, this is to duly give notice of the appointment of Bro. Samuel Stroh, of Coldwater, Michigan, Bishop's agent for said district, he having been duly authorized so to act in behalf of the church for the same.

Bro. William Lockerby, who has passed to the other side, awaiting the rewards of the Master in his own due time, was found ever worthy in his work and faithful in the discharge of duty in the office of Bishop's agent, and for which we are confident he will receive commendation on the other side.

We are pleased also to be able to commend to the Saints Bro. Samuel Stroh, the new agent, who comes with the recommendation of the conference of his district, and trust that before the close of the present fiscal year no one in the district shall have failed to comply with the law of Christ which directs that we render an account of our stewardship in temporal matters "both in time and in eternity." It is possible to render an account now, and if anything is found due him according as he has directed us to account to the Bishop of his church here, we may soon pay as we have the ability; by and by we shall not have wherewith to settle if we shall be found lacking.

Call on the agent if he does not call on you, and see that duty is fully discharged, and encourage him to see others.

Ever anxiously working for the triumph of the Redeemer's cause, I am,

Hopefully, yours,

E. L. KELLEY.

#### MARRIED.

DANCER—ANDERSON.—At the residence of Bro. A. K. Anderson and wife, the parents of the bride, Lamoni, Wednesday, seven o'clock p. m., November 20, 1895, Bro. David Dancer and Sr. Anna Anderson were united in wedlock in the presence of a number of relatives and friends of the contracting parties; President Joseph Smith conducting the ceremony, Bro. H. A. Stebbins offering the prayer. Owing to the social standing of the parties it was a notable event for Lamoni.

COOK—WOODCOCK.—At the home of the bride's parents, Etherly, Knox County, Illinois, November 6, 1895, Bro. James K. Cook and Miss Cora Woodcock; Elder D. C. Smith officiating. Bro. Cook is an excellent young man, and his bride is worthy of highest esteem. May peace and prosperity attend, bringing forth the fruits of eternal life to the glory of God.

#### DIED.

BAKER.—Michael Baker passed from this life to the paradise of rest November 15, 1895. He was born April 26, 1829, in the State of Pennsylvania; baptized by T. W. Chatburn at Kingston, Missouri, May 18, 1892. He was possessed of those sterling qualities that make noble men in this life and fit them for the more responsible positions in the life to come. Funeral sermon by T. W. Chatburn from Job 14: 14, to a large, appreciative audience, who followed him to his resting place in the Kingston cemetery at Kingston, Missouri. Bro. Baker was a respected citizen, a loving husband, and an indulgent Father. A devoted wife and two sons mourn his loss. He died in the hope of a resurrection with the just ones made perfect.

RUDKINS.—At Bevier, Missouri, November 16, 1895, Edith, daughter of Mr. Samuel and Sr. Mary Rudkins. She was born at Bevier, Missouri, March 8, 1891, died aged 4 years, 8 months, and 8 days. Services at the Saints' church and discourse by Elder J. A. Tanner.

LUCKY.—At her home, Lamoni, Iowa, Friday, November 22, at noon, Sister Sarah Lucky. She was born in the town of Pompey, Onondaga County, New York, July 27, 1809. When four years old her parents removed to Rochester, New York, and finally, after some years, her lot was cast in with the Saints; and she with her parents went to Painesville, Ohio. She was baptized in 1832, by Elder Zebedee Coltrin, and in 1833 was married to Elder Truman Wait. She and her husband went to Clay County, Missouri, and in 1837 built the first house in Far West, Caldwell County. They went through all the persecutions of the Saints in Missouri, and were among the last to leave that State for Illinois, where they remained until after the death of Joseph and Hyrum Smith; when with her father's family they went to Pittsburg, Pennsylvania. In 1846 they moved to St. Louis, Missouri, where her husband died the year following. Seventeen years afterwards she was again married to Lieutenant Colonel Lucky, and with him removed to Sandwich, Illinois, just after the close of the war. Here in August, 1869, she united with the Reorganization, being baptized by Elder E. Banta; and after the death of her second husband came to Decatur County, Iowa, and has been living in Lamoni eleven years. Her life was an eventful one, and she was prepared for her change. Funeral from the house, conducted by Elder Samuel Ackerly and President Joseph Smith, at the request of Sr. Lucky made before her demise. Her body was laid to rest in the family lot in Rose Hill Cemetery.

BARBER.—At Grant City, Missouri, November 19, 1895, of consumption, Sr. Ada Barber, whose earthly pilgrimage was 19 years, 7 months, and 27 days. She was baptized May 17, 1891, by Elder E. Keeler. Mother, sisters, and brother were in attendance at the funeral. She had many friends, as was evidenced by the large gathering at the Presbyterian church, where the sermon was preached by Elder R. M. Elvin, from 1 Corinthians 15: 23. Rev. McReur assisted in the pulpit services, and his choir did the singing. Another Saint, who was willing to go to rest, awaits the first resurrection.

**THE HYMNAL IS COMING.**

Concluded from second page of cover.

left for us to do but to supply the money ourselves or borrow it, paying a good percentage for it.

Now these are the facts in the matter, and we ask you to consider them and ask yourselves how long an institution would stand in the world under similar conditions, and what caused the Master to say that the children of the world were "wiser in their generation than the children of light." Where in the Scriptures is it written that we have claim upon the Master before we have done our part? Let us realize that to be in touch with this great latter-day work it is necessary to be acquainted with and help every department of it.

**TRACT FUND**

Every mail that comes bears a request from some one of the ministry in the field to send them tracts and reading matter to distribute free to help open up new places; and thousands in the church can testify what these tracts have done for them; yet not one since I came to the office in July last, has remitted one cent to help pay the postage on these tracts; nor do I write this to find fault because it has not been done, but to show the possibilities for good there are here with the proper help from the church abroad.

I would suggest that each branch of the church start a "tract fund," and send, every month, amounts received to the Bishop or to the Business Manager of the Herald Office. Who will be the first to make the move? God will bless the effort.

Brethren, we ask your help to move forward the publishing department. We call especial attention to the young who for years have been reading the *Autumn Leaves*, one of the best publications for the young and their advancement that is published on this broad earth. The editor of that magazine is making a sacrifice of her life to make it a success; but I am sorry to say that the subscribers are over \$3,000 in arrears on their subscription, thereby causing her efforts and sacrifice of time and brain to also be a loss.

This causes me to inquire, Are we indeed a band of brethren and sisters, bound together by the ties of love? And have we one another's interest at heart as God's children should have?

Once more we appeal to the church to unite with us and stand shoulder to shoulder to push forward every department of God's work.

And, once more, and to increase our faith, confidence, and our good works toward one another, we ask and appeal for cash in advance for the Hymnal; and in justice to all we will have to first send Hymnals to those who first send in their money to help get it out. General Conference directed its publication when the sale of one thousand was guaranteed, so we are *ahead* of time, as this has not yet been done, by almost one third, as *subscriptions* are not *guarantees*. I am sorry to say, as our books are the witnesses; and the Herald Office books testify against many hundreds. So send in your cash with orders.

For the work yours.

FRANK CRILEY,  
Business Manager.

HERALD PUBLISHING HOUSE.

LAMONI, IOWA, November 7, 1895.

**TEMPLE LOT SUIT.**

The late decision of the Temple Lot Suit case on appeal has been published and is on sale at the Herald Office in pamphlet form; 15 pages, stapled, bound in paper covers; price 25 cents, cash in advance. Orders promptly filled.

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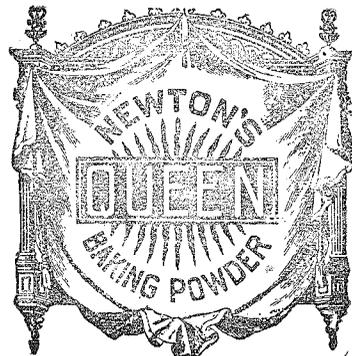
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The traveling ministry, district and branch presidents, and Bishop's agents are requested to solicit subscriptions, make sales of church publications, and assist the publishing department.

Address communications for publication to the Editors. Business letters, subscriptions, remittances, changes of address, etc., should be addressed to Frank Criley, Business Manager. Remittances should be made by post office or express orders, draft on Chicago, or lastly by registered letters. Do not send checks.

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# THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 42.

Lamoni, Iowa, December 4, 1895.

No. 49.

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## AN AMERICAN ON THE BRITISH EMPIRE.

THE Hon. Justice Field, of the United States Supreme Court, recently passed through Canada, and a long account of an interview with him appears in the *Montreal Daily Witness*. In reply to a remark by the correspondent, who observed, "You have beaten us in the race for population," the judge said, "There were special causes for that. But you are bound to prosper. Greatness will come in time. It always does where England plants her foot; and that not because of her might, but for a nobler reason. Wherever England plants her foot she at once establishes order; she makes laws; she protects life and property. And those who place themselves under that flag stay under it, assured that they can sit under their own vine and fig tree. That is the secret of the British Empire—that it stands for order, for the sacredness of human life, for protection of every interest, however humble. You have a great country and are part of a mighty empire. When I think of Australia, New Zealand, South Africa, India and this great country to the north of us, I am filled with wonder." "Do you think this unwieldy empire will last?" "Justice and righteousness will make it last," replied the venerable judge. "These form the cement which binds nations together. If they are absent, no nation can prosper. It may appear to

be great for a time, but it will eventually go down in ruin. England's rule, in the main, is for justice and righteousness, and therefore, I would safely predict permanence for her great empire."

Speaking of the relations between Britain and the United States, the judge said: "The only rivalry between the two countries, enlightened and tolerant, will be an industrial rivalry, of which we cannot have too much. English-speaking people, whether American or British, understand justice and will eventually do right. It is not their genius to do other. If there be irritation it will pass away; local acerbities will vanish. We are growing out of localism; we are taking the larger view." "Whether Canada will go on to nationhood," said the judge, in answer to another question, "or become a part of the United States, who can tell? One thing is certain—Canada can never be coerced to join us. No sane person would think of such a thing. If, after carefully considering the problem, both countries agree that it would be best to obliterate the imaginary boundary line and to become one, then I think their desires could be accomplished. But it is madness to talk of coercion. The day of force is over. We are having, and will have more and more, the reign of wisdom; and it will be wisdom and good feeling which will ultimately determine this matter."—*Ex.*

## WHAT ALL BOYS SHOULD KNOW.

- DON'T be satisfied with your boy's education or allow him to handle a Latin or Greek book until you are sure that he can—
- Write a good legible hand.
  - Spell all the words he knows how to use.
  - Speak and write good English.
  - Write a good social letter.
  - Add a column of figures rapidly.
  - Make out an ordinary account.
  - Deduct 16½ per cent from the face of it.
  - Receipt it when paid.
  - Write an ordinary receipt.
  - Write an advertisement for the local paper.
  - Write an ordinary promissory note.
  - Reckon the interest or discount on it for days, months, or years.
  - Draw an ordinary bank check.

Take it to the proper place in a bank to get the cash.

Make neat and correct entries in daybook and ledger.

Tell the number of yards of carpet required for your parlor.

Measure a pile of lumber in your shed.

Tell the number of bushels of wheat in your largest bin, and the value at current rates.

Tell something about the great authors and statesmen of the present day.

If he can do all this, and more, it is likely he has sufficient education to make his own way in the world. If you have more time and money to spend upon him, all well and good—give him higher English, give him literature, give him mathematics, give him science, and if he is very anxious about it give him Latin and Greek, or whatever the course he intends pursuing in life demands.—*School Supplement.*

## WIVES' AND MOTHERS' WORK.

We have all seen a goodly number of admirable wives and mothers, writes Charles H. Parkhurst, D. D., in November *Ladies Home Journal*, but we have probably scarcely seen one who could not have been a great deal larger and more accomplished than she was without its being necessary for her to have a wider territory of exertion in order to evince and exercise all there was in her. I have taken no ground against woman's doing anything and everything that the most demonstrative and high-keyed representatives of her sex aspire to. In particular I have not even uttered a word against so serious an innovation as that of woman's going to the polls. I have only tried to show the infinite stretch of opportunity that opens before her in the line of service which the general instinct and the revealed word of God shows to be primarily pertinent to her. When the sex has succeeded in doing perfectly what God and Nature evidently intended to have her do it will be time for her to think about doing some things upon which God and Nature have expressed themselves less definitely.

Pedestrians fond of strolling through the fields where they are often in the habit of chewing the tender shoots of grass that they pick up in their way, will be surprised to hear that the latter apparently most innocent indulgence is fraught with danger. According to M. Poncet the grass munchers are liable to contamination through fungus spores adhering to the blades. The parasite promptly seizes the maxillary region, its favorite site. The consequences of this invasion are sometimes very serious, leading to indurations and abscesses, to say nothing of the disfigurement; but it is comforting to learn that the foe can be easily and completely routed by a well directed treatment with iodide of potassium.

**SPECIAL NOTICE.**

According to rules agreed upon and published by the Herald Office, all whose subscriptions are one year overdue will be dropped from the mailing lists at the end of the year—December 31, 1895—provided, that if those who desire their papers continued and who will pay in a reasonable time, will so notify the office, their publications will be continued.

This applies to the *Herald*, *Autumn Leaves*, *Hope*, and *Gospel Quarterlies*.

It is desired that all will continue and so notify us, and make an effort to pay subscriptions as soon as possible.

It is our wish to increase, not to diminish the circulation of the church papers among the membership. All should read them.

Subscriptions solicited.

FRANK CRILEY,  
Business Manager Herald Office.

**HOLIDAY GIFT BOOKS.**

The Herald Office, in pursuance of a policy that will result in substantial good to its patrons, offers the following list of Holiday attractions.

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Moral, mental, and all lines of spiritual development are the aims sought by all works issued under the supervision of the publishing department of the Church of Christ.

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The list of attractions offered is presented on its merits.

The Descriptive Catalogue, mailed on application to any address, describes all works in our list.

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Full Morocco, " " " ... 2 50

**THE SAINTS' HERALD.**

OFFICIAL PUBLICATION OF THE CHURCH.

It contains news of the progress of the work in all the world. The general movements of humanity are noted that our people may be kept in touch with the relationship of events to the development of God's purposes among the nations. The Editorial, Mothers' Home Column, Sunday School, Letter, Original Articles, Selected, Miscellaneous, and other departments indicate the ground covered.

Price \$2.00 per year.

**AUTUMN LEAVES.**

THE YOUNG PEOPLE'S MAGAZINE.

Published by the church; edited by Sr. M. Walker, assisted by Department Editors—Sunday School, Zion's Religio, and Daughters of Zion work are treated in departments specially devoted to those features of work.

The same energy that has been put forth to make the magazine a source of good to our young people will be continued by the editor.

Among the special list of attractions for 1896 are the following:—

The Autobiography of Sr. Lydia Supry, who is well known to the Michigan Saints. It is to be furnished by Sr. Zonie Stephenson, who estimates it as equal to any of the very interesting biographies hitherto published.

"Prophecy and the Holy Land," by Bro. and Sr. Heman C. Smith—a companion series to "The Bible and the Christian Religion," already published in the LEAVES from the pen of Bro. Smith.

Phrenographs of prominent ministers and church workers, by Orrin Dudley, Phrenologist.

A fine engraving of Nauvoo, the Beautiful City, taken during the late Montrose reunion and engraved by the Electric Light Engraving Company.

Other features too numerous to mention will make the magazine a companion and counselor to our young people and continue to furnish them opportunities for literary and general development.

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It is the Life of Jesus, told in a simple and interesting way, adapted to the capacities of children. This little book is a gem among the literature provided for the children. It relates the important history of the Savior's life in such entertaining style as to awaken and keep the interest of little readers. It gives them a fair knowledge and truthful picture of the leading events of the Savior's life and prepares them to appreciate the narratives of the Gospels and New Testament to be studied in after years.

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# THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.  
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 42.

Lamoni, Iowa, December 4, 1895.

No. 49.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
R. S. SALYARDS - - - ASSISTANT EDITOR.  
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, DEC. 4, 1895.

### DEDICATION AT GREENVILLE, IOWA.

THERE is a little handful of Saints living some five and a half or six miles east of Lamoni, known to the Decatur district records as "the Greenville branch," over which Bro. Joseph Boswell, formerly of Kewanee, Illinois, is now presiding.

Some little while ago they decided that it would be to their benefit if they had a house in which to assemble for Sunday school and worshiping purposes; and so they set about the business of building one. They solicited from the Saints and their neighbors, and collected some \$251.38, in money, and a donation of rock to the amount of \$13, with which they proceeded to work, and this last fall, the building was ready for dedication. The brethren set Sunday, November 24, for the dedicatory services, inviting Bro. Joseph Smith and Bishop E. L. Kelley to be present and take part. Accordingly, at eleven o'clock in the forenoon of that day the brethren named reinforced by the addition of Bro. William Anderson, president of the district, Brn. Frank Criley, Wilson Hudson, and a few of the choir from Lamoni, and the members of the Greenville branch and their neighbors to the extent of a houseful of people, were gathered to witness the dedication.

After a hymn was sung, opening prayer was offered by President Anderson; the sermon was by President Joseph Smith and the dedicatory prayer was made by Bishop Kelley. An itemized report of receipts and expenditures was read at the close of the sermon, showing that the labor done on the building had all been donated except three dollars, for which cash was paid. The report showed that the cost of the building had been \$267.38, the land for the building site

and the labor not included; as no estimate of labor had been made. The building is neat, commodious, and well located for the purpose for which it is intended.

### THE PRESBYTERIANS; ALSO OTHERS.

CLEVELAND, O., Nov. 23.—The action of the Allegheny seminary in acceding to the request of the Presbyterian General Assembly that all seminaries of the church shall so change their charters that these institutions will be entirely under the authority of the assembly caused a stir among the Cleveland Presbyterians, many of whom belong to the liberal party.

The Rev. Dr. S. P. Sprecher of the Euclid Avenue Presbyterian church, one of the most extreme and brilliant liberals in the church, said:—

"The liberals hoped for better than this, but are not greatly disappointed, for Allegheny is most conservative. I don't believe the majority of the seminaries will accede to the assembly's demand. This question is more likely to split the church than the Briggs case. The act of the General Assembly was one of as extreme tyranny as can be well imagined."

CINCINNATI, O., Nov. 23.—The trustees and directors of the Western Theological Seminary at Allegheny City, Pennsylvania, met this week to act on the question of assembly control of Presbyterian theological seminaries.

It was decided to accept the plan proposed by the last General Assembly that theological seminaries place themselves under its control, giving it a veto over elections, with the power to appoint a representative, when necessary, to enforce a faithful administration of the trust funds.

The directors also appointed Dr. Moffit and Dr. Beard to apply to the Pennsylvania Legislature for such change of charter as may be necessary to make the compact binding.

It was given out that wealthy laymen, from whom additions to the endowment are expected, seem unwilling to contribute until the change is made.

Things that are in any degree out of harmony with true principles seem to be peculiarly disturbed in the present time. It is a period distinctly one of unrest;—all things are in commotion, seemingly being overturned, subjected to frictional processes in their contact with similar and dissimilar forces, that seem designed to wear away and consume those things that cannot be corrected or made new;

while those even slightly out of gear, economically, socially, and generally, are being readjusted.

In the opinion of Dr. Sprecher, a liberal Presbyterian, the action of the General Assembly, if insisted upon, will cause more trouble than has the celebrated Briggs case. We shall wait and see. It seems certain that Presbyterianism, in its present status, with its creed partly accepted and partly rejected, is by no means a definite quantity. Its confession of faith has been badly lacerated in late theological battles between opposing sides of the General Assembly, and the end is not yet. The wound has not healed; but threatens to break out and become worse.

It is useless for any religious body to expect its adherents to remain satisfied until it conforms entirely to the truth. Even great strides toward the truth will not do; for though grave errors in doctrine, policy, or polity be pointed out and such errors corrected, others will loom up demanding additional correction, and still others be made manifest and further corrections be demanded, by the ever-growing spirit of the times. If these demands be not made by members of the Presbyterian Church itself, its opponents and others—the pronounced infidel, or those engaged in the field of reform, or those in the service of truth revealed, will point out the errors of Calvinism and other isms.

God, the God of truth, is at work with agencies operating in every field of effort. He has spoken in these last days by his Son and restored the gospel, and is continuing the work of building his church. The result of its spiritual-intellectual teaching is that creeds are receiving their death-blow and truth is enlightening the hearts and minds of men.

God also spoke in a revelation of political truth when he caused this government of the people to be established by wise men, whom he raised up and inspired for the work they accomplished; and as a result civil and religious liberty is being extended in

the world, and will not cease to extend until it triumphs over every monarchical and oppressive system.

In the field of science God has also been moving, hence the discovery and application of many forces and utilities for the comfort and welfare of the race; all of which are necessary and tend to equip mankind for its high destiny.

Humanity has reason for sincere gratitude in the evidences of the workings of omnipotent power reigning and overturning in the behalf of truth. The work already done and that daily being done is a self-evident guarantee that all wrongs are to be righted, that all forces are to be properly adjusted in the due time of the Lord. He is pledged to perfect all his works; to so arrange, so qualify, so adjust, that every element, every principle, every entity, shall fill the measure of its creation or existence and be made perfect in its sphere; and thus bring about the redemption, and perfection, and happiness of all things, according to the nature and capacity of every one in its sphere.

As individuals we have reason for devout gratitude in the manifest purpose of God, the Father, to exercise the principle of Fatherhood for our education, our correction, our redemption. While we see the spirit and power of correction manifest in the world, overturning and revealing what is erroneous, it becomes us as those enlightened, those occupying a center point of observation from which the whole circumference may intelligently be comprehended—it becomes us to voluntarily, individually, spontaneously make such corrections as the truth in all its various disclosures, enlightening power, and teaching, shows us must be made in order that we may become, in fact, the sons and daughters of God in this peculiar generation; in this period of the world when such wonderful complications exist and such stupendous scenes are taking place in the great struggle of world-forces and unseen elements.

All truth is self-evident when properly understood. To us it seems plain that while as a people we are required to point out the errors of systems of men, we must do so in the spirit of sincere desire to see the adherents of

such systems enlightened by making such corrections as will transplant them from the kingdom of this world into the kingdom of Christ. It also appears a self-evident truth that if sincerely and intelligently engaged in the work of correction, we will, as a people, be anxious and willing to make such individual correction of ourselves as is necessary; in other words, that we shall gladly comply with the law in all its requirements—both the temporal and the spiritual law—the perfect law.

A perfect law observed will make men and women perfect. The law of God in all the realm of nature is never inoperative, never inapplicable. It is only unexecuted upon us in its progressive or higher principles because we fail to comply with its conditions. When we observe it, honor it, by applying it, by obeying it, we step up onto higher ground, enjoy a greater measure of the Spirit of the Lord—the Spirit and power of godliness, and are prepared for further progress and greater power and usefulness in the sphere of life, which is *always opening* and *extending* before those who become fellow-heirs and fellow-workers with Christ the Redeemer and leader of man.

To us it appears manifestly plain and true that it will not do for us as a people to be content with the thought that because we have the truth of the gospel by which we are enabled to point out the errors of sectarianism and by its light and power vanquish our opponents, when we are humble in asking aid of the Lord,—it will not do to rest in fancied security because we are “in the church” and have obeyed the initiatory rites by which we have been inducted into the fold. Responsibilities of a very grave character rest upon us. By covenant with God we have pledged ourselves to his service, without reserve, without withholding any phase of obedience. We are pledged to observe the whole law; to live in peace with one another; to be content to labor in our own spheres; to support one another in the sphere in which every one is called to labor; to be humble; to be steadfast; to study; to be prayerful; to become acquainted with the law of God, and to “live by every word that proceedeth out of the mouth of God;” to honor every feature

of the law pertaining to temporal and to spiritual things.

“Man shall not live by bread alone,” was the injunction of the Master. Men and women who live by bread alone, live for the things that are of this world—the bread that perishes, the pride of life that pampers to vanity, and mere social pleasure, and selfish gratification, and the building up of properties for worldly ease and gratification. Men and women who turn to these things, though they make profession of faith, are not in the faith, but in “*the world.*” The bread of this world “perishes;” the fashion of this world passeth away, but the doers of truth and their works live and abide and abound forever.

We are forcibly impressed with the conviction that upon us as a church lies not only the responsibility of teaching the world the precepts of the gospel, but also that teaching by example, by conformity to the law, which is the important feature, the essential property of teaching. Jesus taught not in word only; “*I do always*” was the word by which he emphasized to men the fact that he honored his Father in deed. Men and women and children who enter the church will largely do what they see the members of the church do. If the church is united, working in harmony, sustaining one another in peace, and observing the law of tithes and offerings, they will be led to do likewise, or vice versa. It is manifestly the purpose of the Lord that the various congregations shall be centers of light, of truth, of goodness—where truth is taught, where evils are warned against and prevented, where life in its truest, in its noblest, in its broadest, and purest phases, is exemplified, brought out, and revealed.

We believe our people who are studying and who will study the scope of church work in the branches and gathering places of the Saints will do well. They will doubtless comprehend more of the possibilities, the wide field before them as organizations for good. As one must understand his work to do it fully, effectively, so must thought, application, and devotion be given to the work “now lying before” the various local organizations of the church, as centers for good in behalf of the Saints

and their children and fellow man.

As we have hinted, the work is not limited to a round of formal duties but comprehends in it all that spiritual life that shall quicken and qualify for good both old and young, and bring to all a satisfaction and a happiness not to be compared with any enjoyment that the world has to offer. We believe our young people can be brought in closer contact with the work of the branches, that they are to be so brought in close touch and active coöperation in the work—become a component, reliable portion of and support to branches; and that they can be made a force and power for good in branches if the services and privileges of branches are sufficiently comprehended as to make them what they are designed to be—places of attraction and sources of strength to all.

We refer to this important and necessary feature of church work, in connection with other general principles, in passing. Let us look forward and go forward—not backward—in every good thing; forward until we have discerned and applied every element, every method, and every principle necessary to guide us into "all truth." As a church we have never yet observed all that has been required of us; indeed we may say that collectively—as a body—we have come far short of what we have been invited and commanded and privileged to do. The Bishop's books, we understand, show that less than three fifths of the membership have complied with the temporal law; and this condition is probably an index to the general condition; for it is well known that it is the general rule that a minority or a bare majority at least are usually earnest and active in the duty of sustaining the work by work. We ought to have not only a large majority, but all active, and intensely active, in so grand a cause, so fraught with import to the Saints and to the world.

Again we say, Let us look forward and not backward. The future is ours, the benefits of the past, also the errors and limitations of the past, are ours to profit by. Having the experiences of the past we are under the responsibility of progressing beyond it and of doing better, as those who

follow us must also surpass us, as the progress and development of the times make their possibilities greater. The past has largely paved the way for the present and the present is to make possible a better future. If we do not look forward we will stand still; if we look backward we will retrograde. The faithful of the past will receive their reward; so likewise all who have done what they could. All will have the glory of having tried, if they try hard enough; and all, of the past, of the present, and of the future, be rewarded for their faithfulness in the time to come when the great Redeemer reigns among his people.

We close by repeating the thought that while we discern the forces at work overthrowing and supplanting false systems in the world, we apply the lessons of the hour and make correction and advancement. We are yet imperfect, yet far below the standard. With gratitude for what has been done, with due and honorable appreciation of the good done by those who have preceded us, many of whom have done nobly, grandly, faithfully, let us improve and go forward. So shall we be the people of God and be blessed and owned to honor him and benefit our fellow man. Otherwise we will be found wanting and others take our crown.

#### CRILEY-DUNCAN CONTROVERSY.

THE readers of the HERALD will notice elsewhere in this issue a letter directed to the Business Manager, from Bro. C. R. Duncan.

We have nothing to write regarding the merits of the controversy between the Business Manager and Bro. Duncan, only this:—

The resolution of conference authorizing the issuing of the Hymnal is as follows:—

Resolved, that the Board of Publication be requested to proceed with the publication of the book as soon as they have a guarantee that one thousand copies can be disposed of.

In HERALD for September 11, there was a statement from the Business Manager that the office had about half enough orders and about one quarter the needed money; and asking that cash accompany orders for Hymnal. The conclusion was reached that the office could safely proceed to publish the book, there being a sufficient guarantee that there could easily

be a thousand copies sold; and so work went on, the Board keeping clearly within the spirit and terms of the resolution; neither seeking to avoid it, nor to ignore it. Reflection upon the Board for proceeding with the work under consideration of the facts known at the office was unnecessary, as neither the President of the Board, nor the Business Manager, had either desire or intention to ignore the action of conference, but did desire and intend to comply with the spirit of it, and furnish the book as soon as it could safely be done.

It will be seen that the sale of the first thousand will not meet the aggregate cost of getting the work up; but there is no doubt entertained but what not only the thousand stipulated for will be disposed of, but many hundreds besides will be needed and sold.

We regret any misunderstanding and hope no further controversy will be had over the matter.

#### NOT TO BE DREADED.

THE *Dread-Naught*, F. C. Watkins, editor, an organ of the "A. C's.," or Advent Christians, as they call themselves, pays its regards to the Reorganized Church of Jesus Christ of Latter Day Saints in the issue of that paper for November 7, in the following fashion:—

The Mormons are still grinding out goods at the same old stand, Lamoni, Iowa. We could not be a Mormon for several reasons:—

1. We do not believe in following dreamers. The Mormons say they believe that Joseph Smith was inspired of God; and so do the Shakers say Ann Lee was inspired. Seventh-Day Adventists say that Ellen G. White is inspired; and we ask, Why not believe in Ann Lee or Mrs. White just as quick as the martyred Mormon leader?

2. We could not believe in the Book of Mormon, as we are not taught in the Scriptures to believe in and practice any precepts, only those given in the sacred record.

3. It would be impossible for us to believe the kingdom of God was set up in 1830-35, by Joe Smith. We read in Luke 1:32, 33, that Jesus is to reign as king; and we do not find that Jesus has ever come to this world literally the second time; and for these reasons we reject the doctrines taught by Joseph the Seer.  
M. S. J.

Whoever M. S. J. may be he is not likely to die of a plethora of wisdom. He sets aside an intelligent belief of a people in the principle of present inspiration, resulting from the belief that men were inspired in Bible times with an inspiration which was to be

with gospel believers to the end of time; by a question that is neither a statement nor an argument. "Why not believe in Ann Lee, or Mrs. White just as quick as the martyred Mormon leader?"

The belief that Ann Lee was inspired, and that Mrs. Ellen G. White is inspired was and is just as fervent, just as sincere, and just as honest, on the part of those so believing as the belief of M. S. J. in any dogma of the Advent Christians. Nor can Editor F. C. Watkins, or M. S. J. disprove the claim of those followers of either that the persons so flippantly referred to were not inspired, by innuendo, carping criticism, or sneering allusion. The fact that M. S. J. does not believe that Joseph Smith, Ann Lee, or Mrs. Ellen G. White was and is inspired, nor the statement of such unbelief does not prove that neither of them was inspired; nor does the belief of their followers that they were inspired necessarily prove that they were. However, when otherwise intelligent men and women receive and accept evidences which satisfy them that men are inspired, and are able to state those evidences and willingly do so, it is presumptive proof of such inspiration; nor can any amount of unbelief in any number of people, no matter how strongly, or how often repeated destroy that belief, or the evidences on which it is based.

M. S. J. says that he "could not believe in the Book of Mormon," because he is "not taught in the Scriptures to believe in and practice any precepts, only those given in the sacred record."

In this statement the inference is carried that there are precepts taught in the Book of Mormon that are contradictory to, or not in harmony with the "sacred record." Is M. S. J. prepared to state what portion of the sacred record he is willing to have his faith tried by? Or what precepts taught in the Book of Mormon, he refers to? We do not believe in the Advent Christians' chief tenet, the unconscious state of the living after death, between death of the body and the resurrection. We do not say we could not believe it, but that we do not. One of the chief reasons why we do not believe it, is because we

do not find it taught in the Scriptures. Our disbelief in the dogma, however, does not disprove the correctness of it; nor does our failure to find sufficient teaching in the Scriptures to justify belief in it, as we understand them, necessarily make the dogma incorrect or false; so neither does Mr. M. S. J.'s inability to "believe in following dreamers," by any means disprove the claim for the teaching of the Book of Mormon. The Bible contains the recital of several dreams, the interpretation of some of which is vitally essential to some of the positions assumed by all Adventists; and the *Dread-Naught* and M. S. J. are following dreamers every day of their continuance in faith in the coming of the Son of man to bring to pass the resurrection of the righteous. Nor does such inability to believe on the part of M. S. J. make any part of the faith of the people who accept the Book of Mormon to be profitless, idle, or vain.

Because M. S. J. states that "it would be impossible" for him "to believe that the kingdom of God was set up in 1830-35 by Joe Smith;" it is not proof that the Church of Christ was not organized by command of God, by Joseph Smith and others in 1830-35. It is far more consistent to believe that such church was so organized if the prophecies of the Bible are to be accepted, than to believe that the New Testament church is represented by F. C. Watkins, M. S. J., and the *Dread-Naught*, when such men as themselves and Elder Glendenning, who represents the same organization and doctrines, but refuses to affirm in discussion that their Advent-Christian body is the church, or identical in faith, doctrine, and practice with the church of New Testament times, as Elder Glendenning has done.

There is a controversy among the brethren whose organ the *Dread-Naught* is, about the propriety of the name Advent-Christians, for their church; but we see no inconsistency in the name as applied to the people and the views held by them. Their being Christians—true followers of Christ—will not be determined until Christ's coming and the resurrection; if they are then raised as being found righteous, they will then be Christ's,

and thus Christians by the advent of Christ; hence Advent-Christians.

The members of the Reorganized Church are not "Mormons;" though believing in the Book of Mormon, and Elder F. C. Watkins, of the *Dread-Naught* knows this, whether M. S. J. does or not. It is just as proper and as Christianlike for us to call Elder Watkins and his associate believers, Millerites, Campbellites, Advents, or Adventists, or *Soulsleepers*, as it is for Mr. Watkins, M. S. J., or any other writer for the *Dread-Naught* to call us "Mormons." It would also be more commendable and Christianlike for those men to write the proper name of the men of whom they write, than to use the irreverent nickname. "Joe Smith," sounds bad, and looks bad in writing, when it is done by those professing to stand for better things among believers in Jesus as the Redeemer of mankind.

Jesus said that he did the things he was directed to do by his Father, and said what his Father told him to say. Joseph Smith stated that he did what an angel sent of God told him to do, and taught what the angelic messenger gave him direction to teach. Why not try the things Joseph Smith and his coassociates taught and did by virtue of such command and direction by the accepted word of God, rather than to attempt to dispose of them by expressions that are illogical in statement and unfortunate as arguments. Sixty odd years of conflict with the various creeds and their advocates in the religious world have only served to crystallize the original teachings of the church organized by command of God in 1830 into positions "strong as Holy Writ," and to amply fortify the present advocates of those positions behind philosophical ramparts secure as the "word of God."

THE *Herald* of Traverse City, Michigan, the 21st ult., has the following notice:—

The Reorganized Church of Jesus Christ of Latter Day Saints will begin meetings in the West Side chapel next Monday night. This organization has been promulgating its doctrines through Michigan for several years, but meetings have never been held in this city before.

The work widens, the field of the missionary extends, steadily, surely, substantially, notwithstanding the op-

positions that have harassed from the beginning. Traverse City is another "new opening." Bro. F. C. Smith is laboring there, we believe.

#### BACK VOLUMES OF AUTUMN LEAVES.

THE Herald Office has on hand a number of back volumes of *Autumn Leaves* for the years 1891, '92, '93, and '94, which are offered bound complete in various styles of binding, in prices ranging from 75 cents to \$1.50 per volume, according to binding.

The volumes may be had either bound or unbound. Those wanting them bound for the holidays must order at once, to insure completion in time.

Volumes of 1891, '92, and '93, unbound, are offered at 50 cents. All volumes offered at these prices will be sent postpaid. Address orders to the Business Manager. 4t.

#### WISDOM OF THE SECULAR PRESS.

RELIGIONISTS as a rule give the secular press but little credit for wisdom, but that there is considerable of it existing here and there may clearly be seen in the following bits picked up in a *Kansas City Star* for November 14, sent us by a brother:—

##### THE PERPETUITY OF FAITH.

A strange and significant spectacle is the throng of invalids assembled at Denver to touch the hand of the so-called Messianic healer, Francis Schlatter. They come from far and near, from the East and from the West, the old and the young, the rich and the poor. For days past the Union Station at Denver has been little less than a hospital. As many as a thousand people sometimes arrive on the trains in a single day and wait patiently until they reach the wonderful physician who restores by the power of faith.

These candidates for healing are not in the mass ignorant and benighted people. A week or two ago an influential magnate of a rich railroad corporation journeyed all the way from New York to Denver to submit himself to the ministrations of the healer. He had spent thousands of dollars with the most famous medical experts in the country without benefit. But after a brief treatment from Father Schlatter, he announced himself completely restored to health, and the railroad which he represents has offered free transportation to all of its employees who may desire to visit the healer. It is among this class of people that Schlatter finds a large proportion of his patients.

The agnostics and skeptics ridicule as superstition the belief in the miracles ascribed to Christ and his apostles. They pretend to say that the records of the New Testament touching the healing of the blind, the halt,

and the lame, are the inventions of the early scriptural writers whose imaginations were greatly excited. They have claimed that such "impositions" could not be practiced in these days of light and knowledge. But here is the very same manifestation of faith at the close of the nineteenth century, in a leading city in the most enlightened country on the globe. Schlatter works by precisely the same methods employed by Christ and his disciples. He gives himself, as they did, to fasting and prayer. He refuses anything in the way of reward for his services. He claims to be directed in all that he does by "the Father," and he relies wholly on him for his power.

It is profoundly significant that hundreds of people of intelligence and with the faculty of reason believe as fully in Schlatter's power to heal by the touch of his hand and by the exercise of faith as did the afflicted who followed Christ eighteen hundred years ago and besought his help.

There has been no decline in the belief of man in the unseen and in the operation of those spiritual forces which cannot be analyzed, but which humanity recognizes all the same as a ruling and dominant influence in the world about it.

The foregoing is an editorial, and shows that whether the general clergy will accept the healings said to have been effected at Mr. Schlatter's hands or not, the fact that faith may now have its work in behalf of humanity as it did when Jesus, the Great Healer, walked, and taught, and healed the sick among the fallen sons of men, will remain, and under certain conditions will result now as then to the good of those in whom it is manifest.

Read Bro. W. W. Blair's article on this movement of Mr. Schlatter's and give credit where it is due.

It is a pity that the apparent good that some received from this man's ministrations should be marred by his erratic actions in avoiding answering to the call of his fellow men to appear in court and testify, as a witness, when desired, in a suit in which he could receive no harm if he is the honest man he professes to be.

From the same editorial pen we have the following, which we think decidedly good:—

In a meeting of the Methodist Tract Society at Cincinnati the other day a brother suggested that the society publish an "answer" to Robert G. Ingersoll, whereupon another brother whose name should be preserved—it was Hurlbut—suggested with emphasis that the society do nothing of the sort; that there was no "answer" to a mere sneer or jest, and that the ministers might well discontinue the practice of advertising Colonel Ingersoll, which helped "Pagan Bob" and did not in the least benefit the cause of re-

ligion. This protesting brother was eminently right. From the proper and consistent standpoint of the Christian advocate he has no "answer" to deliver. The duty imposed upon him by his conscience, by his belief in his own "call," is to deliver a message to all men, including Colonel Ingersoll himself, and not to indulge in any "replies" about it. Having spoken the word to all men, "whether they will hear or whether they will forbear," he has performed his duty and his only duty. He is not a lawyer arguing one side of a question; he is a minister, who, according to his belief, is stating a condition to which there is but one side. As nothing that Colonel Ingersoll can say can in the Christian minister's opinion change or shake the everlasting truth, there is no need or use of "reply."

COLONEL INGERSOLL, the noted agnostic, delivered a lecture at Cleveland, Ohio, on "foundations of the faith." The effort so stirred some religious circles that the large body of local Christian Endeavorers, reinforced by many of their Canadian brethren, also by the Salvation Army, decided to set apart Thanksgiving Day as a day of prayer for the conversion of Mr. Ingersoll to Christianity. Some ministers approve the effort, some disapprove. We doubt the success of it, though we believe in prayer. If Colonel Ingersoll remains unconverted he will have another weapon in his hands to ridicule those who have made announced, public effort to reconstruct him. "Pope Bob" has not been justified in his unreasonable attacks upon Christianity, though part of his arraignment of sectarian churchianity has not been without ground. We doubt if he can be converted to modern orthodoxy. Nor do we know that he would be willing to accept "the truth" of Christianity. We believe his conversion is not impossible, but improbable.

#### EXTRACTS FROM LETTERS.

BRO. JOHN KALER writes encouragingly of the condition and outlook in Sydney, New South Wales. In a letter dated October 26, he says:—

The latter-day work is coming to the front in New South Wales. Forty have been baptized in Sydney this year and others are now investigating our faith. Bro. Wells and I have been much blessed in declaring the word. Best wishes to all.

Sr. A. B. Cochrane, Stockville, Nebraska, recent date:—

We read the *Herald* and loan it to all of our neighbors who will read it, and by so

doing have awakened quite an interest here, and the people seem anxious to hear the word. There is an opening and a home for the elders. We have use of the schoolhouse. We live three miles and a half southwest of Stockville. He would be glad to see some of the ministry and would meet any at Stockville, if notified.

F. M. Slover, Rural Hill, Illinois, November 25:—

I have been here for some time contending with W. J. Moore, of the Baptist Church. The controversy lasted about eight nights. He came to my meeting and made an attack on our faith. He had boasted that he intended to overthrow our work in this country. However he has failed so far. I am feeling well in the good work.

#### EDITORIAL ITEMS.

BRO. W. H. KELLEY, New Albany, Indiana, sends us an account of a case of healing under the hands of the elders that has attracted considerable attention and received notice in the *Louisville Times*. A fuller account will appear next week if space permits.

Bro. H. O. Smith was to begin meetings in a private house, at Nephi, Utah, on the evening of November 25, there being no public place in the city open to him. We spoke once in Nephi, in 1885, we think, in an old store room, roughly seated by Bro. Uriah Coleman, George Hickman, and others. We will not soon forget the audience we faced that night, nor the kindness shown us by the very few of the faith there, and a Mr. Bryant, a noble-minded, one-wife member of the Utah Church. We hope Bro. Hyrum O. may not feel the darkness as visibly as we did at the opening of that meeting ten years ago. It is a gratifying thought that one of the families that stood by us that night is "still in the faith." May the Lord ever bless them.

Bro. H. S. Tibbells will kindly welcome an elder at his home, Elliott, Iowa, where he is running an upholstering and repair shop; and will not be "hard to find," as he writes. Bro. Tibbells has but lately located there, and will be pleased to have an elder come and make an opening there. Elliott is twelve miles north of Red Oak, Montgomery County. Will Bro. Henry Kemp take note of this.

By letter from Bro. Heman C. Smith we learn that he was to meet Elder Fritch, an Adventist, in discussion, at Perkins, Oklahoma, begin-

ning Monday, December 2. We hope to have an outline of the discussion to report.

The Herald Office invites attention to its Holiday Book List. Now is the time to remember relative or friend with some of the church works. No one should be without them.

### Mothers' Home Column.

EDITED BY FRANCES.

"AM I MY BROTHER'S KEEPER?"

"If that field was mine," the farmer said,

"I'd cut those thistles down.

Hey, Dobbin?" and he went his way,

On toward the market town.

"Next year he found in corn and grain

The thistles growing tall,

Sprung from the seed the wind had blown

Across his neighbor's wall."

#### HOW IS IT?

DEAR SR. WALKER:—It is a long time since I wrote you anything for publication; it is not because of lack of interest, but a change in my occupation has robbed me of any leisure time I may have had before, and also almost taken me from the society of the Saints. My interest in the Saints and their welfare has not abated, and it is with pleasure that every advancement is observed, and especially among the young, and my own children growing up aids to intensify it. And because of these things am I urged to write at present, hoping that in some way you may give some additional light.

To remind you of the fact that the best men and women of the past and present have taught that in the *home* is laid the foundation of society, whether it be good or bad, will bring the subject vividly before your mind, and the good and bad emanating therefrom will pass rapidly before you. And as a natural consequence anything that would break the influence of home would portend evil.

At the age of about six years our children leave home for the public school and except in certain communities, like your own, they are immediately in an impure atmosphere, because at present very little except what is in the textbooks is taught. And following this is the Lord's day, and among most branches of the church there are four meetings: as a result the parents and children are away from home the greater part of the day.

But it does not stop here. During the week one night for "prayer meeting," one for "Z. R.-L. S.," and another for "choir practice." Then there is the "Prayer Union," the "Daughters of Zion," and some others, the names I cannot recall. Add to this the time taken to prepare for Christmas and other entertainments, also conferences and reunions.

The above being true how can the good old home and its influence be preserved? I might give other causes that separate the members of home, but the above is sufficient for the present. Please give us some light.

PAUL PARKER.

THE query suggested by the writer of the above is one which has presented itself to many, and at a casual glance seems to be of a grave nature; but upon a closer inspection it is possible that light may be thrown upon the subject in such a way as to reveal strong points which have escaped the writer's attention.

In regard to the several meetings held upon the Sabbath day, we have nothing to say, since such appointments are by almost universal consent of the church membership. That the influence of home either for good or evil is powerful, lasting, and almost impossible to overcome, we are fully convinced, and whatever tends to break up, destroy, or lessen the influence of a good home, tends also to weaken and destroy the best influences of society. But we must take into account that man is a social being, and there are duties leading out of home. It is this very fact which makes the influence emanating from home a power for good or evil. The time comes when the children press into the highways and byways with eager, restless feet; when their nature demands and they seek recreation and amusement in social ways. The instincts of nature are right if wisely governed and directed, hence is it not good and right that mothers should take counsel together (as the Daughters of Zion do) as to the very best means of training their children and strengthening the influence of home? This meeting comes but once a month, lasts from one to two hours, and is purposely held at an hour when the children are in school. It must not be forgotten or overlooked that the strongest and most lasting influence is wrought upon the child before he is twelve years of age, and up to this time with the exception of day and Sabbath school, no demands are made upon his time which are not entirely subject to the parent's discretion. It is at an age more advanced than this that the Religio comes in with its claims. An age when the social nature begins to assert its claims and the sexes desire to associate socially. Is it not well and wise that at this critical period the church should furnish that which is elevating and instructive in its nature?

If the mother is wise will she not be likely to know if she has time to meet with other mothers or sisters once a week to spend an hour in prayer? The wise mother will never allow anything to come between her and her home duties. A mother said to us just the other day, "I make it a rule to always be at home when my boys come from school." This is the mother's opportunity, and if necessary, all other claims should be held as straws in the balance. We are fully persuaded that it is possible to so strengthen the home influence which has for six years molded the child, as to counteract the contaminating influence of school association which we assure Bro. Parker the schools of Lamoni are by no means free from. But to do this the intelligent cooperation of both father and mother becomes necessary and every home influence needs to be strengthened, and wrought into the character of the child in such a way that he will carry this influence with him and not only be strong to resist evil himself, but help others to resist it also.

Dear Sisters:—I have just come home from the schoolhouse where we were to have Sunday school, but on account of bad weather no one came. The lesson for to-day was the fifth chapter of Isaiah, and it makes my heart ache to think of the children within two miles of my home who know nothing about the Savior's words concerning intoxicating drinks. In their homes (in a small mining camp) they are taught that nothing is better for them than beer, and it, as well as whisky, wine, and other strong drinks, is given to the children as soon as they are old enough to drink it; and it does not take them long to imitate the swearing and smoking which is carried on around them. Some of these children are my scholars, and I have their good will, yet what can I do? Their parents, of course, have the greater influence over them, and when I tell them of the evils of drink the little tots will tell me how their fathers do when they get drunk. They would all like to attend Sunday school, but comparatively few are allowed to do so. One little girl, when I gave her a piece to speak at school, brought it back and said her mother would not let her learn it because it was in a Protestant Sunday school paper.

I sometimes become so discouraged, and think if I could only live among the Saints and attend our own Sunday school, church, and prayer meetings, I could feel so much like working. I know there are many others isolated from the Saints who feel just as I do, but the Master knew best when he gave us each our work, and we should be willing to "Sow beside all waters," and not wait for what seems to us to be *golden* opportunities. Let each of us remember that "You have a work no other can do," and "He who does the best his circumstance allows, does well, acts nobly; angels could do no more."

We must have energy to do our best, regardless of circumstances, and only in this way can the hundreds of bright-eyed children whose homes teem with evil influences be brought to see the beauty of living pure lives. Pray for me, sisters, that I may have strength to do my duty, and by teaching and example help these little ones to come up higher. Your sister in Christ,

PEARL.

English clergymen's salaries are not as high as is commonly believed. In Crockford's clerical directory for this year statements of the actual value of 8,636 benefices out of 13,243 in England are given. Of these 638 are worth \$500 a year or less, 2,748 more \$1,000 or less, 4,219 less than \$2,000, 792 less than \$3,000, 173 less than \$4,000, 43 only \$5,000 or less, and 23 more than \$5,000, six being above \$7,500, and but one of these above \$10,000. The nominal value in the case of the other 4,807 benefices is, for nearly 3,000 less than \$1,500, and for 1,000 more, less than \$2,500. In addition to his income, however, the incumbent has the use of a house, and in the country, at least, of a garden.

The Church of Our Savior at Moscow was completed only a few years ago and surpassed in beauty any church of modern times. It was built to commemorate the deliverance of Moscow from the French, and it cost about \$4,000,000.

## Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

Let hearts with gratitude be full  
Unto the God of love,  
For mercy, peace, and truth sent down  
From the blest realms above.

Thanksgiving brings its words of cheer,  
Unmingled with complaints;  
Angels before thy servants go  
Who preach the truth dear to thy Saints.

WHAT was the nature of your Thanksgiving Sunday exercises? We trust that you made use of such program as to make the day's exercises both profitable and pleasing to your schools. We have never yet been able to see why those who labor for good should not pursue their work with as much energy as those who labor for evil.

Inasmuch as we feel an interest in the work and desire to see it move forward from week to week, it becomes us to improve every opportunity of making the Sunday school an inviting place.

Though in many branches the membership is small, the place of worship not the most desirable, there are many ways in which we may beautify that which seems lacking in beauty. Perhaps through scenes of great sacrifice have these humble places of worship been builded, and you feel that it is right that the young should be taught to share in the sacrifice. This is right, and if the young are in the spirit of the work they will joy in such sacrifice; but the little improvements that really cost nothing but a little effort should not be neglected. A fresh, clean room with just a few changes in trifles will add greatly to the enjoyment of any gathering. House decoration is pleasing not only to the small but to "children of a larger growth." Such decoration should be varied to suit the day. A Thanksgiving decoration would not be suitable for Children's Day. The willing hands of the children prove their interest in the work of beautifying. We must never grow so old that we will look upon things as sinful or even useless simply because they are beautiful. The earth has counted off six thousand annual circuits, yet it receives a no less beautiful garb from the bountiful Giver than it did in its more youthful days. Gaudy tinsel or empty show are things of vanity and should be looked upon with suspicion; but the beauties of nature and art that refine and draw us nearer to the Author of beauty are not to be ignored. Who but the infidel can look upon the Falls of Niagara without exclaiming, What God hath done! And who can view, for the first time, an electrical fountain without exclaiming, What man hath done with the elements God gives him!

Do not the beautiful tints of the autumn leaf give you sweeter thoughts of life?

How prettily will these tints blend in mottoes or other wall decoration made of leaves! How rich the chains of red and yellow corn look in a Thanksgiving decoration! Did you try anything of this kind, or did you have something better? What did you do to make the day impressive? Did you in any way

lead your class to a practical idea that "it is more blessed to give than to receive"? Which of the Psalms found place in your exercises? Are you satisfied with the day's lesson? Was it not better than to have let the day go by unnoticed, thereby leaving the impression upon the child mind that Thanksgiving is but a day of big dinners? A feast for heart and mind is a feast indeed. In the work of character building the possibilities of an hour means much.

"For the structure that we raise  
Time is with material filled.  
Our to-days and yesterdays  
Are the blocks with which we build."

WHO has suggestions for Christmas entertainment?

THOSE who would teach "as one having authority" should live near to the Author of that plan of teaching.

### PRINCIPAL THINGS.

AS IN preaching, so in teaching, most stress should be laid upon the "principal things." It is very pleasing, sometimes, to be told about the beauties of heaven and the glories of the redeemed, but the principal thing is to know how we may enter and enjoy these glories. It is right for us to study the maps and the histories of the towns and countries where the ancients journeyed, but the principal thing is to get out of these lessons something practical to help us in our own journeyings.

The Apostle Paul says, "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come."—1 Cor. 10: 11. We need therefore to accept "these things" as ensamples; to note carefully the mistakes made and the results which followed, and thus be admonished; also the blessings, how they were obtained.

To know how to live, is the "principal thing;" for if we are prepared to live we are prepared to die; but he who is not prepared to live is not prepared to die. Teachers, try to study the lesson with the thought in mind of teaching your scholars some practical lesson that they can apply in every-day life. Constantly keep the fact before their minds that sin never pays and that righteousness—obedience to God's law—alone brings happiness.

F. G. P.

### THE CHILDREN'S CHAUTAUQUA DRILL.

Right hand raised—Lift your hands in the sanctuary and bless the Lord.

Clap hands once—Oh! clap your hands, all ye people.

Fold arms—Thy word have I hid in my heart.

Stand up—Stand up and bless the Lord your God.

Join tips of fingers over head—His banner over me is love.

Put hands by the sides—Happy is the man that findeth wisdom.

Right hand stretched out—Length of days is in her right hand.

Left hand stretched out—And in her left, riches and honor.

Clap hands three times—Her ways are

ways of pleasantness and all her paths are peace.

Sit down—Him that overcometh will I grant to sit with me in my throne.

GOD'S GIFTS TO CHILDREN.

Teacher—What has God given to little children?

Class—

Two little hands [1] for loving labor given;  
Two little feet [2] to walk the road to heaven;  
Two little eyes [3] to read God's holy word;  
Two little lips [4] to praise the blessed Lord;  
One little soul [5] to serve with all its might;  
[6] So should we live, always in Jesus' sight.

1. Extend the hands forward with palms upward. 2. Bend forward and point toward the feet. 3. Place the forefinger of each hand under the eyes. 4. Put the same fingers upon the under lip. 5. Fold hands across the breast. 6. Point upward with both hands.—*Sel.*

## Letter Department.

RIDGE PRAIRIE, Ill., Nov. 25.

*Editors Herald:*—I came out here to fill appointments last Saturday. Was to speak in the evening, but the enemy hindered. However, on Sunday we were invited to open and close Sunday school, also to address the school, by the M. E. superintendent. Stayed to preaching service. In the afternoon I spoke in the schoolhouse to a goodly number. Most of the people were not advised that there would be preaching in the afternoon. There were probably three times as many out, however, as at the M. E. service, including the minister, who by invitation assisted us. I had unusual liberty and strong spiritual indorsement of our work and calling. The evening found a larger turnout, as we have a good many friends at this place. Visited a lady this morning who proposes to unite with us as soon as her recovery from a severe sickness permits. Am to speak here to-night again.

Matters are progressing in St. Louis favorably. Had the pleasure of initiating two more precious souls into the Church of God last Sunday afternoon: one the result of a long and prayerful service toward God in her behalf—my daughter Bessie. The surety of our ground of rejoicing came in the Spirit's presence and power both at baptism and confirmation, and we believe that it was a proper birth in both cases. Born of God! Gladly, joyously, we hand them, through the second birth, over to God and the Holy Spirit's keeping, power, and guardianship.

These seem to be good days for me spiritually, and I have never felt uniformly better in the work than at present. Watchfulness unto prayer always, divine assistance thereby, in order to the attainment of self-denial, and a life guided by that eye that is "single to the glory of God," makes the supreme test in regard to the olden promise, "Thy whole body shall be full of light." I have never rejoiced with greater degree in regard to the surety of the work than since I came to St. Louis.

I was just illuminated in regard to the di-

vine calling of Joseph Smith and the Book of Mormon as an inspired record last night. It is utterly impossible for tongue to describe this joy that comes to the soul *through this knowledge of God*—to know that through grace divine we are privileged to know so many and important things of which this great world with all its wisdom is ignorant.

On December 3 we are billed for Seaburger near St. Charles in company with Bro. Ivor Davis. A Presbyterian minister has made attacks of a personal nature upon the brethren and work, which will result very likely in a discussion. If he refuses honorable propositions of a mutual examination of our respective claims, we will remain a week and discuss some matters anyhow.

To-day I visited the interior of "a coal mine, underneath the ground," a mile and a half away, where many men spend the most of their lives, making riches for a few to hoard or to squander in luxury or idleness. But coal combines are not as dangerous to labor or the common people as are bad habits; no power so great, and yet so within the ability to dethrone. No tyrant that oppresses the home of the poor so remorseless or senseless as that sovereign King Alcohol. To become masters of ourselves, is largely—even in these perilous times—to obtain victory over our greatest oppressor. The divinest, best, and most practical Lawgiver that ever trod this earth said that, "Whosoever committeth sin is the servant of sin," that universal tyrant from whose oppressive power and debasement even the possession of wealth or earthly riches cannot free us.

In gospel bonds,

M. H. BOND.

AVARUA, Rarotonga,

Oceanica, October 17.

*Editors Herald:*—I have written once to your columns since arriving at this place, and will now inform your readers of some of the trials and delights of the life of a missionary on this island. I believe much good will be done here in the future, but at present the outlook is gloomy indeed. Our meetings, at first, well attended, were gradually shunned by the people, as their missionary warned them against us. At present we find it of no use to make appointments, as no one attends. We have no Saints to supply our wants, and are obliged to pay six dollars per month for a house to live in; consequently, we cannot remain here long, though I believe that if a missionary were sustained here much good would eventually be done. It will take time and patience, but I think the way is open.

Three ministers of the London Missionary Society have written a pamphlet in the Maori tongue, against "Mormonism," using the old, threadbare, Braden yarns. This is being widely circulated, and its effect on this simple-minded people can readily be imagined. I am not sufficiently familiar with their language to reply in it, but a gentleman residing on the island, who loves to see fair play, told me to write my reply in English and he would translate it into Maori, free of charge. This I did to the best of my

ability, and now my pamphlet is ready for the printer; but a still greater difficulty remains, the lack of money to pay the printer. There is a press on the island and my work would soon be done had I but the few necessary dollars. The people read eagerly anything printed in their language, so I am confident this would do great good. We wait in hope, which is all we can do.

By last month's mail we heard that the trouble at Papeete was settled for the time being and the missionaries again at work. Doubtless Bro. Devore has written full particulars.

Our health has improved since coming to this island, as the climate is somewhat cooler. Quite a business is carried on between this group and New Zealand. Orange shipping is about through with now, but coffee, cotton, and copra take the place of them.

We desire to return to the other islands in season for the April Conference, if the way opens for us to do so. We greatly need the prayers of the Saints that we may be able to endure the trials that continually surround our way. Your brother in bonds,

HUBERT CASE.

MAYSVILLE, Ark., Nov. 20.

*Editors Herald:*—I have just closed a debate with a Baptist minister, at Echo, Indian Territory. We had a good hearing—crowded house. The Saints are in fine spirits. Some friends were made to our cause, while others seemed to imagine vain things. This is the place where they gave us eggs in September.

The people are being worked up at several places.

I acted as moderator in the Miami debate between Bro. I. N. White and James Evans, Baptist. There is some interest at both Echo and Miami. Bro. White is a pleasant companion and an able defender of the faith. I was much encouraged and edified while with him. The preachers and people are becoming restless. We will have a debate begin here, at Maysville, soon, between Bro. Sheppard and a Universalist minister. He is an able young man and seems to be fair. All are rejoicing in these parts, in gospel truth—I mean all Saints are. The work is onward. Cheer up, brethren, the struggle will soon be over and the victory won.

In haste,

S. W. SIMMONS.

SUTTON'S BAY, Mich., Nov. 22.

*Editors Herald:*—I have been very busy of late and have not written much for the *Herald*. Have been having quite a time here. About one year ago Bro. H. D. McIntyre came here and preached a few sermons, and this fall he came and preached a few more and baptized three. I came and confirmed them, and the house was full of different religionists, Lutherans, Catholics, and some Methodists; and it seems that the Lutherans had got terribly worked up and that notice had been given that Revs. J. J. Maakestad and R. Rue would give a lecture on Mormonism, and so last night they appeared on the stand with a long written sermon on Mor-

monism. The two occupied about two or three hours, reading their sermon and Mrs. Ellen E. Dickinson's "New light on Mormonism;" so I did not have very much time to speak; but I said a lot in a short time, and there is no harm done. The Saints and others are strengthened in the faith of the Saints.

I baptized two last Sunday and there are others nearly ready. I am thankful we have

A faith that shines more bright and clear

When tempests rage without;

and no man on earth can take the Bible and prove that what we teach is not true.

I have tried to do some preaching in Traverse City, but I do not know what the outcome will be. I have spoken twice in West Side chapel, and it is advertised in the papers for next Monday evening again. May the Lord bless his people and help them to live in harmony with his law.

F. C. SMITH.

LITTLE SIOUX, Iowa, Nov. 26.

*Editors Herald:*—This finds the work in this locality on living grounds. I met with the Saints in Little Sioux on last Sunday morning, at which time we had a glorious good prayer and testimony meeting, in the which all the Saints present seemed greatly to rejoice. The meetings at Sloan were reasonably well attended; the farmers being busy in corn husking prevented their attendance.

The branch at Sioux City is discontinued so far as meeting together goes, some of the Saints in time past being compelled to move away on account of failure to get employment.

I preached a few times to a few persons in a schoolhouse south of Morning Side, a suburb of Sioux City. The Jones schoolhouse will receive attention again on Sunday evening next.

You will please say, that I meant to say that we had the "sway" and not the "swag" in the Jones neighborhood, when I wrote you last. I am willing to acknowledge my lack, in being a good, and plain writer; and stand ready to be forgiven for that, and all past mistakes, of a similar nature.

In hope,

J. C. CRABB.

SACRAMENTO, Cal., Nov. 20.

*Editors Herald:*—For some time past two Utah elders, who are connected with the Utah branch here, have been making a house-to-house canvass, trying to make converts to their doctrine, and distributing cards containing an epitome of faith and doctrine almost identical with ours, and at the end of it in full-face type is the name of Joseph Smith; but the heresies they practice and believe in are not mentioned on the card. This is not all; they have been giving out the information that there is very little difference in the faith and belief of their people and the people of our church, and claiming that the church they represent is the only one that has the authority to baptize for the dead. They tell a nice little story about how the dead are likely waiting and longing for some of their living relatives to be baptized for

them, and these men try to gain converts by working on the emotions and sympathies of those whose relatives have passed away.

These misrepresentations our people did not like and began to take steps to warn the public of the deception; and as Pres. W. W. Blair happened along soon after, a hall was engaged in the same building in which the Utah people have their meetings, and the following advertisement appeared in the daily papers:—

"MORMON HERESIES:—President W. W. Blair, of Lamoni, Iowa, will discuss the heresies of the Mormons to-night at 7:45 in lower hall of Pythian Castle, corner Ninth and I Streets, in the light of authentic recorded facts. Hear and then judge."

Unfortunately the Utah elders were out of town. A few persons not connected with either church enjoyed this powerful sermon with our people, and we regret that there were not more persons present. After Bro. Blair's departure the Saints concluded to continue to do all they could to counteract the misrepresentation practiced by the Utah elders, and the advertisement following appeared:—

"MISREPRESENTATION REFUTED:—Truth upheld. Utah Mormonism Unmasked. As many people of Sacramento do not know but what the Church of Jesus Christ of Latter Day Saints (Utah Mormons) and the Reorganized Church of Jesus Christ of Latter Day Saints (headquarters at Lamoni, Iowa), are one and the same, although the difference is as great as between the dark, cheerless, cloudy, moonless night and the clear, joyous, cheerful, sunny day, the public are cordially invited, ministers in particular, to hear this matter discussed to-morrow at 11 a. m. and 7:30 p. m., corner Twenty-fourth and K Streets. Polygamy, spiritual wifery, Adam-God, blood atonement, and other things taught by the Utah people are heresies, and have never been nor ever will be taught or sanctioned by the true Church of Jesus Christ of Latter Day Saints. Seats free; no collection; everybody welcome."

The above, with the very active efforts of Bro. James Parr, stirred the Utah people up somewhat, and as Bro. Parr told them he was determined—as also were the Saints—that this misrepresentation must cease, and that he would defend and uphold the truth, he challenged them to public debate. After considerable effort had been expended by Bro. Parr and there did not appear much prospect for a discussion, the following appeared in the daily papers:—

"MUST STAND THE TEST.—Utah Mormonism and their abominable heresies uncovered; Brigham Young an imposter; The Reorganized Church of Jesus Christ of Latter Day Saints (headquarters at Lamoni, Iowa), cordially invite the public, and ministers in particular, to attend service at their chapel to-night, 7:30 o'clock, corner Twenty-fourth and K streets, and hear this matter discussed. Everybody welcome; seats free; no collection."

This advertisement with the others, and the efforts of Bro. Parr, and the fact that some of their own people were demanding that something should be done, the Utah elders agreed to occupy our chapel, which

was unanimously granted them by our branch, and spoke upon the subject which appears in their advertisement, which follows:—

"MORMONS AND MORMONISM.—Elders of the Church of Jesus Christ of Latter Day Saints will speak this evening upon the subject, "Authority and the Laws of Succession." Meeting held at 7:30 p. m. at the hall of the Reorganized Church, corner Twenty-fourth and K. All are invited."

It was impossible to get them to discuss other matters, so Elder Thomas Daley, who had just arrived, filled in the spare time exposing the secrets and abominations of the Utah Church with telling effect, while Bro. Parr handled the Utah elders on "authority and the laws of succession," in a way and manner that was surprising to them and pleasing and convincing to the honest-hearted of their own congregation as well as to our people and others who came to hear. The Utah elders occupied three nights on the one subject, and Bro. Parr used but two on account of an inclination of the Utah elders to leave us in the lurch by not coming any more after they had occupied their three nights.

I wish the readers of the *Herald* could have heard Bro. Parr answer all their argument, use their own witnesses against them, and cause most of the authorities used by them to act as boomerangs. It was a grand victory for the truth and has done much good. One member of the Utah branch is now investigating our claims, also a person is doing likewise who was about ready to join them, and there is still another who we think is investigating and searching for the truth. These three persons are honest-hearted, we are convinced, and will see the light in God's due time.

It might seem to some that the wording of two of the advertisements above were a little harsh, but if the readers of this letter knew all the circumstances relating to this matter they would think the words not strong enough. Much prejudice has been removed from the minds of some people who have read the advertisements and heard the discussion, and they can no longer say that we and the Utah people are the same. Thanking our heavenly Father for standing by his ambassadors during the discussion while defending his cause, and praying that we may all, laity as well as elders, prepare ourselves, with his help, to defend this most glorious truth against all and every opposition, and thus with a godly walk and conversation be in a condition to receive blessings from on high, I bring this letter to a close. Your brother,

FRED A. SEVERY.

APPLEGATE, Mich., Nov. 22.

*Editors Herald:*—For the last four weeks it has been my lot to be on the wing continually, being sent for every few days until I have traveled over nearly the entire district. An old saying is, "A rolling stone gathers no moss," but some one must look after matters; so I shall find no fault.

While in Detroit I was sent for to come immediately to Moore's Corners, where Bro. Davis was in debate with a Baptist minister.

Accordingly I went, but before reaching the place (as it was off the line of railroad) I was told the debate was broken up, as some of the baser sort had raised a row for that purpose and succeeded in getting the hall closed so the debate could not be finished. Those that were there say Bro. Davis had far the best argument and was warping it right to Mr. Baptist.

From there I turned my attention to Port Huron, and with the assistance of some of the Saints there succeeded in getting a hall, and began meetings, only to continue a day or two, when a telephone message was received to come to Bay City; so leaving the meetings in charge of Bro. Davis I went, and on my arrival found a Baptist lady from Almont awaiting baptism; and as Bro. Kier had returned from Illinois, feeling all alive, we concluded to start a series of meetings and accordingly did so, and last Sunday had the pleasure of baptizing four more into the kingdom of God, while Bro. Davis was successful in leading three to put on Christ at Port Huron at about the same time.

The next mail brought letters from F. M. Cooper and the district president, telling me to come immediately to Applegate, as Bro. Cooper was about to cross theological swords with a Baptist preacher, Elethorp by name. Again I hurried my traps and books together and in a few hours bade Saints and friends adieu, and stepping on Nahum's chariot sped away to the battlefield to care for the dead and wounded, if any there should be. On my arrival I found I was none too soon, as the contest had already begun. The subject under discussion was, "Resolved that the Reorganized Church of Jesus Christ is in harmony with the Bible, in faith, practice, and organization;" Cooper affirming.

Mr. Elethorp was in a great hurry to shoot his big shells, which he had borrowed from Musser, the Beaverton apostate, which were as follows: "Joe Smith's covenant sealed with his blood;" "Jared's boats with a hole in the top and in the bottom;" "Give all your property as tithing to pay Mormon preachers;" "Missouri the Mormon heaven;" etc. He could not wait for Bro. Cooper to set up his church, but himself set up a man of straw, fired his big guns first and then sat down to see what the result would be.

Bro. Cooper took in the situation at once and told the audience he had expected to argue on the affirmative, but seeing his opponent wanted that position, he would follow him like the weasel does the rabbit, in his hole, and out of his hole, under the barn, and through the fence, and until he had driven him entirely off the premises. Well, he was as good as his word, for Mr. Elethorp did not introduce a single argument against the three books that was not dugged out by the roots when his opponent got through with it.

The debate lasted four days with eight half-hour sessions each day. Mr. Elethorp is a gentleman in a debate and said Elder Cooper was the smartest man he ever met in discussion; said he had enjoyed himself, and at the close said he would not say Joseph Smith was a bad man, or a mean man, and that if the people wanted to believe that doctrine they could do so; he would not hinder

them. Propositions were then arranged for the Baptist Church and faith to go under the same critical examination, commencing the 17th of December.

Some more to be baptized at Port Huron in the near future.

In gospel bonds,

R. E. GRANT.

BANDERA, Texas, Nov. 3.

*Editors Herald:*—I feel lonely to-day, and in order to drive some of the dull cares away I thought to write you, thinking that perhaps the Comforter would come to my relief. I have had quite a good many ups and downs with the work during my short experience. I sometimes feel like I was a kind of a cast-away, or a second fruits, or that I have been chosen and set apart to labor in this out-of-the-way and seemingly God-forsaken country for a punishment for my former disobedience; yet as I go from place to place and in almost every place find a few striving for the faith once delivered to the Saints, and meet their warm greetings, and a welcome to their humble shelters, my soul is stirred within me, and I exclaim half aloud, Is this not like it was in the time of Christ and his humble followers? and for a moment I feel like remaining and enjoying the hospitality of those good people and go no more out. Then something whispers, "Go ye into all the world;" so I take fresh courage and conclude that there is no rest for this old body; and that if I would have a claim as firstfruits, I must work on.

Only a few days ago we were holding a prayer meeting in San Antonio. The attendance was small, and in the left-hand corner in front of my position sat a stranger. I had of late felt the clouds of despondency and the need of help in these parts, and had thought frequently upon the appointment of Bro. H. P. Curtis to commence in this city on the first of November and had prayed earnestly for his arrival,—but little thought that the stranger was he, until he arose and bore his testimony to the work, and when I took Bro. Curtis by the hand the Spirit bore testimony to me that he was the man for the place.

We labored and counseled together for two weeks, and rented a house in the more central part of the city. I remodeled the rooms a little to arrange the better for meeting purposes; Miss Cora McRae furnished paint for the seats, Bro. Curtis did the painting, and the brethren and sisters and friends responded liberally with means to pay rent. I left them a few days ago in a flourishing condition with a fervent prayer to God that the work might prosper in San Antonio as it had never done before, and that Bro. Curtis might prove to be a humble minister in the hands of God in doing much good in that great city, now full of the iniquity and filth and abomination of the mother of harlots.

We held meeting yesterday four miles from this place, at Dug Springs. An excellent feeling prevailed all day. I will go from here this evening to Medina City, and commence meetings the middle of the week and hold over Sunday; from there to Crockett,

then south. Let dark clouds come, let the work fluctuate, and all the missiles, thorns, briars, and discouragements be thrown in the way; yet as a follower of Christ my desire and hope is that I may be able to follow him through the dark valley of death and be numbered among those that have part in the first resurrection.

In the bonds of love toward the household of God,

Yours,

L. L. WIGHT.

LOS ANGELES, Cal., Nov. 21.

*Editors Herald:*—When I read the *Herald* and see how the wonderful work rolls on I feel to praise the name of the Most High God for that glorious work, which he has restored; and indeed he loves his children who give ear to his counsel and obey his commandments.

A year ago, in the month of September I heard the first sermon preached. I knew then that I would become a member of the Church of Jesus Christ. The second Sunday evening when I sat in the prayer and testimony meeting the Holy Spirit rested upon me, and in the latter part of the meeting I arose and bore my testimony; and four days afterwards I was baptized by Bro. Earl; and from that time the Lord has blessed me; and from time to time, through visions, taught me of the wonderful work. And I do know of a surety that the work is of God.

I rejoice; my soul delights in the glorious work, and I will praise the name of the Lord forever and ever.

I am young in years and many times surrounded by the powers of darkness, therefore I ask an interest in the prayers of the brethren and sisters, that I keep faithful unto the end.

Your brother in Christ,

PETER KAUFMAN.

HAMILTON, N. S. W., Oct. 9.

*Editors Herald:*—We are alive to the interests of the work. Reading so many grand letters in the dear *Herald*, how the Lord is giving his people favor in the eyes of the people, it causes us to rejoice. To see and read the editorial from the pen of Bro. Joseph, "Wiser in their generation," I truly wished that I could have responded to the call, if the word "call" is not out of place, to rally up to the standard of the Lord with help to build the much-needed college to train the young in proper literature. I felt somewhat downcast because I was not in a position to help in that way, as I am very poor in this world's wealth, not having one cent in my possession, and cannot tell where the next is to come from; but the dear Lord has promised me that if faithful and true to myself, I shall not want, and his word and his promises are true.

But, though poor, I am rich in faith, and want to be in good works, and am trying to make now and again one or two rich, having the names of four precious souls to be buried with Christ in baptism next Sabbath, if all goes well. I had the pleasure of leading one into the water three weeks ago—a noble young man of twenty-two years of age, a brother of Bro. William Clark's wife, who was baptized a few months ago, one of the

## Original Articles.

## A WORD TO SAINTS.

AS I MAKE my last remittance for books received, I thought I should like to say a few words in the *Herald* on the subject of tithing or giving of temporal things in aid of the gospel. The history of the Jewish Church, from its formation until the dispersion, affords abundant proof of the fact that as long as they continued to give of their substance to keep up the work of the house of the Lord they prospered, and God granted them great blessings.

The Levites who attended on the service of the temple were in their places; the singers and musicians were ready to discourse sweet songs of praise; the priests attended on the altar service, and God was well pleased and his Spirit rested upon them.

But mark the change that takes place when they begin to withhold the tithes. The Levites go out to hire to the shepherds and farmers; the lesser priests of the temple service finally take their departure, and the high priest is left alone to look after the altar service. No wonder God says by his prophet, "Ye have robbed me!" as he sees the forsaken temple. No wonder his wrath is kindled against them.

The same cause will produce the same effect to-day, and produce similar results. As long as the people of God give willingly as he prospers them, his work will move on and the church gain in favor with God and men. But many persons seem to think that what they owe to God and his cause can await their pleasure, and all other debts be paid first. The church ought to be educated to give cheerfully what is the Lord's. The membership should consider this obligation paramount to all others. It almost goes without saying that Latter Day Saints are a people who pay their debts promptly, but some of them are very tardy about giving to the Lord. The temporal and material interests of the church require money, and without it must suffer.

The habit of laying by a certain amount, and to make it a constant habit to do so, would obviate all this difficulty and result in placing in the

Bishop's hands and general treasury funds to meet every emergency. If the membership of the church—call it 30,000—paid five cents per capita every month it would be \$1,500.00 per month or \$18,000.00 per annum. What a work we could do with that vast sum. We would set the gospel machinery going in all departments of church work.

I am poor, old, and crippled, but I give the Lord something every Sunday and God has blessed me for it. Many do not feel the importance of giving, and do not study to know the needs of the church. Our papers ought to receive loyal support in their noble work of sustaining the Master's cause. Think of it, dear brethren, you who are careless in this matter, and may God help us to do all we can to carry on this good work.

Yours in bonds of love,

J. S. STRAIN.

COUNCIL BLUFFS, IOWA, Nov. 4.

## ALL THINGS COMMON.

MEN have dreamed and poets have sung of a happy time far, far away, when all should happy be in joyful, peaceful rest, but few of them have ever understood that the happy time has always been within their reach, if they would only reach out and take hold of the plan of salvation established by God. There have been three periods in the world's history when men have enjoyed all things common: Enoch and his city so lived about three hundred years, the saints in the days of the apostles of Christ, the Nephites for two hundred years. The only reason why men should not always so live is because of selfishness and pride.

In the olden times men had their chiefs, lords, and dukes; and why such? Because they had been able to whip all the rest into subjection; this was the rule of might makes right. Many believe this is all right, that men are what they are because of the superior skill and wisdom that has enabled them to excel their fellows. In affairs of government selfishness has always ruled. Because of the blindness of men they permit such things and wonder why one should be so rich and another so poor. We find some men to-day who have millions to spend in building palaces and buying lands by the one hundred thousand acres; oth-

Lord's noble ones. When I had the honor to lay on hands to confirm her, the Spirit of prophecy was given, to the effect that if she was faithful she would help others of her family to accept the truth; and now the promise is being fulfilled.

As we cannot send help to build the college, we are trying to build a chapel here; for it is much needed, as so many of the people do not like to come into private houses. We anticipate having it ready for use by next conference, in December, if we can raise the means, as the Saints, you know, are poor. The ground has been given; also a large workshop 30 x 24 on the lot, which, when completed will be a great boon to the work. Bro. Wright has let us have the necessary lumber at a cheap rate and very reasonable terms to pay it in, and the labor is given mostly by the Saints. But there is quite a lot of other expenses attached, such as nails, paint, windows, and doors, which is just as much as we are able to do. But you know the Saints, as a rule, do not know what failure is; we press on and over difficulties.

The work is looking quite bright for an ingathering into the church in the near future, if we are faithful. Bro. Butterworth has of late led twelve precious souls into the waters of baptism in Victoria, and Bro. Wells three more in Sydney, making thirty-six since last conference; and the Saints are rejoicing in the Lord for his goodness to us. The work is onward here, though times are very hard. With love to all the Saints,

Yours in bonds,

HENRY BROADWAY.

PORT HURON, Mich., Nov. 25.

*Editors Herald:*—Another victory scored for Joseph and the Book of Mormon at the Ross chapel last night. Elder Wilson of this place announced through the papers that he would deliver a lecture on the doctrine of the Latter Day Saints at Ross chapel and accordingly did so last night, to a large audience. The Saints all went, and along with the rest were Elders R. E. Grant and William Davis. After an hour and a half's talk the speaker tried his best to dismiss the meeting without giving Bro. Grant a chance to reply as he had asked for that privilege. Mr. Wilson made excuses that the people were tired, but Elder Grant is not one that is very apt to get stuck on a few excuses, so he immediately appealed to the audience for a hearing; and nearly every hand went up.

Bro. R. E. took the stand and began to show what horrible blunders the elder had made, and in less than ten minutes the audience was roaring with laughter; every one seem pleased that they were there, and at the close there were not half a dozen feeling hard toward the Saints. Some were heard to say, "If that is Mormon doctrine, we want more of it;" "Wilson got the worst of it this time;" etc.

Bro. Grant announced that he would deliver a series of lectures on the Book of Mormon in the Gospel Hall on Huron Avenue, commencing to-night. Bro. Davis baptized one more here yesterday.

VICTORIA LEVELLETT.

ers, honest as they, work hard for their dollar a day and own nothing. Why is this? There is something more here than skill or wisdom. It must be because men have not discovered a system of government that includes the whole. The old rule is still in force, one must serve and obey, the other can lord over him. Man has yet to learn he is but a part of one great whole; nay, he has always acted as if *he* were the whole, his fellows the part.

The brickmaker makes many bricks. Why? Because he knows they are all needed in the building. Now there is the building, it has brick on the foundation, the corners, the walls from bottom to top, some are hard, others soft, red, brown, or light colored. They are all alike, but all different, they are all necessary, though not of the same importance. You cannot take one out, for by so doing you would deface the building; if you knock out the foundation ones the rest would all tumble down. So it is with God in the creation of the human family, they are all parts of a great whole, much alike but yet different. God made them because he had need of them, and all will be useful in their places. This is the lesson men must learn, they are their brother's keeper, and his welfare must be considered as well as their own, and because of the neglect of this the world lies in sin and under condemnation for disobedience to God's justice, for without obedience to God's laws no man can live and be justified before him; hence the revealed gospel and the great need of men to hear and obey.

Few see or understand the truth of the words, "Ye must be born again," "of water and of the Spirit." Why? That the Spirit of truth might be engrafted in the soul or spirit of men, that they might grow in grace and a knowledge of the truth and be blessed by the Spirit that leads and guides into all truth, for without this Spirit they cannot live in peace and union. Some are very willing we should all be of one mind, but when all is explained, it is their mind as they understand things, anything not in accord with what they know and as they know it, is not right. Others have been great advocates of all things common when poor, but by a turn in

fortune's wheel they became rich; then they were mute.

Others have said much about the oppression of the poor, but when placed in the position of managers forgot what they formerly said, and made themselves a record of being great oppressors of workmen. Others have said they were very willing to have all things common, but then there was Brother John, he was lazy, idle, thriftless; there was George, careless, wasteful, spendthrift. All this shows us that men may profess much and do but little, and before even the children of God can do much for good to themselves or each other they must learn to do God's will in all things; and until they so learn, God can do but little for them.

The children of Israel set out for the promised land six hundred thousand strong; only two got there. God was willing that all should enter, but they had been so long trained to obey their masters, they loved the fleshpots and other good things of Egypt, they did not want the new order of things God was preparing for them. Is it not about the same with men to-day? They like so well their own ways, their interests, rents, shares, and bonds, that they will not give up; they would feel lost if compelled to do it. How hard, indeed, it is for the old to become young again! Even those who have been born again and have the Spirit of promise have oftentimes to say, How hard it is to retain our first love! When we were born of the Spirit, what a love filled our souls, what joy and peace were ours! Why can't we always so remain? Yes, why not? Is it because our souls are barren and there is no place found therein for the Spirit to take root and grow? Many discover oftentimes after a long struggle and much trial that they cannot serve two masters. It must be either God or mammon, not both. Which shall they choose? And even after they have chosen God as their Father, how much there is to learn before they can be obedient in all things, and live without transgression of his laws!

Many look upon the idea of all things common as visionary and of no use to men in the common affairs of life. Is this not because they have only considered it from the standpoint

of men and the falling apart of their many schemes? When we consider it on God's plan it is more than a mere vision or experiment. Three hundred years did Enoch so live, two hundred years did the Nephites; and what took place then? Because of pride they refused to have all things common and so destroyed their own happiness.

It has ever been so, and is even so to-day. Was not the word given years ago to gather? Did they then understand the great importance of the work to be done? Do they even now? I have heard men lament because the Saints had not bought the land they were commanded to buy. Why? Because it had now become so valuable. Was this not looking at it after the order of the sons of men, and not in accord with the things of God? When men cooperate in business and are successful, after all expenses are paid, the profits are divided among themselves. Then they have money to lend to banks or others. If they lend to banks the interest is small, but to private persons the interest is increased according to their need and poverty, charging at times interest from twenty-five to forty per cent. Thus they are no better than the bondholders against whom they have said so many hard things. Now the law of God admits of no such doings, not even in the days of Moses did God permit men to lend money to the poor and take increase, and since God changes not, is this law the same to-day?

When men cooperate under God's laws and all expenses are paid the profits are thrown into a common fund that they who have not may have and all be blessed in the enjoyment of their prosperity. And what is the inducement to so act? In this way they labor with God for good to themselves and their fellow men, in the other way men labor for good to themselves and oppression of their fellows and it is because of such things that one man has millions of dollars and another none. The systems of men are as shadows and shall all pass away when the rightful King shall rule. Then if we have learned nothing else how shall we stand when he comes? Shall we not be found wanting? If so can we reign with him?

Then it is of the most importance that we should live up to the laws of God in all things, for they are the real foundation of a life of true happiness. Let us suppose that the millennium was to begin to-morrow and that the present order of things was permitted to continue; then one part would soon be poor the other rich. If so, would there not be strife and contentions? The new order of things will be on the plan of justice, truth, and mercy. We say John is lazy, idle, thriftless. By what rule shall we so condemn him? To-day the rule is, the strongest man is chosen to hustle all the rest, oftentimes paid extra to do it. Hence men, as a rule, are driven beyond their natural ability, and those who won't be driven are called lazy, but we don't call this slavery; modern civilization calls it labor competition. So in matters of economy, a just rule must be had to measure the spendthrift. When the Saints truly practice, "Love one another," a great many moles and beams will disappear. It is said a hint to the wise will suffice; then let God's children be wise in the days of their probation.

WM. CAIRNS.

ELMIRA, Kansas.

#### "WHERE IS THE PROOF?"

##### A DEFENSE.

In *Herald* for October 16, appears an article under the first part of the above caption. It was written with a view to improvement and the better accomplishment of good by the ministry in general, and not to strike at any one or more of the ministry who might "come under the ban of the article having the above title." The scriptural cases referred to were given for the purpose of illustrating the manner in which mistakes are *sometimes* made, as believed by the writer. The writer himself has not claimed, nor does he now claim, to be freer from the mistake pointed out in the article, than his brethren. In the past he has been guilty of taking some things for granted, because they were frequently repeated by those whom he supposed to know; but now he is more inclined to examine and decide for himself. Because we have been guilty of mistake in this direction, in the past, shall we virtually refuse to be set right, and block the

wheels of progress by throwing discredit upon a friendly effort to help others, for the work's sake, an effort which is free from personality and abuse? The idea of referring to such an effort as wholesale charges made against brethren, is too absurd to need any reply.

"Bro. J. R. L." does not "indirectly implicate the whole ministerial force of the church," as anyone may see by reading his article. The class of ministers referred to in the article is designated by the phrase, "Some elders." Does this phrase refer to "everybody in general and nobody in particular"? If it is improper and wrong to write up such an article as the one alluded to, purely for educational purposes, in what does the impropriety and wrong consist? If "Some elders" had been accused of something immoral or basely unchristianlike in its character, then there would be some consistency and force in the position that such charges should not be published in the *Herald*. But the idea that just because we do not know how many and who these "some elders" are, we are not permitted to mention what we deem to be wrong,—that is, if we publish it in the *Herald*,—is absurd, indefensible; and the brother himself cannot stand the application. Let us see. He says,

"I do not now refer to the above circumstances alone, but to all articles of a similar import."

What are these articles of a similar import? Who wrote them? Is the brother striking at "everybody in general and nobody in particular"?

Again the brother claims that it would be far better for such things to be righted "by private correspondence." Well, well! While he is prescribing for others who are supposed to be sick, why does he not take his own medicine when down with the same complaint?

He tells of a number of things which should not be done, and of some things which should be done. Is anybody guilty of the things which should not be done? If not, why mention it? And if some are guilty, why does he attack them in this "wholesale" manner, and that too, *through the Herald*? He criticises "J. W. W.," "J. R. L.," "W. W. B." with all those who have written "articles of a similar import"

(whoever they may be), and then sends it all off to be published in the *Herald*! Why did he not set those brethren right by private correspondence? I think I would be almost safe in saying that when the brother has furnished his reasons for publishing his batch of criticisms in the *Herald*, there will be but little if any necessity for us to publish ours.

The article referred to above does not state, nor was it intended to imply, nor do I believe it does imply, that inferential proof is necessarily worthless. Far from it. It does imply, however, that positive statements of supposed fact, made without positive proof, or based upon insufficient and doubtful inferences, are not proof; and that the practice is unnecessary, *wrong*, and dangerous to the best interests of the work. Surely the brother who writes up "the other side" does not mean to tell us that we are justified in affirming in a positive manner that which cannot be proved, in order to beget and retain confidence! Converts made in this way are converts made to ourselves, but not to the truth. Too many conscienceless ministers of other churches, corrupt leaders of the various factions growing out of the latter-day work, with occasionally one or more of more or less note in the Church of God, both in ancient and modern times, have recognized and taken advantage of this human weakness, and have sought to satiate their unholy ambition while engaged in the disreputable business of traffic with the souls of men.

If the "other side" could be found without such a labored effort, and without assuming false and indefensible positions, it would show far better for the one who has undertaken to hunt it up. It seems to me that the very basis from which the effort is made is faulty, and that it reveals the cause of the "other side" appearing. Here it is:—

As I have, to some extent, come under the ban of the article having the above title.

And,

The other points in the article do not apply to me, so I leave them untouched.

The pertinent question is, are the positions sought to be maintained in the article correct, no matter whom they may hit—myself, or somebody else?

The writer referred to informs us that he believes "from inference," that Nicodemus was a "coward." All right. No one objects to his so believing, if he chooses, that I am aware of. But why affirm it to a congregation as a fact? Is it an important part of the divine plan that must be delivered in a positive and unequivocal manner? Why did not the brother furnish us his inferential proof? Is it just because he feels positive that he was a coward? But he tells us that he has used due precaution, having been careful to use the word "doubtless, so as to stand on the safer basis." Well, well, here it is again! Webster says doubtless means,—

Without doubt or question; unquestionably. The histories of Christ by the evangelists are *doubtless* authentic.

So that instead of standing on "the safer basis," he affirms in the most positive and emphatic manner.

When I say that Jesus could have lifted up his hands towards heaven and blessed the disciples without putting his hands upon their heads, the brother undertakes to make a clever use of my caption by saying,—

Where is the proof?

I reply, It is evident that he could have done so. The New Testament shows that he did many times bestow blessings without the laying on of hands. Why could he not have done so at Bethany had he desired? Jesus, the Son of God, held priesthood authority as an apostle, high priest, and prophet. The record says that "he lifted up his hands, and blessed them," but it does not say or intimate that he laid his hands upon them. Now, I suppose that when he lifted up his hands he lifted them towards heaven; though, of course, it will be the privilege of some one to cry out again, "Where is the proof?" Is it a far-fetched inference to say that Jesus could have done just what the text says he did do? And is it a proper inference to say positively that Jesus did do what the text says nothing about, at all?

The Holy Ghost was evidently the great medium through which blessings were bestowed by Jesus and his apostles, both before and after Pentecost day. It is true it was not given to dwell in them *as an abiding Comforter*, till after the ascension of Jesus; but Christ so received it, others

received it, and it was with the disciples before his death. (John 14: 15-17.)

Zacharias was filled with the Holy Ghost when he prophesied concerning John. (Luke 1: 67.) The angel predicted that John would be filled with the Holy Ghost from the time of his birth. (Luke 1: 15.) Simeon was full of the Holy Ghost. By it he received revelation concerning the Christ, went into the temple and blessed the child, Jesus, etc. (Luke 2: 25-35.)

Jesus received the baptism of the Spirit after his baptism in water. (Matt. 3: 16, 17; Mark 1: 10; Luke 3: 21, 22.) Luke 4: 1 says:—

And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness.

In verse 14 it is stated that

Jesus returned in the power of the Spirit into Galilee.

John's testimony is very strong and quite explicit.

And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.—John 1: 32, 33.

It was through the Holy Ghost that Jesus preached the gospel to his disciples and others. (See Luke 4: 18-20; Acts 1: 2.)

The Holy Ghost is the power by which miracles are wrought, and the same is true of the healing of the sick. If not, then the power to heal and work miracles is resident in man, and not in God.

But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.—Matt. 12: 28.

If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give good gifts, through the Holy Spirit, to them that ask him.—Luke 11: 14, I. T. (See also 1 Cor. 12: 8-11.)

The above quotations and references show conclusively, I think, that the Holy Spirit was not only the medium through which Christ bestowed blessings, bore witness to the truth, and wrought miracles, but that his servants are dependent upon the same power.

For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him.—John 3: 34.

This same rule applies to the ministers of Christ in all ages. They

cannot represent God, neither in teaching the word nor in other ministerial work, except through the light, and power, and authority of the Holy Ghost. And it does appear to me that a man is trying very hard to find "the other side" when he feels compelled to take the position that Jesus Christ could not bestow blessings through the Holy Ghost before Pentecost day!

Nor will it do to assume that material contact is always, and under all circumstances needed, or essential, in order to receive blessings from the *infinite God*. Such a position is too narrow. In proof, only a few instances are needed. While Jesus was in the borders of Tyre and Sidon, there was a Gentile woman

besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way: the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.—Mark 7: 27-30.

Next, we refer to the account of Jesus healing the nobleman's son, without going near him. He spoke the word, and at the same hour the sick one began to amend. John 4: 46-54.

Next notice the healing of the centurion's servant without any material contact between Jesus and him.

And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.—Matt. 8: 7, 8.

He did speak the word, and his servant was healed in the selfsame hour.—Matt. 8: 9-13.

The resurrection of Lazarus (John 11: 33-44) is a case in point.

The brother who writes up "the other side" concludes, before he gets through, that there is not so much that is objectionable in the "criticism of the article," after all; but "its manner, and more especially its application," are greatly at fault. Well, that may be, for it seems difficult for us "to see ourselves as others see us." But allow me to say that no effort was made in said article, that I am aware of, to bring others to a standard of my own, or to convince them

that they ought to adopt my peculiar style of presenting the word. I am willing to allow the broadest latitude as to styles and methods employed, provided they are all in harmony with the "pattern," as given in Doctrine and Covenants 52: 4, 5; but the things said by all should be strictly true. It is bad policy, wrong in principle, and injurious to the work, to presume on the ignorance of the people; and no matter how strongly we may emphasize that which is not strictly true, it still remains as it was, error, and nothing more.

The ministers of Jesus Christ should be true educators of the people, both within and without the church; and in order to do this properly and well, we must teach them to think carefully, and to criticize, for the sole purposes of protection and mutual improvement. Much can be done without publishing in the church organ, it is true, but the time comes occasionally, when it is necessary for the general good, and in order that reformation may be more rapid and effectual, that the Saints should be reached through the *Herald*; and, in my opinion, there is no grander and nobler work to which its pages can be devoted. I can see no good reason why men of experience and intelligence should raise their hands with holy horror at the appearance of such an article as, "Where is the proof?" It is through knowledge, not ignorance, that we are to be saved, hence the great necessity of proceeding with care. If the Bible does not contain what we think to be necessary or desirable proof, let us be careful to not make a false claim in order to supply the deficiency. The gospel has been restored, and it is by virtue of that restoration that we have been authorized to teach and administer. It is enough to know that, as it has come to us, it is in striking harmony with the belief and incomplete accounts recorded in the New Testament.

As to whether my policy has a tendency to discourage and crush young and worthy beginners, all the defense I need is an appeal to all such as have traveled and labored with me in the ministry. Names can be furnished if needful. More than this, such articles are duly appreciated by both young and experienced ministers of

the church. Several have told me that they have received profit, and have been set right on some points, by reading the one alluded to above.

J. R. LAMBERT.

## Conference Minutes.

### WESTERN WALES.

Conference convened at Llanelly, Wales, October 26 and 27; G. T. Griffiths president, A. Edwards secretary. Branch reports: Llanelly 40; 1 died, 3 baptized. Morryston and Pontyeats, no change. Ministry reporting: Elders D. Thomas, J. R. Gibbs, J. H. Edwards, E. R. Dewsnap; A. H. D. Edwards, and G. Davies; Priest J. Morris; Teacher A. J. Edwards. Bishop's agent said he had not received anything since last conference, consequently had nothing to report; but made an earnest appeal to the Saints for a better consideration of the financial health of the district in future. The following were unanimously elected officers: E. R. Dewsnap president, A. H. D. Edwards secretary; J. R. Gibbs sustained Bishop's agent. Sunday, 27th, met at 8:30 a. m. for organization of district priesthood association. Bro. L. Bishop was elected treasurer of the district. The following resolutions were adopted: 1. That we of the priesthood of the Western district of Wales be organized into a priesthood association. 2. That the association meet the first Sunday in every alternate month. 3. That we inaugurate a district association fund. 4. That Bro. Edward Williams, Pontyeats, (subject to his approval,) be appointed secretary for the association. 5. That E. R. Dewsnap and J. R. Gibbs be appointed a committee to draft rules or by-laws for the governing of the association. At 10:45, preaching by E. R. Dewsnap. Met at 2:30 for testimony meeting, when the peaceful influence of the Spirit pervaded the whole assembly. Three who had been baptized were confirmed. At six o'clock Bro. Griffiths spoke from Habakkuk 3: 3 and 4. A vote of thanks was accorded the Llanelly Saints for their hospitality to the visiting Saints. All the authorities of the church were sustained. Thus ended one of the most peaceful and blessed conferences that the majority of the Saints present ever witnessed in the district. Adjourned to meet at Llanelly, Easter Sunday and Monday.

### VICTORIA.

Conference held at Hastings, September 7 and 8; Bro. McIntosh president, E. H. Davies secretary. Statistical reports from Hastings, Leopold and Queensferry approved. Bishop's agent's report: Balance due church to date £1. 19s. Priesthood reports from Hastings, Leopold, and Queensferry approved. The adjourned motion for altering times of conference from four to six months was dealt with, the vote being in favor of four months. Bro. Butterworth reported having preached 58 times and baptized 8. Bro. McIntosh and Bro. Reed sustained as district president and secretary for ensuing term. Next confer-

ence to be held at Queensferry, first Saturday and Sunday in January, 1896, or at call of district president.

## Sunday School Associations.

### NAUVOO.

Convention met at Rock Creek, Illinois, October 4, 1895, at two p. m. D. Tripp, superintendent, presiding, Lottie Tripp secretary. Schools reporting: Rock Creek, Illinois, enrollment 31. Farmington, Iowa, 37. Burlington 44. Montrose 16. The Ottumwa Sunday school presented a petition to the superintendent of association for admission. By motion and second they were admitted. D. Tripp, F. M. Weld, and James McKiernan were appointed committee on program for next session of the association. Adjourned to meet at 10:30 a. m. on Friday preceding the district conference at the same place.

### FREMONT.

Convention convened at the Saints' church near Thurman, Iowa, Thursday, October 24, at 7:30 p. m. The evening was spent in the study of Trumbull's teaching process in charge of superintendent, T. A. Hougas. All were benefited by the knowledge gained. Friday, ten a. m., business. Charles Fry was elected secretary pro tem., after which reports of Farm Creek, Plum Creek, Elm Creek, and Shenandoah schools were read. Verbal reports were given by L. D. Frederickson, T. A. Hougas, and Charles Fry. A copying press having been purchased for the use of the association, the treasurer was authorized to pay a balance of \$2.35 on it. A resolution was adopted providing for another convention on the day preceding the next district conference, and at the same place. T. A. Hougas and Charles Fry were chosen committee on program for the next convention. Bro. Hougas then gave a talk on the general condition of the Sunday school work, its past and future, and exhorted all to greater activity. The afternoon was taken up, first, with a talk by Elder H. Kemp on the advantages of the Sunday school; second, with a paper by Charles Fry on "The needs of the Sunday school and how to get them;" third, a review of the work of Thursday evening by T. A. Hougas. The evening was devoted to the "Model Sunday school" in charge of district superintendent, a large number being present and much interest manifested. Many were greatly strengthened to carry on the work, and all gained new life and energy. May the good work go on.

### CONVENTION NOTICES.

Convention of the Spring River district convenes Monday, December 30, 1895, at nine a. m., with the Angola Sunday school. Do not fail to send in your school's report in time. Let us not forget the entertainment Monday eve. Come one and all, and let us awaken in the Sunday school work. Old and young can help roll it on. MIRTIE JONES, Sec.

The Independence district Sunday school convention will convene Friday, December 6,

at 2:30 p.m., at Independence. Business session in the afternoon and a program will be provided for the evening. We hope to see a good representation of all the schools in the district.

A. L. NEWTON, Supt.  
MRS. A. A. HORTON, Sec.

## Miscellaneous Department.

### NOTICES.

*To the Business Manager of the Saints' Herald; Dear Bro.:*—I am in receipt of a marked copy of *Saints' Herald* for November 13, containing your article on Hymnal, etc., in which you proceed to give me a little "combing down." Please turn to my article in *Herald* for October 9, and read it carefully, in connection with what I now have to say by way of explanation; and then if you still insist that your attack upon me is right and just I have nothing further to offer on the subject.

My remark with reference to the move to require cash in advance on the Hymnal was not directed at the Board of Publication, but at a resolution passed at the last General Conference. You remember that the resolution providing for the Hymnal was amended so as to require the Board of Publication to wait until one thousand subscriptions had been received before they should issue the book. I opposed that amendment in the conference at the time, believing it to be unwise to thus tie the hands of the Board. I had no idea that the Board would issue the book until the required amount had been raised, hence I wrote urging the friends of the movement to bestir themselves and raise the required sum at once.

Later developments show that the Board of Publication ignored the conference resolution, which I pronounced "unwise," and proceeded with the work of the Hymnal, clearly demonstrating that my opinion was not bad after all.

Now if that resolution had left the business entirely in the hands of the Board, to use their own discretion as to whether they would require cash in advance or not, according to circumstances, no word of complaint would have come from me had the Board found it necessary to adopt such a policy.

If the Board had honored the conference resolution, when would we have had the Hymnal? There was nothing in my article that was calculated to leave the impression that you charge me with; viz., "advising Saints not to pay money into the treasury until the work was done."

Now as there has been much said of late concerning the attitude of the Saints toward the publishing department—lack of interest, bad accounts, etc., and as I am very prominently referred to in the matter, I wish to say in self-defense that if I owe the Herald Office anything I am not aware of it. The Herald Office books will show that I have not been indifferent to the interests of the publishing department, having sold probably two hundred dollars' worth of books in the seven years of my active service as a missionary.

I have spent many an hour writing reports of meetings, debates, etc., for publication in

the *Herald*, because I felt an interest in that department; and now to be paid in the coin that comes in the marked copy of the *Herald* for November 13, is certainly unpleasant, to say the least. In gospel bonds,

LEBECK, Mo., Nov., 1895.

C. R. DUNCAN.

The Committee on Archæology again ask aid from all who can and will assist in the work of preparing a map of Ancient America, based on the Book of Mormon account of it. Our last call was responded to by a few, which is much appreciated by the committee.

There are several that we hear of using maps and charts but they have not responded to our request. Will these brethren please take notice. Send the location of cities, "lands," and rivers, with reasons assigned for such location. We want and intend to make a definite report at next General Conference.

All who render such assistance will be duly credited with honor to whom honor is due.

Please help at once and greatly oblige,

F. M. SHEEHY,  
5 Codman Hill Street,  
Boston, Mass.

WILLIAM WOODHEAD,  
Barnard, Missouri.

W. H. KELLEY,  
Temple, Ohio.

The Board of Health having prohibited public meetings on account of the prevalence of diphtheria, our district conference appointed for December 7, at Dennisport, Massachusetts, will necessarily be postponed until further notice.

F. M. SHEEHY, Dist. Pres.

### BORN.

BRUNDAGE.—At Inland, Michigan, April 27, 1895, to Mr. VanRansler and Sr. Mary Brundage, a daughter, and named Cora Agnes. Blessed at Inland, Michigan, June 29, 1895, by Elder F. C. Smith.

BRUNDAGE.—At Inland, Michigan, March 24, 1895, to Bro. George W. and Sr. Effie Brundage, a daughter, and named Jessie May. Blessed at Inland, Michigan, June 29, 1895, by Elder F. C. Smith.

NEWMARCH.—At Traverse City, Michigan, August 17, 1894, to Bro. David and Sr. Hattie Newmarch, a daughter, and named Melissa May. Blessed at Paradise, Michigan, August 4, 1895, by Elder F. C. Smith.

MCMAHAN.—At Peninsula, Ohio, July 31, 1887, to Mr. Lawrence and Fannie McMahan; a son, and named Lawrence Marion. Blessed at Inland, Michigan, April 17, 1895, by Elder F. C. Smith.

CROWELL.—At St. Louis, Missouri, September 28, 1895, George Edward, son of Bro. Geo. and Sr. Lillie Crowell. Blessed October 20, 1895, at St. Louis, by Elder M. H. Bond.

ASHMORE.—In St. Joseph, Missouri, September 30, 1895, a son was born to Mr. Franklin and Sr. Clara Ashmore. He was named Robert Franklin, by which name he was blessed at the church in St. Joseph, Missouri, November 10, 1895, by Elders J. M. Terry and T. W. Chatburn.

MUIR.—October 3, 1895, at Ridge Prairie, Illinois, William Robert, son of Walter and Sr. Sarah J. Muir. Blessed October 24, 1895, at Ridge Prairie, by Elder M. H. Bond.

ROBERTSON.—John Edmon, son of Silas C. and Leah Robertson, was born July 27, 1895, and blessed November 17, 1895, at West Bay City, Michigan, by Elders J. S. Kier and R. E. Grant.

MUSSELL.—At Bevier, Missouri, August 19, 1895, to Bro. Frederick and Sr. Sarah Mussell, a son, and named Frank. Blessed November 10, 1895, at Bevier, by Elders J. A. Tanner and F. A. Evans.

DAVIS.—At Joyfield, Michigan, May 5, 1893, to Mr. Horace and Sr. Harriet Davis, a daughter, and named Frances May. Blessed at Joyfield, Michigan, July 22, 1894, by Elder F. C. Smith.

SMITH.—At Evert, Michigan, September 5, 1891, to Mr. James and Collista Smith, a son, and named Jesse J. Blessed at Inland, Michigan, July 26, 1894, by Elder F. C. Smith.

SALISBURY.—At Fountain Green, Illinois, September 19, 1895, to Bro. Fred and Sr. Josephine Salisbury, a son, and named Alfred Hale. Blessed October 31, 1895, by Elder J. S. Roth.

NIXSON.—At Pawnee, Missouri, October 17, 1895, to Bro. Ebenezer and Sr. Emma L. Nixson, a daughter, and named Elvin Lucretia. Blessed at home October 27, 1895, by Elder Robert M. Elvin.

### DIED.

WILD.—October 27, 1895, at Belleville, Illinois, Sr. Sarah, wife of Bro. James Wild. Was born at St. Clair, Illinois, February 5, 1867. Her parents' name was Colson, but she was raised since early childhood by Bro. and Sr. Joseph Betts, Sen., and was known by that name until the date of her marriage with James Wild, June 3, 1886, who, with two children aged 4 and 7 years, survive and mourn her loss. She was well and favorably known; a good woman and Saint. A large audience packed the chapel at funeral service which was conducted by Elder M. H. Bond.

DAVIS.—At Birkner Station, Illinois, October 28, 1895, Sr. Sarah Davis, aged 86 years and 1 month. Was born in Carmarthenshire, Wales. Her maiden name was Evans. She came to this country in 1863; united with the church about twenty-two years ago, in St. Louis. She leaves two son, one daughters, eighteen grandchildren, ten great-grandchildren, who all deeply mourn their loss, as she was a woman of kindly disposition and a very great favorite of these grandchildren. Funeral services conducted by Elders M. H. Bond and Joseph Betts, Sen.

SPARKS.—At her home at Anaheim, California, October 17, 1895, Sr. Luana, wife of Bro. George Sparks, aged 76 years. All that loving hearts and willing hands could do for her was done, but it seems her long journey was at an end, and one of Zion's noblest daughters went home to await the resurrection morn. Funeral sermon by Elder H. L. Holt.

### ADDRESSES.

John Kaler, Tuncurry, New South Wales, Australia.

**QUORUM ENROLLMENT.**

In consequence of a *Herald* editorial there have been received by me and by the office certain requests that the writers be enrolled in the quorums of the church, as provided for in the law. In some cases these requests have been on the same sheet with business to the *Herald* Office, and they were only the expression of a wish, without items in full or in part, and with no statement of what the writers are doing in the work.

What is necessary is that each applicant for enrollment should write (on a sheet of paper by itself) a statement of when born, when baptized, and when, where, and by whom ordained, and adding thereto a few words as to what duties the applicant is performing as an officer in the church, whether in branch service or preaching the gospel in any capacity.

Although the items of birth, baptism, and ordination are upon the general records of the church and can be readily found, yet it will save labor here for the applicants to write them. Besides, the quorums desire personal statements from those they receive, so that the items may go upon their records; and also an account of the service of each, that they may accept the individual with an understanding as to what active part he is taking in the work. These applications are to be drawn from the hands of the Church Secretary, whenever vacancies in quorums exist, that such vacancies may be filled.

The Church Secretary has no authority to enroll anyone in a quorum. He simply receives the applications and presents them to the quorums of elders, priests, teachers, and deacons when they are needed. It remains with the quorums to accept the individuals or not, as they may decide.

No one can apply for another, according to a rule of General Conference. Each must make his own application; and a separate sheet of paper should be used in each case, not several applications be made on the same sheet.

It is not likely that many quorums will be able to hold meetings or to receive members next April at Kirtland, but applications will be received and filed at any time, subject to the call of the quorums in the future.

Notices of this kind have been published by me at various times in the past, but the order of things seems to be readily forgotten. But by attention to these rules it is easy to make a proper application for enrollment.

H. A. STEBBINS,  
Gen'l Church Secretary.

LAMONI, Iowa, Nov. 22, 1895.

**WHAT WE BELIEVE.**

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 42.

Lamoni, Iowa, December 11, 1895.

No. 50

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**LIGHT ON THE MAYAN RECORDS.**

THE brilliant success of Mr. Joseph T. Goodman in deciphering the Maya hieroglyphics is not surprising to the friends who have known the inexhaustible patience, the tireless industry, and the resourceful ingenuity that he has devoted to the work; but it will startle the general public to learn that one of the greatest achievements of modern science has been thus unobtrusively wrought out.

Mr. Goodman, from all accounts, appears to have found the key by which all the inscriptions left by the ancient civilized inhabitants may be interpreted. Of course that does not mean that he has himself read all, even of those hieroglyphics that are available in facsimile. That will be a task for many patient students, and when it is done there will remain the still more extensive work of making reproductions of the inscriptions that remain buried in the forests of Guatemala and Yucatan, and which no camera has ever approached. But Mr. Goodman has cleared the way, and any sufficiently trained investigator can walk in it after him. The hints he has already let fall of the abysmal antiquity of the Mayan civilization will make the complete exploitation of all the surviving historical material the most fascinating undertaking that can engage the attention of anthropologists.

The condition of this Mayan problem suggests some interesting reflections about our own civilization. The Mayas had voluminous records on perishable materials, and doubtless thought that these would survive, or be copied, to the end of time. They did not reckon with the Spanish conquest, which brought destruction to almost all the writings on cloth and skins that existed at that time, and left us to reconstruct the history of the vanished native civilization from the monumental inscriptions cut in rock too solid for the indolent conquerors to destroy.

Mr. Goodman states that the chief need at present for the study of Mayan history is the accumulation of more material from the forests of Central America. The estimated cost of this work is about \$10,000 a year, and Mr. Arthur McEwen makes the excellent suggestion that it should be undertaken by the California Academy of Sciences. The opportunity to prove its fitness for the custody of Lick's noble gift is one that the academy should welcome. There is no other way in which it could carve a place for itself and for California in the regard of the scientific world at so little expense.—*San Francisco Examiner.*

**LATE UTTERANCES ON CHURCH UNITY.**

IN spite of some depressing occurrences of recent date, such as the rejection of the Chicago-Lambeth platform by the Episcopal Convention, the subject of church unity remains at the front as a topic of religious discussion, both in England and in this country. The subject was given a prominent place in the program of the recent Church Congress at Norwich, England, with the result, according to report, of stirring up a breezy debate showing a wide difference of opinion among the members on the question of union. One of the points discussed was reunion with the Church of Rome according to the terms proposed in the recent letter of Pope Leo. The Bishop of Coventry made a speech in which he contended that transubstantiation,

compulsory confession, and penance, Mariolatry, image worship, the celibacy of the clergy, were in the catalogue of serious differences. Lord Halifax made a diplomatic address, but upon the whole advocating reunion with Rome. Dean Lefroy followed Lord Halifax and warmly rebuked him for his alleged leanings towards Romanism. Referring to this discussion, *The Christian Commonwealth*, of London, says:—

“Everybody was evidently in favor of the policy of the anaconda with respect to the rabbit. Reunion was always possible if the Established Church could be allowed to swallow up all the other churches. Or, to change the figure a little, the lion was quite ready to unite with the lamb, provided the lamb would consent to be eaten. This is practically what all these conferences on reunion amount to. Every one wishes to be the anaconda or lion in the case, and none will consent to be either the rabbit or the lamb. In all that was said at the Church Congress there was not the slightest intimation on the part of any one that any concession would or could be made by churchmen. While this is the spirit we may as well make up our minds that reunion is yet a long way off.”

In this country the discussion of church unity has recently centered around the proposals framed by the Congregational Council at Syracuse, and the National Unitarian Conference at Washington. As a matter of course the *Congregationalist* is committed to the Syracuse Quadrilateral. It sums up its merits thus:—

“The chief value of the basis of unity proposed by Congregationalists, above those offered by other denominations, is that it offers common ground on which the great majority of Christians can stand, without trespassing on the liberties of any. Union on such a basis will not obliterate important denominational lines, but will prevent them from being used as barriers and will keep divisions of Christ's army from striving against one another. It may bring together bodies already

ThosFrance 5W 96

closely affiliated, prevent wasteful competition on home and foreign fields, promote acquaintance and fellowship, and lead toward a unity which, without the danger of tyranny by any central authority, will witness to the world more fully than now that Christians love one another."

For the same reason the *Christian Register* (Unitarian) is inclined to think that the plan submitted by the National Conference at Washington is the best of all. It says:—

"They (the Unitarians) offer as a basis not a form of doctrine, a liturgy, a method of government, a traditional form of priestly succession, but the essence of Christianity itself, as summed up in the life and teachings of Jesus, that practical religion is love to God and love to man. This is a basis of union which is older than that offered by Episcopacy or by any other denomination. It lies at the foundation not only of Christianity, but of Hebraism and all true religion. In accepting it, the Episcopalian is not obliged to give up his prayerbook or his doctrine of the apostolic succession, the Methodist is not obliged to give up his bishops, nor the Presbyterian his elders, nor the Roman Catholic his ceremonies, nor the Baptist his love for immersion. All this matter of form and government is secondary. This is the real faith delivered to the saints, and on this basis Christians of all denominations may find a field for coöperation.

The Episcopal papers generally do not take kindly to the Congregational proposal, claiming that it is creedless and requires too few conditions. On the other hand the evangelical press, as a rule, commends the Syracuse platform as the best that has yet been offered. This feeling is expressed by the *Methodist Protestant* as follows:—

"To our view the Congregational platform is sufficiently comprehensive to cover every principle and doctrine that belongs to the religion of the Bible, and what is not found in that no man is under obligation to accept. We hail this as a step toward that grand day when divisions and unholy competitions will cease, and when all who love the Lord Jesus Christ in sincerity and walk in his commandments will be one family."—*Literary Digest*, November 23, 1895.

SCIENTIFIC TEACHING AS TO ALCOHOL.

EVIDENCE as to the action of alcohol upon the human body has been collected, not by hysterical prohibitionists, but gathered from the laboratory, the autopsy room and the bedside. One series of facts opening a decidedly new field has been obtained through the works of the experimental psychologists. Through the efforts of some of these gentlemen—and we may mention particularly work done at the Heidelberg University—it seems to be established that alcohol has an effect in dulling simple mental processes, such, for example, as learning by rote, simple arithmetical calculations, and the simpler association of ideas. Another series of facts which tends to show the evident effects of alcohol is that which have been collected by students of heredity, particularly the relation of heredity to degeneration in families. The French alienists, in particular, have shown that one of the most prominent of the factors in leading to the development of mental and physical degeneration is the use of alcohol, and it is further urged by these investigators that alcohol has more than an individual or family effect, that it produces serious deterioration of the human race.

Of course, the effects thus claimed are all due to the abuse and excess of alcohol. Whether a further and more careful investigation would show that a moderate use of alcohol leads, eventually, to somewhat similar results, we cannot say. As regards the evidence against alcohol furnished by clinicians and pathologists, there has really been nothing particularly new added in late years. But if one take an unbiased survey of the position of medical knowledge and of medical men toward alcohol, and compare it with that held by them fifteen years ago we feel sure that he will see that the feeling against the use of it is much stronger. This is because there has been a gradual accumulation of facts carefully ascertained and thoroughly proved, demonstrating the ill effects of the drug. It is for the reason that the position of medical men regarding the use of alcohol has been always conservative and never fanatical that the present slight shifting of the front deserves the at-

tention of our lawmakers and of all of those citizens who are interested in good government and in the social problems of the day.—*Scientific American*.

THE INFLUENCE OF ALCOHOL ON THE LONGEVITY OF MAN.

DR. CROTHERS, of Hartford, who has had long experience in the management of institutions for the inebriate and insane, says that "inebriety is the active cause of from 15 to 50 per cent of all insanity; from 30 to 80 per cent of all idiocy; from 60 to 90 per cent of all pauperism, and from 50 to 85 per cent of all crime," then asks the question, "Who can estimate the relief of the taxpayers by the removal of the perils to both property and life from drunkenness?"

Dr. Day, of Boston, in his late annual report of the Washington Home for the Treatment of Inebriates, says: "On the individual the effect of vicious alcoholic indulgence is disease of the body. Sooner or later it must succumb. Disease of the mind is not far off. It may be delirium or insanity."

Dr. Formad found in the dead house autopsies of the Philadelphia Hospital that in 250 chronic alcoholists nearly 90 per cent had fatty degeneration of the liver, 60 per cent had congestion or a dropsical state of the brain; the same number an inflamed or degenerated stomach, while not quite one per cent had normal kidneys.

To be convinced of the cause of so much pauperism in the country, we have only to examine the statistics of the liquor traffic in the United States. "According to the report of Internal Revenue Commissioner Mills, for the year 1892, the patrons of the saloons paid \$609,000,000 for whisky and \$617,258,460 for beer, a total of \$1,226,259,460, the interest of which for one minute at 6 per cent per annum is \$8,515.68." This would more than pay off the national debt, and would feed and clothe all the poor of the country.

When we look abroad over the world and take a bird's eye view of the evil effects of intemperance in its various aspects, its production of disease and death, the destruction of happiness and home, pauperism and crimes innumerable, with general demoralization, we are astonished that any thinking man, much less a physician, should come to the conclusion that drinking men and drunkards enjoy greater longevity than total abstainers.—*The Medical Progress*, April, 1895.

# THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.  
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 42.

Lamoni, Iowa, December 11, 1895.

No. 50.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
R. S. SALYARDS - - - ASSISTANT EDITOR.  
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, DEC. 11, 1895.

### SPIRITISM IN LONDON, ONTARIO.

By letter from Bro. R. C. Evans, we learn that one Harloo Hazen is preaching spiritism in London, Ontario, to some effect. Bro. R. C. Evans had an interview with him at the house of a friend, and in conversation with him secured the following concessions:—

1. That the first medium was the Devil in Eden.
2. That the first spiritualist manifestations in this century were of a low, mean, ignorant order of spirits;—fallen spirits.
3. That a large percentage of the mediums working now are of that order; hence, all kinds of crime are found among them.
4. That he had been troubled at times by low spirits; but that if a man lived a pure life, he would invite pure spirits; and hence his mediumship would be of a high order.
5. Joseph Smith was the first, pure, good, God-sent medium of this age. Angels did appear to him. He did receive the golden plates. (This last I learn he has also stated before many hundreds of people in this city.)
6. He (Mr. Hazen) threw himself back in the chair and with awful earnestness exclaimed, "O, Mr. Evans! I would give all the city, were it mine, if I were controlled by the spirits that I know control you. I know that the Spirit of Jesus Christ and also the Holy Ghost are two of your controls. If you will only spend two hours a day in a dark room in prayer you will see your controls and will develop into one of the greatest, purest mediums, and will convert hundreds of people. You have another control. He is a large, intelligent Indian chief; his name is Talekeno. I saw him enter the room with you. He told me he was one of your guides. He it is that makes you so brave and gives you power to endure in discussion or debate and other work. He lived years ago on this land. He speaks through you at times." A lot more was said but I pass it by.
7. The medium has five controls: One a lawyer; one a Methodist preacher, who preached Abraham Lincoln's funeral sermon. He died a number of years ago. (Yet while talking through Hazen the other night, I caught him quoting a number of whole paragraphs from Bob Ingersoll's latest lectures.) He has three Indian controls. One other good thing I learned. Hazen said:—  
"I have at times been determined I would not lecture, and so would go and get a pint of

whisky, drink it, get blind drunk, throw myself on the bed with my clothes on, and wake up in morning, find myself on top of bed with clothes on. Then I would laugh and say to my guides, 'Ah! there I fooled you last night!' But to my surprise, when I left my room to breakfast, I was met by a number who complimented me on the great lecture delivered last night. You see I had been taken in my drunken condition, by the spirits, carried to the hall and lectured, and was carried back and thrown on the bed and knew nothing of it."

There is nothing peculiarly strange in that a man given to lecturing, not habitually a drunkard, becoming intoxicated, and while in such condition of intoxication filling an appointment, and forgetting the incidents attendant to such lecture; in a similar way that men do and say things while in a somnambulistic state, commonly called sleep-walking. But, if there are persons actually under the control of spirits in a psychological condition, or hypnotized by such spirits, then such spirit as the person has permitted to control his body while himself was in a conscious, sober, or sane condition, could easily take charge of such person's body, while apparently drunken, and assuming proper control cause him to go to the place of lecturing, control him there, and cause him to return to his room and leave him unconscious of having made the effort required to meet the lecture engagement. It is for this very reason that we see danger in the practices usually required of the devotees of spiritism. The giving oneself up to the incoming of any spirit that may be wandering over the realm of earth, watching for and seeking an entrance into an unguarded tenement in which to work the unrestrained will of an irresponsible identity, is a thing to be dreaded and studiously avoided. The Creator has said to man whom he has created, in effect, You will be held to strict accountability for the use and occupation of the body of flesh in which your spirit is tabernacled; and if you permit another spirit to enter and occupy you will also have to answer for the deeds done in the body while that spirit so occupies. What a seri-

ous and terrible responsibility it is then, for anyone to assume, that of dispossessing one's own body of the spirit, its proper occupant, to permit another, low, mean, vulgar, or great and grand, though mischievous, or evil, (who can tell?) to assume control and rule and use the body, and when done with it to toss it aside as in the case stated by this lecturer, if his statement be true. No man who values the honor of answering for himself can afford to run any such risk as is involved in such a course. Take it as stated by Mr. Hazen himself: he tried to foil his spirit control by making his body drunken, and thus incapacitate it from answering to the call for a lecture; but, his controlling spirit comes, takes possession of the drunken body, makes it go to the lecture room; keeps the inebriated condition from the knowledge of the audience; makes the man deliver the lecture, against his remonstrance and the convictions of his judgment when in a properly conscious condition; then throws the body on the bed in an ill-mannered way and leaves it in an unconscious condition. Then, notice what an exclamation as that made to Bro. Evans, "O, that I could have for my control such good spirits as those controlling you!" What a confession of painful doubt and apprehension; what a betrayal of consciousness of uncertainty and fear that the spirits which have gained access to and control of his body are evil and seeking harm to man rather than good!

Such things as these should serve as a warning to the elders and all Saints to let these "seducing spirits" severely alone; neither dabbling with, nor being controlled by them.

ANYTHING intended for the HERALD columns, except advertisements for which charges will be made, must be sent to the Editor. Anything not so sent is liable to be "pigeon-holed," indefinitely. Letters for publication, communications, articles, original or selected, newspapers, and extracts from them, notices, minutes of confer-

ences and conventions, poetry, death and marriage notices, and everything of a literary nature, are included in the above note.

Matters of business, advertisements of all kinds for which charges will be made, subscriptions to any of the publications, remittances of money in any form for the office, inquiries about books, papers, or magazines issued by the office, orders for books, papers, etc., should all be directed to the Business Manager, to insure prompt attention.

A little thought will suggest to anyone the reasons for the above requests, and the propriety of them.

#### A REMINDER.

BRO. J. C. CHRESTENSEN has a short article entitled, "Pay up," in this issue, which please read.

At first we thought it not best to put this article in the HERALD, but we were reminded that several of the elders doing business with the Office, when the bills for books, subscriptions, etc., have been presented to them have made as an excuse for neglecting to pay, that they had sold books to others on credit, and were waiting for them to pay, when they would settle.

We do not doubt but what many of the brethren have thus sold books to others who have neglected to pay, and have also advanced money for HERALD, *Hope*, and other subscriptions; and those for whom they did it have forgotten the kindness and neglected to refund the money advanced.

This is all wrong. The HERALD plant, office, and everything appertaining to the publishing department belong to the church. One man is no more the owner than another; and every man should feel a like interest in its being sustained; and in an increased enlargement as the field grows wider. No one has the moral or the legal right to sell the papers, books, and publications, when acting as an agent for the office, on credit, expecting the office to carry the indebtedness. Every one obtaining books from the office, is in duty bound to answer to the office for all he receives, and if he sells them to others on credit he should at once pay his bill for such books, and make his collections afterwards. Anyone taking

money for subscriptions to any of the publications should forward the money so collected at once, and not wait a "more convenient season," for such waiting, in too many cases, results in the money getting lost in the pockets of the receiver to the loss of either the office or the one who paid it; besides the loss of confidence sure to follow against the careless or unfaithful steward.

It is so easy to answer the demand of the office for bills due, "Why, I sold the books to brethren. When they pay me, I will pay the office; and I can't pay till then."

Coöperation and reciprocity will make success possible, where in their absence energy, thrift, and economy may fail.

The apostle wrote, "Whatsoever things are lovely," and "of good report," "think on these things."

The condition of things suggested by Bro. Chrestensen's little article is not "lovely and of good report."

#### QUESTIONS AND ANSWERS.

QUES.—Why are the two very valuable works, ("The life of Joseph Smith,") and "Orson Pratt" not allowed to be reprinted, with a few minor corrections? I scarcely recall more valuable works to the Latter Day Saint.

Ans.—A few leading ministers took exception to the Life of Joseph Smith, by Edward Tullidge, and succeeded in getting a resolution passed at an Annual Conference of such a nature that the Board of Publication did not choose to print another edition. There has always been enough of Orson Pratt's works to supply the call, until quite lately. Some of the pamphlets of which Elder Pratt was the author were quite good; others were not considered suited to present needs, and others are looked upon as a little doubtful in teaching. However the demand has not warranted a reprint.

Q.—Should not all the officers, both local and traveling, be, and seek to remain, in perfect harmony with the Doctrine and Covenants, and if any are overburdened with duties of the church that throw them out of harmony, what redress have they?

A.—Yes. God will not require that any shall perform services beyond their strength, or out of their province as laborers. The only redress available is to do what duty is nearest and most urgent at the time, and let the rest remain in the Lord's hands.

#### ATTENTION, MINISTERS!

ANY of the ministry who seek to avail themselves of the courtesy of reduced fare over the railroads in their fields of labor, should be careful to keep themselves within the terms on which permits are issued. No misrepresentation, or misstating of facts should be made. If permits may not be secured upon the honest basis of our organization and work, it is safer and better to get along without such permits.

We believe that the railway companies mean to treat us fairly, as a church people, and we cannot afford to secure a reduction of rates at a loss of moral worth and respect. Railway companies are doubtless sufficiently imposed upon without it being done by our ministry.

#### BACK VOLUMES OF AUTUMN LEAVES.

THE Herald Office has on hand a number of back volumes of *Autumn Leaves* for the years 1891, '92, '93, and '94, which are offered bound complete in various styles of binding, in prices ranging from 75 cents to \$1.50 per volume, according to binding.

The volumes may be had either bound or unbound. Those wanting them bound for the holidays must order at once, to insure completion in time.

Volumes of 1891, '92, and '93, unbound, are offered at 50 cents. All volumes offered at these prices will be sent postpaid. Address orders to the Business Manager. 4t.

THE Creston, Iowa, *Gazette*, for November 28, 1895, in an editorial comment on the spectacle of the Christian Endeavorers, of Cleveland, Ohio, holding a season of concerted prayer that God would convert Col. R. G. Ingersoll from the, to them, grave errors of his thoughts and ways, reaches the following very sensible conclusion:—

We take no stock in Ingersoll's theology. His theories are barren, sterile, and profitless, but he is the most charming orator in the world to-day, a king among rhetoricians as Burns is king of the poets. Burns was not an orthodox believer by any means. If he were living to-day he would be known as an agnostic, as Ingersoll is known. It would be a most illogical and astonishing thing for one to refuse Burns' delightful and sympathetic verses because he was not sound on

the Trinity. We look on Ingersoll in very much the same way.

The various attacks made in public by the preachers of the time on Mr. Ingersoll have not in the least affected him, or in any way lessened his influence with the general public. It has, however, resulted in what one sensible divine said in a convocation of ministers who were arguing the necessity of having a pamphlet written reviewing Mr. Ingersoll and answering some of his attacks on Christianity, "I protest against giving Mr. Ingersoll and his theories any more free advertising;" calling the repeated attacks upon the celebrated agnostic from the pulpit "free advertising."

There will probably be a failure attending the Christian Endeavorers' prayers for the conversion of Mr. Ingersoll to the Christianity which the Endeavorers represent, as a rule; and should there be, it will place an additional weapon of argument in his hands to use against so-called orthodox Christians and their beliefs and methods. It would be as easy for God to convert Mr. Ingersoll to the Christianity to which Saul of Tarsus was converted once on a time, as to have converted Saul; but Saul of Tarsus was a destined, chosen man for a specific work, and selected because of peculiar fitness for that work. If Mr. Ingersoll is a chosen man, destined by providence for a similar work, he will undoubtedly be led into the way of accomplishing it, in due time; but who of all the host of Endeavorers knows, or can know that such is the case? Besides, if he has been so determined upon, the Only One, who calls and chooses his instruments, knows when, and how, and where to put his Spirit upon them and cause them to begin their work; and this without any human interference, whether of Endeavorers, or others. However, the prayers of good meaning people can do no harm to any; albeit there is too much ostentatious display about this recent praying for Col. Robert G. Ingersoll.

#### EXTRACTS FROM LETTERS.

BRO. J. L. GOODRICH, Washburn, West Virginia, the 5th inst. :—

Debate expected here between Bro. D. L. Shinn and J. C. Moore of the Disciple Church. I find that Brn. Shinn and F. J. Ebeling have quite an interest started here. May the good work go on.

Bro. C. J. Hunt, Harlan, Iowa, December 5:—

I began meetings here November 30. Attendance not large, still some seem interested. We hope the interest will increase.

#### EDITORIAL ITEMS.

BRO. J. J. CORNISH reports some excitement among the people of South Boardman, occasioned by attacks on the faith.

Brn. J. R. Lambert, Joseph Snively, William Anderson, S. V. Bailey, and others, are at Allendale, Missouri, to attend the Lambert-Glendenning debate which begins on the 10th inst.

### Mothers' Home Column.

EDITED BY FRANCES.

"In the still air the music lies unheard;  
In the rough marble beauty hides unseen;  
To make the music and the beauty needs  
The master's touch, the sculptor's chisel keen."

*Dear Mothers:*—One day last winter our ten-year-old boy began to be desirous of knowing why I chose to be a member of the Latter Day Saints Church, and why it wouldn't have done just as well to have joined some other one that wasn't made so much fun of (where no reproach would be to bear), asking, "How do you know this church is any better than any other?" "How do you know it is God's church?" "How do you know Joseph Smith told the truth about the angel?" "That an angel spoke to Moses, Zecharias, or Mary?" and "that the Bible is true?" and many others, each answer suggesting other questions to his mind that needed thought and caution to answer. I was made to realize the time was not far distant that "because Mamma said so" would not always prove sufficient for him; neither did I wish him to think so just for this reason; for there are grander and nobler reasons. It was my desire that he be instructed in a manner that he could understand it to be God's work,—with the divine seal upon it. So with caution each question was answered as he asked it until the story of the restoration was asked for and told as best I could on such short notice. Both boys became intensely interested, and their questions were clothed in a differently toned ring. They were filled with a desire to learn more and more about this "marvelous work and a wonder."

On our way to Iowa last spring we attended the General Conference. Of course our worthy brother, Asa Cochran, was there with a supply of church books. By his consent, the elder boy, eleven years old, went behind the counter and looked through the books and selected "Joseph Smith the Prophet," by Lucy Smith, had it laid aside, and came to me to ask if he might buy it, "as it only costs seventy-five cents." I told him to ask his papa. He did, and returned with the money, his countenance beaming with gladness; purchased the book, and with joy

hugged it in his arms as a precious treasure, or as a child would a pretty toy. The younger one purchased the two cabinet sized photos of the Evanelia, for they had become very much interested in its voyage, mission, and welfare. We remained in Iowa four months. They were baptized a few days before our departure for Missouri.

Of course there was not much of an opportunity to read the book through as it should be until we became settled in our new location, when two or three weeks ago I commenced the reading of it to them, evenings; sometimes but one chapter, again a half dozen or more, and a couple of evenings none, but not because they failed to remind me of it; for they never forgot it once.

I had not read many evenings ere they said, "That little book has paid for itself. I would not take twice what we gave, for it." We completed it yesterday, it being Sunday, and they were "sorry there was no more to it." They listened with intense interest from "beginning to end," there being no more than three pages which were beyond their comprehension. But they listened through all, lest there might be something they would miss that they could understand.

We are sorry it is out of print, and hope they will reprint it, for it is just what every child above ten years of age should have. It is so simple they can understand it better than any other book, taken as a whole, that I know of for the young of the church. It does not claim to teach the doctrine and usages of the church in full; but it contains the history of the restoration of the doctrine, or gospel of Christ, and this gives them a good understanding of the necessity of obedience to the same, and also helps them to become familiar with the principle that God is no respecter of persons with them that fear him and keep his commandments, that they "be no more children, tossed to and fro, and carried about with every wind of doctrine," and "build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had lived in the days of our fathers, we would not have been partaker with them in the blood of the prophets," and stone them which are sent unto them.

The Bible will then seem like a real, true history. When it says the voice of the Lord spoke unto Paul on his way to Damascus, they can realize the truthfulness of it. And when the Lord speaks to a person on this continent they will feel that he is near to them, and they are dearer to him than they could possibly otherwise realize. No room then for the conviction that God has gone so far away from us that he no longer remembers his offspring—younger offspring—but leaves them to be nourished only with the crumbs that have fallen from his older children's bounteous feast centuries ago. Ah, where would be the consistency of teaching "no respect of persons with God" if only the crumbs are left from the loaves and fishes of the favored ones? O for a living faith in God's present power and willingness to guide his children who call upon him in faith believing he is a rewarder now as well as centuries ago. I feel to exclaim with my heart full of joy, "'Tis

good to be a Saint in latter days," "God is no respecter of persons!"

When we began the reading of the little book herein described we thought to take notes at each evening's reading, and formulate a little story of the restoration for the Hopes; but continuing to read we found no necessity for simplifying or condensing. Could see no better way than to recommend the book itself—unless it would be for some who cannot get the book. Get it, mothers, if you have to borrow it, to read to your children, who are old enough; it will both benefit them and you. No matter if you have read it through once. I did, over eight years ago. It was the first step I took in the investigation of this wonderful work of the Lord in the latter days. But it was new to me again, and I truly feel benefited by it. And as it seemed to be just what my boys have needed, I pen you the cause leading to, and result of the second reading of it.

May each of us realize the responsibility resting upon us in training our children for the kingdom of our God. They will then be useful in this world and we can make them useful to every community where they shall dwell. In no better way can we do this than by teaching them obedience to the fulness of the gospel,—lead them to it. See that they do it. It covers all. Let us not neglect our duty to our children for some other work because that work brings us more prominently before the church or the world. "Charity begins at home." Home duties first. (Not numerous, unnecessary things that soon perish and bring destruction to your body without any good to your soul. But God-given duties and rights in teaching, training, and caring for our families.) Aid all you possibly can in the advancement of the church aside from home duties,—it is right, and gives you rest,—for change brings rest. These things "ought ye to have done, and not to leave the other undone."

MRS. DR. MILLER.

1018 E. Locust St., NEVADA, Mo., Nov. 25.

[WE commend the above letter to the careful reading of mothers in the church.—ED.]

#### PRAYER UNION.

##### SPECIAL REQUESTS FOR PRAYER.

SR. SARAH M. SULLIVAN, of Saco, Maine, requests your faith and prayers in behalf of Sr. Mary M. Wood, that God may strengthen her both in body and mind, and enable her to be reconciled to the loss of her son.

#### PRAYER UNION SUBJECTS.

##### MEMORY TEXTS FOR DECEMBER.

And now, verily, I say unto thee, put your trust in that Spirit which leadeth to do good; yea, to do justly, to walk humbly, to judge righteously, and this is my Spirit. —Doc. and Cov. 10:6.

Thursday, Dec. 5.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church. Memory Verses.—1 Cor. 13:1-7.

Thursday, Dec. 12.—Our families. Prayer

for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general. Memory Verses.—Ephesians 6:7-10.

Thursday, Dec. 19.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted. Memory Verses.—Matthew 25:34-40.

Thursday, Dec. 26.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established. Memory Verses.—Doc. and Cov. 34:6.

## Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

### SECURING ATTENTION IN PRIMARY WORK.

IN thinking upon this subject it would seem that there was no use in trying to present any new way of dealing with children since all the phases of child-nature and all the methods of dealing with the children have been written up by our prominent educators, and sent on their missions to nearly every part of the globe; hence, what I present to you can only be ideas which I consider the most practical, which I have gotten from the study of children by actual work with them, and by the study of psychology and journals on education.

However, I realize that there are many dear girls doing primary work in Sunday schools who do not have access to any of these helps; and if, happily, we can reach their ears, eyes, or hearts, with these articles, and make them feel that they are coworkers with God, encourage them in the thought that they are aiding in the development of the budding souls of God's own creating, and leading them, all unsuspecting, into the Christ-life, then indeed is our mission a successful one.

Primary work is certainly the most important work of either the public or the Sabbath schools. It is a mistaken idea that just anybody can teach the little ones. Have you not noticed that the tiny plant needs great care or it will not develop into a strong tree? Do not the young of the lower animals need the care of one who understands the work or they perish? If you were going to build a very magnificent home you would not think of placing your poorest material in the foundation. Then, surely, you ought not to permit such a state of affairs in the education of the little folk. Let us get away from the thought that primary teaching is simply lesson-hearing.

One of the first requisites of a primary Sunday school teacher is that she be prayerful. She should so live that the Holy Spirit will assist her in her work; for without it she cannot hope to do efficient work. The Great Teacher has promised to lead us into all truth. Does any earthly teacher promise us so much? God gladly bestows his Spirit upon us if our temples are holy. Teachers, are we enjoying this great blessing? If not, will we not, from this moment, begin the consecration of our lives to this work by

humble thanksgiving and prayer? I truly believe we need this Spirit as much as does the preacher. Let us ask God to qualify us in every particular. Half-heartedness will not do.

In preparing our lessons we should get such a broad knowledge of the subject as will enable us to select just such a part as will be of value to the class. First learn the lesson, then study how to present it. A lesson cannot be properly taught without the most thorough preparation. The persons and places to be presented should be decided upon before class time. A certain point in the lesson should be reached before drawing the map or picture. In short, systematize; system is the crying need of the world.

After the preparation of the lesson much of the success during the hour depends upon the manner of the teacher at the beginning. The old adage, "A bad beginning," etc., will not do here. We all know how we watch and measure a speaker, at his first appearance; and if perchance he makes a poor beginning we feel very much disappointed; but if he warms up to his subject the adult mind, by the power of its trained attention, will patiently follow him through his slow preliminaries. However, with the child mind it is quite different. Just as sure as we let the first few minutes of class work drag, will the interest of the hour be lessened; hence it is a good plan to do some concert work at first. This attracts the pupil's attention so that he has no time for mischief.

Facial expression has much to do with the success of the teacher. The child watches the teacher's face closely, and if he sees in it love, interest, and enthusiasm, he certainly will be influenced by it. A teacher of this sort is always appreciated by the class. A child is quick at reading the feelings expressed by the face, and certainly a cold, inexpressive look will repel. Let the sunshine beam in our countenances and our happiness will be transmitted to the children.

After having obtained attention at the beginning of the lesson we must work to have it continue until the close. Sometimes this is a difficult task; but it all comes with study and perseverance. We will discover that attention depends upon both the children and the teacher. If the former have a great deal of nervous energy to be disposed of, and the latter have ability to properly direct it, the end desired is easily reached; but if opposite conditions prevail results will not be so favorable.

We must remember that the tired mind cannot be easily aroused to activity. It is almost useless, in fact is detrimental, to the child, to attempt to teach him when he is weary. I recently heard a story from a prominent educator of Iowa that illustrates that this is true of the adult mind as well as that of the child. He said that at one time he took quite an extended trip through the United States in company with his wife and sister, and among other points visited was Niagara Falls. It was night when they arrived, and the next morning, he, being perfectly recruited with one night's rest because of his great physical strength, proposed that they visit the Falls immediately after break-

fast. The ladies were yet much fatigued, but they consented. When they came in full view of the Falls, one of the greatest wonders in the world, while he was perfectly entranced with its grandeur, one of the ladies remarked, "Is that all!" thus showing, that although she was a woman of culture, her appreciation was entirely destroyed by her physical condition.

Continued routine tires the child. He is ever looking for novelty and change, and we must give it to him if we wish to interest him for any length of time. A forcible impression if prolonged and unvarying will finally cease to attract. People who live on car lines soon cease to notice the noise of the cars. Any noise drummed in our ears continually soon ceases to draw our attention. This is probably due to the fact that the nerve-center is dulled and ceases to respond.

This is a most excellent reason why we should use different tones in the voice. Soft and loud in music, light and shade in art, are what are required to meet our approval. The voice is a great factor in securing attention. It either attracts or repels, just as facial expression does.

New things attract our attention, because they present a strong contrast to the ordinary in life. Pictures, to illustrate the Bible lesson, are of great value. They are more real than the thought which we may present. I would be glad to see every lesson in our now most excellent *Primary Quarterly* illustrated by a picture. Since we are not so fortunate, we can procure a great many pictures from old pictorial Bibles and use these whenever possible. These, with our map drawings, will materially assist us.

In our work with the children let us talk to them of the things that bear directly upon their familiar games and the common occurrences in life. Give them little stories and examples of home life with a moral for them to profit by. If we can arouse their mental activity in this way we are accomplishing much toward the desired end. We must remember that it is difficult for the child to grasp anything entirely new to him. Adults always enjoy and appreciate lectures and talks upon which they are somewhat familiar; yet if we are thoroughly familiar with a subject we lose our interest to a great extent. Hence the teacher must use wise discrimination in her work; it must be neither too new nor too old. We must go from the "known to the unknown," remembering that the study of any subject when first taken up is usually uninteresting. The beauty of a poem is not felt at first, but steals upon us gradually; hence the mind of the child must be moved by a strong, mental stimulus at first and finally intellectual interest is awakened.

"One thing at a time" is a good law to be observed. Let us not attempt too much; it can only result in failure. A child's power of voluntary attention being in a primitive state, we must guard him from external objects that will divert his mind from the lesson.

What he can see with his eyes and hear with his ears of the *real* in life is usually more attractive than words from the teacher which draw upon his imagination. Thus we

see a good reason for introducing the *real* objects and in this way lessening the attraction of other things.

Bright, pleasurable things awaken interest while dry topics discourage. So we must grade our work accordingly. We should study the human mind in all its phases to become able to assist in its development in a logical way.

It is not primary teachers only who need this knowledge, but mothers also.

If primary teaching is the most important work of the schools, motherhood is the most important work of life. If every girl were taught the science of the human mind and the wonders and perplexities of child-nature we would soon have a race of better men and women. This ignorance of child-training has been a great hindrance to the world's progress.

We cannot do right unless we know what is right, and we cannot know right without the proper amount of study. Are we doing what we can to mitigate this evil? Let us be active in this warfare for children and the result can but be satisfactory.

DORA YOUNG.

DEW CITY, IOWA.

CHICAGO Sunday school just about holds its own. We have some faithful workers, but the Saints are so scattered that the expense of street car fare hinders many from coming. Not till we obtain a church of our own around which the Saints can settle can we expect our work to prosper as we wish.

F. G. PITT.

XENIA, Ill., Nov. 21.

*Dear Sunday School Department:*—Please excuse me for appearing so early in the morning, even at the very dawn of the column. I only desire to briefly express my thankfulness for the privilege of a Sunday school column in the *Herald*, where we may gain by others' experience and thus be mutually benefited; for surely the importance and magnitude of the work demands it. I am glad we have so many ready, willing workers, and would there were as many more.

This grand latter-day work should continually be uppermost in our minds, and we should be in tune with the Sunday school interests seven days in the week.

Your sister,

HEPPIE MORRIS.

The names of Jacob and Joseph have been found on Babylonian inscriptions belonging to the time of Abram. One scarab from Egypt bears the name of Jacob who was a Pharaoh, hence the inference that the Hebrews, Babylonians, and Egyptians were at that date intimate with each other.—*Literary Digest*.

A special effort is to be made in Germany to induce the Protestants of that country to return to the Roman Church. During the present month eight German prelates, including the Archbishops of Cologne and of Posen, will go to Rome to initiate the movement under the guidance of the Pope.

## Letter Department.

BIRMINGHAM, England, Nov. 16.

*Editors Herald:*—The district conference held at Llanelly, Wales, October 26 and 27 passed off very pleasantly, as the spirit of peace and brotherly love predominated throughout the entire sessions. Bro. E. R. Dewsnup was elected district president, and I am of the opinion that this will ultimately prove a wise selection, providing the officers and members rally to support and second his efforts; if they do, the result will be a radical change for the better. I would admonish the Saints to keep in memory the divine injunction, "preferring one another in love;" likewise the command, "Work . . . while it is day;" and if the above are put into practical operation, I have no hesitation in predicting that success will attend your "united" efforts.

During the last week of my sojourn in Llanelly I baptized four sisters, who I believe will be a useful addition to the church there. On the 1st inst. I arrived at Morriston and while there delivered three sermons to small audiences. The citizens in this place did not seem to have an inclination to contend for the faith once delivered to the saints, as they appear to be perfectly satisfied with their men made creeds and dogmas; in fact, the denizens of all Wales seemed tainted with the same disease. I have had cause to deplore the radical change on the part of the people in Wales for the reason that the desire to investigate is not manifest as it was in the forties and fifties. In those days the ministers did not experience much difficulty in attracting the attention of the people, as they used to turn out by the thousands to investigate their claims, and, as a consequence, thousands complied with the requirements of the gospel; and the power of God accompanied the preaching of the word in a marvelous manner, so that miracles and wonders were wrought to the astonishment of the people. But alas! such is not the case to-day; for if the minister can get two or three outsiders to attend his preaching services he thinks he is highly favored. However, there are times when ten and at long intervals even thirty come, but this only happens once in a great while.

Now, I am of the candid opinion that ere the Reorganization can be effectively established in said country it will be absolutely necessary that the church send two ministers with their families from America who are conversant with both the Welsh and English languages, and that they remain from five to six years. The Western and Eastern districts respectively require a minister in their midst who can devote all his time and talent in caring for the flock and opening up new places. The command "Feed my sheep" is as applicable to-day as when first uttered. It is probable that the Bishop would be necessitated to support the families of these ministers for a short time, but I have every reason for believing that it would be but a short time ere the Welsh section of the mission would be

see thousands gathered into the church within the short space of two or three years, but I have felt impressed with the thought more than once that God has a people in Wales, and that hundreds of those honest souls would be gathered into the church in God's due time. Before the above grand results can be realized those who are sent to labor in Wales will have to exercise great patience and suffer many privations. The method of operating in Wales with a view to success means "fireside preaching," "the distributing of tracts from house to house," and of engaging men on the streets in conversation in the gospel theme when opportunity affords; and the minister who has not the courage to pursue the above mode of procedure would not accomplish much good there; and that the efforts of the ministry prove effectual it is necessary that the Saints in their respective localities live up to their religion by dealing honestly with one another and those of the world and loving one another with the gospel love; for where true gospel love abounds I will vouch for the statement that hatred and evil-speaking, with their kindred evils, will not be found among God's children.

According to promise I arrived at Ant-y-moel on the 6th inst. and remained there until the 11th. I held two preaching meetings in the house of Bro. J. D. Jenkins, the president of the district. On Saturday Bro. A. N. Bishop appeared on the scene. The town schoolhouse having been procured for Saturday night and Sunday we held forth there. Saturday night it rained so hard that none but a few of the Saints turned out. Sunday morning was a repetition of the preceding night, but on Sunday afternoon and evening we were greeted with fair-sized audiences. Bro. Bishop occupied the rostrum in the afternoon, and it is said by those who heard him that he acquitted himself creditably. Having been requested to baptize Sr. Edwards I had not the privilege of hearing him. We had to go quite a distance through a drenching rain to the place of baptism. It was with the sister as it was with Israel; she was baptized in the cloud, but not in the sea, but in a very narrow stream between two high mountains. Notwithstanding the strong current and the drenching cold rain the sister went bravely forth to obey the command.

In compliance with an urgent request made of us by a number of Saints living here we organized a branch which is to be known as Nantymoel branch. Bro. J. D. Jenkins was made president, David Edmunds was made priest, and William Little secretary. Peradventure those who compose the new branch will seek earnestly to do their whole duty as prescribed in the law, success will surely attend their efforts.

Bro. A. N. Bishop is endeavoring to the best of his ability to advance the work intrusted to his charge. He is being ably assisted by the vice president, T. Gould, who is also the Bishop's agent. The Saints in the district will do well to bear in mind the fact that the work cannot develop very rapidly unless temporal means be supplied, hence we hope the Saints will remember this depart-

ment of the work by giving freely of their substance as the Lord shall prosper them.

Bro. Caffall and I have been associated in looking after church matters at Hanley, also called at Stafford. Found the Saints here doing very nicely, with brighter prospects ahead; attended business session of the special district conference held here on the 16th inst. and a pleasant and profitable time was experienced. I found Bro. Caffall to be a wise minister and a noble brother, also a pleasant and cheerful colaborer. It is both encouraging and inspiring to be associated with one who has spent almost half a century incessantly in the interests of the salvation of men and to find him at the age of three-score and ten still actively engaged in the battle's front, bearing aloft the banner of King Emanuel. May the God of our fathers graciously smile upon our brother and his aged companion in the great sacrifice they are making; for surely it must be a sacrifice to be separated by over four thousand miles of land and sea, especially at their age. This is indeed a noble example for our young ministers to follow.

By the time this letter reaches the Herald Office the writer anticipates being on the soil of the "brave and the free," as circumstances at home demand my presence. I very much regret that I am under the necessity of returning before spring, but as we are all creatures of circumstances we cannot always do as we would wish; and I might state in this connection that during fifteen years of married life this is the first time I have been requested by my wife to return home. Bro. W. T. Rushton of Leeds, and Bro. Adolphus Edwards and his sister Annie will accompany me across the deep blue sea. We sail on the "Teutonic" of the White Star Line. We expect to reach New York by December 1 at the latest.

Yours hopefully,  
GOMER T. GRIFFITHS.

KANSAS CITY, Kan., Nov. 30.

*Editors Herald:*—I am still in the faith, although I cannot say I am doing any large amount of baptizing. I am trying in my weak way to get the restored gospel before the people in a way that they can understand it; but I find that in this place they are more inclined to go where they do not hear much doctrine.

I had occasion to fill a pulpit of one of the popular churches of this city and in presenting the doctrine of Christ I spoke of baptism. After I got through the pastor said that the sermon was a good one but he did not agree with me in regard to the way I had presented baptism.

I am laboring through the week for the bread that perisheth and on Sundays I try to break the bread of life to those who come to hear. I am suffering from an accident received while in pursuit of my daily work—that of a blacksmith. I got kicked by a horse. I have been laid up one week and may have to lay up another week. I ask the prayers of the Saints that I may be restored.

I want to say to those of the Fourth Quorum of Priests who have written me, that as

soon as I can hear from my counselors and get their opinions I will answer. It takes a long time to get around, for one of the brethren is in West Virginia, another in Northern Missouri; so be patient brethren. Section 75 of Book of Covenants can be read with profit if put into practice. May God help all to so do.

Address me at No. 1119 Laramie Avenue, Kansas City, Kansas.

Your brother,  
J. I. YOUNG.

KIRTLAND, Ohio, Dec. 3.

*Editors Herald:*—Brn. William T. Rushton, A. H. D. Edwards, and Sister Annie Edwards, and the writer arrived in New York City, on the 27th ult., on the Steamer "Teutonic" of the White Star Line. We had a fair voyage considering the season of the year. There were about eight hundred passengers on board.

I reached home on the 28th and found my wife sick in bed, to which she had been confined for about two weeks. She is some better but still quite weak. However, she is gaining a little every day, and we have every reason for believing that our heavenly Father will bring her through safely. To this end we ask an interest in the prayers of the Saints.

I herewith desire to thank the Saints in Europe for their kind ministrations to me while laboring among them.

Yours hastily,  
GOMER T. GRIFFITHS.

LEBECK, Mo., Dec. 1.

*Editors Herald:*—I notice a letter in *Herald* of November 13 from Bro. Simon Smith, of St. Joseph, Missouri, making a criticism on the position assumed in the White-Sewell controversy relative to the geography of the Book of Mormon.

I am glad the question has been sprung in the *Herald* as it is important that the elders see and teach alike. In order to see alike we will have to compare notes, exchange views, etc. This can be done better through the columns of the *Herald* than at General Conference, as time is too much limited in our Annual Assemblies. I should like to see the question well ventilated in this way; not for the sake of maintaining a position, but for information.

We have a committee appointed by General Conference to arrange a map, but when it is completed it may not meet the approval of many. Much light might be thrown upon the subject by a friendly discussion of it and the committee be very much assisted in their work.

We now have two positions before us relative to this subject:—

1. The line between Desolation and Bountiful is on the Isthmus of Panama, as assumed in the White-Sewell articles.

2. The position of Bro. Smith that said line is on the Isthmus of Tehautepec.

With the first position the River Sidon as mentioned in the Book of Mormon is identified as the Magdalena in the United States of Colombia.

Bro. Smith does not inform us as to where the River Sidon is, according to his position. Will he please explain? Again, will Bro. Smith please tell us all about the two charts mentioned by him. I confess I am unacquainted with them in every way. They may be of great value if brought before the church properly.

Come, brethren, you who may be interested in this subject, and bring forth your strong reasons *why* you believe either position.

Yours for truth.

C. R. DUNCAN.

WALSINGHAM CENTER, Ont., Dec. 2.

*Editors Herald:*—We had Elder Lake with us about two weeks; we felt very lonesome after he left us. He gave us good counsel and preached some excellent sermons while here. We organized a branch to be known as the Walsingham Center branch with a full set of officers and twenty-seven members, and we expect more here in the near future. Our congregations are increasing and peace and harmony prevail. The sick are healed and the Saints rejoice in the restored gospel. I feel to thank God for his blessings toward his people here; for surely we have been blessed wonderfully.

I leave to-morrow for Norwich to finish up some work left when I came here. From there I go home for a visit. I have not been home for over four months.

Your well wisher,

SAMUEL TOMLINSON.

ROCKLAND, Maine, Dec. 2.

*Editors Herald:*—I spoke just one hour by my watch last evening, in the Freewill Baptist church, in the city; the pastor inviting me several times to speak to his people. Some seventy-five or more were present; all seemed to be very much interested with what we said. I spoke on the plan of salvation. As man was a fallen being by Adam's transgression, so by obedience to the gospel through Jesus Christ we could be redeemed from sin and brought back into the presence of God.

At the close of my sermon the pastor said, "I have been very much edified in listening to the sermon preached by Bro. Foss. I can heartily indorse what has been said." He then took up my Bible from the desk and said, "I believe every word there is in this Bible; I know the gifts that were promised and once enjoyed in the church are not now among us. Why they are not, I do not know; and if I don't learn why God does not give them in this life I shall know more about it in the great beyond."

I informed them that as a church, we believed that the law of God as well as the law of the land provided for a man to have but one wife and a woman but one husband, and that our doctrine was strictly moral, and that if we ever reached the kingdom of God, it would be by living to the commands of God.

The preacher said he never heard so much Bible used in one discourse before, and that he would have to study his Bible a little more and learn to give chapter and verse. I told him I could speak to them during this week

if he so desired. He said the time would be taken up this week, but that next week we will have you speak to us if we have to knock a hole through some way.

A lady said to me, "I should like to have a talk with you at my house; when you can make it convenient to call, do so." I will try and look after these inquiring friends at once.

Yours ever,

J. C. FOSS.

TEMPLE, Ohio, Dec. 2.

*Editors Herald:*—A good spirit prevailed in our sacrament and prayer service here yesterday. The evening service was under the care of the writer and Bro. J. H. Lake and a good interest was manifest.

Things are going fairly with us. Bro. G. T. Griffiths arrived home from Europe on Thanksgiving, accompanied by Sr. Edwards and Bro. Rushton, all hale and hearty. The latter is a man of good thought and Christian spirit.

We cannot afford to stop with the Temple suit at the halfway house. Push ahead to a certainty and success. It will be sustained by the Eastern Saints. "We want no cowards in our band." We usually feel pretty good this way when there is a fight up. No danger of stagnation then, or a slow and lingering death. Of course our weapons are not carnal, but then we like to see them take effect all the same. Snow and winter at hand.

In the faith,

WILLIAM H. KELLEY.

BOSTON, Mass., Dec. 2.

*Editors Herald:*—There are many cheering features in the work among us here. While there are not many from the outside that visit us, we are trying to set our house in order so that when they do come they may find us Saints indeed. The young are doing grandly, both in supporting the work of the branch, by bearing their share of the burden financially, and otherwise; also by bringing in their tithes and offerings into the storehouse of the Lord, that the work may also be sustained in the more distant fields of labor. I don't know of any better evidence of the spiritual condition of a branch than the way this part of God's law is observed.

The more of the Spirit of the Master we obtain the greater will become our desire for others to become partakers with us of this Spirit. And our experience teaches us that this precious and sanctifying influence can only be obtained and retained by a compliance with and a continuance in the restored gospel of Jesus Christ. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Then if we are partakers of the Spirit that proceedeth from the Father and the Son, will it not lead us to manifest a love for the world akin to that of our heavenly Father's, that the means prescribed by the Father, through Jesus Christ his Son, be proclaimed to the world, that they with us may rejoice in the knowledge of the truth through the possession of this Spirit given from heaven? The cry to "come up higher,"

wherever heeded, will point out this part of God's law as among the first steps of our ascension. Let us be honest with God, as well as with our fellow man.

I therefore rejoice to see the young, especially of our branch in Boston, willingly, cheerfully, lovingly, complying with this part of our service to God.

I do not wish to convey the thought that the older Saints have forgotten their obligations to God and the gospel in this particular; far from it, for I appreciate their long and faithful service and sacrifice for the cause they love. Two are to be baptized here on the 8th, nephew and niece of Bro. H. J. Davison—Bert Newcomb and brother.

During this year I have been especially blessed in the service of the Master; I have striven to "feed the lambs" and sheep of the flock. I have never felt the need of divine aid and never received so much as during this year. Success to the *Herald*.

The labors of Brethren W. H. Kelley, F. M. Sheehy, Joseph Luff, George Robley, and W. W. Blanchard are appreciated among us. Come again, brethren.

R. BULLARD.

PERKINS, Oklahoma, Dec. 4.

*Editors Herald:*—The first proposition in our debate was closed last night; viz., "The Advent Christian Church is apostolic in all its teaching, organization, and practice." I did not attempt to tell what the Advents believed, but allowed Mr. Fritch to tell his own story, which I believe to be the only courteous and honorable method to pursue, and is treating our opponents as we would be treated. He brought out but two points that we cared to controvert; viz., the condition of the dead, and the time of setting up the kingdom of Christ.

As we have a separate proposition on the first issue, the discussion turned almost wholly on the Kingdom question. He spent most of his time in advocating points on which there were no difference, while he entirely ignored most of my proof texts in rebuttal, and those he did refer to he touched very lightly. I repeatedly urged upon him to bring out his organization and let us look at it, but he did not, but simply declared that they were organized on the word of God, and said "If you want to know any more about it, turn to it and read it." I think public opinion is so far largely in our favor and the Saints are rejoicing. Others will perhaps write you more fully.

Judge Masterson, the chairman, last night ruled him out of the use of any but English translations of the Bible. I told the chairman I did not object to his using whatever he wished, but the chairman insisted that we were discussing for the benefit of the common people and should not go where they could not follow. I would have preferred to let him have full swing, especially on the soul question, but of course we have nothing to lose in abiding the ruling of the chair. Mr. F. submitted by saying, "I don't care; I can whip him till he *squeals* on King James translation." So I suppose he will not complain hereafter.

Our affirmative commences to-night, and

as this is a new place prejudice of course is high; but I feel calm and trustful. The responsibility of debate is always great, and to me not desirable; but to feel the sustaining power of the Spirit of truth is sweet indeed; and it helps one to occasionally brush up against other theories and mark the contrast.

Hopefully,

HEMAN C. SMITH.

MINERAL, Ohio, Dec. 5.

*Editors Herald:*—I came to this point on the 3d inst., and began meetings in the town house, with fair attendance and good attention so far. I just closed a twelve days' meeting at Sand Ridge, near Millfield, on the 2d inst. We had been preceded there by a "Holiness" (?) man, who had succeeded in stirring up the people to some extent and had baptized two of those who bore the name of Latter Day Saints. One of them saw the error of her way and acknowledged and forsook the same. The other still holds on to the Holiness faith. The preacher was still working in reach of that point, and on Thanksgiving Day I went to hear him, and invited him to come back to Sand Ridge and occupy night about with me and compare doctrines; he said he would see what the Lord said about it; but later said he would not come, as it would result in the overthrow of all he had done on Sand Ridge. Just about as I expected, however.

Our meetings there were well attended, and people seemed interested, and some seemed able to draw the line between the gospel and error. While none accepted the gospel, some expressed being almost ready to obey. We think to go back again and hope that good may be done. We will likely continue at Mineral the remainder of this week.

Yours in the faith,

H. E. MOLER.

HARLAN, Iowa, Dec. 5.

*Editors Herald:*—In a newspaper clipping handed me by Bro. W. W. Whiting I saw an account of caskets and other articles of interest that had been dug from mounds near Wyman, Michigan, and wrote to the postmaster for a more complete report. You are at liberty to publish the inclosed letter from Mr. Rich.

Yours truly,

C. J. HUNT.

WYMAN, Mich., Nov. 26.

MR. C. J. HUNT, Deloit, Iowa,

*Dear Sir:*—The postmaster of this place handed me a letter from you respecting relics which you seem to have caught onto by some newspaper article. The postmaster did not know how to answer the different points, and as I have a large collection of the finds, handed it to me to answer, so I will try to give you what light I can.

Five years ago last month J. O. Scottford was building board fence near one of the mounds and dug up some pieces of pottery. This caused him to dig into the mound, where he found more pottery and bones. These mounds had up to this time been considered by the lumbermen, with some regard, as Indian burial mounds; but by further exca-

vation found articles that could not possibly be the work of Indians. Clay caskets varying in size and shape have been unearthed by different ones at different times up to the present; also tablets, both clay and stone, besides copper plates, copper coin, stone type, or letters by which the characters were made in the clay when soft, have been found in the caskets. A variety of cups, vases, lamps, and pipes, have also been found.

The fact that there is a written or printed language traced on these caskets and tablets, with type or letters corresponding, proves that it was not Indian work; for it is known far and wide that Indians do not use a written language, but signs and tradition handed down from father to son. I have talked with old Indians about who made the mounds. The answer was, "do not know." I asked, "Did Indians made them?" The answer was, "No, they were here when Indian came." I have some over a hundred pieces, some eighteen caskets, ranging from ten to twenty-six inches long, from five to ten inches wide, all having the characters and all differing in the sphinx on top. Have caskets that I will sell from twenty-five to two hundred dollars; tablets from five to one hundred dollars; I am not anxious to sell and scatter them. Would like to sell in a lot. Mr. Castle says he has not received any word from you. Mr. Scottford has moved away. Time will fail to write more now. If I have not answered all your questions write me again.

Yours truly,

H. J. RICH.

P. S.—I will add that the caskets when found are sealed or cemented, water tight, and have to be sawed open, when we find type, copper coin, small tablets, etc. I have three yet unopened. Write again.

H. J. RICH.

JOPLIN, Mo., Nov. 24.

*Editors Herald:*—I came to Blendsville one week ago yesterday to get the gospel tent safely sheltered for the winter. The Saints desired me to hold meetings, and as Bro. English was going to baptize another of Rev. Carlian's flock that day, and interest seemed to be planted, I consented to do so. Yesterday I preached both morning and evening, on the temporal law, by request. I am happy to say that many are coming up to the requirements of the law and heeding the injunction of the Spirit to come up higher, showing their faith by their works, as it should be. Preparations are being made for a Christmas entertainment.

I would like very much to go down into Arkansas but the way has not as yet opened, nor do I know when it will; but we will hope for the best. Brn. Ward and Erwin are there doing much good. They have held several debates and arranged for several others. Bro. T. J. Sheppard and Bro. Simmons are doing battle for the cause of Christ in their field. The presence of the gospel tent in the territory seemed to alarm the sectarian friends, so that two debates have been held since, and there seems to be a general waking up in a religious way. Bro. Sheppard commences a debate to-morrow

with a Universalist at Maysville, Arkansas.

There are about forty-five dollars back on the tent yet and the money will have to be raised by the 15th of next month. If all those who have subscribed would pay in we would have nearly enough to finish paying for it. I sincerely hope all the Saints and friends interested in gospel work in this part of the vineyard will do all they can to help lift the debt. I hope to be able to make a complete report at the Angola conference of all moneys received and expended. We expect the tent will be in the hands of those in charge of missionary work so that the gospel may be carried to those who have never heard it before.

Please send in your contributions to me as soon as possible. Address all letters to Independence, Missouri, Box 437.

Your brother in bonds,

H. H. ROBINSON.

GOLDEN SPRINGS, Neb., Nov. 29.

*Editors Herald:*—Since October 11 I have ministered the word and ordinances of the gospel near this place, having preached in five different places, except one week at home looking after matters of interest; and while there I preached two sermons in Little Sioux besides administering to the sick near Magnolia.

The first of my labor was done in the district tent, being assisted by Brn. F. A. Smith and G. M. L. Whitman part of the time, the rest of the time by the local ministry. Tent work was continued till November 3, when on account of my voice failing slightly and the weather becoming colder it was thought advisable that I rest and the tent be stored away for the winter. For a week I was attending to business matters and arranging winter supplies for my family.

The tent work was pronounced a success, though none were baptized; yet, better than that, some wandering ones were led out of darkness into the light again, and are now rejoicing that God has considered them worthy of his thought and mercy. *Much* prejudice was removed and privilege of presenting the gospel to some was had, and of these some were heard to say that they did not expect to hear such preaching, and were led to marvel that a church representing such principles should have been so misunderstood, and wondered where such influences would lead them. Some who were ever active in opposing the Bible, or others' belief of the Bible, were led to silence upon many points, and concluded that we were indeed a strange people in our belief of the Bible and of the Christ, but could not see wherein our ideas were contrary to the right representation of Bible teachings but could see wherein other religious bodies had misrepresented Bible teachings, and that the arguments they had successfully used against others' ideas of the Christ would not do as argument against our views; and they as yet do not know how to remodel them to use against the Bible.

Since returning to the mission three weeks ago last night I have been preaching in schoolhouses, having excellent liberty and

good audiences. Three were baptized last Sunday by Bro. Whitman, all adult people. The Spirit was present in power at the confirmation.

The Saints in this part are poor and have much to discourage them, but are struggling against many inconveniences, successfully retaining their love for God and his work and receiving his approval of their efforts by the Spirit's presence at their social meetings. The Sunday school, considering inconvenience resulting from being obliged to meet from house to house, is a success, and would put to shame some schools that have a pleasant and convenient place to meet. An effort is now being made to build a place for services to accord with their financial condition and prospects. Truly there are many noble-minded Saints scattered around these parts. I began at a new point last night, and will continue here several nights.

On account of poor crops for the two years past the people at various points seem not very anxious for meetings, and hesitate about sending invitations; and when it is suggested that we might hold services, they seem hardly able to care for the ministry. It almost seems like intruding upon them to take that that they need so badly for themselves and little ones, and for these reasons I have not pushed out to some places, although satisfied I would hardly have been justified to have left the points where I have been ministering and gone to new and untried points without a direct and urgent invitation and such invitation be borne witness to by the Spirit as one to be accepted.

It cheers me to see the prosperous efforts of some of my brethren, and would that all might enjoy equal prosperity continually. How I long for the time when that greater spiritual endowment will be given to the ministry, although I am convinced this would bring added responsibility and sacrifice. I do so long for the redemption of Zion, and am trying to do my part to hasten that time.

Hopefully,

J. F. MINTUN.

GRANT'S PASS, Ore., Nov. 25.

*Editors Herald:*—I am impressed deeply this evening by being blessed with a heavenly visitor. He gave his name as Nephi the first. He was a powerful man, standing at least seven feet high with long gray hair and beard. He had a breastplate on, which was full of scars, as though it had been pierced with many darts. He showed us his arms that had been chained while crossing the deep, the scars of which still remain on those blessed arms.

He had six plates measuring about sixteen inches long, that were written in a language to us unknown. He said the people of the north country were coming very soon and would bring those plates and would reveal them to God's people here. He furthermore said that those plates, the Bible, and the Book of Mormon, were the three witnesses on earth, as the Father, Son, and Holy Ghost are the three in heaven.

He told me to write to the *Herald* and tell of those things and to say that within the next ten years, in fact during the ten years

to come, perilous times should be, weeping, and wailing, and gnashing of teeth. "But," said he, "keep the commandments" and it would be well with us.

He called a Lamanite and blessed him; told him he was one of his brethren; that he should read the plates, and should waft the good news in many places, and should be the means of turning many souls to God, and yet this Lamanite does not belong to the church and has only heard of it in the last three weeks.

This Lamanite is very anxious to see an elder. He wants to be baptized; so if any elder should be passing through or can possibly come, do so, we will give you the best we have. I would send money for expenses if I had it, but I have not.

Now, dear brethren, I have complied with the command of Nephi and have ridden my skirts of the blood of all men as best I can, though I don't know what benefit this will be to the public. God knows.

Your brother,

J. J. LEABO.

GALLAND'S GROVE, Iowa, Nov. 30.

*Editors Herald:*—Bro. J. F. McDowell has favored the Galland's Grove branch with a series of lectures this week and is to continue part of next week; subject, The divinity of the Book of Mormon; using a sciopticon, giving panoramic views to illustrate or prove his points. It is very instructive and edifying. Good attendance, and good order prevails with few exceptions, considering the need of the house being darkened. Some thoughtless one would say or do something to cause some one to laugh, which should not be done. These are religious services and good behavior is highly necessary if it is a "Magic lantern."

JAMES PEARSALL.

## Original Articles.

### IF CHRIST CAME TO ST. LOUIS.

IF Christ came to this city, what would he find? So far as the social or political status of this city is concerned, the same evils that curse humanity which Mr. Stead, of London, England, found in the city of Chicago, we may easily believe, might have been unearthed by him in our own. But there are some things, which we, as a professed follower of Jesus Christ, have deemed necessary of attention, which Mr. Stead seems to have been oblivious to or never to have become interested in.

There is little dispute in this world that Jesus Christ was a moralist of the highest type; but he was, or claimed to be more than that. The evils of the state did, and would, were he to come to this city to-day, we have every reason to believe, receive

his just criticism and disapproval, but we desire to show that Jesus Christ did not come to reform Cesar's government, on the contrary he said, "My kingdom is not of this world." To those who sought to involve him in a quarrel with the state, he said:—

Render to Cesar the things that are Cesar's, and to God the things that are God's.—Mark 12:17.

The teachings of Jesus Christ and his apostles enjoin loyalty and support to that government that protects the citizen in his right to "life, liberty, and the pursuit of happiness;" but if the prophetic declaration that the "kingdoms of this world" are to become the "kingdoms of our Lord and his Christ," is ever fulfilled, it will not be by putting new wine into old bottles; and while the greater always includes the less, yet no excellence of man in the art of government has ever been able to satisfy high ideals; they are all wanting as viewed from the standpoint of perfection. A perfect government must proceed from a perfect source; not only that, but there must be a power and a will to execute.

"There is none good [absolutely] but God." "His ways are perfect," and his government should be sought after and sustained. Thus Jesus has instructed, "Seek ye first the kingdom of God, and his righteousness." (Matt. 6:33.) Yes, Jesus Christ was a philosopher and a moralist; but he was more,—more than moralists or even theologians will allow or perhaps discuss. Jesus Christ was a churchman; he was a doctrinarian and a dogmatist.

Against some or all of these things, not only the moralists and reformers of our day, but theologians and doctors of divinity are arrayed as being either unnecessary or impracticable so far as absolute salvation in the kingdom of God is concerned. Such a position makes the claim of authorized representation of Jesus Christ an absurdity, as we shall try to show:—

Jesus Christ the same yesterday, and to-day, and forever.—Heb 13:8.

We are trying to locate him as he was eighteen hundred years ago and argue his unchangeability. Jesus Christ was, for example, a baptist. He enjoined baptism as a necessity; nothing clearer than that is shown in the record. Baptism was necessary

in order to "fulfill all righteousness," "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," "He that believeth and is baptized shall be saved." Notwithstanding these and many other authoritative texts, we are taught by professed representatives of Jesus Christ, that salvation precedes baptism and thus, in reason, precludes the necessity of it. A popular clergyman, in an address before the Young Men's Christian Association, said that when the Golden Rule was added to a young man's rule of life, he is already in the kingdom of God; yet Jesus Christ said:—

Except a man be born of water and of the Spirit he cannot enter into the kingdom of God.—John 3: 5.

Dr. Briggs, whose orthodoxy has recently been on trial, said, "When we preach doctrinal theology men turn away from us; they turn from those doctrinal fluctuations and take refuge in the *eternal religion of Christ that knows no doctrine.*" Indeed! The record reports Jesus Christ as saying,

My doctrine is not mine.—John 7: 16.

John, the beloved disciple, who was commissioned to represent him, says:—

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.—2 John 9.

A man may have religion, be a moralist in theory and practice, may even be a member of a church, and still, according to John and Christ it may be true, that, "he hath not God." Paul says in Hebrews 6: 1, 2 that the doctrine of Christ includes the doctrine of baptisms. Evidently, then, the doctrine of Jesus Christ has something to do with a man's salvation in the kingdom of God.

If the Golden Rule includes all the essentials of Christ's teachings, and its precepts added to the rule of a young man's life, constitutes him "a member of the kingdom of God," as affirmed by the Rev. Mr. Reed, then salvation as good as Jesus Christ's was known in this world before his time, and this mission thus loses its color, character, and strength. If the doctrine of Confucius or anyone else will bring salvation, the name of Jesus Christ ceases to be "the only

name given under heaven or among men whereby we can be saved," and Christ's own statement, "No man cometh unto the Father, but by me," is subject to qualification and criticism.

Neither the life nor the death of Jesus Christ *alone* has particular pre-eminence over the many martyrs for the truth that saves humanity. The blood of Jesus Christ was only the ratification and seal of "a covenant made upon better promises" than anything that had ever gone before, or has ever or can be substituted for it since. This covenant man is a partner to by his own volition or will, for it is only "if we walk in the light, as he is in the light, we have fellowship one with another." Walking signifies action.

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

If any man will do his will, he shall know of the doctrine.—John 7: 17.

He that abideth in the doctrine of Christ, he hath both the Father and the Son.—2 John 9.

Wherein, then, lies the objection to church, to dogma, or to doctrine, about which the religious world is so divided? Is it because of their impracticability or their fruitlessness? The once famous preacher, of Murray Hill, New York, Adirondack Murray, said in his last public utterance on religion, at Music Hall, in Boston, "We need not say that the religion of Jesus Christ was a failure, for it has never been tried; when it is tried it will be a complete success." Jesus said to a crowd of churchmen or religionists:—

But in vain do they worship me, teaching for doctrines the commandments of men.—Matt. 15: 9.

Thus have ye made the commandment of God of none effect by your tradition.—John 15: 9.

To substitute the doctrines of men or the traditions of their forefathers for Christ's doctrine, and then upon failure of rational fruit and fulfilled promise to ignore his law and counsel, reflects a poor following or rather no following at all. To illustrate, we are told by sincere and devout people, that baptism, as a dogma, or doctrine, notwithstanding the clearness of the record, in practice has proved more productive of dissension and disunion than of unity and practical, intellectual, moral, or spiritual growth. Are

they right? We unhesitatingly answer, yes. Why are they right? We answer, for reasons that are already given.

The gospel as he delivered it was "the power of God unto salvation," and was witnessed and confirmed by and through the presence and power of the promised Comforter "with signs following," an authorized representation. "Go ye into all the world." Who is to go? Everybody? Anybody? To preach anything or everything that the imagination of man may suggest or his opinion allow, and expect the indorsement and ratification of heaven? Paul said:—

No man taketh this honor unto himself.—Heb. 5: 4.

Paul's commission also was from Jesus Christ. He neither received it nor was taught it by men. This man, Jesus Christ, "because he liveth ever hath an unchangeable priesthood," and those called by him should be sustained by him as in days of old.

Who [Christ Jesus] also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.—2 Cor. 3: 6.

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.—1 Cor. 4: 1.

Christ's chosen ministry after the unchangeable order and priesthood were empowered and commissioned to teach, baptize, and to administer the Spirit through obedience and conformity to the doctrine of, and by the *laying on of hands.* Sprinkling, pouring, immersion is not necessarily gospel baptism, Christian baptism.

Except a man be born of water and of the [not a] spirit, he cannot ["see" nor] enter into the kingdom of God.—John 3: 5.

The fact that men or babes are sprinkled or put under the water does not prove that they are born of God or baptized according to the ancient gospel covenant.

Again, Jesus Christ was a churchman; not only a member, but he originated, formulated, and established a church of his own. "If Jesus Christ should come to this earth to-day would he attend our church?" was the theme some time ago in one of his sermons of the Rev. David Utter of the Universalist Church of Chicago. A great text, sure enough! If Christ came to this city next Sunday, what church would he attend? Which one, to be sure? He belonged to a church, or

the church belonged to him. He said, you know, "my church."

Upon this rock I will build my church.—Matt. 16: 18.

That's the church he will be likely to visit. Suppose you should meet him next Sunday morning and he should ask you, where is the church of Jesus Christ? could you, my reader, in this great city show him where it is located? Jesus Christ had a church when he went away; will he find it when he comes, or will it be so changed that its own father or author will not know it? If he has a church in this city, by what tokens may we identify it? By the largest congregation? By the costly magnificence in sensual display? Because in this church they say and repeat, Lord, Lord? The Pharisees had all that, but of them Jesus said:—

Howbeit in vain do they worship me, teaching for doctrines the commandments of men.—Mark 7: 7.

Jesus said, "My church." He was then a church member; he founded and named a church did he not? Has it been preserved in unity and identity through "the dark ages"? Has the Reformation given it back to us? If not, is it a necessity for humanity today? Supposing, my reader, we leave the opinions of men and go back to the record, the New Testament, where first and particularly, the Church of Christ is compared to the body of a man:—

And he is the head of the body, the church.—Col. 1: 18.

Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church.—Col. 1: 24.

And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body.—Eph. 1: 22, 23.

There is ONE BODY.—Eph. 4: 4.

One body, one church, not two nor one hundred. There may be congregations of the same or the one organization, the same church; see Revelation 2: 7, but the unity of the Spirit of truth and of God was preserved only by the fellowship and the union, by being baptized by one Spirit into one body (1 Cor. 12: 13), and not into scores of protesting, warring factions. But, we are told that "in essentials all agree." Let us see. Do you not know that all professed Christians do not agree that *any* church or organization is an essential factor unto man's

salvation in the kingdom of God? In 1 John 1: 7, we read:—

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Do all that call themselves Christian; Catholics, Protestants, Unitarians, Adventists, Methodists, Disciples, or what not, *truly* "have fellowship one with another"? Let us see. In Matthew 18: 15-17 inclusive, we read:—

Moreover if thy brother trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

My neighbor is a Presbyterian, I am a Methodist, Disciple, Catholic, perhaps. He has injured me, offended, or personally taken undue advantage of me. I undertake to follow out the teachings of Christ. I go to my church officers, or to his, or to anybody's church officers, and make complaint as Christ directs his church in the New Testament to do. What will I receive? I would be treated as a lunatic, I would be told to settle my case in the courts of men or somewhere else. They "had no jurisdiction over his church." This alone destroys the modern argument of unity or identification of all modern churches that profess to follow the teachings of Jesus Christ. Where is the Church of God and of Christ? Perhaps some of my readers have tried fellowship and communion with one or even perhaps several of these "churches," and yet are puzzled or dissatisfied.

Do you want to find the church, his church? By what kind of an advertisement would you be able to do it? Suppose you should find posted in the public highway an advertisement like this: "Lost, a child," or, "Strayed, a horse." No other description. You would be a long time finding it, for children differ in appearances or in character as do animals and—churches. My reader, will you lay aside your prejudices and preëducation for a moment, and with the New Testament for a guide, and "by the word of God that liveth and abideth forever,"

seek to establish a conclusion in this, to us, important matter?

Paul, called to be an apostle of Jesus Christ through the will of God, . . . unto the church of God which is at Corinth.—1 Cor. 1: 1, 2.

Here we have found the Church of God, have we not? Is there any doubt about the "orthodoxy" of that church? Farther:—

Now ye [this same church] are the body of Christ and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.—1 Cor. 12: 27, 28.

We have now found in the Bible, the New Testament, a partial description of some of the things that were a constitutional part of that institution which Jesus referred to when he said, "I will build my church," and of that organization which Paul refers to as the "one body." But, says the objector, Paul refers in the thirty-first verse to a "more excellent way," and that's the way we are now in. A more excellent way than Christ's appointment of not only apostles and prophets and miracles and gifts of healings, but also of teachers, and helps, and governments; all these to be dispensed with, warred against by Christians? Let us see, for "charity rejoiceth in the truth." The New Testament, this writing of Paul's included, was not divided as now, by chapters or verses until the thirteenth and sixteenth centuries, and this letter of Paul's must be taken as a whole, and Paul goes on to say,—

Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.—1 Cor. 14: 1.

He then proceeds to instruct and regulate in regard to their use, and closes thus:—

If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.—1 Cor. 14: 37-39.

Let us again inquire concerning the purpose Christ had in view in establishing or bestowing these gifts upon all in his church and see if it confirms the modern argument of being "no longer needed." In Ephesians 4: 4-11 Paul informs us again, that Jesus Christ,—

When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, proph-

ets; and some, evangelists; and some, pastors, and teachers.

What for? To establish the church, as we are told? Paul says that they were given:—

For the perfecting of the saints, for the work of the ministry, for the edifying of the body [or the church] of Christ.—Eph. 4:12.

How long? Until the death of the apostles? O no! but,—

Till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ.—Eph. 4:13.

Have we all got there? Has the world all got to that yet? Have not only Christians but the pagan world also arrived to “a unity of the faith?” What was the object to be attained by this unity?

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.—Eph. 4:14.

Not now only, but *henceforth*, they were no more to be tossed to and fro, etc. If the world has been and is being “tossed to and fro, and carried about with every wind of *doctrine*” that has since arisen why not give the true reason as did John Wesley, that these “extraordinary gifts” were not withdrawn by our heavenly Father from his church because no longer needed, “but because the Christian world had all turned heathen again, and had only a dead form left.” As well might we say that having established the United States Government for the purpose indicated in the Declaration of Independence, having seated George Washington as president; having organized a senate and house of representatives with the judiciary, to then dispense with all these officers, change its form or laws as first founded, and still call it the identical government as founded by our fathers; or to allow, for example, Jefferson Davis or anybody or everybody else to set up any kind of an institution, frame any kind of a code or rule of conduct, institute any kind of ordinance almost—fill the office in any way that the opinion of men would suggest and still call it the government of our fathers, the government of the United States which they founded and for the purposes indicated in the constitution of this country.

Jesus Christ promised signs to follow the believer, not apostles alone,

and no limit as to age or time. If all the promises of God are yea and not nay in Christ Jesus (2 Corinthians 1:20), how can we expect so great a thing as his power to raise us up at the last day, and to give us eternal life, when he cannot or will not fulfill his first promise to the believer and obedient to his gospel? How can you tell a true believer anyway? Well and truly did Paul say to Timothy and prophesy, “That in the last days perilous times shall come,” for men would have, “a form of godliness but denying the power thereof.” (2 Timothy 3:1-5.)

Ye shall receive power after that the Holy Ghost is come upon you.—Acts 1:8.

What was one manifestation of that power upon Pentecost day? Every man heard through the gift of God, bestowed upon, not only apostles, but “upon each of them.”

And they were *all filled* with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—Acts 2:4.

The practical test not only of Christ's existence, but also of his ability and willingness to identify his church, to guarantee his true believer and follower against the assaults of infidelity, and do away with the need of apology for his unfulfilled promises, belong to the necessities of our time. Thus, in “Teaching them to observe all things whatsoever I have commanded you, and lo, *I am with you always, even unto the end of the world,*” Christ's presence through his promised representative, the ancient Holy Ghost, with its gifts adapted to the understanding and necessities of all classes, rich or poor, learned or unlearned with an authorized administration in his church to-day, proves its existence, *and without these his church does not exist.*

Once more, remember, the Church of Christ,—Jesus Christ; for his name was to be “called Jesus, for he shall save his people from their sins;” “at the name of Jesus,”—not Christ alone—“every knee shall bow,” etc. This *church of Jesus Christ*, remember, which is compared to the body of a man, this body has been destroyed or disorganized by the apostasy foretold by the Savior, by his apostles, and by prophets in the Old Testament also, and as certified to us by history, ecclesiastical and profane. Its eyes

were gone, its members destroyed, or buried out of use since the days of Constantine by popular and man-made substitutes. The Spirit withdrawn, the body dead, so far as the life promised through the gifts of the Holy Ghost, by its great head is concerned, and while that “true light that lighteth every man that cometh into the world,” still shines, while the moral excellences revealed in the letter are mingled with that of heathen philosophy, and by the eloquence of the natural spirit in man, something called the gospel is taught, something called the Church of Christ exists, but discarding even his name and substituting the name of some man or woman,—that discards his doctrine, denies his power, is being established, and as a result we see on every hand hosts of people dissatisfied with the cold and costly formality and “vain repetition” of ritualism who are seeking entertainment or satisfaction in the Salvation Army, among Faith Curists, Christian Scientists, or the signs and wonders of occultism, spirit phenomena, or what not, or perhaps becoming disgusted with everything bearing the name of religion.

I “know my sheep, and am known of mine,” said the Savior. If Christ came to this city to-day, how would you know him? You will need to know beforehand, my reader, for “when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ,” it will be too late to rectify mistakes. If Christ came to this city, would you expect to recognize him by the clothes he wore, by rich association, or will you be likely to find him anywhere in the popular crowd that throng the broad way?

Jesus Christ, the same yesterday, and to-day, and forever.—Heb. 13:8.

Are you willing to take up his cross and follow the Christ of the first century? Are you willing to recognize the one body, his church, if indeed you do find it? Are you willing to become a “lively stone” in that building which the Jews once rejected and whose example Gentiles are prone to follow? But one fate awaits all who reject his counsels and his law,

He that . . . climbeth up some other way, the same is a thief and a robber.—John 10: 1.

On the plain of Shinar, they built a tower, heavenward, but God confounded their language and the place was called Babel. Modern Babel, "Babylon, the Great" (confusion) is building her towers. Are you thus engaged?

Come out of her, my people.—Rev. 18: 4.

In contradistinction to this modern Babel we call the attention of those who have eyes to see and ears to hear, to the fact that as "it is written," and according not only to the old, but the New Testament Scriptures also, God, not a council of men, acting as he always has in the past, has *restored*, not *reformed*, but restored the gospel and church of Jesus Christ. If Christ should come to this city, to his church, it would be that church, his bride, the Lamb's wife despised though it may be by the rich or haughty who throng the "wide gate," and the "broad way,"—it will be that church that though now absent from in body, he still owns and blesses according to his covenant made when he went away; the everlasting, unchangeable, and now, angel restored gospel of Jesus Christ. Are you ashamed of this gospel?

M. H. BOND.

#### A CASE OF HEALING.

##### FAILURE OF THE FAITH CURE.

SEVERAL weeks ago Mrs. Nathan Yates, a most worthy woman living in the Silver Grove suburb, was attacked with typhoid fever, but the malady appeared to be yielding under the treatment of one of the most skillful physicians of the city. About one week ago, however, when the physician called at the house to see the afflicted woman, he was informed by her mother that his services were no longer needed and that another practitioner had been secured for her daughter. Upon being asked who the new physician was the old woman replied, the Lord Jesus Christ. Inquiry developed the fact that the sick woman had been induced to try the noted "faith" cure, the medium by which it was applied being one of the leading members of "The Saints," a religious sect holding forth at Mooresville, a small hamlet five miles north of this city, and that she takes no medicine, but was depending entirely on "faith" and the laying on of hands.

Yesterday after the sick woman had been under the exclusive care of the "Saints" for five days, the physician was called in, and found the patient in a most critical condition with but small prospect of recovery. Mr. Yates, husband of the woman, was stricken by the same malady about one week after his wife was taken down. He had no confidence in the faith cure, but stuck to the regular

practice and is doing well with every prospect of speedy recovery.—Louisville *Times*.

##### NEW ALBANY "SAINTS" MAKE A DENIAL.

Elders and members of the Reorganized Church of the Latter Day Saints object to an article that appeared in the *Times* several days ago in reference to the alleged failure to cure Mrs. Nathan Yates, of the Silver Grove suburb, who is critically ill of typhoid fever, and who has been under the treatment of an elder, a resident of Lamoni, Iowa, who is here on missionary work.

They claim that the sick woman, when the elder came to her bedside, had been having hemorrhages every hour, and that her extremities had taken on the rigor that precedes death. She was anointed with oil and hands were laid on her by the elder, as directed by the law (see Mark 6:13, Mark 16:18, and James 5:14), and during that day she was able to be up for a few minutes while her couch was being rearranged.

This sect was confounded with "The Saints" who hold forth at Mooresville, while they are in reality separate and distinct, having nothing in common in their religious beliefs.—Louisville *Times*.

*Editors Herald:*—Inclosed you will find clipping from the Louisville *Times* concerning a remarkable case of healing that took place here under the law and is attracting considerable attention in this place. The sick lady, Sr. Anna Yates, daughter of Bro. and Sr. Perkins, who lives near Galena, was healed by the power of God, and the *Times* published a squib under the heading of "Failure of the faith cure," and accordingly I sent an answer to it under the heading of "A correction," and they published another squib in lieu of my reply, which I inclose. If you see proper, use it, as there is considerable inquiry concerning this case; for it is a clear clean case of healing without *any drawbacks*.

I have waited until now to write for publication, for fear there might be an error in nursing the sick lady and a relapse might occur; but, thank God, she is getting along so nicely, both her and her husband, that we feel it a duty. It makes us feel good when we see those manifestations of the goodness of God to us. I send you the article I wrote for the Louisville *Times* just as it should have appeared in that paper. We are not surprised at disappointments, though we argued the matter with the editor at length, but of no avail.

As ever in hope,

WM. H. KELLEY.

##### CORRECTION.

*Editors Times:*—Will you permit me

to correct an article which appeared in the *Times* of Monday, the 11th, under the heading of "Failure of the faith cure;" in which reference is made to Mrs. Nathan Yates, who lives in the Silver Grove suburb. The article stated that the fever was yielding under the treatment of a skillful physician; when the facts were the reverse. The physician referred to, after doing everything he could for the afflicted lady, told the relatives, who were attending the afflicted family, that Mrs. Yates was beyond human aid and that she might be kept alive with the aid of stimulants until her relatives, who live in the country, could be summoned; he also told two gentlemen, who are neighbors of the family, the same. Then a messenger was sent after the relatives and elders of the Church of "Latter Day Saints," whose headquarters are at Lamoni, Iowa, and not at Mooresville as stated; neither do they hold forth at Mooresville, a hamlet five miles north of this city.

At the time of sending for the elders she was having hemorrhages every hour, and she was cold up to her body. It is not true that when the skillful physician called to see the afflicted lady he was informed that his services were no longer needed, for he dismissed himself; and that he called to see Mr. Yates, who is also afflicted with typhoid fever. Also it is not true that when this skillful physician was called in, the sick lady had been under the care of the Saints for five days, he found her in a most critical condition and without hope of recovery; for he was informed that she had been up, while the nurse made up the bed, that she has not had a hemorrhage since she was administered to by the elders. The physician gave the sick lady up on Thursday night at eleven o'clock, and on Friday morning she was anointed with oil, and hands were laid upon her by the elders as directed by the law. (See Mark 6:13 and 16:18; also James 5:14.) And she was that day out of bed, while it was put in order. It is true she has not taken any medicine since, from the fact that she does not need any.

Mr. Yates may not have any confidence in the "faith cure," for he is not a believer in the faith, as it is

taught by the Latter Day Saints; but Mrs. Yates is a member of that body.

There is a church at Mooresville, a hamlet five miles north of this city, called Saints, or Sanctified People; but Mrs. Yates and the elders who administered to her do not belong to that church, but to the "Reorganized Church of Latter Day Saints," over which Joseph Smith (son of the Prophet Joseph Smith) is Presiding Elder. The old woman referred to in the article, is an estimable lady, who lives near Galena, Mrs. Perkins, who is also a member of the same church.

This case of remarkable healing by the power of God may seem strange to some, but to those acquainted with the faith of the Latter Day Saints it is not strange.

A desire for the truth has caused me to write this.

W. H. KELLEY.

559 Oak Street, NEW ALBANY, Indiana.

## Selected Articles.

### OLIVE OIL.

DR. REMONDINO says that much "olive oil" is sold which has nothing of the olive about it save the name. Much genuine olive oil is of an inferior grade. A good, pure oil is valuable, all others worthless. Pure olive oil has been well known and freely used by the members of the Continental medical profession in all forms of chest trouble, but in this country apparently it does not receive as much attention as its valuable properties and its successful use would seem to merit. From the earliest moments of infantile life—and we might add, as early as its first bath—olive oil will be found a valuable application for the new-born infant, soothing and nourishing the delicate skin.

One of the most important things to have always on hand in the nursery, therefore, is a bottle of the best olive oil.

In a large proportion of the diseases of infancy and childhood it will be found of the greatest value. It is especially useful in all forms of bronchial disease, whether acute or chronic. It relieves the congestion of the mucous lining of the air passages, maintains an equable temperature, affords a soothing warmth, and

is, without doubt, highly nutritious. The oil should be slightly warmed, then the patient's chest should be bathed profusely with it. Afterward a strip of clean, old, and soft shirting, large enough to completely envelop the whole chest, and thoroughly saturated with the oil, should be carefully applied. Over this a larger piece of dry cotton cloth must be firmly, but not too tightly, adjusted. —*Homeopathic Envoy.*

## Conference Minutes.

### FLORIDA.

Conference was held at Santa Rosa branch, near Milton, Florida, November 22-24; an organization was effected by electing T. C. Kelley president, and S. D. Allen secretary. Appropriate remarks by T. C. Kelley and E. Powell. No branches reported. Ministry reporting: Elders E. Powell baptized 4 and S. D. Allen; Priest James M. Baggerly baptized 1; Teacher J. P. Calhoun. Bro. Van Jernigan was elected district clerk. Bishop's agent reported: Received since last conference \$26; on hand \$26. Brn. Kelley and Baggerly were elected delegates to General Conference. E. Powell was sustained president of district. The church authorities were sustained. Bishop's agent's report audited and found correct. A season of short talks was enjoyed by the brethren. Preaching by Brn. S. D. Allen, T. C. Kelley, and J. M. Baggerly. Adjourned to meet at Coldwater on the first Friday in April.

### KENTUCKY AND TENNESSEE.

Conference convened with the Farmington branch, July 27; T. C. Kelley president, A. S. Snow secretary. Branch reports: Farmington 80, no change. Caldwell 17, gain 1. Foundry Hill 32, no change. Memphis, Eagle Creek, and Haley Creek branches not reported. Ministry reporting: Elders T. C. Kelley, J. H. Adair, C. L. Snow, — Sory, D. E. Tucker, W. R. Smith; Priests D. W. Cook and R. Warren. Bishop's agent's report: Due agent last report 35 cents; received since \$201.80; paid out \$40; balance due church \$161.45. Resolved that the president of this conference appoint a committee to collect means for purchasing a horse and buggy for the benefit of the missionaries in this district. Committee, C. L. Snow, Jefferson Myers, J. H. Adair; said committee to report at next conference. A committee of three was appointed to solicit means to defray the expenses of the district clerk. Preaching by Elders T. C. Kelley, W. R. Smith, and D. E. Tucker. Adjourned to meet at the call of district president.

The *American Hebrew* has been selected by the Department of Jewish Studies of the Chautauqua Literary and Scientific Circle as the means for coming in touch with the general Jewish public.

## Sunday School Associations.

### NOTICES.

To the Sunday school workers in the Far West district I will say that the reason the minutes of the last district Sunday school convention held at Kingston, Missouri, have not appeared in the *Saints' Herald* yet is this; that on my way home from Hamilton, Missouri, on October 7, 1895, I caught a heavy cold in my eyes; the result of that and other troubles was that I have since lost the sight of my right eye; but will attend to it as soon as my eyesight will permit.

Yours in bonds,

L. NIEDORP.

## Miscellaneous Department.

### BUSINESS NOTICE.

Herald Office agents and the ministry are requested to take notice that no commission can be allowed on sales of the fifty cent edition of the *Saints' Hymnal*. The General Conference fixed the price of the book at about actual cost, hence it is impossible to pay a commission. Those remitting may deduct the cost of making remittances—the postage and cost of postal orders.

The usual commission to agents and the traveling ministry will be allowed on sales of the higher priced binding—no commission on the fifty cent edition.

Those who first subscribed will first be supplied. The first edition has been bought and now is being mailed. Others will be ready in two weeks.

Send in orders for the *Saints' Hymnal*. See prices on *Herald* cover.

FRANK CRILEY, Business Manager,  
Lamoni, Iowa.

### PAY UP.

Readers of the *Herald* and *Ensign*, have no doubt taken notice of the earnest appeals made by the Bishop of the church to the church on the finance question;—and as quite a number are indebted to me for church books, sold from two to six years ago; and as some of said number have moved away, their whereabouts not being known to me; I take this method of asking the ones thus indebted to please forward amounts due to my address at once, so that I can make a settlement with the church, to whom the books belonged, as I feel unable to pay the debts of others out of my own pocket. Kindly respond and oblige.

J. C. CRESTENSEN.

Lock Box 33, JASPER CITY, Missouri.

### NOTICES

The committee on Archæology again ask aid from all who can and will assist in the work of preparing a map of Ancient America, based on the book of Mormon account of it. Our last call was responded to by a few, which is much appreciated by the committee.

There are several that we hear of using maps and charts but they have not responded to our request. Will these brethren please take notice. Send the location of cities

"lands," and rivers, with reasons assigned for such location. We want and intend to make a definite report at next General Conference.

All who render such assistance will be duly credited with honor to whom honor is due.

Please help at once and greatly oblige,

F. M. SHEEHY,  
5 Codman Hill Street,  
Boston, Mass.

WILLIAM WOODHEAD,  
Barnard, Missouri.

W. H. KELLEY,  
Temple, Ohio.

#### PASTORAL.

*To All Whom it May Concern; the Nebraska Mission Field in Particular:*—For reasons best known to himself, Bro. C. H. Porter has resigned his charge as sub-missionary in charge of above field, and the General Conference mission year is so far advanced we have not deemed it necessary to appoint a successor. Therefore the Saints of that field may report direct to the missionary in charge, A. H. Smith, Lamoni, Iowa, for the balance of mission year, who will attend to all necessary business referred to him and will make an effort to visit the mission ere the end of the year.

A. H. SMITH,  
JOS. R. LAMBERT,  
Associates in Charge.

*To the Saints Throughout Idaho; Dear Brethren and Sisters:*—We know not how to reach you all better than through the *Herald* columns. I have been laboring to the extent of my ability, mostly in new fields, covering a portion of the country from Weiser River to Malad City, and my experience appears to justify the conclusion that seems to be forcing itself upon me that the opportune moment has come for a united, earnest effort on the part of the Saints to spread the "glad tidings of great joy."

In all the openings I have made there is demand for more labor. Many are investigating and some are convinced. The Spirit seems to be moving upon the hearts of the people, and though we encounter much prejudice, it readily gives way where we are permitted to remain a little while.

Now, dear Saints, why have we embraced this cause? Is it because of its truth, because the promises it has offered are sure, and that we have hope therein? Then we should remember our duties. Can we shirk our responsibilities in this work and escape the consequences? Do we presume that because we have been baptized our salvation is insured? Our Savior said, "He that will not take up his cross and follow me, is not worthy of me." What sacrifice did he make and what would be our reasonable service? Will the Saints please answer these questions candidly for themselves, considering that the Master said that when they were warned they should warn their neighbors? Again, in the revelation of 1887, we read, "All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that tolleth in the affairs of

the men of business and of work *labor together with God* for the accomplishment of the work entrusted to all." If we are not united in the accomplishment of this great work how can we be one? And, Except ye are one ye are none of mine, is the divine edict. Will we rejoice together in the final victory if we are unwilling to share together the toil and heat of battle? Saints, have you ever made a sacrifice for the work that you regret? If it be true, could you do so, and if in doubt about it is there a sacrifice too great to prove it?

Can we afford to sit idle while the fields are widening before us and a golden opportunity to win crowns is presented us? But two missionaries were appointed this field from General Conference, and we have permitted the hands of one to remain tied, while I have been crippled in the work for want of means. Bro. R. J. Anthony expects to be with us awhile and his labors are needed in some of the new fields recently opened up, where it is difficult to prosecute the work without means. Can and will we assist to retain him in this part of his field awhile? Our missionary force ought to be many times increased. Can we hope to have our garments clear of the blood of this generation if we do not at least try to loosen the hands of present appointees?

Means for this mission can be sent to the district treasurer, William Johns, Samaria, Idaho, or to missionaries. Tithing and such should perhaps be sent to H. R. Evans, Bishop's agent, Malad City, Idaho. The Saints ought also to remember the Bishop's appeal for Temple Lot suit funds. Means sent to our district treasurer or Bishop's agent for that purpose would be forwarded by them.

Friends to the cause, and more especially those holding the priesthood, let us again appeal to you buckle on the armor and come to the rescue. I should like to hear from any and all parts of the State of the condition of the work. My present address is Hagerman, Idaho, where I have been called by the death of Sr. Sarah Secor and illness of Sr. Addie Condit.

In bonds,  
S. D. CONDIT,  
President Idaho District.

#### SMITH-FRITCH DEBATE.

The debate was held in Perkins, Oklahoma, beginning December 2. First proposition: Resolved that the Christian Advent Church which I, W. H. Fritch, represent, is apostolic in organization, doctrine, and practice. H. C. Smith denies. Our people have been rather slow to answer a challenge from Mr. Fritch, until he became quite noisy, when our representative came to the place of challenge. He learned that Mr. Fritch was advertising the debate a hundred miles away without informing our prother if the propositions were received in detail or not, and without his consent as to date and place, or having signed any rules to govern the debate. At last, when found, he signed propositions, rules, etc., but objected to the King James' Translation as standard of evidence, inserting the word "Bible" instead.

Mr. Fritch never so much as tried to show any organization, but argued strongly that it

was not necessary, saying, "If I prove that what we teach is apostolic, that settles it." He quoted a passage to prove that the Christian graces were of their faith, and added, "The word 'practice' should not have been in the proposition." He endeavored to prove that the kingdom will never be set up until after Christ's second coming, and he made that his hobby to ride throughout the debate. He only mentioned that they had elders, deacons, and missionaries when he was pressed to it, and then said they had "apostles," giving the last of five meanings, which is "a public expounder." When Bro. Smith showed his trick he retorted, "I gave the meaning which suited me."

Bro. Smith showed so plainly that the kingdom is likened to various small things that would grow and increase without notice at first, but in the end would become great. The corn mentioned in Mark 4:26-28 and the mustard seed which is the "smallest of all seeds" mentioned in the following verses; also that the stone at the feet of the great image would roll forth crushing out the great powers until it filled the whole earth. Other things would germinate and begin unnoticed, continue to grow, increase, and spread as the leaven in the three measures of meal, etc., as found in Matthew 13:24-52. He also showed that the kingdom could not suffer violence from the days of John the Baptist (Matthew 11:12) unless it was set up prior to Christ's second coming. He proved that it was there, in their midst, "within you" or "among you" at the time of Christ. (Matt. 23:13.) He proved that the kingdom existed while it was breaking in pieces other kingdoms; that some were entering, others hindering, and still others being hindered from entering the kingdom in Christ's time.

Mr. Fritch affirmed that it would not be set up before but after Christ had put all things under his feet, having destroyed all other kingdoms and powers, then Christ would bring the kingdom already fully developed and complete. He made a labored effort on the image mentioned in Daniel, and finished with a sermon on the second coming of Christ.

We came here by request of missionary in charge, having just baptized two ladies in the Indian Territory, both of high respectability in their neighborhood, one a full-blood Indian. Sr. Tate is the only Latter Day Saint in this place. Her husband was once a class leader in the M. E. Church. They have done all in the way of supporting the meeting and us during the debate. Mr. Tate got a large room when we came and fitted it up with seats, stove, organ, fuel, etc. After preaching there awhile I got the use of the M. E. church for a week and our crowds increased gradually until the close.

Since writing the above, one more proposition has been discussed. Bro. Smith affirmed that the Latter Day Saints are in harmony with the Bible in organization, doctrine, and practice. He was wonderfully blessed. An outsider remarked that he spoke by inspiration. His first speech was a continued stream of eloquence, beautified and perfected by inspiration, logic, and truth. Our organization, doctrine, and practice were set before

the large assembly while they seemingly marveled in eager delight. All the chief features of the glorious plan of redemption were invincibly set before them in a half-hour's speech. His thunder tones, rapid, yet with distinct and calm assurance, seemed to hold the awestricken assembly spellbound in anxious delight. We felt thankful for God's blessings and the truth.

Mr. Fritch agreed with our organization so completely in that proposition that it left him very little to object to—revelation, the Book of Mormon, and the Doctrine and Covenants, with baptism for the dead. The one thousand years reign of some, while others should not rise, seemed to weary him. He was very much confused. The points he raised were a medley of the most frivolous objections I ever heard from a public debater.

His fight against continued revelation, miracles, tongues, etc., was so trifling and commonplace that references are not worth their space in your columns. He was so very sorry we were deluded and deceiving almost the very elect; and yet he promised to believe and make no fight with us if Bro. Smith would work one miracle.

We have just got word to-night from one of his members, near Kingfisher, that but very few if any thought him worthy or able to meet our people, hence they had objected to him debating there with us.

We are all thankful for the blessings of God, and believing success will follow all faithful and humble efforts.

Hastily, in bonds,

A. C. HART.

PERRINS, Oklahoma, December 6.

#### CONFERENCE NOTICES.

Conference of the Western Maine district will meet with the Mountainville Saints at Deer Isle, Maine, December 28 and 29.

W. G. PERT, Pres.

There will be a conference held at Byrneville, Harrison County, Indiana, January 25 and 26, at ten a. m. Every official in the district is requested to report in person or by letter. All reports, branch or others, should be addressed to M. R. Scott, Jr., Wirt, Jefferson County, Indiana, district secretary. A resolution on district record, to the effect, "That all members whose names have been dropped from branch record, who had not been dealt with according to law, be placed back on the branch record." As this resolution is in harmony with the laws of the church I hope it will be honored.

M. R. SCOTT, Dist. Pres.

#### BORN.

BOTTOMS.—At Brashear, Missouri, February 21, 1892, to Mr. and Mrs. George Bottoms, twin girls. The mother died, leaving Ruby to their grandmother, Sr. J. Stevenson, and Iva to her aunt, Sr. N. Hancock, to raise. They were blessed at Rock Creek church, November 11, 1895, by Elders J. S. Roth and William Lambert.

HICKS.—At Spokane, Washington, June 4, 1895, to Bro. T. A. and Sr. Addie Hicks, a daughter, and named Florence Addie.

Blessed at Spokane, October 27, 1895, by Elders B. R. Turnbow and Luke Story.

SMITH.—At Inland, Michigan, February 24, 1894, to Mr. James and Collista Smith, a son, and named Leslie Alexander. Blessed July 26, 1894, by Elder F. C. Smith.

MIDGORDON.—At Mission, Illinois, June 13, 1895, to Bro. John and Sr. Isabella Midgordon, a son; named Burton Lyle, and blessed October 13 by Brn. H. A. Stebbins and Thomas Hougas.

FRY.—Elvin Fyrando Fry, the two months' old babe of H. L. and Inez Fry, of Missouri Valley, was blessed November 17, 1895, at Magnolia, Iowa, under the hands of A. M. Fyrando and Wm. Chambers.

CLUM.—At Lamoni, Iowa, January 31, 1894, to Bro. Mendall and Sr. Stella Clum, a daughter; named Bessie, and blessed November 10, 1895, by Brn. H. A. Stebbins and R. M. Elvin.

RUDD.—At Dow City, Iowa, November 14, 1895, to Bro. D. M. and Sr. Nellie Rudd, a son, and named Blair Henry. Blessed December 1, by his grandfather, J. R. Rudd, J. M. Baker, and D. M. Rudd.

#### MARRIED.

POOLE—REHFELD.—At the home of Sr. S. A. Poole, near San Bernardino, California, Wednesday, November 27, 1895, at 11:30 a. m., Elder J. W. Gilbert officiating, Bro. William Poole and Miss Alice Rehfeld, both of San Bernardino. After the ceremony and congratulations, all partook of the sumptuous repast that was spread. Many valuable presents were presented by the guests, after the festivities. The happy pair departed for a short stay in Los Angeles. May peace and joy be with them.

#### DIED.

BEAL.—At Beal's Island, Jonesport, Maine, November 16, 1895, Eva B., daughter of Elihu and Sr. Lucinda Beal, aged 2 years, 10 months, and 18 days. Funeral sermon at the schoolhouse by J. N. Ames, to about all the people on the island, who seemed to want to show respect to this very remarkable little child. The angels came to claim their own, and carried her to the paradise of God.

BERRY.—At her home in Marshalltown, Iowa, November 12, 1895, Sr. Louisa Berry, whose maiden name was Griffith. She was born at Evansville, Indiana, December 1, 1841; was married December 28, 1875, to W. T. Berry at Marshalltown; was baptized September 7, 1872, at Newton, Iowa, by Elder John H. Lake. She had been afflicted with cancer and confined to her bed over eleven months, during which time she displayed Christian resignation as becomes a saint of God, her faith in the latter-day work remaining firm and unchanged. Short services were held at the house; remarks and prayer by Rev. Ward, the M. E. minister; interment in Riverside cemetery.

COFFMAN.—Charles Emro Coffman, son of John T. and Susan A. Coffman, was born September 20, 1861, in Appanoose County, moving with parents to Harrison County in 1865; united in marriage to Barbara Thompson in 1884 by Elder J. C. Crabb; died November 27, 1895, leaving a wife, three children, mother, four brothers, and a sister to mourn the loss. He was not a member of

any church, but had expressed desires of serving God, and was honored by his neighbors and friends. Funeral services from L. D. S. chapel, Magnolia, Iowa, November 27, at eleven a. m. Sermon by Elder A. M. Fyrando, to a vast number of acquaintances.

HARVEY.—William O. Harvey died November 2, 1895, at Hampden, Ohio. His death was caused by a fall from a staging about eight feet high, which broke the neck bone. He was baptized at Kirtland, Ohio, some eight years ago, by William H. Kelley. He was 39 years, 9 months, and 2 days old at time of death. He leaves a wife. Funeral services by William H. Kelley.

DEREMER.—Bro. Joseph Deremer was born August 8, 1828, and died November 23, 1895, after an illness of not quite two days. Bro. Deremer has lived at Greenwood, Steuben County, New York, since he was a small boy. He accepted the restored gospel and was baptized by Bro. C. G. Lanphear, May 25, 1890, and has lived a consistent Christian life since then, always ready to do his part in the Master's work. His home has long been the home of the traveling elders who chanced to pass that way. His companion and three daughters, who still survive him, are all members of the church. Funeral sermon by Elder Isaac M. Smith, in the Disciple church, in the little town of Greenwood. He was a good man and will be sadly missed.

#### ADDRESSES.

Mark H. Forscutt, No. 203 First Avenue, Nebraska City, Nebraska.

John Kaler, Tuncurry, New South Wales, Australia.

Willard J. Smith, No. 485 Campbell Ave., Detroit, Michigan.

#### DO NOT MAKE THE BABY SHOW OFF TOO MUCH.

"Doctor, advise your young mothers and fathers against talking too much to their babies. The effects for harm of the constant activity of the infantile mind are incalculable. It should only unfold or develop gradually, and then, only as does the blood supply of the brain and body. A proper equilibrium between the body and mind should always be maintained. If the mind be developed too rapidly dangerous sequences may follow. Caution fathers and mothers, and save sons and daughters."—*Medical Gleaner*.

A great manufacturing company in Massachusetts recently paid their workmen, on Saturday evening, seven hundred ten-dollar bills, each bill being marked. By the following Tuesday, four hundred and ten of these marked bills were deposited in the bank by the saloon-keepers of the town. Four thousand and one hundred dollars had passed from the hands of workmen on Saturday night and Sunday, and left them nothing to show for this great sum of money but headaches and poverty in their homes. Well might these men cry out to the State: "Save us from ourselves!" and their hapless wives and children: "Save us from our husbands and fathers on the Lord's Day at least."—*Father McSweeney, in Catholic World*.

# FACTS!

Because of a belief that a necessity existed therefor, *The Patriot* was founded. It is a secular, general, and local family newspaper, providing

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the following departments: General News, compiled by ourselves, and so arranged as to reflect the foreign and domestic transactions of the world in a way to enable the reader to keep well posted upon all important and leading events; Agricultural; G. A. R.; Horticultural; Scientific; World's Improvements; World's Armaments; Home; Shorts; Clipped Wit; Religious; ~~Jews~~ Free Lance; Our Young Folks; Among Our Exchanges; Home News.

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The traveling ministry, district and branch presidents, and Bishop's agents are requested to solicit subscriptions, make sales of church publications, and assist the publishing department.

Address communications for publication to the Editors. Business letters, subscriptions, remittances, changes of address, etc., should be addressed to Frank Criley, Business Manager. Remittances should be made by post office or express orders, draft on Chicago, or lastly by registered letters. Do not send checks.

Advertising rates, forty cents per inch each insertion, subject to the following discounts: One month's insertion, five per cent; three months, fifteen per cent; six months, twenty-five per cent; one year forty per cent. All advertising conditioned on insertion upon the first or last pages of cover, will be charged an advance of twenty per cent upon the regular rates. For reading notices, (on outside pages of cover, unless otherwise accepted, ten cents per line. Editorial notices, twenty-five cents per line; discount as above.

(Entered at post office, Lamoni, Iowa, as second-class mail matter.)

#### TEMPLE LOT SUIT.

The late decision of the Temple Lot Suit case on appeal has been published and is on sale at the Herald Office in pamphlet form; 15 pages, stapled, bound in paper covers; price 25 cents, cash in advance. Orders promptly filled.

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With the December issue, the *Arena* is reduced in price to twenty-five cents per copy and to \$3.00 per year, but this reduction in price is accompanied by no diminution in the excellence of this great liberal, progressive, and reformatory review; indeed, this issue is exceptionally strong.

**SPECIAL NOTICE.**

According to rules agreed upon and published by the Herald Office, all whose subscriptions are one year overdue will be dropped from the mailing lists at the end of the year—December 31, 1895—provided, that if those who desire their papers continued and who will pay in a reasonable time, will so notify the office, their publications will be continued.

This applies to the *Herald*, *Autumn Leaves*, *Hope*, and *Gospel Quarterlies*.

It is desired that all will continue and so notify us, and make an effort to pay subscriptions as soon as possible.

It is our wish to increase, not to diminish the circulation of the church papers among the membership. All should read them.

Subscriptions solicited.

FRANK CRILEY,  
Business Manager Herald Office.

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The Herald Office, in pursuance of a policy that will result in substantial good to its patrons, offers the following list of Holiday attractions.

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The same energy that has been put forth to make the magazine a source of good to our young people will be continued by the editor.

Among the special list of attractions for 1896 are the following:—

The Autobiography of Sr. Lydia Supry, who is well known to the Michigan Saints. It is to be furnished by Sr. Zonie Stephenson, who estimates it as equal to any of the very interesting biographies hitherto published.

"Prophecy and the Holy Land," by Bro. and Sr. Heman C. Smith—a companion series to "The Bible and the Christian Religion," already published in the LEAVES from the pen of Bro. Smith.

Phrenographs of prominent ministers and church workers, by Orrin Dudley, Phrenologist.

A fine engraving of Nauvoo, the Beautiful City, taken during the late Montrose reunion and engraved by the Electric Light Engraving Company.

Other features too numerous to mention will make the magazine a companion and counselor to our young people and continue to furnish them opportunities for literary and general development.

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# THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 42.

Lamoni, Iowa, December 18, 1895.

No. 51.

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## THE GRADUALNESS OF REVELATION.

MUCH of the popular misunderstanding and perversion of the Scriptures can be traced to a failure to recognize the gradualness of revelation. Nine tenths of Colonel Ingersoll's diatribes upon the Bible are seen to be incorrigibly stupid when this principle is firmly grasped. He puts the whole Bible, as regards the present-day reader, upon one level of authority, and argues, for instance, that if we lived according to its teachings we should allow polygamy and slavery, or adjust our jurisprudence to that of the primitive Hebrews. Christian people, even Christian theologians, have not always been guided by the true principle in their interpretations of the Scriptures. It is assumed that if a thing is in the Bible that is the end of debate. It is not necessary to inquire to whom or in what circumstances a command was given. And because of this false theory the Scriptures have been held to teach a great number of things which they strongly condemn.

Now the Scriptures themselves explicitly, and over and over again, repudiate this principle of interpretation. They tell us that all the light did not come at once, but as men were able to

bear it. Revelation broadened and brightened. The question at issue is not whether one part of the Bible is more inspired than another; the question at issue is as to the method of revelation, and that is simply a question of fact. Did God give Enoch or Abraham all the light he gave Paul or John? Are we to construe the civic and social and moral ideals that God allowed and legislated for, in the early ages, as authoritative for us? Why, the very words in which we describe the Christian revelation, when we speak of it as "the new dispensation," are a sufficient answer. To be sure, it is vastly easier to treat the Bible as a Statute book, any part of which is equally applicable to present conditions. But, unfortunately, not only the Bible's account of itself, and the plain facts which we cannot ignore, do not allow us to treat it in this way, but the moment we do so we are landed in contradictions which the Christian mind repudiates.

Take, for instance, a single example. In the last book of the Proverbs we read: "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes to drink strong drink; lest they drink and forget the law, and pervert the judgment of any of the afflicted." That counsel is in full accord with New Testament teaching. The ruler and the judge must have clear heads. But what are we to make of the next sentence? "Give strong drink to him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink and forget his poverty and remember his misery no more." That last exhortation is about as bad counsel as could be given. The worst thing that a person in affliction can do is to resort to drink. How shall we explain it? It is not difficult to see. The writer set up a barrier against the intemperance of magistrates; his vision did not go far enough to discern the evil effects of strong drink for others. But the New Testament writers see further, and no man can to-day honestly quote that counsel in the Proverbs as God's permission to indulge in intoxicants.

The Bible is a temperance book. And it is not our own ideas of right and wrong that are to interpret the Scriptures, but the final revelation is to interpret the earlier. "The testimony of Jesus is the spirit of prophecy."—*Public Opinion.*

## CARNEGIE ON THE USE OF WEALTH.

MR. ANDREW CARNEGIE, in his speech at Pittsburg, on Tuesday at the dedication of the magnificent public library that he has presented to the people of that city, made certain statements about the value and uses of personal wealth that are worthy of serious consideration both by those who like Mr. Carnegie are rich and those whose tendency it is to berate without discrimination the possessors of independent means. After declaring that one of the most difficult problems with which mankind has to deal is the doing of genuine good and not mischief by the giving of money, he asserted that under existing industrial conditions, not to be changed in modern days, but which may be modified in the course of centuries, surplus wealth must sometimes go into the hands of a few. However, the number of these, he declared, will become less and less under the present conditions, which are rapidly causing a more general distribution of wealth. Then he expressed his deep pity for those who possess wealth and nothing else and who fail to see in the surplus that fortune has given them a splendid opportunity for bettering the physical, moral, and mental conditions of the poorer classes. He drew a sharp distinction between the philanthropy which helps the masses to obtain a greater enjoyment of the physical appetites and that form of giving which contributes to the intellectual elevation of men and women whose conditions prevent their early education. The library which Mr. Carnegie has given is a magnificent example of well-directed charity and philanthropy. Its architectural beauties and the specimens of art which it contains are wholesome influences,

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and the thousands of volumes which it will eventually offer Pittsburg's people cannot fail to prove a medium of enlightenment and development. Mr. Carnegie creates and Pittsburg supports by taxation this library.—*Washington Star.*

BREACHES OF TRUST.

THE extent of the defalcations of persons holding positions of trust and responsibility in this country is not generally known. Such cases are reported in the newspapers from time to time, but many more are not made public, and so the aggregate amount of losses in that relation does not become a part of our business statistics. But since the advent of those insurance companies which guarantee the fidelity of employes, the figures have become more accessible, and they reveal a degree of dishonesty of this sort that has not been suspected. According to a circular recently issued by one of these companies, it appears that the defalcations for 1893 amounted to over \$19,000,000, and in 1894 to more than \$25,000,000. Including the very small losses which were not recorded, it is estimated that the total sum of money misappropriated by faithless custodians of other people's funds during the last year was not less than \$30,000,000. This great loss was distributed generally among the various kinds of business, and there does not seem to have been an exceptional proportion of defalcation in any one line. The banks suffered most because they handle the most money, but other corporations were correspondingly defrauded, and individual merchants and manufacturers of all classes had a similar experience in the order of the importance of their operations.

It is urged by the "fidelity guarantee" companies that some remedy should be found for this grave evil. The defalcations come largely, they claim, from the carelessness of employers in allowing trusted employes to have practically full swing in the management of finances, and in reposing such unlimited confidence in these employes that there is no regular or thorough examination of accounts. It is taken for granted that a cashier or treasurer is honest, and he is left to perform his duties

without proper supervision. The fact is notorious that when breaches of trust occur, the employers are greatly surprised, and declare that they never had the least suspicion that they were being robbed, although the circumstances are usually such that suspicion would certainly have been aroused if reasonable care had been taken in the protection of their own interests. These companies insist that if all employes had practical demonstration that they are subject at any moment to a rigid inspection of their books and papers, or to a sudden change from one position to another without notice, the chances are that three fifths of the thefts which might have occurred would be averted. The lack of such safeguards is a standing temptation to dishonesty, and men often fall who would remain faithful if they knew they were closely watched and in constant danger of detection.

There is much force in the further suggestion that persons occupying places of trust, in which strict honesty is demanded, should be required to conduct themselves in a generally reputable and prudent manner. The employer has a right to say that an employe who handles his money shall not attend horse-races, or visit gambling houses, or engage in bucket-shop speculation, or be known as a man who lives beyond his means. It is through these loose practices that men forfeit their sense of integrity and become capable of taking what does not belong to them. They are not harmed, but helped, when their tenure of service is made to depend upon adherence to the rules of ordinary morality and propriety, in the regulation of their conduct at all times. It is unreasonable to say that a man may do as he pleases when he is released from his daily duties in a bank or a store where he holds a responsible position. His obligations do not stop there, but extend to all of those proceedings which affect his reputation in the community.—*Globe-Democrat.*

The fruit-growing industry in Oregon is growing very rapidly. The State Secretary of Horticulture estimates that this fall there are 565,000 acres of pears, peaches, apples, and such kinds of fruit in the State; 35,000 acres of prunes, and 1,500 acres of berries.

LATE LITERARY NOTE.

TWO very important facts in connection with the new era of magazines are illustrated in the December *Cosmopolitan*. Its fiction is by Stevenson, the last story written before his death, "Ouida," Sarah Grand, Zangwill, and the beginning of James Lane Allen's new Kentucky realistic story, "Butterflies." Probably no stronger array of fiction has ever been presented in any magazine—money could not buy better. Nor has any magazine ever had a larger number of really distinguished artists engaged upon the illustrations of a single number. The reader might be puzzled to know how such a number can be made at the price of ten cents. But the magazine itself affords the solution. It contains 139 pages of advertising, which, as the publishers announce, is from \$4,000 to \$8,000 more net cash advertising than was ever before printed in any magazine, of any kind, and in any country. It breaks the world's record in the publishing business. Moreover, the cost of the artists and authors who appear in this number is divided amongst 400,000 copies, bringing the cost per copy proportionately low. The *Cosmopolitan* thinks that the ten cent magazine, bringing as it does, the best in art and literature into all classes, is an educational movement second in importance only to that of the public schools.

LITERARY NOTES.

THE *Review of Reviews* for December, in its "Progress of the World" department, plunges as usual into the discussion of important current topics. The assembling of the Fifty-fourth Congress, at home, and the disturbed condition of Turkey and some of the European powers at this moment present questions which call for extended comment this month. The editor also devotes several paragraphs to the boundary dispute between Great Britain and Venezuela, and the results of the recent elections in various states are reviewed and summarized. But this department of the *Review* is by no means confined to its range of political or governmental affairs; it "covers" such subjects as the foundation of the Luther League of America, the doings of Schlatter, the so-called "Healer," in Denver, noteworthy events in the educational world (Mr. Rockefeller's latest gift to the University of Chicago, the inauguration of a new president at Colgate University, etc.) and biographical notes on important men and women who have died during the month (Eugene Field, Signor Bonghi and others).

The metric system has been adopted by compulsion in Germany, Norway-Sweden, Switzerland, Italy, and many other countries, and in a comparatively short time and without serious inconvenience or opposition. It is approved by all classes and no attempt has been made to return to old methods. A committee appointed by Great Britain recommends its adoption and teaching in public schools. The United States Congress has made its use compulsory for pharmaceutical purposes.

The number of citizens in the United States liable to military duty is given at 9,945,043.

# THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.  
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

Vol. 42.

Lamoni, Iowa, December 18, 1895.

No. 51.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
R. S. SALYARDS - - - ASSISTANT EDITOR.  
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, DEC. 18, 1895.

### "THE SPIRIT GIVETH LIFE."

WE are asked to explain the passage from which the words of the caption above are taken, occurring in Paul's second letter to the Corinthians, third chapter, sixth verse. The apostle was writing to a people upon whom the work of the gospel economy had had a great and salutary effect; and the apostle gave the proper credit, not to the letter of the Old Testament in which the things of the new had been foreshadowed, but to the Spirit, which in verse seventeen he declares to be the Lord, "the light that lighteth every man," as declared by John. We may not be able to comprehend all the nice distinctions that may have been in the mind of the apostle; but, it is clear that he meant to say this, at least, that there was no life in the mere word or letter of the command, but that if the command was obeyed, the Spirit of him by whom the command was given gave to the obedient disciple the power of life; and so long as he remained obedient he continued to have life, as Christ had come that whosoever believed on him, might have life, and that "more abundantly."

The letter when heard or read is intended to be either a "savor of life unto life, or of death unto death;" to life for them who hear and believe and obey; but to condemnation equivalent to death unto them who, hearing, neither believe, nor obey.

The apostle seems to make this meaning clear when he explains below the text that "when Moses is read, the vail is upon their heart;" that is, upon the hearts of those, who claiming to believe Moses, yet believed not Jesus; notwithstanding Jesus declared expressly, "had ye believed Moses, ye would have believed me, for he wrote of me." This was under the ministration of the old covenant,

which Paul argued in his Galatian letter was from Mount Sinai, and "gendered to bondage," but that the "Jerusalem," which was above and mother of them all was free (alive), and was the "free gift," as stated in Romans 5: 15.

The fact that the Spirit of life was the accompanying power attendant upon the preaching of the word, the letter, when obeyed, is shown by the same apostle when writing to the Romans 8: 2, he states:—

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

And again, the same apostle writing to the Romans, 7: 9, 10, declared:—

For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, [the letter,] which was ordained to life, I found to be unto death.

From this death inflicted by the failure to comprehend and obey the commandment obedience to which brought to the apostle the "Spirit of life," he was made free from the law of sin and death by a confession of the justness of the law, the letter, by which he was condemned, and an acceptance and obedience to the commandment,

And now why tarriest thou? Arise; and be baptized, and wash away thy sins, calling on the name of the Lord.—Acts 22: 16.

From all these considerations we conclude that the letter of the gospel of the Son of God brings condemnation upon those who believe not and obey not; and that the Spirit of him who authorized the preaching of that gospel gives life to those who hearing it believe and obey it; the letter killing because the word is not obeyed, the Spirit giving life when the word is obeyed; according to the statement of Jesus:—

My words they are spirit and they are life.

BRO. A. H. PARSONS sends us a copy of the *Times*, a Philadelphia daily, containing an account of an exhibition of historical relics from a Colorado Cliff Dwellers' village, which is of interest to the Saints and readers of HERALD:—

There has been lifted out of the mist and fog of the dark ages and set on pedestals in the library building of the University of Pennsylvania a village estimated to be two thousand years old. At four o'clock yesterday afternoon the curtain surrounding it was drawn aside and the public was invited to inspect the exhibit. The occasion brought together under genial influences and in one room the modern type of man and the crumbling relics of the people and things existing in this country almost before time began. It was a reception tendered by the men and women of America, who died before the remote ancestors of Christopher Columbus were born, to their sons and daughters of the present generation.

The meeting was fittingly celebrated by a distinguished crowd, which gathered in the auditorium to take part in the exercises which were to open the exhibition. The latter takes up nearly all of the top floor of the building, and consists of relics of all sorts found in an ancient village of Cliff Dwellers in the canyons of the Mancos River of Montezuma County, Colorado. The collection is by far the best of its sort on earth, and was dug up out of the recess of the Rocky Mountains by a couple of brother ranchmen named Wetherill in 1888. They discovered the village by accident, and after two years of hard work succeeded in bringing to the surface nearly every vestige of a prehistoric civilization which existed under the grounds they were exploring.

### A VERY REMARKABLE COLLECTION.

After a partial and unsatisfactory showing at the World's Fair the purchaser of the relics, a wealthy man by the name of C. D. Hazzard, of Minneapolis, consented to loan the entire collection to the University of Pennsylvania. Professor Stewart Culin was intrusted with the work of arranging the exhibit, and he, aided by Frank Hamilton Cushing, Chief of the Bureau of Ethnology at Washington, spent many weeks in putting it into shape for public inspection on the top floor of the library building in West Philadelphia.

They completed their work last week, and yesterday the doors of the museum in which the collection is exhibited were thrown open. The exercises which marked the opening were held in the auditorium and were both dignified and appropriate. Charlemagne Tower, Jr., presided, and speeches were made by Mr. Cushing, Ex-Provost Dr. William Pepper, Professor Edward D. Cope, and Professor Culin. Several hundred well-dressed people listened attentively to all that was said before they went upstairs to inspect the mummies, the pottery, the stone weapons, the faded tapestries, and the other relics of a prehistoric civilization which were on view.

## WHAT OUR ANCESTORS WERE LIKE.

Mr. Cushing's address was a very plain and intelligent description of the collection about to be opened for public inspection, and he did not hesitate to say that it was the finest of the sort in the world. He told how the Zuni Indians, away back in the remote centuries following the flood, had taken to the Rocky Mountains for refuge against the hostile tribes on the plains, and how they had lived up to a few hundred years ago, in a state of civilization almost beyond the comprehension of the modern man.

Professor Cope analyzed the physical remains of these curious people, and told his audience what big brains they had. Dr. Pepper complimented the University on having so rare a collection to offer in its museum, and told of the efforts made to secure it. Then Professor Culin invited everyone up to the top floor, and the rest of the afternoon was spent by the fashionable crowd in looking at the pictured life of a race which occupied this country before the ancestors of the great-grandfather of the man who built the Mayflower had been heard of.

To-day and every day hereafter the museum will be open to the public. It is a show worth seeing.

## COLLEGE, COLLEGE!

THE winter term of Graceland College will begin January 2, 1896.

The fall term has been a success, so far as the work is concerned; the students having done well. The faculty are well suited to the emergency, and the duties required; the students of excellent habits and studious, determined to win in the race.

It must be understood that Graceland is but a beginning, small in numbers and feeble in means, but yet "rich in faith" of success. It cannot compete in completeness of paraphernalia with Chicago's Armour Institute, nor the Northwestern, nor with several other richly endowed institutions of learning; where millions, or hundreds of thousands have been given by public spirited men who had them to spare; but in grasp of purpose, ability to teach what is advertised, and in the advantages of healthful and morally beneficial surroundings, it will rank with any anywheres.

It has not been expected that Graceland would suddenly become a great institution overflowing with students and a self-sustaining affair; but it has been hoped, with reasons for that hope, that those with whom it began, and others who might be attracted to it, would rally to its support

by every means in their power. Its success is guaranteed if all will stand by it, and helping to build it, send their children to it, and give it a moral as well as a financial standing.

We hope the Saints will consider the matter well, and not make a common mistake in thinking that the larger institutions are necessarily the best, and the safest places for students to get the better education. The comparison is in favor of the smaller, other things being equal.

Send the children along.

## QUESTIONS AND ANSWERS.

QUES.—What are we to understand by the angel ascending from the east—Revelation 7: 2? What is the meaning of the sealing of the different tribes?

Ans.—A messenger sent of God to stay the process of destruction till the accepted children of God can be properly designated, chosen, and so identified that they shall receive no hurt from the elements of destruction.

We are of the opinion that the "sealing of the tribes," is intended to convey the idea that there will be a selection of the priesthood in its various orders from the various tribes of Israel, who shall be sealed (chosen, acknowledged, and ordained) to preside and represent Israel among the "innumerable host," from all the nations, converted and transformed from nature's darkness into the light of the kingdom of God—engrafted, or adopted Israel in its triumphant condition, under the rule of king Immanuel.

An angel is one sent, or a messenger. Who this one with sealing power may be we have no idea; nor does it seem to us essential that we should know now. It will be enough for us, if through obedience to Christ we shall be found worthy as engrafted members, or as members of the original vine—the household of Israel under the King.

Q.—A branch appoints a regular time for preaching and prayer meetings. Is it proper and right for the president to change the prayer meeting into one for preaching without asking the will of the members present? Does the law, "The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God" justify him in so doing?

A.—The presiding officer of a branch is but an integral part of the branch, and is chosen for the purpose of look-

ing after the spiritual affairs of the congregation and to carry into effect the agreements, and orders, and rules of the branch. This does not give him the right to disregard any specific rule of the branch, of which he has knowledge, unless for justifiable causes, which he must give if his action is called in question. A presiding officer of a branch could, for proper reasons, so change an appointment, by the tacit consent of the members present at the meeting; but in case some members present should object, such change should be by vote. No self-respecting elder would consent to disregard the rights of the people in a case where the presiding officer should attempt to change a regular appointment for the purpose of such elder preaching, against the protest of any number of members, without a vote of the membership present at such meeting.

The "conduct" of the meetings does not necessarily define the kind of meeting to be held; but refers rather to the proceedings, or what is done in the meetings after they are begun. If the object, or kind of meeting to be held, is not stated, or already agreed upon, the presiding officer may determine at the time of assembling, or take an expression of the membership present; but if it is a stated meeting, it is safer to observe the rule agreed to by the branch, if there is one.

The law referred to does not warrant an infringement upon the rights of the members, or a disregard of the voice of the branch properly obtained.

The brother sending the foregoing questions states that they are asked for information only; and this means that he does not ask for controversy, or to use the replies as "goods" to discipline somebody with; all of which we trust is correct.

## OKLAHOMA DEBATE.

BRO. HEMAN C. SMITH left Lamoni, last month, for Kingfisher, Oklahoma, to look after an attack on the faith made by an Elder Fritch, of the Advent Christian faith. Of that debate we have received some reports, which have been published. Of the last phase of it the following from Bro. Heman himself, dated December 9, will give the readers of the HERALD a good idea.

Bro. Heman is not fond of debate, as he himself confesses, but if there is a need for defense, he does not hesitate, and yields no point of vantage, no matter what the odds or who the challenger. He relies on Christ and the cause.

The last proposition; viz., "The Bible teaches that man is wholly mortal, and unconscious between death and the resurrection," was closed last night. It was one of the most complete and signal victories we ever witnessed. We have captured the fort so far as the influence of the people is concerned. It is generally estimated by outsiders that there are about ten to one in our favor; this not only on the last proposition, but throughout.

Of course there are some on our side because they felt that they were getting revenge for drubbings the Advent had given them. However, the thinking part of the community see that the evidence and argument are on our side. Just now since writing the last sentence of this, Mr. D. W. Tate, one of the prominent citizens of this place and a man of excellent character in the community, came in the room and asked for baptism. It will be attended to this afternoon. God be praised! Mr. Fritch, on this proposition, broke over the former ruling and quoted Greek and Hebrew copiously. We waited until we saw that the chairman was not going to enforce the rule, and then we met him on the Greek and Hebrew. Of course we do not know very much Greek and Hebrew, but we happened to have enough at hand to completely snow him under, and from that hour Bro. Fritch talked English, and English only. The few Saints here are rejoicing, and we feel profoundly grateful to God.

#### THE CHURCH IN PEORIA.

OUR folks in Peoria, Illinois, now meet in their own hired house, corner of Adams and Fulton Streets.

But on Sunday, December 8, the brethren met with the Peoria Sunday Lyceum, when Bro. A. J. Keck gave an address on the "Writings of Daniel." After the reading of Bro. Keck's paper the subject was discussed by several, Brn. J. A. Robinson and William Stead among them. The Peoria Transcript for the 9th has the following note of the meeting:—

#### THE SUNDAY LYCEUM.

ELDER A. J. KECK OF THE LATTER DAY SAINTS MAKES A TALK.

Mr. A. J. Keck, of the Church of Jesus Christ of Latter Day Saints, yesterday afternoon addressed the Peoria Sunday Lyceum on the subject, "The Writings of Daniel." He began by saying that early in the week a morning paper had stated that he was to speak on next Sabbath to the Lyceum on "The Writing of Daniel, from the Standpoint of Mormonism." That, he said, was just the thing he did not intend to do. He was not a

Mormon, and did not wish to be so considered. The people he had the honor to represent were too often, in the public mind, connected or associated with the Utah or Brigham Young schism, who practice polygamy, and had done other things that had received and richly merited public censure. His church, the speaker said, was earnestly endeavoring to teach the life, the light, and the way as taught by Jesus of Nazareth, and that it affiliated in no way with the Utah element.

According to Mr. Keck, the prophecy of Daniel will soon be fulfilled by the establishment of God's kingdom on earth, and that it will begin in this, our country, the land of all others on earth most blessed by God on high.

In concluding his talk, Mr. Keck was given a hearty vote of thanks, and the wish was expressed by several that he and his people would become regular attendants at the Lyceum meetings.

Many interesting remarks were made in the general discussion for and against the theory of the speaker on "Daniel." Among the participants in the discussion were: Mr. Hiatt, Mr. Robinson, Mr. Hiram Brown, Jr., Mr. White, Mr. Stead, Mr. Burton, Mr. Mc-Alpine, and several others.

Next Sunday Rabbi Maurice Eisenberg is to address the Lyceum on the same subject, "The Writings of Daniel." The attendance at the meetings is increasing and the public is heartily invited to come. The hall is at 303 Main Street, over Reen's drug store, and the time for meeting is 2:30 p. m. every Sunday.

#### DAVID H. SMITH VISITED.

ELDER EDWARD STEVENSON, of Salt Lake City, and of the church there, lately visited Bro. David H. Smith, youngest son of the Martyr, at Elgin, Illinois, and reported his visit to the *Deseret News*, in a letter dated September 22, 1895. We quote from the closing passages of this letter:—

The Prophet's sons, all of them, have the good wishes and sympathy of thousands of the best people who grace the earth, especially David in his apparent affliction. His numerous friends will be pleased to learn that he is not suffering any serious illness. In answer to questions he said: "I enjoy very good health; I read, and play on the organ; well I play Old Hundred and some other familiar tunes, and I very much enjoy this amusement; we have our walks twice a day and I attend the flower beds and work them some." We proposed a walk in the park, but here came a little embarrassment, as the doors were locked. He said they were governed by rules. I reminded him of a promise of a walk and a visit of this kind. Our time was now up, and by permission of the doctor Mr. Smith went to his room for his hat and had a thirty-minutes' walk before dinner. He enjoyed the ramble among the beds of flowers and shrubs. He picked flowers from the beds he had helped to cultivate with a degree of pride. Mr. S. was engaged with the flowers, placing them one by one together, while I took a picture of the beds and the

dwelling in which David lives. I proposed taking one with him in it. "O, no," he said, "take the building without me," and walked away quite fast, to get out of range. He walked quite erect, looked well dressed, was a fine specimen of a man—tall, over six feet, and will weigh two hundred and forty pounds. He is quite well proportioned.

I was thinking that he was much larger than King David of old, as we learn from the Bible that David of old was, when young, only a stripling cupid with Goliath the giant. I long for the time, if it should please God, that this, the youngest of the three living sons of the Prophet, may be touched by the power of the eternal Master and be released from these bands. Nebuchadnezzar of old was released only by the power of the Lord, and why not he?

The thirty minutes had passed and our walk among the evergreens, shrubs, flowers, and a rustic bridge over a spring branch in which was a water wheel (a miniature one), which David said he had aided in constructing. We all drank from the beautiful spring. A warm shaking of hands with thanks for our visit and hoped that it would not be long before another visit, and to be sure to kindly remember him to his friends in beautiful Utah.

There is such a thing as a person being comfortably sick. We were pleased to find David enjoying so much liberty and so good a degree of health. In conclusion, we believe all is well with David, for God rules in his own way, his purposes to fulfill. The case of the younger is, to my mind, far preferable to the older ones who the Lord will hold more responsible. I fully believe he is at the present time in the right place, and would not disturb him, for he is comfortable and sins not. Our meeting was pleasant and agreeable and our parting quite satisfactory.

When Bro. D. H. Smith was first sent to Elgin for care, there were some who harshly criticised his brothers for the fact of his being sent there; and these persons were found both in the Reorganized Church and in the Utah Church; it being charged by some of the latter that the elder sons had him placed under restraint because that he favored the Utah side of the controversy after his visit to that Territory, etc. So far as such idea was held it was an error; as neither of his brothers ever heard him express any such preference or conviction. What was done by them was done because it was the only available means to his proper care and comfort open to his relatives and friends. Had he retained his faculties unharmed, he would have been absolutely free to have followed his convictions, no matter what they were, so far as his brothers were con-

cerned. These brothers concluded at the start just what Elder Stevenson concedes at the close of his letter, evidently the result of his interview, that the younger son of the Prophet Joseph Smith was in the hand of God, as any and all of the good and unfortunate of all the ages past were.

Elder Stevenson and all others who affect to believe the same thought are welcome to the opinion that the condition of the younger son is preferable to that of the elder, for the reason that these elder ones will be held to a stricter accountability than the younger. However, these elder ones seek not to excuse themselves for the choice they made in religious convictions, which has led them to antagonize the positions held by Elder Stevenson, and the leaders of the church to which he belongs. They knew at the time they made the choice what they know now, that God would hold them accountable for that choice; and what they would do under it. This condition of responsibility attaches to Elder Stephenson, President B. Young, W. Woodruff, and all others who chose to accept the dogma which the sons of the Martyr oppose and denounce; and these sons are assured by the facts in the case, the logic of the argument and events, that they will stand fairly in the day of accounts, judged in reference to their action with regard to the principle of plural marriage; the word of the Lord to the church being a criterion to indicate the action of the Judge.

We thank Elder Stevenson, however, for his kindly expressed sympathy for the sons of the Prophet; and especially for the expression of the impression that he is comfortable and well cared for.

#### EXTRACTS FROM LETTERS.

**BRO. N. STAMM**, writing from Runnells, Iowa, says:—

We had good meetings here. Bro C. Scott preached in Runnells, and on the 8th baptized two. He has now gone to Grinnell. I have been preaching near Adelphi, all the week, and there are warm friends to the cause there who will come by and by.

**Bro. T. L. Sawley**, Wheatland, Missouri, the 12th:—

The debate with H. I. Alexander of the Christian Church is over. An immense crowd was in attendance. The people are all awakened; some say the Campbellites received their deathblow. Right after the

debate closed I baptized four intelligent parties and others are to be baptized next Sunday. We announced that we would hold a few meetings right after the debate. One of the Campbellites said that if we did we would talk to empty seats, but a large crowd attended right through. We rejoice in the truth and give praise to the Lord for a grand victory for the truth. I have never enjoyed such a degree of the Spirit as in this discussion; not to brag—God forbid. When I would rise the congregation would remain as still as it was possible to do, paying close attention. When Elder Alexander spoke there would be such murmurs and confusion he threatened to prosecute them. Many friends were made to the work.

**Bro. C. Scott**, Grinnell, Iowa, the 13th:—

Some splendid meetings lately at Runnells, baptized two there last Sunday; others investigating. Go to Leighton, Mahaska County, to-day to begin meetings this evening. Pray for us.

#### EDITORIAL ITEMS.

**BRO. W. W. BLAIR** preached at Pittsburg, Pennsylvania, Sunday, December 8, twice. Had good hearing.

**Bro. J. A. Currie, Sr.**, writes of his labors in Lee County, Texas, in which he reports himself blessed of the Lord and strengthened to continue his efforts. He exhorts Saints and ministry to keep themselves free from division and strife, that the blessing of the Spirit may attend them. He commends the suggestion that a tract fund be established in the branches.

If we fail to note the arrival, departure, or some feature of labor of any of the brethren, such as it is customary to mention, we trust no one will think himself slighted. Some may be overlooked or their presence or work not brought to our attention. It is comforting to know that the Master neither overlooks, forgets, nor fails to appreciate. We believe he knows the worth of all; also that he neither overlooks nor overappreciates any; and, all true men and women will be fully satisfied with that kind of an estimate, no doubt. We try not to miss mention of any item of value to the work.

**Bro. R. M. Elvin**, who has been laboring at Grant City, Missouri, and elsewhere in the Decatur district, was at or near Lucas, Iowa, at last advices, preaching the word and pushing the work.

The United States Circuit Court of Appeals, Eighth Circuit, which overruled the decision of Judge Philips in

the Temple Lot suit, has declined to grant a rehearing of the case, hence the action stands at present adverse to the Reorganized Church. Future developments will doubtless be given the HERALD readers as they may occur.

Elder I. N. Roberts arrived in from the Minnesota field, in improved health and full of the ardent fire of the missionary spirit. He reports many demands for ministers, but few to break the bread of life, in the field over which he has charge—Minnesota and the Dakotas. The faithful laborer can only do what his own powers and the limited forces working under his supervision are able to do. He can only pray the good Lord of the harvest to send forth more laborers into the vineyard and that the good Saints will be good to the Bishop and his agents that the work intrusted to all may be prosecuted. The elder in the field with heart, soul, and body consecrated to the service of God and man feels the impulses of the divine love urging, pressing him forward to carry the gospel to the people. He shares the spirit of sonship in common with the Elder Brother, and, like him and ordained to be a coworker with the Master, seeks to proclaim repentance unto life. He is satisfied only when laboring to proclaim abroad the good tidings of great joy. The spirit of his calling rests upon him, and though compelled to be content to labor and wait, he constantly desires the work to move rapidly and spread more widely. He feels as one has expressed it, that "it is hard work to preach the gospel, but harder still not to preach it." God bless and strengthen the ministry in the field. They deserve the hearty good will and prayers and material coöperation of the Saints.

The offer of the Autobiography of Elder Joseph Luff at fifty cents is withdrawn; also that of the work "From Palmyra to Independence," in combination at reduced price. The price of Bro. Luff's book is, cloth \$1.25; leather, gilt edges, \$1.75. "From Palmyra to Independence" is sold at \$1.25.

The Baptists in Saxony protest against the legality of an order issued by the Government threatening them with a fine without appeal for "baptizing or doing anything which might disturb the peace of the Lutheran Church."

## Original Poetry.

## CHRIST'S BIRTH.

BY ELBERT A. SMITH.

Winter and night in the world;  
Snow upon mountain,  
Snow upon plain;  
Ice in the desolate souls of men;  
Snow on the heart of the world.

And only the tremulous  
White light of a star  
Far in the East;  
Only an infinite soul allied  
With weakness and flesh and youth.

Then seeth the world in this  
Murmuring Jordan,  
Gethsemane;  
Calvary sad, Calvary sublime;  
Pure water, then tears, then blood!

Winter and night in the world,  
But dawn cometh soon,  
Beautiful dawn;  
Light of the star leads up to the sun,  
The cross a glorified crown.

## Mothers' Home Column.

EDITED BY FRANCES.

"A little bit of patience often makes the sunshine come,  
And a little bit of love makes a very happy home."

## HIDE NOT.

Chide not the young and tender heart  
For love that it has given,  
As if it were not that sweet part.  
Our Master sent from heaven.

Is it then that thou hast forgot  
How thy young heart once beat  
In glad response to some true love,  
Exalted, pure, and sweet?

They do not know all Cupid's ways,  
Nor have they power to close  
Their hearts to him, though they should bid  
Adieu to all repose.

Then chide them not, but let them feel  
Thy kindest sympathy,  
To thine own heart let memory bring  
Thine own youth glad and free.

SEEING and reading much of how idle  
thoughtlessness brings grief and sadness into  
many households, I wish to present a few  
thoughts and facts as to how the same result  
may come through unkindness.

Did it never occur to you, my readers, how  
different are the inner feelings of a young  
girl just growing into womanhood, or a  
youth just springing to manhood, from those  
of an older and more experienced person?  
My writing will be particularly of the gentler  
sex, as I then speak more knowingly.

As I write there comes to my mind an in-  
stance of my personal knowledge, of a young  
girl, one of the sweetest and brightest in the  
town. Like all who are just ripening into  
that which is looked forward to with eager-  
ness and impatience—sweet, shy womanhood  
—she would liked to have partaken of the  
social enjoyments that others had; to have

received the attentions of some of her young  
gentlemen acquaintances at home; but any  
such thought or expression was repulsed and  
harshly treated by the mother, until that  
young heart was made to feel lonely and for-  
saken. Seeing other young people thus en-  
joying life, that gentle spirit was made to  
more keenly feel the loss and want of such  
companionship, and in time a feeling, though  
perhaps not of rebellion but a sense of the  
injustice of her mother, crept into her heart,  
and through that very feeling the young girl  
was led to take the first wrong step—meet-  
ing young men away from home; and that  
one step led her on and on until her ruin was  
wrought by a man many years her senior,  
and he a husband. This brought criticism and  
condemnation on the young girl which, had  
her home life and influence been different,  
need never have been. That mother forgot  
that she had ever had the desire for social  
enjoyments and the companionship which we  
all feel the need of in our youthful days, and  
often when we are older. She evidently  
thought that her daughter should be satisfied  
with the staid and uneventful life she desired,  
herself, to lead. I believe that God will hold  
her responsible for the wrecked life of her  
daughter.

Again, it may not go so far. A young lady  
may have a gentleman friend, they may be  
attracted to each other, and, in being thrown  
into each other's society, that friendship  
finally ripens into love. Perhaps he is a  
good, steady, well-meaning young man, but  
the mother thinks her daughter ought to "do  
better;" she ought to have a better *position*  
than he can give her; and if she has an ad-  
mirer who has been favored in the way of  
accumulating wealth, no matter if he has  
not a high sense of honor, or if his habits are  
not as they should be, the mother takes a  
dislike to the former with the sturdy, manly  
heart, and makes her child's life unpleasant  
by constantly referring to him in an un-  
justly sarcastic manner; and sometimes her  
actions and the expression on her face are  
more disagreeable than her words. All this  
causes the young heart of a tender, confiding  
nature to become hardened, when it should,  
in truth, be the most cheerful, the most lov-  
ing in all the years that are past, or that are  
to come. She feels and knows that Mother  
has no kind sympathy for her in this, so  
there is none of that sweet confidence which  
would be so heartily and happily given; no  
home enjoyment of the love she knows is  
hers, and which she reciprocates. Many  
happy hours are denied her which should  
not be. She learns to become reticent, and,  
many times, cheerless. There is a shadow  
over her life which dims the sunshine of that  
love, and causes sorrow where there should  
be only happiness. It sometimes causes the  
child to deceive the mother, because she  
dare not tell of the love that exists and the  
plans for the future, knowing that she will  
receive only harsh words and cause an un-  
kindly feeling, in return.

I have written only to try to show mothers  
that they cannot expect their daughters to  
see just as they would wish to have them,  
and that a kindly means will, many times,  
be more effectual than one so harsh, for the

young heart is tender with love to give  
which calls for a return and if that return  
does not come from you, mothers, your child  
will more closely cling to the one it may be  
your desire that she forget. Be in sympathy  
with her, and do not judge the subject of her  
affections too harshly; you *may* be wrong.

As I have already taken up more of your  
valuable space than I feel I should, I will close  
my feeble attempt with a prayer to our heav-  
enly Father for all overanxious mothers, and  
young and tender hearts.

[THE above letter was written for the *Autumn Leaves* by a sister who does not wish her  
name to appear. Feeling that it is calculated  
to benefit every mother who will give it a  
careful reading, we have taken the liberty of  
using it in the Home Column instead of the  
*Leaves*, hoping that we shall hear again and  
often from so thoughtful a writer. God in  
these latter days has commanded that the  
aged shall not forget the "gladsomeness of  
their youth," and as we enter the years in  
which we bend beneath many cares and the  
added sorrows and crosses which have met us  
on life's journey, we are forcibly impressed  
with the need of such an admonition.

"What is the plan you adopt, the means  
which you use to produce such harmony in  
your family, and make of your children such  
perfect models of thoughtful, helpful, loving  
gentleness?" we asked lately of a brother  
whom (should we name) many of you know.

"We always respect their rights and feel-  
ings as sacredly as we do our own. Always  
from the time they are old enough to compre-  
hend, strive to make them feel that they are  
a part of the family and responsible in a  
measure for the happiness of the family.  
That they are interested in all which inter-  
ests us," he answered, and the answer left a  
lasting impression on our mind. We have  
pondered upon it much and often, asking if  
this is not the principle upon which our  
heavenly Father works, and if it is not the  
meaning of the words, "We are workers to-  
gether with him," and also their full inter-  
pretation. Love must be the law of home if  
ever the best results obtain, and love is a  
giver, always seeking the good of its object.  
Looking at it in this light, the injunction,  
"Parents love your children," comes with  
added force.]

## PRAYER UNION SUBJECTS.

## MEMORY TEXTS FOR DECEMBER.

And now, verily, I say unto thee, put your trust in that  
Spirit which leadeth to do good; yea, to do justly, to  
walk humbly, to judge righteously, and this is my Spirit.  
—Doc. and Cov. 10: 6.

Thursday, Dec. 19.—Missions and Sunday  
school work, and the church publications.  
Also for the poor, the sick, and afflicted.  
Memory Verses.—Matthew 25: 34-40.

Thursday, Dec. 26.—Zion, our country, its  
welfare and prosperity, and its speedy purifi-  
cation by the reception of truth. That the  
scattered remnants may be gathered in, and  
the kingdom of Christ be established. Mem-  
ory Verses.—Doc. and Cov. 34: 6.

The discovery of very fine grades of stone  
in South Dakota will stop the importation of  
grindstones and emery stones.

## Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

IN case our Sunday schools intend leaving Christmas trees we give some suggestions clipped from other papers.

"A series of Christmas bells can easily be prepared by using half bushel peach baskets inverted and covered with evergreen or gilt paper, using an orange for a striker. A group of these bells hung over the altar, covered with differing materials and, if you please, lettered on their faces with a text, words, or even single letters, can be nicely fitted into an exercise. They can be made of greater interest by having ropes attached and having the bells rung in unison with the chorus of some Christmas hymn."

"With a little practice real bells, rung out of sight, can be utilized" in harmony with the artificial bells.

"A very pretty exercise carries the idea of a Christmas garden where presents grow." Plant a number of little trees from which the presents may be gathered by little girls dressed in white."

A revolving tree is very pretty. "A tree was made very instructive as well as pretty by trimming with flags of all nations. These were made by friends and were explained as they were taken off."

In large churches each class may have its own tree.

"A model school is not made up of model scholars."

"Get more ideas than you can give. It will give you fluency. 'Out of the abundance of the heart the mouth speaketh.'"—Sefton.

THE subject of entertainments for the Sunday school is of interest to us who wish to keep ourselves unspotted from the world. There are bright allurements on all sides to those who seek pleasure; hence the necessity of a watchful eye over the so-called harmless amusements.

We often meet earnest, sober-minded people who look upon all entertainments as sinful; then again we find the opposite extreme—persons who want to do right, but the love of pleasure makes every day to them a play day.

If the objects for which an entertainment is given are right, and its effects upon the school are wholesome, then we may give it sanction.

There are good reasons why three or four entertainments per year for the Sunday school may be profitable.

We cannot present truth to those who do not come within our reach; hence we must employ various plans to attract those whom we wish to influence. Those who put in an appearance on general parade days and absent themselves when actual duty calls are not apt to make very valiant soldiers for the Lord; but many, who are first attracted by the parade, soon put on the full armor and are henceforth ready for duty.

In a well-planned program there is a connection in the trend of thought throughout. The responses, the recitations, the music,

and the prayer all point in one direction. At Christmas time they center around the birth of Christ; at Easter, his resurrection; at Children's Day, his love for the children and the work they may do for him; at Thanksgiving, the many reasons for giving thanks to the Giver of "every good and perfect gift."

We are all interested in those things that we help to push on to success, and when the young people know that they are to do the work; that the success or failure will be attributed to them, they are not only interested but they feel individual responsibility, which feeling is ever productive of strength of character.

Another object to be gained is the discipline that is received in the preparation for an entertainment. Not only the discipline of the voice, of behavior in public, etc.; for, while these are necessary, there is a broader field for discipline. The teacher has spent many an hour in trying to impress the lessons of meekness, patience, forbearance, charity—that charity which suffereth long "and is kind," and other points dwelt upon in Paul's talk upon etiquette; but now she comes to a practical application of her teaching, to a point where teaching merges into training. If the lessons taught in the Sunday school do not manifest themselves in the home, in the day school, on the playground, and elsewhere that child meets with child, then is our teaching in vain. In the school she has seen them on their good behavior for an hour, and sometimes she forgets that she has not seen them tempted, and that their spirits may not all be under subjection to the laws of right; but when she attempts to prepare them for an entertainment and the spirit of envy, of jealousy, and of hateful rivalry crops out, she finds that there remains something for her to do. 'Tis then that the faint-hearted teacher fails. How often do you hear her say, "Well, I never want to try to get up anything again if they are going to act like that." Why, dear teacher, that is just the time that you are needed, and if you labor according to the Spirit of the Master, the discipline will benefit you as well as your class.

When we enter the service of the Lord and accept the position of teacher we ought to make up our minds that we cannot retreat at the appearance of every cloud. Our generalship is not tried during the harmonious march with no enemy in view; but when the noise of battle begins, an exhibition of both valor and discipline is necessary.

As teachers we may listen for the noise of battle when we attempt to train in the application of the virtues we have been teaching. These opportunities of learning the strength or weakness of each member of her class are needed by the teacher; for it is easier to fortify against an enemy if we know from which side he is coming.

With the Spirit of God to direct we need not fear going wrong in one department of work more than another, and as Sunday school workers let us never lose sight of the one object of our work nor the one great source of our help.

Whatever we do let us strive to do well.

We may plan a Christmas program that will contain a great lesson for the young, or we may plan so that the chief thought will be lost sight of. If scholars are allowed to choose what they please and speak as they please, the results are not apt to be beneficial. If we have no higher object than to amuse, let us not call it Sunday school work. If we make the memory of the birth of Christ our objective point, is it not well that we, as leaders, give the subject sober thought ere formulating a program? Study the word of God carefully and prayerfully till your whole soul is filled with a realization of what such tidings of joy mean to you. You will then be in the right spirit to impress the truth upon your class in such a manner as to aid them in distinguishing between Christian joy and worldly merriment.

## Letter Department.

CARTHAGE, Illinois, Dec. 8.

*Editors Herald:*—Elder J. S. Roth, of Grinnell, Iowa, has been preaching in this county for the last month with considerable success. He held forth to crowded congregations at Rock Creek church for over two weeks and baptized eighteen adults. He preached one week in the M. E. church at Burnside and for the last two weeks in Ferris.

Ferris is an entirely new field. The only church there is the M. P., which the Saints failed to procure for Bro. Roth; but Brn. Salisbury and Terry own the Good Templars' Hall there, so he preached in it. Elder Roth, by his able way of presenting the truth, completely won the hearts of all who went to hear him, and the hall was crowded every night to overflowing, many being turned away. Several brought Bibles and took down the texts to investigate for themselves, and the sermons were the principal topic of the town talk during the day.

Elder Roth was entertained by G. A. R. comrades of Ferris Post, feasted by Methodists at family reunions, invited to the homes of the Campbellite-Christians, and favorably mentioned by local correspondents to county papers. He left Ferris last Friday for Montrose, Iowa, via Rock Creek church. It was regretted that he could not stay longer and get a larger building. I went out to Ferris last night to see what the condition was. I found some almost ready for baptism and all anxiously investigating. One Methodist deacon said, "Elder Roth builds solidly as he goes." A leading Methodist lady said, "I think it is a pity they did not let him have our church;" he had all denominations helping him that last evening when he preached on "church union," "He had a Methodist organist and a mixed choir;" "He almost converted me that evening." Many other commendatory things were said, but this will give you an idea of the condition.

The cause is prospering and religious toleration gaining ground in Hancock County. The Carthage *Republican* and other county papers often publish articles very favorable to us. Gay Davidson, a Carthage editor of note, recently contributed an article on the

history of Carthage to the *Souvenir* of Carthage College, and city of Carthage, in which he condemned, in the strongest terms, the past harsh treatment of the Saints in Hancock County. He says: "The killing of Joseph and Hiram Smith [not 'Old Joe Smith,' as formerly] was a foul murder and the blackest crime in the history of the county." He also says many other fair things about us. I shall write him a letter of thanks for this fair treatment.

There are four Latter Day Saints attending Carthage College now, to gratify the curiosity of students from afar. The Saints throughout the county have been working hard the past year, and have contributed liberally in time and money to carry on meetings and assist at the reunion at Park Bluff, Iowa. The Pilot Grove branch, though in straitened circumstances, responded promptly with ten dollars to the Temple Lot suit fund. I do not know whether the other branches did or not, but all have certainly done well. Altogether the outlook is hopeful.

Yours in faith,

HERBERT S. SALISBURY.

DAKOTA CITY, Iowa, Dec. 5.

*Editors Herald:*—Many times when reading in the *Herald* the letters of the isolated ones, my heart has gone out to them in sympathy. Now that I am one of their number I can more fully realize their loneliness. How many times I fairly hunger for the fellowship of the Saints. Sometimes I close my eyes and try to see in memory the faces and forms of the different elders I have heard preach. Recalling some of the beautiful lessons which they have taught, my heart is led to rejoice and I feel to praise our dear Father who has so mercifully given us the true gospel in these latter days.

Last evening we went to the Baptist church where a Baptist missionary from Salt Lake City lectured upon the subject of Mormonism. To my delight she did not couple the name of Joseph Smith with the polygamists. All she said was true. She seemed a very just woman. She had with her a number of photographs which she invited all who desired, to examine at the close of the lecture. We, with some others, went up to look at them. Among them was a picture of Joseph the Martyr and also one of Brigham Young. They were all looking at Brigham's picture when some one spied Joseph's likeness in my hand. "O, there's Joseph Smith!" said one. "Yes, but he was no polygamist," I answered, still keeping possession of the picture. I listened quietly for something more to be said. I was determined that if they polluted his name with their tongues they should not pollute his dear likeness with their hands. One young girl in answer to my statement finally said: "No, I know he wasn't." To her I surrendered the picture. A good-natured fleshy lady standing near said: "There was a young lady in our town who married one of Joseph's sons. 'What! married a son of that man!' exclaimed one. I looked up at her quickly, and I'm afraid my eyes flashed as I asked, or rather demanded, "And why not marry a son of that man?"

The fleshy lady spoke up, "O, they were very nice people. They were Latter Day Saints, not Mormons, you know." I smiled and replied, "Yes, I understand the difference. We are Latter Day Saints ourselves," referring to myself and husband. Maybe its wrong to be proud but I did feel proud as I made that statement, loud enough for all to hear, and saw the wondering eyes turned toward me. The fleshy lady answered, "Yes, I knew you were, and my husband is all but one, too."

Turning again to the pile of pictures I saw Brigham and Joseph side by side on the stand. I seized Brigham with "intent to do great bodily injury" and shoved him underneath the pile. Reverently I placed the picture of our beloved prophet on the very top. One of the girls, laughing, said, "Anyone could see that you are no Mormon," (meaning Brighamite).

The pastor of the church in which the lecture was held is a good friend of ours and we intend to try in every way to obtain the use of his church for one of our elders. There has never been any preaching here and we feel certain good could be accomplished were an opening made. We shall do all we can in that direction.

Yours in the faith,

O. F. GUNSOLLEY.

MONTROSE, Iowa, Dec. 8.

*Editors Herald:*—I opened a new place at Ferris Illinois, and continued for two weeks to a large crowd every night; and some nights there was a jam, and I was told that if the hall had been large enough there would have been as many more there; for many had to leave for want of room. I believe there are many honest souls there.

A Christian minister from Nebraska (Elder Evans), opened the meetings three nights for me. He expressed himself well pleased with the way I presented the gospel, and I assure you I did not spare his theories, which are not according to the Scriptures. I left many warm friends at Ferris who invited me to come again. May the Spirit lead them into the light.

I began meetings here last Saturday night. Will continue for a time. I can see no let up yet.

In bonds,

J. S. ROTH.

CLARKSDALE, Mo, Dec. 1.

*Editors Herald:*—I believe the Lord has given me the true interpretation of Sr. Dora's vision. It is this: The lake of crystal, living water is the kingdom of God (the church on earth; the straight, narrow stream of water running out of it, is the straight and narrow path unto everlasting life; and the old, dry tree is the power of Satan in the church.

The top being broken signifies his evil power partly overcome by the faithful workers of the church. They stand on the right side of the lake with their backs to the tree, with Christ's armor on; that is, ready for work, ready to strive in the regions round about the church to win souls to Jesus.

The ones sitting on the left side of the lake

looking across at the workers are the idlers in the church. It remains for them to come up bravely and do battle with the evil in their own hearts and natures that makes them idlers and go to work in earnest and by so doing overcome Satan's power by finishing the breaking-down process of that old, dry tree; then catch up with the true laborers and strive, by God's help to fit themselves and others to travel this narrow, crystal path that leads to God.

I saw a request in the *Herald* for an interpretation of this vision. Hoping and believing that the Lord has favored me with the true explanation, I am,

One in the faith,

SR. L. PARKER.

OSKALOOSA, Iowa, Nov. 20.

*Editors Herald:*—We have had Bro. William Thompson with us for several weeks past. He baptized three here and two at What Cheer. We feel the loss of his presence very much since he left.

I saw some reading in the *Herald* on tobacco. I may let you all know that I was a tobacco chewer for thirty years and on the 20th of August, 1894, Bro. F. A. Smith baptized me and I have never used it since; and will say to all who indulge in such that if they will go to God in earnest prayer, that God is faithful and just in answering prayer.

Our aged sister, Sr. Swalm, celebrated her seventy-fifth year to-day, and as the snow fell fast to-day, I took her out for a sleigh ride. She is enjoying the best of health since Sunday. She was administered to on Sunday by Elder Thompson and received a blessing long to be remembered.

The Oskaloosa branch is growing slowly under the circumstances. We meet in private houses but pray earnestly that we may be able to get a church before long, and that the door of the churches in this city may be opened for God's servants. We rejoice that the only daughter of our family has gone down into the waters of baptism in her youth.

Yours in gospel bonds,

JOSEPH SMITH YOUNG.

INDUSTRY, Kan., Dec. 12.

*Editors Herald:*—Bro. A. J. Hagar and the writer came to this vicinity on the 3d inst., and began preaching at the Kirby school-house. I believe we have succeeded in removing some prejudice and have made friends for the cause.

It seems hard for the people to understand the necessity of obedience to every commandment of the Lord. It is no wonder that infidelity is spreading rapidly all over our land, with the people continually heaping to themselves teachers having itching ears, who turn their ears from the truth, teaching for doctrine the commandments of men. Any thinking mind can readily see that religion like that cannot be relied upon; that there is no certainty about it; hence all is rejected and the God of the Bible becomes to them a myth.

When I behold the people earnestly and devotedly seeking salvation under such teachings my soul is stirred within me and I feel to cry out as did Paul—when he stood in the

midst of Mar's hill, as he beheld their devotions and found an altar with the inscription, "To the unknown God," "Whom therefore ye ignorantly worship, him declare I unto you."

Come worship the God of the Bible who made the world and all things therein, whom to know is life eternal. Without this knowledge of God and the attributes of his divine character we cannot have eternal life abiding in us.

Our district conference, held at Goshen branch, Clay County, November 30 and December 1, was a success. Quite a number of Saints came in from different parts of the district. Truly it is good to be a Saint in latter days. All business was transacted without a jar; peace and harmony prevailed, and when we clasped the parting hand we felt to say in our heart:—

"O how happy are we who in Jesus agree,  
And expect his return from above;  
We sit 'neath his vine and delightfully join  
In the praise of his excellent love."

L. F. JOHNSON.

LAMAR, Mo., Dec. 10.

*Editors Herald:*—I have been busily engaged in the Master's service, with the exception of a few days at home after the death of my dear sister. While life's pathway is beset with trials, in the darkest hours we have felt like saying, "Lord, thy will be done."

On December 3 Elder C. R. Duncan and I bade loved ones at home farewell and took our departure for Southwestern Missouri; and as we left the Saints of Coal Hill and Veve branches my prayer was that God's blessings might rest upon them. Through the influence of Sr. Keck the Saints contributed money for my special benefit, for which I am thankful. Let the good work go on. And while the church is suffering from the lack of finance, the traveling elders may see a hard time unless the Saints come to their rescue; for their families at home will have to be supported and cared for first.

While at home a few days ago I had a warm reception from the Baptist brethren. I went over with my father, near Roscoe, to help him finish a well. At night we attended a business meeting at the Baptist church. The people did not know who or what I was. They were all sitting around the stove talking when I arose and told them that if they desired I would talk to them awhile about the gospel, as that was my business. One brother spoke up and said, "Yes, we would be glad to hear you." After singing and prayer I selected my text—1 Thessalonians 1: 5. I did not say anything about Latter Day Saintism, but before I finished they knew to what pew I belonged. After I had talked about half an hour I took a seat with the congregation. For about a minute there was perfect silence, but finally one brother jumped up and said, "Let us pray; if there ever was a time when we needed it it is right now." After prayer and song an old Baptist brother named Jones commenced to talk about business. He said: "Before I sit down I must refer to the brother's sermon. I am just confident that the young man will be doubly damned for the doctrine he teaches.

I know where he belongs; he is a Mormon, and the Roman Catholic Church is a credit beside the Mormon Church, I know all about Joe Smith," etc. When he had finished I arose and commenced to make an explanation, and before I sat down I said, "I will put Joseph Smith's character against that of any man before me to-night." Bro. Jones exclaimed in thunder tones, "You sit down;" but I didn't obey just then, but told the brother not to get excited. "You sit down or I will lick you on less ground than you can stand on," said he. Well, as a matter of course I sat down. My father desired to say a few words also and asked Bro. Jones the privilege of speaking, but Bro. Jones decided that it was contrary to law and order for anyone to speak but these "Christlike" (?) Baptists.

I have heard since that Mr. Jones' course was condemned by his own brethren, and parties told my father "Jones wouldn't have harmed that 'boy.'" I find that wherever we go and preach the "Bible" straight we can get these theological hirelings stirred up every time.

At present we are located at Lamar, stopping with Bro. Souders, who lives about one mile and a half northwest. We commence meetings to-night in their home district. I do not know what the result will be; the creed-bound people generally stay at home.

Bro. Duncan's health has been very poorly the last few months, but is now improving, and I think we will be able to accomplish some good in the hills of Barry and McDonald Counties this winter. We trust the Saints will remember us in their prayers, for the prayers of the righteous avail much.

Yours in the faith,

A. M. BAKER.

PALMETTO, Mo., Dec. 7.

*Editors Herald:*—I arrived home last Tuesday to look after temporal affairs, and will perhaps remain around home until the new year.

I joined Bro. Cather at Sargent, Missouri, November 22. The rain put off the meetings on Saturday night, but on Sunday the 24th, we held preaching services morning and evening. On Monday a snowstorm closed the meeting, though Bro. Cather spoke of beginning again Friday night, the 29th.

Everything looking dark and gloomy, I started back west on Wednesday, the 27th inst.; took Thanksgiving dinner with Bro. and Sr. Schofield and family, and on Friday, the 29th, left for home, stopping on my way at Stony point schoolhouse and preaching to the Saints four times, teaching and admonishing them to a humble obedience to the requirements of the whole gospel law in order to attain to the celestial glory.

I delight in this glorious work, as well as to preach the principles of the doctrine of Christ. I hope to be in the field soon; but we must not neglect our families. I hope and trust, however, that the time may soon come when I may be cut loose from cares of a temporal nature and their incumbrances and be permitted to go forth and defend this marvelous work and a wonder; for I delight in the law of the Lord, which is perfect, con-

verting the soul, and to walk in all his statutes blameless, which if adhered to will make the simple ones wise.

As I journeyed toward home, wherever I found lodgment among strangers I took the liberty of sowing some of the seed of the kingdom preparatory to opening the work in new fields, which are many in this district, where the people say they never heard of this restored gospel. God being my helper some of them shall hear it as soon as I can take the field again. Yours in the faith,

J. P. BENSON.

BEAVER, Texas, Nov. 8.

*Editors Herald:*—For the benefit of those in charge of this mission permit me to state through the *Herald*, that Mr. Sewall stated at the close of the debate held at Manchester, Texas, in September, that he wanted to discuss with an apostle, and of course carried the idea that he gained the victory when he met Bro. I. N. White in July. Mr. Chisholm stated that he would give twenty-five dollars to pay expenses, etc. Mr. Chisholm also stated that he would like to get hold of Bro. Kelley.

Of course these gentlemen showed their defeat in this, but inasmuch as an apostle was challenged, I believe one of those gentlemen ought to be met by an apostle.

I will say that I never felt better than I did while defending the Prophet Joseph Smith, and I did so conscientiously. I was sick during the debate, but when I was in defense of Mr. Smith my sickness would cease. At first the people would laugh at Mr. Chisholm's abuse, but it got old after awhile, and when they would laugh at some of the arguments brought against Mr. Chisholm, Mr. Sewall, Mr. Chisholm's moderator, said, "You must not laugh at arguments."

I left feeling satisfied, and hope and pray the good Lord to bless what was said, to the convincing of the honest of the restored gospel.

Your brother,

A. J. MOORE.

LEWISTON, Ill., Dec. 12.

*Editors Herald:*—While reading the article from the pen of Bro. Leabo, of Grant's Pass, Oregon, speaking of the people of the North Country coming very soon, brought to my mind a vision I had when Bro. Gurley, Sen., was living, in a prayer meeting in Abingdon more than thirty years ago. I saw a vessel start for the North Country with no one on board but the crew, enough for the working of the ship, and two elders and the writer of this; a beautiful vessel, clean as clean could be.

We sailed directly to the ice bound regions, reaching all in safety. The vessel was guided through the different openings that seemed to be made for her especial benefit, and finally came to a wall of ice so high that I could not see the top. The vessel came up to the wall of ice head on, so that the end of the bowsprit touched the ice, and stopped, as if the vessel was alive and knew what was wanted of it. The two elders then took their stations, one on the starboard and the other on the larboard on the forecastle. The one on the larboard raised his hands and commanded

the wall of ice to open a passage in the name of Jesus Christ.

As soon as the command had gone forth a tremendous crack with a very loud noise accompanying it was seen from top to bottom, and the ice parted and continued to do so, 'till a passage opened plenty wide enough for the vessel to pass through.

I had mounted the fore-castle and was looking to see what I could see beyond the wall. I saw a very large body of smooth water, and on the shore as far as I could see was an immense multitude of all ages, and they seemed to be expecting us; for such clapping of hands and gestures of joyful display I never saw. We landed and they were informed that the time of their return had come or would come shortly. They received the word readily and rejoiced to know that they were not forgotten.

T. F. STAFFORD.

P. S.—My brother Edwin and William A. Moore were present at the time.

T. F. S.

HATMAKER, Mich., Dec. 8.

*Editors Herald:*—Here I am on new ground; but, how pleasant. To-night we delivered the fifth sermon to nearly three hundred people, including the silver-haired sires and the gay and gladsome youths. I have never seen the enthusiasm manifested in any locality as it is in this. We were promised the use of the Congregational church at this point and then refused it. The schoolhouse was procured through the instrumentality of Mr. and Mrs. Williams, who are believers in the doctrine since hearing at Dimond, and a grand success they have seen in the meetings here. The people wished to hire us to preach for the year at the Congregational church, telling us what they would give, severally; but we modestly declined, turning our possibility over to the man who preaches for money. So far the people drink the doctrine down as "pure water to a thirsty soul." Such crowds we haven't had since our meeting last winter at Flint. I am twelve miles south of Coldwater, and west, just fourteen miles north of Flint, Indiana. My impression is that a work will be done here.

I am due at California next Saturday evening to begin a series of discourses; announced to lecture on "Mormonism" on Sunday evening. So goes the battle.

Hopefully in the conflict,

S. W. L. SCOTT.

CENTERVILLE, Iowa, Dec. 12.

*Editors Herald:*—Since I wrote you last I have endeavored to encourage the Saints and warn sinners. I have labored chiefly in Mahaska County. I baptized two at What Cheer and three at Oskaloosa who had been convinced of the gospel by the efforts of the resident Saints. At both these places I find the Saints alive in the work.

My last efforts were at Youngstown, near Des Moines, commencing on the 5th inst., with about fifty in attendance, about eighty the next night. This is a place where much evil exists, beer apparently being more acceptable to the majority than religion. I am sorry I could not stay with them longer, but

just before going to meeting on the 6th I received the intelligence that my companion was lying dangerously ill with appendicitis, so I had to close my meeting. At present writing Mrs. Thompson is very low; the doctor is doubtful of her recovery; a change is expected soon for better or worse.

As there are several places I promised to go and preach where there are isolated Saints, I take this method to inform you of our condition at home. It is quite possible that I shall not be able to go away from home any more this winter; a few more days will determine. But I shall still hope and pray for the success of this latter-day work and I hope to have grace to bear all things and let the Lord's will be done. Peace be to all of God's children.

Your fellow servant,

WILLIAM THOMPSON.

WILLIAMSTON, Mich., Dec. 9.

*Editors Herald:*—I came here in answer to a letter from Elder T. Horton stating that the Saints at Webberville desired that I labor there. Bro. Horton fitted up a vacant store and I have been holding forth in it, also laboring some at Webberville. There is a good interest manifested. Three heads of families have obeyed and several others seem to be very near the kingdom. An Advent elder and his wife at Webberville are investigating.

We have had several spiritual feasts since coming here, for the Lord has blessed us in power—in such a way that it was felt by those not of the faith.

Yours in bonds,

LEVI PHELPS.

OMAHA, Neb., Dec. 6.

*Editors Herald:*—Our October conference was a good one, being blessed with the presence of Brn. F. A. Smith and J. F. Mintun, of the Seventy, and C. H. Porter, missionary in charge. Brn. Smith and Mintun continued meetings for a week after the close of conference, with good interest.

Leaving conference for home, I met Bro. Porter at Blair, and after one night at home we passed through to Springfield, where we held meetings for nearly a week in the Christian Advent church, Bro. F. C. Watkins, pastor. We had fair attendance and interest, but no additions in membership. From there I went to Cedar County, where there had been no preaching done except a few sermons by Bro. W. M. Rumel three years ago and a two weeks' stay last fall by the writer. Our stay this fall was cut short, being called away as one of a court of elders, but while there I had the pleasure of baptizing the wife of Bro. D. W. Albertson. They are very nice people and workers for truth.

Reaching Lake Shore branch I found Bro. J. F. Mintun hammering away, manfully striving for the Master. We have hopes of ultimate victory. Having adjusted the difficulty without trial, on November 24, we had the pleasure of baptizing three precious souls, one a fine young man, the others husband and wife, the wife being for-

merly a Catholic and a very nice appearing lady. These, with the two I baptized at conference, make six during October and November.

Returned home for Thanksgiving; had the pleasure of opening Sunday morning service for Bro. F. A. Smith in the Saints' chapel, December 1; also of meeting Bro. A. H. Smith. May the Lord preserve him for many a year to come. On December 2 I was called to Blair to administer to the sick.

G. M. L. WHITMAN.

FLINT, Ind., Dec. 11.

*Editors Herald:*—Yesterday's mail brought a letter stating that Bro. Daniel's financial affairs will prevent him from joining me ere Christmas. Brn. Briggs and Scott are elsewhere in the district, but the latter is expected here soon.

Most of my preaching has been done alone, and very often I have acted as chorister, assistant preacher, and sometimes janitor, as well as dispenser of the word; which partially removes the disadvantage of being left without ministerial aid. While the God-appointed rule that the elders should go "two and two" is one with which we should endeavor to comply, yet like all others it has exceptions under certain exigencies, as it is clear that Philip was alone on his mission to Samaria.

A series of twelve services closed here last night with good results we hope. I shall begin preaching to-night in the hall at Appelmanburg, a small town a few miles distant. Bro. Scott preached there once last winter.

My efforts have been successful in a degree since I came to this district, but I am harassed with the thought that a number of points in the southern part of this State where I introduced the work need my attention. Others could look after them were it not that they already have more than they can do. I would send a number of *Ensign* subscriptions to parties in those regions if lack of means did not prevent.

My work has been scattered considerably this year, but I notice that I have delivered one hundred and sixty-three sermons.

Yours in Christ,

A. C. BARMORE.

OSKALOOSA, Iowa, Dec. 10.

*Editors Herald:*—Bro. Wm. Thompson came here in September and labored here and in the regions round about for some five or six weeks. His labors with the Oskaloosa branch were very beneficial to us, as were his labors among Saints who are scattered some distance around this place. During his stay he organized a Sunday school, which is proving a very beneficial factor. I have come to believe that no branch is thoroughly equipped for effective work without a Sunday school. Bro. Thompson's labors also bore fruit among those outside, he baptizing three here besides some, I believe, at other places in this vicinity. Brn. Miller and Batten of What Cheer, Iowa, have also labored some here.

We all feel well in the work with a growing desire to more fully come up to all the require-

ments of God's law. As one who has the responsibilities of presiding over a little flock I wish to express my humble thanks for the valued aid of my brethren and sisters, and above all do I prize their humble prayers for me. We are few in number and seem but a drop in the bucket in this city of some nine thousand inhabitants, with no place to meet but from house to house; yet we are hopeful that some day we shall have a house of worship and see the work built up here.

In bonds,

C. B. BROWN.

MORRISON, Ok., Dec. 12.

*Editors Herald:*—Please say to the Saints and ministry of the Southwestern mission that my address till further notice will be Norman, Oklahoma.

All is peaceful since the debate and Saints are rejoicing. Bro. Maloney and I are holding a series of meetings here with fair prospects.

Yours in bonds,

GEORGE MONTAGUE.

ALLENDALE, Mo., Dec. 13.

*Editors Herald:*—The Glendenning-Lambert debate commenced here last Tuesday at two p. m. with fair attendance for the place. Elder William Williams, of Leon, Iowa, is moderator for Elder Glendenning, and Elder J. S. Snively for Elder J. R. Lambert. The usual position was taken by Elder Glendenning that God made man of the dust and that made him wholly mortal; while Elder Lambert took the position that God made man first spiritual and that he was made a little lower than the angels.

Elder Glendenning persistently claims that anything but the dust man is not a part of man proper, and illustrates it by saying that a man may put an overcoat on but it does not become a part of the man. Elder Lambert as persistently maintains that the "inner man" is the main part of man, and supported his position by many Scriptural quotations.

Elder Glendenning acted quite gentlemanly the first day of the debate, but as it progresses he is drifting into the usual tactics of ridicule and abuse, such as when Bro. Lambert referred to Jesus having been put to death in the flesh but quickened by the Spirit, by which he went and preached to the spirits in prison, as stated by the Apostle Peter, Elder Glendenning supposed that Jesus went to hold a revival in hell; and when he made the statement that eternal life is not immortality, he turned to Bro. Lambert and said, "Let that sock in," notwithstanding in a former speech he had argued that immortality was eternal life.

Your readers will be at a loss to see where "Joe Smith's blunders" come in in proving that man is wholly mortal; and yet Elder Glendenning is just that kind of a gentleman to inject such statements in with his argument in floundering to prove that man is wholly mortal.

We have had preaching every night since the debate commenced. Bro. J. W. Gillen preached Tuesday night, Bro. J. S. Snively on Wednesday, Elder Roberts of the Christian Church last night, and Bro. S. V. Bailey

is preaching to-night while I am writing.

Bro. Lambert is doing good work, whatever may be the result; his health is not very good, but as usual, when the time for the conflict comes he waxes strong, until it is over at least. The Saints are feeling well and we are hopeful of good results. To-morrow will finish the first proposition and the second will be commenced on Monday afternoon.

Mr. James Hunt is acting as chairman and is not identified with any church. He seems to be a gentleman and a lover of fair play.

In gospel bonds,

WILLIAM ANDERSON.

## Original Articles.

### "WHERE IS THE PROOF?"

WERE it not that a very grave misapplication of my so-called "labored effort" has been made, I would make no effort whatever to further continue the controversy, from the fact that there is too much animus begotten by such efforts as a rule.

Labor as we will, in at least nine out of every ten cases it is safe to say that a desire for the "mastery" rather than the truth is apparent on the part of both sides, and expressions harsh in their nature are used which it were much better had been left unsaid.

To illustrate my meaning more fully, and for this purpose only, a sentence used by the brother in his article in *Herald* of December 4, is given as a case in point, and is as follows:—

If the "other side" could be found without such a labored effort, and without assuming false and indefensible positions, it would show far better for the one who has undertaken to hunt it up.

Did I not know the brother personally, I would be constrained to believe this to be an exhibition of animus, however it may appear to others. To me it seems an uncalled for statement and a reflection on the user, from the following reasons: First, if true it is harsh; second, the one making it imposes on the intelligence of the readers or the auditor, as the case may be, in assuming that they need to be told about it; third, clause three couches an innuendo, and to resort to that does the user more injury than anyone else. But I wish it distinctly understood that I do not wish to implicate Bro. Lambert, for I know him sufficiently to believe it to have been his manner rather than his intentions; and I have given this partial analysis

more to illustrate as well as demonstrate my objection to such controversies than to involve anyone, and more especially one whom, outside of controversy, I esteem as highly as anyone in the church.

No, the "most" positive manner would have been to say, "Nicodemus was a coward!" But to use the qualifying expression "doubtless" would necessarily imply that in the mind of the user it was "without doubt or question, unquestionably," but not that he necessarily knew it to be a fact only as it appealed to *him* and him alone. This at least was what I meant to convey when I used the term "safer basis" in contradistinction to the "most" positive basis to be assumed.

I *infer* the man to have been a coward or he would not have chosen the night rather than the day to visit the Master, hence there is neither doubt nor question in my *mind*.

It was not with a desire to make a "clever use" of it, that I used the brother's caption, but to call attention to the fact that in my mind he was doing the very thing that he had set out to condemn—making a positive statement while the proof of the same was lacking. I am as yet unconverted.

If by holding "priesthood authority," etc., etc., Jesus could have bestowed blessings without the laying on of hands, or by contact in some way, so could and can every "apostle, high priest, and prophet." Does not such a statement really infer that the laying on of hands is, after all, a non-essential, so far, at least, as these officers are concerned?

To lay hands on would have required him to lift "up his hands," and thus far, at least, the inference is in favor of his having laid hands on them. A still further inference is found in the forty-ninth verse:—

Behold, I send the promise of my Father upon you.

By comparing verses 36-40 of this chapter with John 20: 19, 20, it will be seen that the occasion and time are the same. In fact none will deny this. John records that after having "breathed on them" he said, "Receive ye the Holy Ghost." These words clearly infer that this was an act of confirmation; and that this is accomplished by laying on of hands none will

deny. These facts seem to quite clearly "intimate that he laid his hands upon them."

My statement "that he was not as yet given," was meant to apply to the disciples, and them only, and had I been a little more explicit it would have saved the brother the trouble of writing out all those texts about Zacharias, Jesus, et al. receiving it. It were folly for me to deny its existence in Jesus and "holy men" of God in "old time."

It is quite true that it (the Holy Ghost) was *with* the disciples (John 14:17) because Jesus was with them and it wrought in him; but that it had not as yet been *in* them is evident, for Jesus says,

He dwelleth with you, and SHALL be in you.

Verses 5-11 of this chapter clearly show that neither Thomas nor Philip had received it or it would have given them a knowledge of Jesus.

By comparing the commission of Jesus to the apostles and seventy, with 1 Corinthians 12:8-10, it will be discovered that he conferred upon them none of these gifts, unless it was that of "healing;" and I am of the opinion that even that, in the sense implied by Paul, was not given, but they were given *official* or priest-hood authority over all manner of diseases. Where do we read of special miracles wrought by the disciples till after Pentecost? Healing was and is more dependent on faith than authority, as witness the case of Jesus in his own country where himself "could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief."

That ministers, since Christ's ascension, "cannot represent God . . . except through the light, and power, and authority of the Holy Ghost," I believe; but that they did do so for some two years of his ministry, at least, is positively evident from John 7:39:—

But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.

The reader will notice that it says nothing about "as an abiding Comforter." To me this very emphatic statement is wanting in "positive" proof, and the making of it is just as

reprehensible in a writer as in a pulpiteer.

Where did I "assume that material contact is always, and under all circumstances needed, or essential, in order to receive blessings from the *infinite God*?" Nowhere! Why try to make me the author of such a thought when I had not so much as intimated such a thing, but stated directly the opposite? Here is what I did say:—

I am satisfied that he [Jesus] could have asked God to bless them [the apostles] while in the occupancy of such an attitude [standing with his hands raised], but very doubtful that he [Jesus] could have blessed [them] without contact with their person.

Does that teach, or even so much as intimate, that these disciples could not "receive blessings from the *infinite God*?" No; but it does not teach that I then believed that *Jesus*—do you wish to convey that Jesus was the "infinite God"?—could not have blessed them by simply raising his hands, for under this condition there would have been no means of conveying the blessing from the giver to the recipient; whereas, had the hands been laid on, the positive and negative, so to speak, would have been in an opposite condition, a complete circuit formed, a means of transmission at hand, and the blessing of and from *Jesus* been conveyed without let or hindrance.

The cases cited, the Syro-Phenician woman, nobleman, and centurion, seem rather to infer that they had such faith as to "have power with God," by which *he* did the work, instead of Jesus conferring the blessing. "I have not found so great faith, no, not in Israel," was the Master's statement. If Jesus could have healed thus separated, and did do it, why did he say to the centurion, "I will come and heal him"? That Jesus knew, inspirationally, that the blessing had come by the operation of "so great faith," seems the more reasonable inference. And the statement of Luke (4:40) strengthens this inference materially.

Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

In recording the same instance Matthew says:—

He cast out the spirits with his word, and healed all that were sick.

Mark speaks of the same incident as follows:—

And he healed many that were sick of divers diseases, and cast out many devils.

The silence of two out of the three witnesses, as to *contact*, strengthens the inference that Jesus could have laid his hands on at Bethany, and yet Luke remain silent.

In comparing the testimony of the same three with regard to Peter's mother-in-law, it will be seen that Luke is the silent one as to "material contact," while the other two testify in its favor.

If it were granted Jesus to bless without contact, so could every man holding like priesthood. Why did he lay "hands on *every one of them*"? And why did he say "they shall lay hands on the sick"? If it be argued that it does not necessarily comprise every instance, then is established—if such argument be true—the theorem that you don't need to baptize *every one*, or that some might pass muster without a confirmation!

In the case of the widow's son in Nain (Luke 7:11-14) "material contact" was "essential," hence inferential evidence that the same was true of Lazarus, though John is silent. The ruler's daughter (Matt. 9:18, 25) and Eutychus (Acts 20:9, 10) are cases in point and serve to strengthen the inference.

I am not aware that any have raised "their hands with holy horror at the appearance of such an article as, 'Where is the proof?'" To me, in the main, it was good, and by a perusal of "The other side," it will be noted that the first portion thereof was a "defense" of myself, and that but two criticisms of "Where is the proof?" were offered, the material one being against his very positive statement that Christ could have blessed by simply raising the hands. This statement I then thought, and still believe, was just as much wanting in proof as the very things he condemned in his article. It therefore appears to me that his own interrogation in his reply to Bro. Crabb will fit his case admirably,

While he is prescribing for others who are supposed to be sick, why does he not take his own medicine when down with the same complaint?

If to criticise is to "block the wheels of progress" and throw "dis-

credit upon a friendly effort," then is not the brother himself reprehensible for criticising the positive statements of those aimed at in his article? Or does he wish us to infer that theirs was not "a friendly effort to help others, for the work's sake?" He surely does not wish us to infer that his effort was beyond the pale of criticism.

Trusting that the prolixity of this article will be excused on the ground that the necessity arose for becoming more explicit, I remain,

For truth,

J. W. WIGHT.

LAMONI, December 10.

#### TARDY JUSTICE.

It will be gratifying to the readers of the *Herald* to know that historians have been led to avoid giving the old false representations of the rise of the Church of Christ in these last days, which fact I have discovered by reading three new histories of the United States named in their order below, full statements of which I give verbatim:—

Utah has a population enough for a State. It was settled by people professing the Mormon religion. This religion allowed the practice of polygamy, and some of the Mormons had more than one wife apiece. For this reason Congress has hitherto been unwilling to admit Utah to the Union.—"A History of the United States and its People for the use of Schools, by Edward Eggleston," p. 369.

The Mormons.—A religious sect called Mormons had settled at Nauvoo, Illinois, (1840). Here they built a city of several thousand inhabitants and laid the foundation of a costly temple. Having incurred the enmity of the people about them, their leader, Joseph Smith, was taken from the custody of the authorities, to whom he had intrusted himself, and killed. (1844.) The city was bombarded for three days, and finally the inhabitants fled to Iowa. (1846.)

Foot Note.—Joseph Smith, while living at Palmyra, New York, claimed to have had a supernatural revelation by which he was directed to a spot where he found buried a series of golden plates covered with inscriptions, which he translated by means of two transparent stones (Urim and Thummim) found with them. The result was the Book of Mormon, said to be the history of a race favored by God, who occupied this continent at a remote period of antiquity. The Mormons accept the Holy Bible as received by all Christian people, but believe the Book of Mormon to be an additional revelation, and also that their chief prophet receives direct inspiration from God. They practice plural marriage, or polygamy, claiming that the Scriptures justify, while one of their revela-

tions directly commanded it. After the death of Smith and their expulsion from Nauvoo, a company under the leadership of Brigham Young crossed the Rocky Mountains and settled near Great Salt Lake, in Utah. They were followed by others of their sect, and after great sufferings succeeded in subduing the barren soil and establishing a prosperous colony. They founded Salt Lake City, where they erected a large temple for worship. Their prophet, Brigham Young, who died August 19, 1877, is still remembered by his followers with the greatest reverence.—"A Brief History of the United States, by Joel Dorman Steele, Ph. D., F. G. S. and Esther Baker Steele, Lit. D." (Barnes' Historical Series.) pp. 182-83.

The Mormons.—A peculiar sect called the Mormons settled at Nauvoo, Illinois, in 1840. They began the erection of a fine temple, and the place grew rapidly in population. The people about them, however, became so incensed that they attacked Nauvoo, in 1844, killed Joseph Smith, the leader, and drove out the Mormons. They fled to Iowa, and finally founded Salt Lake City, Utah, where they are most numerous at the present day.—"A School History of the United States, by Ellis," p. 159.

On page 250 of the last work quoted is recorded the passage of the "Edmunds law."

From the foregoing extracts from those several histories we see a laudable desire, if not to correct former errors, to at least avoid them, for which I am glad. They make no reference to the Reorganized Church, but they have avoided the former false representations, which is praiseworthy.

C. DERRY.

#### OUR HEROES.

OUR heroes have not worn the helmet and harness of knighthood. They have not ridden spirited horses and worn gay colors into joust, and tournament, and tilt, while fair women and brave men cheered them on. They have not sat at the round table under the glamour of glory to drink the red wine and eat the king's meat; but they have gone forth upon a noble quest to right the wrong.

They are the more heroes because they are the more unknown. They have stood for their King in the dark byways where no voice was lifted to cheer, no hand wound them about with the scarf of victory. Perhaps no friend save one ministered to them in their hour of need.

Many of them came from the field where they had followed the plow and harvested grain from youth. Some

were found in stores, some in factories, some on the sea, some upon the plains where they have ridden the broncho and swung the lariat. Their King found them, and while they kneeled to repent he touched them with the palm of his hand upon the heart until the soul became greater than the flesh; then he washed them with pure water and knighted them, often with sorrow and persecution, and sent them forth to fight for the gospel, for the oppressed, the imprisoned, the bound of Satan.

They went forth bearing their weapons, three books and the Spirit of God. They followed their quest into Europe, Australia, Asia, and the islands of the sea. When they bade good-bye to wife, and child, and home, their integrity was tried; when they followed their devious way in sorrow, persecution, hunger, their heroism was proven.

They shed their blood in Missouri, at Carthage, upon the plains, until the land, and sea, and the islands everywhere are the unmarked sepulchers of holy men of God.

Some of them were called to remain at home and in the humblest of toil prove the excellence of their King by the excellence of their lives, and these were perhaps the greatest heroes of them all. Better for the husband who went into the activity of the strife than for the wife who remained at home to mourn.

Some of them like Lancelot the highest have sinned and gone aside. Others like the good Bedivere have stood by their King when he seemed wounded to the death. They have seen his cause overthrown and trampled into the dust, and have waited for years until he sent another leader; then they rallied instantly, and up from their midst came but one cry, "Glory to God, and on with the work."

Shall these heroes remain unhymned, unsung, who have inscribed upon their shields, "We have no resting place, our home is all the world"? Perhaps, to the world; but they are ours. We love them; they are our heroes, and we write their names over against the greatest. Our every family nearly has given to their number; our every family pays them tribute. Those who have given up husbands, or gone without a father's

care, know what it is to sacrifice for the gospel's sake.

When Christ their King shall come he will find some of them waiting, striving, laboring; he will anoint them and dress them in fine linen. Then he will search for his dead heroes and find them every one, though their graves be unmarked and covered with the long grass. Unsought save by the dog violet and the wild rose, he will open each grave, and lift each cold form out to life, and crown each brow with laurel, and whisper, "Victory won," to each ear that has heard so often the groan of defeat.

He will lead his knights home to dwell in his hall and eat at his table round, and all the joys they have foregone for his sake shall be returned doubled, and trebled, and glorified. A special glory shall be theirs who have led souls from darkness into sunlight.

ELBERT A. SMITH.

LAMONI, IOWA.

## Conference Minutes.

### FREMONT.

Conference convened at the Plum Creek church, Thurman, Iowa, October 26, at ten a.m. The president being absent, the secretary called the conference to order. Bro. H. Kemp was appointed president of the conference; T. A. Hougas secretary. Reports were received and read of the Glenwood, Shenandoah, Union, Elm Creek, Farm Creek, Hamburg, Plum Creek, and Keystone branches. Written reports were received as follows: Elders D. Hougas, J. B. Cline, W. Leeka, W. W. Gaylord, J. Comstock, O. B. Thomas, Henry Kemp baptized 6, S. Orton, N. L. Mortimore, W. D. Ledingham, A. Badham, G. Kemp, T. A. Hougas, G. W. Walling baptized 1, and J. C. Moore; Priests L. C. Donaldson, R. S. Hillyer, W. H. Walling, H. F. Durfey, L. D. Frederickson, D. Comstock, A. J. Davidson, F. G. Dungee; Teacher S. Dike, Jr.; Deacon C. C. Case. Bishop's Agent's report: Received since March 1, 1895, \$250; paid out \$345; due agent \$95. Audited and found correct. Missions were assigned as follows: McPaul and Shady Glen, J. C. Moore and H. F. Durfey; Fairview, A. Badham; McKissie Island, N. L. Mortimore and Frank Becksted; Elm Creek, Bartlett and vicinity, S. Orton and George Kemp; Glenwood and vicinity, W. H. and G. W. Walling; Plum Creek and vicinity, A. J. Davidson and L. D. Frederickson. Moved to pay return freight on district tent. Carried. Moved to hold our next conference at Shenandoah, Iowa, at call of the district president. Carried. Motion obtained sustaining the present officers of the district. They are, D. Hougas president, T. A. Hougas secretary, and W. Leeka, Bishop's agent, Sunday at 9:30 the Plum Creek Sun-

day school held its regular session. A black-board review was given by T. A. Hougas. Preaching by Brn. H. Kemp, A. Badham, and T. A. Hougas. Adjourned as per resolution. The conference was well attended, and well enjoyed by all present.

### SOUTHERN NEBRASKA.

Conference convened with the Nebraska City branch, October 13 and 14; J. W. Waldsmith president, M. H. Forscutt assistant; J. L. Diefendorf secretary. District president reported work failing some in the district, especially financially, on account of the hard times brought on by the failure of crops for the last three years. Branch reports: Brownville 20; 2 absent. Cottonwood 35; 9 baptized, 21 absent. Fairfield 55; 18 baptized, 5 absent. Haigler 40; 2 baptized, 13 absent. Lincoln 43; 3 removed, 33 absent. Nebraska City 134; 7 baptized, 1 received, 1 removed, 2 died, 36 absent. Palmyra 35; no change. Blue River 160; 1 baptized. No reports from Snowflake, Hebron, and Union branches. Ministry report: Elders C. H. Porter baptized two, J. W. Waldsmith baptized 1, R. C. Elvin, M. H. Forscutt baptized 17, P. C. Peterson, J. Thompson, C. E. Blodgett baptized 11, E. D. Bullard baptized 3, W. M. Self baptized 1; Priest F. D. Bullard baptized 2; Teachers R. O. Self and O. A. Savage. Bishop's agent's report: On hand last report \$80.59; received \$262.89; expended \$335.54; on hand \$7.94. The following resolution was presented and laid over till next June conference: Whereas the General Conference has decided that the business of the church should be done by the conferences and that the conferences should consist of delegates properly chosen by the bodies to be represented and by the elders in charge, therefore be it resolved that hereafter the branches of this district be requested to send delegates to the several district conferences according to the rules constituting them representative or delegate conferences. Matter of disorganizing the Lincoln, Brownville, and Snowflake branches laid over for four months. Brn. M. H. Forscutt and M. J. Schafer were appointed as committee to regulate matters in Union branch. District officers sustained for the next four months; J. W. Waldsmith sustained as Bishop's agent. Next conference at Wilber, Nebraska, February 23 and 24. Preaching by Elders M. H. Forscutt and W. M. Self.

### TEXAS CENTRAL.

Conference convened with Texas Central branch, November 23, at ten a.m.: E. W. Nunley president, W. G. McIntosh secretary. Branch reports read and approved: Texas Central 62; 4 baptized. Cook's Point 35; 1 removed. Ministry reporting: Elders J. W. Bryan, W. W. Squires, S. R. Hay, W. G. McIntosh, E. W. Nunley baptized 4; Priest C. A. Shuster. Voted that when this conference adjourns it does so to meet with Cook's Point branch third Saturday in March at ten a.m. Preaching by Elders S. R. Hay, E. W. Nunley, and W. G. McIntosh. District Sunday school report read and adopted by the conference. Adjourned as per resolution.

### NORTHWESTERN KANSAS.

Conference convened with the Goshen branch, November 30 and December 1, at ten a. m.: A. Kent president, C. D. Carson secretary, L. F. Johnson assistant. Some encouraging remarks were made by A. Kent pertaining to the condition of the district. Ministry reporting: Elders A. Kent, H. Resch, M. Smith, A. Smith, H. Hart, J. S. Goble, T. E. Thompson, and V. F. Rogers; Priests L. F. Johnson, F. M. Dennis, and A. Hagar; Teacher C. D. Carson. Branch reports: Blue Rapids 76, gain 6. Goshen 74, gain 3. Solomon River 15, loss 7. Elmira 41, no change. Voted that this body appoint A. Kent to compile from the district records as shall be for our guidance at our district conferences. Voted to restore A. J. Hagar's license as priest. Bishop's agent's report read and accepted: August 16, 1895, on hand \$21.57; receipts \$5.25; total \$26.82; expended \$25; on hand November 30, \$1.82. Sister Landers, of Concordia, spoke very encouragingly of the Prayer Union at that place; believed that a great deal of good had been done. Voted that this conference request L. F. Johnson to labor as missionary in the Northwestern Kansas district this coming quarter, making Goshen branch the objective point. Adjourned to meet with the Blue Rapids branch the second Saturday and Sunday in March. Preaching by Brn. C. D. Carson, A. Hagar, and A. Kent.

### BIRMINGHAM.

A special conference was held by request of Apostles James Caffall and G. T. Griffiths at Birmingham, November 16, 17, and 18, 1895. Conference was called to order by Elder C. H. Caton, who explained the reasons the conference had been called together, and proposed to vacate the chair in favor of the missionaries. Brn. Caffall and Griffiths were voted to preside. G. S. Greenwood secretary. Bro. J. Caffall then proceeded to speak to the conference in regard to the business to come before the conference. He gave in a report of action taken by himself and Bro. G. T. Griffiths in a case of long standing in this mission. The report reads:—

To the president and elders in special conference assembled at Birmingham, Nov. 16, 1895:—"Where cases of difficulty are of long standing, the council may require local authorities to adjust them; and in case of failure to do so, may regulate them as required by their office and duty."—D. C. 120: 7. Thinking the law supreme we felt authorized to act as hereinafter stated.

From documentary evidence it is made to appear that Andrew Thompson and Lovina Shaw have lived together as husband and wife in Hanley, Staffordshire, since 1869, in opposition to revealed and accepted laws of the Reorganized Church of Jesus Christ of Latter Day Saints, and from said documents we learn: *First*, That a council of officials was held at Hanley, December, 1869, and said council entertained an appeal case, Bro. A. Thompson being the appellant. *Second*, That the aforesaid A. Thompson, having been suspended from church fellowship for

alleged cause of separation from his wife and associating with another party. *Third*, That the council decided that evidence presented by the Saints showed that the wife was the offending party; that she was a determined opposer of the latter-day work and had in several instances by improper conduct brought upon him embarrassment and temporal difficulties. *Fourth*, That Bro. A. Thompson had always provided well for his family, keeping them in comfortable circumstances, but the conduct of his wife was unreasonable and insufferable, and that the separation of his wife was by mutual agreement, upon the condition of his allowing her a maintenance, which he had hitherto done. *Fifth*, That upon inquiry no counter testimony was offered. On the other hand, when the whole case was presented the brethren were unanimous for his continued fellowship. *Sixth*, The court upon evidence presented, and understanding of the law of God relating to like case, 1 Corinthians 7:10 to 15 inclusive, decided that Bro. A. Thompson's condition in life compelled him to have some worthy person associated with him, and that agreeable to the law of God he was no longer in bondage in the case, as the wife had departed repeatedly and finally at her own instance and accord, and had agreed to a final separation. *Seventh*, The testimony showed clearly that peaceful relations could not be maintained as man and wife, and that his temporal circumstances were repeatedly destroyed by his wife's unreasonably bad conduct. In view of the above we notified Bro. A. Thompson to appear at a designated time and place on the 12th of November, 1895, for a given and stated purpose. But as he failed to appear, we on the morning of the 13th of November, 1895, proceeded to his private residence, St. Johns Street, Hanley, Staffordshire, and were respectfully received. The presentation of the above documents fully explained the object of our visit. Referring to the laws of the church, the order of marriage as laid down in the Doctrine and Covenants, we respectfully but positively informed them that they had been living in adultery since 1869, which they did not deny. Moreover, Bro. A. Thompson admitted that according to English law governing marriage he could not marry so long as his wife lived; and if she was to die he would marry. We then essayed to perform the grave and to us unpleasant duty of informing them the course they must pursue in order to enjoy fellowship in the church. This Bro. A. Thompson positively refused to do, saying he would prefer to go into eternity as he was, and very emphatically informed us that he did not wish to submit to any further investigation on the matter. We were respectfully treated all through the investigation. In view of the foregoing facts, we recommend that the conference take action against Andrew Thompson and Lovina Shaw, all of which is respectfully submitted.

JAMES CAFFALL,

G. T. GRIFFITHS,

Missionaries in Charge.

P. S.—We are of the opinion that our predecessors have failed to execute the law.

Had it been carried out, different results would have obtained, much trouble avoided, and the fair fame of the church would have been fostered, but as it is she has suffered shame.

J. C.

G. T. G.

Elder C. H. Caton asked the liberty to speak on the matter now before the conference. He made a clear and definite statement in regard to this question covering the greater part of the last twenty years; when it was resolved, That we indorse the report of Brethren James Caffall and G. T. Griffiths and approve their action; and, Resolved, That Bro. Andrew B. Thompson and Lovina Shaw be expelled [from] the church. Carried.

Bro. G. T. Griffiths having to leave the conference enroute for Liverpool and thence home, bade the conference adieu in a few well-chosen remarks. The good wishes and earnest prayers of one and all go with him across the deep, and every heart responds to the God bless you farewell. "God be with you till we meet again."

Bro. James Caffall said he wished to make a few statements in regard to ministerial labor. He went on to speak upon the duties of elders (traveling) and also elders laboring in branches, explaining the duties and responsibilities of each. He also advised the district president to allot a field to elders and priests in the district not otherwise provided for. C. H. Caton, district president, also spoke, and several of the brethren; when it was resolved to adjourn the business portion of this conference to Monday night, eight p. m. Services were announced for Sunday, 17th: Preaching by Elders G. S. Greenwood and J. R. Greenwood. Evening, preaching by Apostle James Caffall. Congregations good and attentive.

Monday, November 18, eight p. m.—The conference again assembled, Bro. James Caffall presiding. Resolved, That Bro. Gomer T. Griffiths be elected delegate of this the Birmingham district, England, to represent us at the forthcoming Annual Conference of the general church authorities, to be held at Kirtland, Ohio, in April next, and that the district authorities are hereby authorized to prepare the necessary papers for his appointment and forward them when duly signed. Carried.

A MITE.—One of the young gentlemen in the senior class of Columbia College wears a "widow's mite," surrounded with diamonds, as a scarfpin. The "mite" is a tiny bronze coin, about the circumference of a green pea, bearing the medallion of Cæsar Augustus on one side and some undecipherable tracery on the other. It is such a coin as the poor woman dropped into the box of offerings at the temple when she gave "her all." The only clue to the value of this smallest of Roman coins is offered by St. Mark, who is made to say in the King James translation: "Two mites make a farthing." A mite, therefore, represents a quarter of a cent of our money. There is said to be only one other specimen in America, and that is in the museum of the mint at Philadelphia.

## Sunday School Associations.

### INDEPENDENCE.

Convention convened at Independence, Missouri, December 6, at 2:30 p. m.; A. L. Newton superintendent, Abbie A. Horton secretary. Twenty-five, including delegates and visitors, present. The superintendent's report, on being read, was adopted. Treasurer's report: On hand September 6, 1895, \$7.61; paid for blanks and stationery 25 cents; paid to literary exchange \$1; on hand December 6, \$6.36. Literary exchange report: Sent out during the last quarter literature as follows: 54 *Heralds*, 58 *Ensigns*, 36 *Hopes*, 54 tracts, 6 sermons, and 3 *Chronicles*. On hand September 6, 1895, 3 cents; received from association \$1; paid for postals, stamps, etc., 50 cents; on hand December 6, 53 cents. These reports, also the school reports, being read, were adopted. School reports: Mt. Zion, Independence: Sessions 13, enrollment 384, average attendance 226, total number classes 26, officers 8, in treasury \$4.99, *Hopes* taken 140. Armstrong: Sessions 13, total enrollment 103, average attendance 65, number of classes 9, number of officers 7, balance in treasury \$20.15, *Hopes* taken 40. Kansas City: Sessions 12, enrollment 65, average attendance 35, in treasury \$6.48, classes 5, officers and teachers 13, number of *Quarterlies* 35, *Hopes* 20. Pleasant View: Sessions 12, enrollment 237, average attendance 21, number of classes 3, officers 4, in treasury \$1.33. *Hopes* taken 10, *Quarterlies* taken 20. Holden: Sessions 12, enrollment 33, average attendance 18, number of classes 3, officers 4, in treasury \$2.46, *Hopes* taken 16, *Quarterlies* taken 17. Lee's Summit: Sessions 8, enrollment 32, average attendance 16, number of classes 4, in treasury \$4.01, *Hopes* taken 7. The subjects of the afternoon's discussion were, "What is the object of Sunday school conventions, and how can the teacher obtain the cooperation of the parents?" The evening exercises consisted of singing from Winnowed Songs, reading of a paper by the secretary of the association on "Sunday school work in this district," also a discussion upon the subjects, "How can we teach children to pray?" and "How can we obtain the attention of the class?" The discussions were full of profitable instruction, and entered into with much zeal and interest; and the work of both sessions was gratifying to all present.

### TEXAS CENTRAL.

Association convened with Texas Central branch Sunday school, November 22, at eight p. m.; E. W. Nunley superintendent, W. G. McIntosh secretary. The superintendent reported: "Have visited nearly all of the schools in the district. The interest is onward." Assistant superintendent, F. C. Gough: "Have done some Sunday work and discharged my duties as best I could." Secretary and treasurer: On hand last report, \$3.15; now on hand \$3.10. Reports from Texas Central and Shady Grove were read and approved. The following Sunday school superintendents reported: F. C. Gough, James Cox. Shady Grove, New Hope, and

Bethel Sunday schools were discontinued. The following brethren made short speeches on Sunday school work: W. W. Squires, C. A. Schuster, W. Sherrill, F. C. Gough, S. R. Hay, W. G. McIntosh, and E. W. Nunley, which were very instructive. Adjourned to meet on Friday night at 7:30 at same time and place of next conference.

#### CONVENTION NOTICES.

The Massachusetts district Sunday school association will convene in Roxbury Hall, No. 67 Warren Street, Boston, Massachusetts, January 11, 1896, at 7:30 p.m. Superintendents of schools and delegates will please have written reports.

ORA HOLMES, Secretary.

## Miscellaneous Department.

#### RAILWAY PERMITS.

As some of the missionaries who were appointed by General Conference last April have received word from Chairman Caldwell, of the Western Passenger Association that their names are not on "the official list" of our denomination, and hence permits could not be issued to the brethren,—this is to say that, at the time when Mr. Caldwell's letters were written he could not have had any "official list" of the Reorganized Church, for no request from the Western Passenger Association for such a list was received by me until December 9, of this year. It is possible that they have a list from the Utah body, or else have got us confused with some other religious society. Even if there had fallen into their hands a copy of the printed minutes of last April they would have there the names of brethren whom they have refused now.

Upon receiving the request for a list I prepared one, giving the names of all brethren who hold appointments in the West, making one hundred and sixty-six names; also the post office addresses of the brethren and the name of the fields to which they were appointed then or to which later appointments by the Presidency have assigned them.

This was sent to Mr. Caldwell on December 11, and we hope that the brethren named will have no trouble in securing permits from this time on.

In the letter (which was signed by both the President and the Secretary of the Church) it was stated that there were local ministers who received no financial support from the church, but who did considerable ministerial labor, and that such, we believed, should receive permits, with the understanding that they should not use them except when traveling in ministerial service, and that any information that we could give upon the duties and rightful privileges of the local ministers we would give, if called upon for such information as we might have.

It is to be presumed that none of the brethren, whether missionaries or local ministers, will in any manner abuse the favors issued to them by the railways, nor take advantage thereof by using them for business purposes, nor dispose of them to others, nor in any man-

ner misrepresent in the filling out of the applications.

This would not only be dishonest, but it would also bring the church into bad repute.

H. A. STEBBINS,  
General Church Secretary.

#### SMITH-FRITCH DEBATE.

*Editors Herald:*—The Smith-Fritch debate closed here last night. As you have report of first two propositions, I only report the third—"Does the Bible teach that man is wholly mortal and unconscious between death and the resurrection?" The question was well answered—No. Among other things Elder Fritch said: "Don't think we are wrong because we are in the minority. Genesis 2: 7: 'God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.' Genesis 3: 19: 'In the sweat of thy face shalt thou eat bread, till thou return unto the ground; . . . for dust thou art, and unto dust shalt thou return.' What does 'thou' refer to, the inner man or the outer man?" The "breath" in man, according to Elder Fritch, is just like the steam in the engine—when the breath is gone all is gone back to dust. Ecclesiastes 3: 19, 20: 'For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place, all are of the dust, and all turn to dust again.' Here is evidence that man returns to dust; so there is no more left of him than of a beast." For further proof that man is wholly mortal and unconscious after death he read Ecclesiastes 9: 4, 5: "For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: *but the dead know not anything*, neither have they any more a reward; for the memory of them is forgotten." Elder Fritch also referred to Job 3: 17, 18: "There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor." Also Job 14: 10: "But man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" These references are used to prove that man is wholly mortal and unconscious between death and the resurrection.

They were answered by Bro. Heman C. Smith in a manner that caused rejoicing, both by the Saints and those of other churches. The fact that man, according to science, is composed of carbon, oxygen, nitrogen, hydrogen, sulphur, phosphorus, lime, and iron, as is also the beast, was referred to by Bro. Smith; but that there was something within him (man) that lives on—something that will appear before the judgment bar of God, something that will obtain a reward for good works and be punished for evil deeds, is evidence that man—the man complete—is composed of more than earthly substance and in possession of something that is immortal. Adam was not complete until God breathed into his nostrils the breath of life. If the

words in Ecclesiastes 9: 5, "The dead know not anything," means that the *dead* are unconscious. Then the words in Timothy 6: 4: "He is proud, knowing nothing," also in 2 Samuel 15: 11, and with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and *they knew not anything*," also means that the *living* are unconscious.

Ecclesiastes 3: 19, where it says, "One thing befalleth them [man and beast]: as one dieth, so dieth the other," etc., is no evidence that man is wholly mortal. It says in verse 2 that man's spirit goeth upward, but the spirit of the beast goeth downward; but death claims both.

Matthew 4: 4 says: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Mortal man needs mortal food, but our immortal nature needs immortal food—the bread of life.

Mr. Fritch concluded that because surgeons had failed to find something immortal in man, while dissecting him that that proved man to be wholly mortal. A man may have severe pains so that he die because of them and the surgeons dissecting him fails to find the pain, so the conclusion is he didn't have any. Elder Fritch urged that the blood was the life or soul of man, so when Jesus was crucified his blood was shed; hence his soul went from him. Bro. Smith thought the rule ought to work both ways so in the case of the child mentioned in 1 Kings 17: 20, 24, where it says in verse 17 "that there was no breath [soul, life, or blood, according to Mr. Fritch] left in him;" but when the man of God prayed, then the life or blood came back into him. The facts are, as Bro. Smith gave them, that there is something more in man than mere blood or breath. "There is a spirit in man: and the inspiration of the Almighty giveth them understanding."—Job. 32: 8. Who ever heard of inspired breath, or inspired blood? Ecclesiastes 12: 7 says, "And the Spirit shall return unto God who gave it." That didn't mean the blood. In Acts 7: 59 Stephen said, "Lord Jesus, receive my spirit."

In this earthly kingdom we see all species begetting after their kind—the law of transmission is made quite plain. Then as God is our Father, and he in full possession of immortality, "For we are also his offspring" (Acts 17: 28), why should not the law of transmission hold good with us, and we be in possession of at least a germ of immortality? Then man is *not* wholly mortal; but the very fact that earthly food will not sustain his entire nature, the fact that schools and colleges and education of all kinds are necessary, together with the great message of life, the gospel of Christ, is evidence that there is something within man that is more than mortal—something that reaches out to grasp the higher and nobler threads of life so he can be drawn nearer and nearer to the goal where he can bask in the sunlight of God and enjoy the full measure of his hope.

In the philosophy that man is wholly mortal, and no more of him after death, is a conflict with justice; for then, at the resurrection it would be needful that another man be created or formed, to answer for the sins or

be rewarded for the good that the first man had done.

Those who may be in doubt concerning this question, that man is not possessed of immortality, and have believed him to be wholly mortal and that death ends all with us, may find assistance in the following references: Romans 2: 7; 2 Timothy 2: 10, 11; Matthew 17: 1-9. Moses had long been dead, yet here it says he was on the mount. He had not yet been resurrected for Christ was "the firstfruits." So Moses was conscious between death and the resurrection. (2 Cor. 4: 16; Rom. 7: 22; 1 Peter 3: 4; Eph. 3: 16; 2 Cor. 12: 3, 4.) Here we may conclude that a man (Paul) may be out of the body, yet be conscious—hear and speak words. In Philippians 1: 23, 24 Paul infers that after his departure (death) he would be with Christ, "which is far better" than to remain in the flesh. If man is wholly mortal and unconscious after death, why did Paul desire to "depart and be with Christ" when he (Paul) would be unconscious? What good would it do him? This is the language in substance used by Bro. Smith to refute the theory that man is wholly mortal.

This debate was a sweeping victory for our cause, especially on the last proposition. The little town of Perkins is all astir and the shepherds are jumping around looking after their flock. "By this" they "have" their "wealth." So we should, as a people, remember that if our only hope should vanish, if our confidence should be shaken in the latter-day work, we would discard the whole system of religion; so in meeting our friends we may remember that their hopes are dear to them. The Saints here rejoice in the assurance that they have in the work, for the able manner in which it was maintained, and the encouragement received by being with one of the apostles of Christ.

This afternoon Bro. D. W. Tate was buried with Christ in baptism. The confirmation held at the home of Bro. and Sr. Tate was a very peaceful one. Bro. S. J. Hinkle was ordained an elder. He is promising, and will, if humble and faithful, become a noble defender of the work. Many calls are coming in for preaching; more, many more than the force here can respond to.

Oklahoma is yet a good field and promises a good harvest in the future. For all the good received, the assurance we have in the divinity of the work, for the cheering hope of its final triumph, let all praise and honor be given to God, who has brought us and kept us thus far in the faith.

Yours hopefully,

R. M. MALONEY.

PERKINS, Oklahoma, Dec. 8.

#### CONFERENCE NOTICES.

The conference for Eastern Iowa district will meet with the Brush Creek branch, Fayette County, on the 29th of February, 1896, instead of the 14th of March; Sunday school convention on the 28th. Those coming on the train from the south will be met at Brush Creek and those from the north and those from the east also, will be met at Wadena. Those coming on the train must write a card to B. F. Miller, Brush Creek, to

meet them, or they may get left. Branch officers and all, make a full report so it will be ready for General Conference. All come who can. Bring the Spirit of peace with you.

J. S. ROTH, Pres.

#### ST. LOUIS DISTRICT CONFERENCE.

I desire to call attention to the fact that a conference of this district was ordered for Saturday, December 28, and we hope that those voting for it will not only endeavor to be present at the day and hour appointed, but that presidents of branches and all properly interested will urge an attendance and representation of local and general church interests. Business of importance to the district is liable to be presented, and the people should be there to look after their interests.

Remember the day and hour—Saturday, December 28, at ten o'clock a.m., not p.m., and don't let us have to adjourn until Sunday for want of some one present to do business. Elder M. T. Short is to be with us. Entertainment for all who come will be provided. Let us wake up to our duties and privileges, and make an effort at revival of our church interests.

M. H. BOND.

The St. Louis district conference will convene in the Saints' meeting house, 2518 Elliott Avenue, St. Louis, Missouri, on Saturday forenoon, December 28, 1895, at ten o'clock, for business. Local elders are invited, and expected to report. A committee will see to the welfare of visitors, that they are provided for.

J. G. SMITH, Sec.

The conference of the Nauvoo district will meet at the church on corner of Twelfth Street and Locust Street, Southwest Burlington, Iowa, at 10:30 a.m., on Saturday the 7th of March, 1896. Sunday school convention on Friday the 6th, at 10:30 a.m. All come, and let us have a time long to be remembered because of the blessings received. All branches send in full reports.

J. S. ROTH,

Missionary in Charge.

#### BUSINESS NOTICE.

Herald Office agents and the ministry are requested to take notice that no commission can be allowed on sales of the fifty cent edition of the Saints' Hymnal. The General Conference fixed the price of the book at about actual cost, hence it is impossible to pay a commission. Those remitting may deduct the cost of making remittances—the postage and cost of postal orders.

The usual commission to agents and the traveling ministry will be allowed on sales of the higher priced binding—no commission on the fifty cent edition.

Those who first subscribed will first be supplied. The first edition has been bought and now is being mailed. Others will be ready in two weeks.

Send in orders for the Saints' Hymnal. See prices on *Herald* cover.

FRANK CRILEY, Business Manager,  
Lamoni, Iowa.

#### BORN.

ROUSH.—At Fulton, Iowa, September 26, 1895, to Sr. Jennie Roush, a son, and named Walter Elsworth. Blessed December 1, 1895, by Elders John Hide and J. R. Sutton. The child's father, Bro. Roush, died one month and eight days before the birth of the child.

STEVENSON.—At Adrian, Illinois, October 19, 1889, to Bro. and Sr. Frank Stevenson, a daughter, and named Ethel Edna. Blessed December 6, 1895, by H. T. Pitt and William Lambert. (This child is very bright, yet is deaf and dumb, and the parents desire the prayers of the Saints, and especially of the Prayer Union, that she may be restored to her hearing, if it is God's will.) At the same place and to the same parents: Vessy Odessa, a daughter, September 19, 1893. Blessed December 6, 1895, by Wm. Lambert and J. S. Roth. Delbert, July 14, 1895. Blessed December 6, 1895, by J. S. Roth and H. T. Pitt.

#### DIED.

LADD.—At Arroyo Grande, California, Bro. H. C. Ladd. Deceased was born February 6, 1820, in Milton, Vermont. In 1850 he went to Utah, and two years later moved to San Bernardino, California, near where he has since resided. He united with the Reorganized Church after Joseph Smith took his father's place. Services were held at the home December 1, 1895; sermon by Rev. I. N. Smith, a Presbyterian minister.

BILYNE.—December 3, 1895, Floyd M., only son of Bro. Marcus M. and Mrs. Mary M. Bilyne, of Blair, Nebraska, aged 1 year, 7 months, and 15 days. Funeral service and opening prayer by Rev. Stricklett, of the U. B. Church; sermon by G. M. L. Whitman.

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The Hungarian Rabbis, without the fear of the Western Pope before their eyes, declared, with one dissentient only (and he should emigrate to America), that they could not bless mixed unions, either by marriage ceremony or other religious form.—*The Hebrew Standard*.

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This applies to the *Herald*, *Autumn Leaves*, *Hope*, and *Gospel Quarterlies*.

It is desired that all will continue and so notify us, and make an effort to pay subscriptions as soon as possible.

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 42.

Lamoni, Iowa, December 25, 1895.

No. 52.

Thos France 5 96

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**TRAINING WOMEN FOR DOMESTIC SERVICE.**

SWITZERLAND, probably, leads the world in the number and the excellence of her household schools. The pupils in general come from the farms and the mountains, so that awkward and unsophisticated girls are initiated into the graces of household ways; and from another class, the daughters of rich merchants and manufacturers who attend to take a course in "ideal housekeeping," in order to be able to direct the mechanism of their homes most easily and advantageously. I believe Switzerland is the only country where the industrial educator bears the mistress quite as much in mind as the servant. Another striking characteristic of these schools is that the ethics of work and of every detail of work is studied as carefully as its performance.

France, with her thrift, her industry, her patience, is hardly second to Switzerland in her earnest interest in this matter. The municipality of Paris has a superb course in domestic economy which begins with the kindergarten and continues for eleven or twelve years; and the same is true in many of the cities, especially throughout the northern departments. A girl is taught as much bookkeeping as is necessary to keep the household accounts accurately and neatly. She understands taxes. She knows how to lease a house and what are her legal responsibilities as a tenant. She learns to

estimate the cost of every article to be used and how best to provide for a given number at a given price. She is taught to be prudent and economical—O rare American traits! Great attention is given also to detail and thoroughness. It is not merely a question of washing and starching linen, and passing it under the iron; it is a question as well of stains and their proper treatment, of soaps and their merits. It is not merely a question of the cost and the freshness of food, but of its nutritive qualities too. It is a question of the sanitation of a house as well as its tidiness. The result of all this is that there is no finer housewife in the world than the French housewife. As for French needlework and French dressmaking, every woman knows that the geographical adjective is the only adjective necessary to express their superlative excellence. Italy has the most thoroughly nationalized system of industrial education for women, although as a national system it embraces but one branch of women's work. That is lacemaking, that exquisite craft which a few years ago people were beginning to put into the category of "lost arts."

In the United States about all that has been done in this direction is of very recent growth. There are some fine private enterprises, of which the women's department of Armour Institute is the newest and completest. Wisconsin University is experimenting with a course under the direction of Mrs. Helen Campbell which is commanding general interest, and which, if it proves a success, as it undoubtedly will, and becomes a regular part of the curriculum, will probably be the most scientific and enlightened effort of the kind in the country. The most important and general results have been achieved in the negro schools and colleges of the South. There is hardly one in which domestic training is not a very notable and very beneficial feature. Probably one reason why we are so far behind Europe in this work is the almost total absence in our country of convents, which fos-

ter and control very many of these schools abroad. The question of funds is a very serious one in a country whose newspapers decry "fads in the public schools" and sometimes with good reason. Most of our flourishing schools have been supported partly or wholly by the State or the municipality. The State of New Jersey, notably, duplicates any sum under \$5,000 per annum, which may be given to found or maintain any manual training school. In Massachusetts and elsewhere such schools have been largely dependent upon individual munificence. A few have been endowed. Often it has been found that a school pays its own way; exhibitions are held and goods produced by the pupils are sold; these exhibitions are very profitable, and the running expenses of the school are reduced by the fact that no servants need be employed and fed. In some cases there is a fee for instruction.

The advantages to the State of a general manual training system of women's education would be fourfold: 1. Skilled workers would be produced who would fill the places that are now empty, and women would be able to gain a livelihood by other and better means than those that are possible to a vast number of them now. 2. An enormous amount of the misery caused by poverty and by crime would be avoided. Expert criminologists have assured us that it is indeed for idle hands that Satan finds mischief. 3. Housewives would be trained to a proper understanding of the business which they profess to carry on. Woman has been divinely appointed to be a home-maker. In an age when the most trivial processes of life are being put upon scientific bases it is not consistent that the most sacred and beautiful of callings should be left to the hands of any bungler. 4. The relations between employer and employee would be put upon a rational business basis. A sense of the dignity of labor would be inculcated, and so most of the friction which so wears upon our domestic life would be avoided. There is no logical reason why a housewife

should not receive from a person in her employ the same unflinching and unquestioning service that a merchant receives from his clerk or a banker from his cashier. And there is no logical reason why the rights and the limitations of a domestic servant should not receive from her employer the same courteous and conscientious consideration that obtains in other similar relations. The cause for the present unfortunate conditions appears plainly. Domestic service has never been dignified as a profession or trade, and until it is recognized as such there is little hope for an improved state of affairs. The manual training school distinctly insists upon and inculcates the idea that cooking, washing, nursing, sewing, are trades in exactly the way that horse-shoeing and cabinet-making are, and that they are to take the same stand in the commercial world; to be subject to contract, and to be thoroughly performed as agreed, without extortion and bullying on the one hand, and shirking and insubordination on the other.

A report made by Dr. H. H. Belfield to the United States Commissioner of Labor includes this testimony from the officers of manual training schools all over the country. The effects of manual training upon the character are that it develops judgment, earnestness, readiness, independence, self-respect, enthusiasm, accuracy, steadiness, persistence; the will is disciplined, the mind is broadened and made more logical, with a tendency to original investigation, and habits of industry are formed. Above all it teaches the nobility of labor and inculcates a love for it. So it is seen that in addition to the material advantages to the community in which it plays a part the manual training school raises its moral tone, and so has a distinct ethical value.—*G. Vrooman, in the Arena, Boston, October. Condensed for Public Opinion.*

PRIZE POEMS.

FROM three thousand songs received in competition for the Higginbotham prizes for "People's Songs" the judges, Henry D. Lloyd, John Vance Cheney, and Hamlin Garland, have chosen two as worthy of the first and second prizes, \$100 and \$50 respectively. The recipients of the prizes are Miss Mary A. Lathbury of East

Orange, New Jersey, and Miss M. S. Paden of Denver, Colorado. The productions winning these prizes are as follows:—

FIRST PRIZE SONG.

A SONG OF HOPE.

Children of yesterday,  
Heirs of to-morrow,  
What are you weaving—  
Labor and sorrow?  
Look to your looms again;  
Faster and faster  
Fly the great shuttles  
Prepared by the Master.  
Life's in the loom,  
Room for it—room!

Children of yesterday,  
Heirs of to-morrow,  
Lighten the labor  
And sweeten the sorrow,  
Now—while the shuttles fly  
Faster and faster,  
Up and be at it—  
At work with the Master,  
He stands at your loom,  
Room for him—room!

Children of yesterday,  
Heirs of to-morrow,  
Look at your fabric  
Of labor and sorrow.  
Seamy and dark  
With despair and disaster,  
Turn it—and lo,  
The design of the Master!  
The Lord's at the loom,  
Room for him—room!

Following is Miss Paden's song, winner of the second prize:—

AMERICA'S BEATITUDE.

O, hark! for the hour is coming when your ears shall anointed be!  
Aye, listen! 'tis rising and swelling o'er populous land and sea!  
The morning stars began it, at the dawn of creation's birth.  
And the circling spheres go swinging and singing it unto earth!

And earth shall forget her groaning,  
And learn the song of the spheres;  
And the tired shall sing that are moaning,  
And the sad shall dry their tears.

Chorus: Blessed are they that work! For they shall inherit the earth, in the dawning day!

For the song of the spheres is motion, and motion and toil are life;  
And the idle shall fail and falter and yield at the end of the strife.

As the stars tread paths appointed and the sun gives forth his heat,  
So the sons of men shall labor, ere they loiter in leisure's seat;

And Kings are to serve the people,  
And wealth is to ease the poor,  
And learning to lift the lowly,  
And strength that the weak may endure.

Chorus: Blessed are they that work! For they shall inherit the earth, in the dawning day!

Lo! The burdens shall be divided; and each shall know his own;  
And the royalty of manhood shall be more than crown or throne;  
And the flesh and blood of the toilers shall no longer be less than gold;  
And never an honest life shall be into hopeless bondage sold!

For we, the people, are waking,

And high and low shall employ  
The splendid strength of union  
For life, liberty, and joy!

Chorus: Blessed are they that work! For they shall inherit the earth, in the dawning day!

A baby alarm, or means for signaling the crying of an infant which has been left asleep in a distant room, is one of the recent boons offered by science. A sensitive microphone, connected to a battery and to the primary of an induction coil, is placed near the child's cot. The secondary of the coil is connected by two wires to a small electro-magnet at the place where the alarm is to be given, and on the crying of the child the microphone sets up an undulatory current in this circuit, causing the electro-magnet to deflect a delicate steel balance and close an electric bell circuit.

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We fill orders for other books and publications, and solicit general patronage.

# THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.  
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."

Book of Mormon, page 116.

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## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
R. S. SALYARDS - - - ASSISTANT EDITOR.  
HEMAN C. SMITH - - - CORRESPONDING EDITOR.

LAMONI, IOWA, DEC. 25, 1895.

### QUESTIONS.

PLEASE explain the principle of "common consent," as used in the Doctrine and Covenants and as understood by the church, also the following difficulties:—

1. Is not "common" consent *complete* consent? Would the will of the *majority* be the "common consent" of the body? If so, would the bare majority of *one* be sufficient and safe reason for final action in church issues? and in this latter case does not the consent rest with only one who holds the balance of power—is that common consent?

2. Might not the *minority* be right quite as often as the majority? If so, is not the "majority" interpretation of the principle faulty and unequal, as well as unjust to said minority? The minority is *sometimes* right,—what then?

3. Inasmuch as we are commanded to be "one" of the "same mind," should not a matter at issue be submitted to a temporary or test vote, and if there be only a *majority* consent, then defer the matter (discussing it at intervals) until there is *complete* consent or unity thereon? Is it likely that He who commanded oneness would give a law calculated to defeat that end? (This is based upon the fact that the result of majority consent is often "division," and the supposition that the majority method is common consent).

We all want to build right and safe in church governmental matters. The world has had enough of imperfect government. Civil laws and principles are being submitted to crucial tests, and what wonder that principles having a divine claim should come under the same category. We have a right to expect a perfect system from such an omniscient source.

### COMMON CONSENT.

The government of the church is of a twofold character and may be said to be a theocratic-democracy. Power of direction and decision originates and rests with God primarily. Any commandment or rule given of God must be obeyed. In all the business matters the church is left to the control of the majority, the voice of the majority being obtained by any method that may be agreed upon or obtained among the church or churches. The common consent is supposed to be in the expressed will of the majority

when so obtained. All may not be present when the question is up on which common consent is desired, but all having an opportunity to be made acquainted with the subject matter upon which such consent is desired or agreed in the consent of the majority of those present when the expression is taken or had.

The citation to common consent in Sec. 25, Par. 1, Doctrine and Covenants, has reference to the matter pending in the church July, 1830, and the church referred to was evidently the whole organization then existing. The references in Sec. 27, Par. 4, Doctrine and Covenants, shows that it is only done by the church when properly gathered together, either in local or in general assemblies, and must then be done in order and according to rules of the church. "Neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by the common consent in the church, by the prayer of faith."

There is no reference in Sec. 41, Par. 1, Doctrine and Covenants, except that they are to agree as to how the law may read and affairs in the church be governed thereby. The reference in Sec. 101, Par. 3, Doctrine and Covenants, in regard to a local social organization supposed to be existing, provides only that it shall be done by the order according to the voice and consent of the united order. Similar reference occurs in Par. 12 of the same section with regard to moneys and the treasury of the order.

Common consent is not complete consent in the sense that all the church have spoken, for the reason that it is impossible to obtain such complete consent. The right to speak and by a vote consent the many has delegated directly or indirectly to officers and members in the church who represent those not present, their voice and consent, or, with voice and consent, is an expression of the common consent of those whom they represent. Such consent, though the majority may be of but one in the assembly,

would carry the common consent of the whole. Nor does it rest with the one, but with the whole; nor is it correct to say that the balance of power rests with the one that makes up the final vote. He is but the turning point on which the vote hinges and is affirmed or denied; all voting with him are to be counted and it is his vote that makes the tone of the majority. In practice in the church, in our experience, it very seldom happens that the question is decided by so close a vote as one.

The minority may be right, but it is not likely that in the course of general business the minority will be right as often as is the majority. "In the multitude of counsellors there is safety," evidently contemplates the idea that in a collective and deliberative assembly where a proper freedom of action is accorded to all the oversight and decision of the many will be the safer for all.

There are those who are of the opinion that our present system of obtaining the common consent is not effectual; and by some it is thought that the absolute decision of the graver matters should rest with the few, and that common consent is a myth and a mistake. We are not of this class, however; for this reason, the intuition of the Spirit is vouchsafed to all, under like conditions; and when acting in an assembly the unity of the spirit should more than compensate for any difference of mere opinion, or the influence of self-interest and personal influence exercised upon the part of individuals. It may sometimes be that a wave of erroneous understanding may sweep over an assembly and lead the majority astray; but this will seldom occur; and in a body like the church, acknowledging the supremacy of God and the right of Christ to rule, and the absolute governing of divine intervention, there is an assurance, almost amounting to a guarantee that a mistake made by a majority will not be permitted to fatally injure the work for the intended good of the whole.

When personal influence, ambition, and private interest secure the popular voice and assumes the control the majority may be led astray; but it will be a minority influence that leads. Where such a thing occurs there are safeguards in the law whereby the rights of the minority can be preserved and with them the liberties of all be preserved. Such a case as this has already occurred, and the minority are slowly forging their way to the front against almost overwhelming odds in numbers and power. That the truth, in this case represented by the minority, will prevail, we have not a doubt.

That the "majority principle" may sometimes work an injury to the minority is conceded; but that it is so in reality as a rule cannot be held. But, if the majority principle at times works an injury to the minority, and for that reason the principle ought not to obtain should destroy and make void the principle, should the rule of the minority be assumed to be right and prevail? For it is equally certain that the minority principle would work an injury to the majority, the greater number. What other rule then could be accepted than the principle that the voice of the greater number should prevail, in the absence of the direct expression of the will of the Master? We confess to ignorance of any better method of decision. The minority may sometimes be right. "What then?" We answer, then patience must have its perfect work, and the minority abide, if the wrong be bearable, until the wrong is demonstrated, when there will be an opportunity to correct; and the majority should and be pleased to retrace its steps.

From the complexion of most questions, and the character of the men forming assemblies, there is small probability that such a course as is suggested in clause three would be either popular or successful. And in many questions arising before an assembly would be utterly impracticable; for the reason that decision, either one way or the other, is demanded by the emergency; there being no time for the delay, and the possible indefinite postponement such a course might effect.

Were such a rule to prevail it would

lie within the power of a factious minority to defeat any measure that the emergency might require, or the better sense of the well-meaning and trustworthy might suggest, and discussion with its real or supposed harmfulness be made interminable.

It is not to be held that the Master would command what was impracticable, or impossible; but, "Be ye one," is susceptible to similar suggestions of difficulty that "Be ye perfect" is. Both involve the bringing of the will of the individual into unity, oneness, or subjection to the command or will of the one great head; or the expression of understanding of the greater number, or the recognized interpreters of the word, rule, or opinions recognized as of worth or weight. One object of assemblies is to discover this tone of the mass that the divisions of the few may coalesce with the unity of the many. If the refusal of one, or the fewer number is to block the progress of the whole until those few, or that one chooses to be reconciled to the larger number, or the latter turn to the view of the objectors, there would be little if any definite and conclusive deliberation.

The "fact" referred to in the parentheses after the question in this par. 3, is a mistake in statement. The "division" stated to be the result "of majority consent," is the result of minority refusal to consent. There would be no "division," were there no minority; or if the minority would consent to abide the operation of the rule, when against them, as they would expect others to do when themselves were in the majority. This rule works well both ways, hence, by evidence is a good one.

There are some who either cannot or will not bring themselves into any sort of harmony with those whose opinions may differ from their own. These, as a usual thing, deplore the great lack of oneness and throw the blame of being at variance on those who differ from them, themselves being in the right, of course. As a fact, however, it is no further from the man who differs from his neighbor than from his neighbor to him; and if absolute oneness is essential, it is possible that the exercise of the same assiduity and desire to be at unity upon the part of the first that he ex-

pects to be manifested on the part of the second would greatly lessen the difference between them. It frequently occurs that "I will" and "I won't" contend for the mastery, and "I won't" wins where "I will" should be the victor.

There may be serious faults in the method of securing common consent now obtaining; and the way suggested in paragraph 3 might secure a greater oneness. We have seen it suggested in specific cases, but never as a rule before; and it is possibly worth a thought. In the meantime, we shall be under the necessity to accept the situation and do the best we can to assimilate the various elements there are in the body until the degree of unity desired is effected. This will come in time, but it is likely there will for a long while be "many men of many minds."

#### JOHN SHERMAN ON MORMONISM.

IN the December *Review of Reviews*, E. Benjamin Andrews gives this from John Sherman's story, as told by himself:—

Mr. Sherman's catholicity is very broad. Commenting on Mormonism, he says:—

It is to be hoped that the government and people of the United States will let the Mormons severely alone, allowing them to believe what they will, and to do in the way of worship what they choose. In this way only can their confidence in alleged revelations be shaken, and Mormonism will disappear among the many vain attempts of humanity to explore the mysteries of life and death. Persecution never weakens delusions, nor disturbs faith, however ignorant and groundless.

It is fortunate for the reputation for good sense that Mr. Sherman has had that the estimate of the future to be made of his story, on the point presented in the foregoing, will turn upon the fact that a plurality of wives is not an act of worship, but a domestic practice absolutely incompatible with American institutions and the conditions forced upon society in all so-called Christian countries by the inexorable fact that the sexes by ordination of the laws of creation and demand and supply, are nearly equal in number, the men slightly in excess, as an evident compensation for the ravages of war and the dangers of pioneer life. The census shows some few hundreds more of men than women in Utah. So it is to be hoped

that the conservative element in the American nation will insist upon the keeping of this law inviolate in Utah, as well as in all other States of the Union.

#### QUESTIONS AND ANSWERS.

QUES.—1. Is it *necessary* for a deacon to be married?

2. If not, would not marriage qualifications make him better fitted for his duties?

3. If he *must* be married, can an officer who holds a higher office, such as teacher, priest, elder, etc., act as deacon providing said officer is *not* married?

Ans.—1. We know of no rule of law requiring that a man be a married man to be a deacon; except the instruction of the Apostle Paul in 1 Timothy, third chapter, which is easily susceptible of being construed thus; that no man having more than one wife is fit to hold the deacon's office, or if a married man is chosen let it be one who has but one wife; and is not necessarily to be construed to mean that it is prerequisite to the holding of the office of deacon that he should be a married man; or that if a deacon be married and his wife dies he is for that reason disqualified to act.

2. Yes, the fact that a man is a married man is a sort of guarantee unto the church and to society of his good behavior in the deacon's office; as it is expected that such a man will maintain the dignity of citizenship in a more satisfactory manner than a single man, having no such ties to pay heed to.

3. We have answered that we know of no rule of law requiring a deacon to be married, hence must answer to the third clause that if a man not married may serve as deacon, then any man holding the higher office may also serve without being married.

#### "GREATER WORKS."

Q.—John 14:12: "The works that I do shall he do also, and greater works than these shall he do; because I go to my Father." What are the "greater works" that the disciples did or may do?

A.—We cannot answer this question in the sense in which it is asked: for we do not know what specific works that might be done by the disciples, or the believer in Christ, may have been in the mind of the Savior at the time—the works, the specific works, that he meant. However, some of the works that Jesus did

were to be done by the disciples, the believer, after his departure, "because" he was going unto the Father. It must be that these were the works appertaining to his mission, the redemption of man from the grasp of sin, rather than the works done in relieving the ills of the flesh, or the casting out of devils. It is easier to believe that the works of Jesus in fulfilling the prophecies of the centuries before him so accurately, as he did; the complete knowledge of the sin-cursed condition of the world, and the extent and kind of grasp that the enemy of man, Satan, had of the human race, together with his knowledge and use of the means to thwart the evil designs and overcome the designer, all declare his works done in the interests of mankind for salvation and the future life to have been the greatest works of his life. These, the disciples, the believers, should do after his departure; and the works so done by his ministry of the same kind would be the greater because of the additional weakness of the men who should do them; doing them as they would be in the absence of the Savior in faith—in his name, but not by virtue of his all-powerful presence in their midst,—being greater works by comparison of those who did them. They would also be contending against forces of which they would feel the power, but not be able to see the mover whom Jesus knew, and who knew Jesus. He fought those forces knowingly, by sight; his disciples and the believers after him would contend against them, by faith not by sight. They would do also a different work, or do the work of their ministry under different conditions, which in their nature would enhance the difficulties, and as a consequence enlarge the degree of greatness. Besides this, Jesus answering before Pilate did a great work, showing the absolute greatness of his charity and love; but Paul, answering before the council, and afterwards before the Cæsars, did a greater work; for the reason that Jesus *knew* that he would lose his life; the life of the flesh, but had in himself the power to take it again; Paul did not *know* that he would lose his life, but did know that he might; and with it did not know that he had any power to take it again, but was im-

pressed that though he should lose it the Lord of Life, Christ, would give it to him again. In this sense Paul's work was the greater.

The work done by a principal, in command of all the forces and powers by which the work can be done, is great; the same work done by an agent by virtue of delegated powers that are not resident in the agent nor controlled at his will, but are exercised in confidence is a greater work, in the sense in which Jesus meant to convey the instruction. As an instance of this, the healing of the blind man by the anointing of his eyes with clay moistened with spittle, by the Savior was a great work; but the healing of the impotent man at the gate, by Peter and John, was in them a greater work. In the first case there was an absolute possession in himself of the power to heal; in the last case it was an act performed by agents having no power in themselves, to command the healing forces, or give life. And while the act was theirs as agents, the wisdom which directed the forces which gave healing, and gave the renewed life to the unhappily afflicted were exercised and commanded by the Lord; it was a greater work.

Again; Jesus did not go into all the world in person. The house of Israel was to be saved, the apostles were the ones to whom devolved the task of enlightening them, they and their successors in the ministry. It was a spiritual work and was to flow through their ministry unto the Gentiles and to remote regions and times. The believers were to perpetuate the message; the disciples were to endure for a season and give up their lives to the malignant hate of their brethren with the great work of redemption only just begun. Yet that work was to spread among the nations of earth, like leaven hid in measures of meal, until the world was leavened. Jesus had set the work in motion, but to the believers was to be confided the labor, care, anxiety, and burden of the work, and to them was to be confided the authority to minister unto men in the name of their absent Lord, and to them should the glory be given, if faithful. Surely theirs was a greater work indeed. The same is true of their successors, whether in

line of direct succession or in the line of a gospel restored, an authority re-conferred in the dispensation of the fullness of times.

We often wonder why so many are so unnecessarily worried over questions of this sort; where nothing is found in the word to designate what the thing inquired after is, and of which no knowledge can be had unless it should be given by revelation.

#### AMERICANISM IN THE WHITE HOUSE.

PRESIDENT CLEVELAND sent a message to Congress on the 17th December, on the question of the dispute between Great Britain and Venezuela, in regard to the boundary between that republic and British Guiana, a dependency of the British Empire lying east and south of Venezuela in South America.

The message is a clear statement of the question so far as known to the President, and is an affirmation of what is known as the "Monroe doctrine," a political theory peculiarly applicable to the United States, and necessary to its present wellbeing and future progress, development and national existence, peace and security. That doctrine is in effect that further acquisition and control of territory on the Western Continent by any European, or other foreign government is detrimental to the wellbeing of American institutions of free government, and a menace to the existence and successful progress of the United States, and should be resisted.

This doctrine or political dogma was enunciated in 1823 by James Monroe, hence its name. It has had more or less to do with shaping the direction of the diplomatic intercourse of the United States with other nations ever since. When stated by President Monroe it was but the formulated sentiment of the patriotic statesmen of the times; and has been and is thoroughly believed in now by all true Americans. The absence of the wish, or will to enforce this doctrine in those who have occupied the White House at Washington, has been the source of uneasiness, distress, and disgust in the great band of patriots with whom the country is filled; and when occasions have occurred when there should have been an unswerving

fidelity to the Americanism couched in the doctrine, and there have been wavering and hesitancy in those who should have declared the theory to be the true policy of the government, patriots have been shamed; and respect has been lost to the Nation.

We do not know the merits of the contest between Great Britain and the republic of Venezuela regarding their boundary; but we do know that the history shows the constant greed for conquest and the absorption of territory that has characterized the British Empire, and the universal fate of smaller states when England has set foot on their lands. There is reason to fear that England has been encroaching on Venezuelan rights of territory; and it is known that the larger power has refused the request of the United States to submit the matter to inquiry by an arbitration; and proposes to keep what has been grasped. Upon this knowledge and the fact that Venezuela is an American state, the disturbance of whose rights by England would prove an injury to the United States, to the disregarding of the principles of the Monroe doctrine, President Cleveland has been compelled to protest to England against her aggression, and on the refusal of that government to respond to the request made for a settlement by an arbitration, to report the matter to Congress and ask that body to appoint a commission of inquiry to ascertain the facts; and if it shall be found that England has been encroaching on Venezuela by wrongfully enlarging the territory rightfully hers, to then take necessary measures to prevent such encroachment on American soil and institutions.

It is justly considered by statesmen that this may possibly make war between these two great English-speaking nations, England and the United States; but, as there was a time or times in the past when the United States had to put a stop to British aggression, and did so, such a thing may happen again. For as it is the destiny of this latest experiment in national government, a "government of the people, by the people, for the people," to confound and bring to naught the monarchical (the divine right of kings, so-called), there can be no backward step taken in safety to

the principles upon which the nation was founded and must continue.

Supineness and hesitancy to enforce the laws in favor of those entitled to their protection on the part of those called as leaders of the nation, has created distrust and want of respect for American institutions at home and abroad; and a sort of contempt for such institutions in some of the foreign nations, especially so in Great Britain, there being with Englishmen a large esteem for all things English. Fear to provoke national anger unnecessarily, and hesitancy to demand rights incident to Americans not applicable to monarchical governments have, doubtless, conspired to create the conditions referred to above; and it is a healthy sign which we hail with pleasure when an occupant of the White House takes such strong ground as President Cleveland has in his message on the Venezuelan question. We deprecate war and desire peace, but the success and perpetuity of our national existence are essential to lasting peace; and the powers to secure such success and perpetuity resting in the people, are to be exercised by their representatives, the Congress, which is supreme in its sphere. And we are pleased to know that Congress has responded cheerfully and patriotically to the request of President Cleveland in the existing emergency. It is such an expression of Americanism as has not been witnessed in a long time in the United States, and whether the end is reached by the arts of peaceful diplomacy and arbitration, or the dread arbitrament of war, lasting impression will be made upon the men of other nations that the American nation is a divine experiment and must not fail.

This is not written in the interest, or subject to the spirit of partizanship, but from the standpoint of an American citizen imbued with love of his country and its institutions.

#### EXTRACTS FROM LETTERS.

BRO. C. J. HUNT, from Harlan, Iowa, writes, December 17:—

Meetings progressing nicely. Good attendance and interest. Saints aiding us nobly. Expect to reach Pocahontas County by February 1.

BRO. T. F. STAFFORD writes from Lewiston, Illinois, December 12:—

I had a talk with an old man that taught school in New York State, where your father

and his father and mother lived, and all the family, and the five younger members of the family went to school to him. He told me the names, and I knew he was correct. He said Lucy was the best girl he ever saw. And when I told him where she lived, he started over with a team purposely to see her at or near Colchester, as I had heard she lived there. His name was William Proctor.

Late, but good.

Bro. J. F. Mintun, Decatur, Nebraska, the 18th inst.:-

Last Sunday I led two young people into the waters of baptism near Decatur, Nebraska. The Saints of the Lake Shore branch have been passing through a severe trial in the nature of an epidemic of sore throat and membranous croup, associated with the chicken pox, so that no services have been held in the branch for two weeks past. Only two deaths have occurred, the two youngest children of Bro. and Sr. Gosset. While this was a severe loss to the parents, yet the consolation of the gospel was sufficient for them, and they endured it with Christian fortitude. Only one other case of sickness among the Saints that is anywise serious, and it is to be hoped that God will in his kindness restore this one to perfect soundness.

#### EDITORIAL ITEMS.

BRO. WILLIS BOWLBY writes that the Los Angeles branch is prospering under the presidency of Bro. Nelson Van Fleet, who though residing twelve miles away, is always at his post and on time. The Saints are growing and the work moving.

The Saints at Ozark, Missouri, hold regular meetings to an increasing number of hearers. Bro. Carrow and Wedlock are the preachers there; so writes Bro. Quincy Henderson from that point, late date.

Sr. Belle Crippen, Cherokee, Iowa, writes of the spirit of unity that prevails among Saints there and the blessings that come to them because of that unity. They rejoice in the good things of the gospel of peace.

Bro. C. C. Reynolds reports a demand for the return of Bro. James McKiernan to Andalusia, Illinois, where his preaching greatly pleased the people, who say that if it represented Latter Day Saintism they want more of it.

Sr. Susan Matthews, of Shullsburg, Wisconsin, renews for the HERALD and expresses her appreciation of the good news of the work written by the brethren. She was baptized in England in 1840. She is aged in years and as anxious as ever for the progress of the church.

## Mothers' Home Column.

EDITED BY FRANCES.

"Gracious Savior, gentle Shepherd,  
Little ones are dear to thee;  
Gathered in thine arms and carried  
In thy bosom may they be."

Select Reading for January meeting of Daughters  
of Zion.

### FOUNDATION STONES—CHILDHOOD IN THE BIBLE.

"THE divine commission coming to Moses made him great. The divine commission coming to any human soul, and receiving recognition, infuses strength to execute it. To every parent with the birth of every child comes the command, 'Take this child and train it for me.' In God's blessed economy this command brings with it power to obey. When, through the mystery of conception and birth, God entrusts a human soul to any man and woman, this entrusting is the highest call to train that soul aright. No other call is so distinct and unmistakable as that which comes through parenthood. The conviction that God has entrusted to you a work no one else in the universe can accomplish, that upon you he lays a sacred and endless responsibility must lift you out of sordid thoughts and motives into that calmness and greatness of soul befitting those called to be coworkers with God. The commands of your great Leader are your marching orders; unlike the orders of earthly generals they are instinct with omnipotence that bring with the commands the power to obey.

"In God's mind stands an ideal of every human life, and this ideal is the highest possible development of all its faculties, physical, mental, spiritual. To realize this ideal, parents must be coworkers with God in a very exalted sense. To them is entrusted in large measure the working out of his plans; on them depends whether God's ideal of manhood or womanhood shall be realized by that soul, or whether, dwarfed by neglect, deformed by sin, it shall become only a maimed, distorted caricature. Impress upon all parents a sense of the solemn responsibility as well as the glad privilege which the coming of each child brings them: and neglected childhood—whether neglected through the frivolity of fashion, the pressure of business resulting from undue haste to be rich, or from overburdening care and labor for the meat which perisheth—will cease to be. The life will be recognized as more than meat and the body than raiment."

The above truthful and impressive words we have copied entire from a book entitled "Childhood, its Care and Culture," by Mary Allen West. It is a book which we wish could be placed in the hands of every mother, whether young or old. But as it is a large and expensive volume, we know that only a few can afford to get it, hence we propose to condense from its chapters for the monthly readings of the different local organizations, and to add to each reading a few questions which, if properly discussed, will awaken thought and prove helpful to all who have the care of children.

In her first chapter Mrs. West goes to the Bible—the fountain head—showing God's care over and provision for childhood. In the thunders of Sinai, in the vales of Galilee, when teaching his disciples, or when rebuking their unholy ambition, little children are lovingly remembered. Children form a part of the pictured millennium, and the prophet describes the time when "the streets shall be full of boys and girls playing in the streets."

In his many promises of peculiar favor God also shows his care for children. "A father of the fatherless and a judge of widows is God in his holy habitation." "Ye shall not afflict any widow or fatherless child." . . . God seems also to have implanted in animals an instinct which leads them to an intelligent care of children. (a.) Of such care the author cites many examples. But the crowning proof of God's interest in childhood is given by his sending his Son into the world as a new-born babe. (b.) Would human wisdom have allotted to the work of redemption so few years to manhood, so many to infancy, childhood and youth? Christ was the sanctifier of parenthood and childhood.

"God inculcates the right training of children, not alone by his example but by direct command. He takes especial pains that the children should be taught his law. When the great congregation gathered, as on many historic occasions, to hear the reading of the law, it was not alone the fathers who were convened by the command of God, "but your wives and your little ones" were also commanded to stand before God and hear his word. "Take heed to thyself and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life, but teach them to thy sons and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children." (c.)

After passing on and noting what careful provision is all along made for children, provision which required their instruction in all points of the ceremonial law, she adds: "Moses in his final address in which he sums up the most important commands of God, three times reiterates—as if to emphasize its importance—the command to teach God's law to the children. 'And thou shalt teach it diligently to thy children, and shalt talk of it when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up.' This is as explicit a command of God and as authoritative as 'Thou shalt not kill.' The Lord will not hold guiltless any parent who disobeys it; or tries to shirk the responsibility of its fulfillment by laying it on a Sabbath school teacher."

"God's special blessing rests upon those who thus train up their children. In the early dawn of history, he called Abraham away from his heathen kindred, and made with him a covenant in which all the nations of the earth were to be blessed, and whose bless-

ing we now enjoy. The great reason given for choosing him was: 'For I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment.' The obverse of this picture teaches the same truth by an example of warning. The bitterest punishment was meted out to Eli, godly old man that he was, and to all Israel because 'his sons made themselves vile and he restrained them not.' Commands, restraints, and corrections are just as prominent in God's family government as love." (d.)

"This has been called the children's century; certain it is that in no previous century did children receive so much attention. Never before were so many hands busy in ministering to them in the manufacture of toys, of books, of clothing; never had they so large a place in literature; never did their education both secular and religious, command so much attention. We are obliged to confess that some evil results from this prominence given to childhood, but it is greatly overbalanced by good. It demonstrates that the hearts of the fathers are being turned towards the children, and now as in the days foretold by Malachi this is an omen of good."

"God has made home life the type of his spiritual kingdom, by teaching us to pray, 'Our Father which art in heaven' It is only when home life becomes purified and elevated by interpenetrating it with God's ideal of parental and filial duty each correlating the other and both transfigured in the light of God's love, that the thing typified can be discerned through the type, or the type becomes worthy to typify it. Into an unruly household in which the hearts of parents and children are not turned to reach other, it is very hard for even the Sun of Righteousness to shine when he arises with 'healing in his beams.'"

A. Is there anyone present who can give an instance of this?

B. What reasons present themselves why Christ came as a child?

C. Of what are the Jews living monuments?

D. Let this point be thoroughly discussed.

### PRAYER UNION SUBJECTS.

#### MEMORY TEXTS FOR DECEMBER.

And now, verily, I say unto thee, put your trust in that Spirit which leadeth to do good; yea, to do justly, to walk humbly, to judge righteously, and this is my Spirit.—Doc. and Cov. 10:6.

Thursday, Dec. 26.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established. Memory Verses.—Doc. and Cov. 34: 6.

The amount of the world's gold yield for 1894 was \$177,642,346. The United States continues to hold first place, its product amounting to \$39,761,205. This from report of United States Mint.

The foundation of a church at San Como, Guatemala, has been shifted seven inches by the growth of two large white gum trees.

## Sunday School Department.

MRS. J. H. ROYCE, EDITOR.

### SUGGESTIONS FOR CHRISTMAS ENTERTAINMENT.

AN exercise or an entire program can be derived from the word "Christmas," which would be instructive as entertaining. Nine children represent the letters of the word, and the letters would be appropriate, made of green, dotted with red berries. Evergreen and cranberries make a good imitation of the holly. The letters, placed on stars made of silver paper covered over cardboard, would be new, the star being an emblem of Christmas.

The letters serve as word texts for subjects, or suggest central thoughts for essays and recitations; and the treatment of them should bring out the origin and object of Christmas, as well as the teachings, truths, and lessons so closely connected that they present themselves in considering the theme.

The idea, outlined, is as follows:—

- Luke 2: 11.  
Christmas comes from Christ.  
Origin of the first Christmas.  
Story of the babe in the manger.
- C**—Christ. When the first Christmas presents were given.  
Story of the wise men and the star of Bethlehem.
- H**—Happiness. Happiness, the gift that Christ brought.  
His mission was to make men happy.  
Luke 2: 10.  
His teachings tell us how we may become happy.
- R**—Redemption. Christ came to redeem mankind from sin.  
Titus 2: 14.  
How he redeemed us.  
The story of the cross.
- I**—Immortality. Christ brought to us the gift of immortality.  
2 Timothy 1: 10.  
There shall be no more death.  
We shall live forever.
- S**—Salvation. Acts 4: 12.  
Salvation is the plan Christ gave whereby to secure pardon from sin and eternal life.  
The first principles are Faith, Repentance, Baptism, and Laying on of Hands.  
Psalms 117: 2.  
All Christ's teachings are truths for us to obey.  
Truths for us to observe after having obeyed the first principles. From the sermon on the mount:—  
"Blessed are the peacemakers," etc.  
"Love your enemies, do good to them that hate you," etc.  
"Lay not up treasures on earth," etc.
- M**—Mercy. 1 Corinthians 13: 1.  
Mercy, charity, love. What does it mean? Sympathize, have patience, and pity, and make allowance for the faults of others.
- A**—Action. 1 Samuel 2: 8.  
Worshiping God means to act as well as to believe.  
How we may please him at Christmas time.  
Make others happy.  
Should remind us of the real meaning of Christmas.  
Of the great blessing God gave to men.
- S**—Song—of the Angels. Of our mission, as expressed in the angels' song, to do, "Peace on earth, good will to men."

Some of the subjects may be treated in es-

say or recitation. (I like essays, even for children, as the effort required on their part stimulates their interest, increases their knowledge, and develops their ideas as no amount of teaching can do.) The program should be varied by both.

Some beautiful selections are found in "Saints' Harmony" that accord with the subjects and bring out their points perfectly. About the essays, they are very simply written, as they must be, of course, and the teacher or parent may assist the child with ideas and points; or, in some cases, an older one may write a simple paper for the child to read, but the first plan is preferable.

Songs should intersperse the essays and recitations.

The superintendent should call upon the children, one immediately after the other; thus: "C, H, R, I, S, T, M, A, S." Then the children, standing in a line towards the front of the platform, bow, smile, and salute the audience with, "We wish you a Merry Christmas," in concert.

As it would be too long for the children to remain standing till the program is carried out they are seated in a row at the back of the platform, and after each recites his or her part, is seated. Each speaker should introduce his subject thus: "My text is Christ from C"—indicating the letter. "My text is Happiness, from H," etc.

When all have performed their parts, the class rise, march together to the front of the platform, stand, and join the school in a Christmas song, after which they bow, smile, and again wish the audience "A Merry Christmas," and retire to their places.

By using merely quotations, or rhyme couplets, this idea may be shortened to a brief exercise. LOUISE PALFREY.

MACON, Missouri, December 9, 1895.

## Letter Department.

MOBILE, Ala., Dec. 11.

*Editors Herald:*—Since last writing I labored in Arkansas; held a four days' debate with J. T. Doyle with a complete victory for truth. Returning to my field of labor—Alabama—December 1, I attended conference at Three Rivers, Mississippi, where I met Bro. T. C. Kelley.

Leaving conference I came by Moss Point and preached once, thence on to this place, Pine Tucky, twelve miles west of Mobile. I announced meeting for Sunday morning, and, lo and behold, two Utah elders turned up. I preached and announced that I would preach at night for their special benefit. I spoke to a full hall for one hour on the latter-day apostasy and presented some of Brigham Young's false doctrine to the people. After I finished I gave way to them to speak if they wished to do so; Elder Ricks arose and said he believed the most of my chart work was true, and that polygamy was dead, and that he would raise his hand and swear they had quit it; and he wished that the people could go out there and see what a prosperous people and country they had. He sat down, when I informed them that the Catholics

outnumbered them in people and wealth; that if they had quit polygamy I was glad they were making some improvement, and hoped they would continue to improve and come out of their institution and accept the truth. I offered to debate with them, but they utterly refused. I showed the people the great necessity of discussion.

Elder Hardy preached on Monday at eleven a. m. I was present. The poor fellow could not preach because he had no authority, but he tried. I answered him and offered to debate again and announced preaching at night; but the Utah Elders failed to come any more. They pulled the wool over one poor woman's eyes and she joined them some time ago. I went to see the lady they had duped, yesterday, in company with Mr. Morris, one of the citizens, and found the two elders at her house. We bearded the lion in his den and I never in all my ministerial labor saw Satan's power manifested any plainer. But we rebuked them and they cooled down. I told the lady she was duped. I invited them to come out to hear the gospel at night, but they remained in their hole and would not come.

If all of them are like these I do not wonder at elders having no better success among them. They boast very loudly of being persecuted. I informed them that they were persecuted because of polygamy and Brigham Young's dirty work, and not for righteousness' sake; while the Savior, Joseph Smith, and the Saints are persecuted for truth and righteousness' sake. I will continue here until Friday, then go to Bay Minette, Alabama. In bonds,

J. D. ERWIN.

IRVING, Minn., Dec. 9.

*Editors Herald:*—I am trying to tell the gospel to others. I have been here about two weeks and am having good congregations and a very good interest. I have a special interest in this place because of that which has been revealed to me while here, also because I and my wife have many friends living here. I am quite sure that a branch of the church will be raised up here in time if wise labor is done.

I had the privilege on Sunday of hearing a Methodist preach, and I imagined that I felt some as the Apostle Paul did when he was at "Mar's hill," when he saw the city wholly given to idolatry. He said that his spirit was stirred within him; and mine was too. I had the privilege of speaking at the same place in the evening and I think that those present at both services could see the difference in the preaching. The Spirit was present in power to aid in presenting the truth and my friends were delighted and thought it would be a good thing to have the M. E. preacher come back before I spoke again. Well I was made glad too, for I asked the Lord to aid me in presenting his word, while I was listening in the afternoon. I speak again to-night upon the judgment. Some requested that I present our views upon that question and they have invited some of their friends to hear, and they live about ten miles away.

In some respects this has been a very peculiar year to me. I have passed through some of the most severe trials of my ministry, but am now feeling more like myself again, and shall try and push the work all I am able to. I had the privilege of being with Bro. I. N. Roberts about two weeks last month doing work in the city of Minneapolis, and I am glad to say that it was both a pleasure and a comfort, as I have been alone most of the time for the last two years. The work is moving in this State, but there is great need of more laborers being sent here—men with push and snap, and men of wisdom and sound judgment; those that will aid in building up the work, instead of throwing water upon the fire that has been kindled by others. This is the Lord's work, and we must work in harmony with his will, if we would have his aid. We must honor the law ourselves, then we can tell others what they must do that they may receive the blessings promised to those that do honor and obey the law of God. I feel confident of the final success of the work and hope to be able to continue in the right way until the end.

For truth and right,

E. A. STEDMAN.

AMHERST, Nova Scotia, Dec. 11.

*Editors Herald:*—I left home on Oct. 21, and was soon whirling away toward Boston. I was entertained there by Bro. Bullard, and next day took passage in the steamer Yarmouth for Nova Scotia. The city fades from sight; we are out on the ocean, bound for a foreign shore; not very far away, however; that is one comfort. The night passes away, the morning dawns, and as I step ashore I see the English flag floating on the steamer, reminding me that Uncle Sam's farm fence was put up sometime during the night. A lurch on the dock and a walk through a small part of the town of Yarmouth filed in the time until the train started for Halifax and way stations. Now we are off, but not exactly with the rapidity of lightning, still it is better than walking.

As the shades of night were settling down over nature the train slowly rolled into Hantsport. I step on the platform and look for a familiar face, but none greets me. Soon, however, a gentleman asks me if I am looking for some one, and I say yes, tell him whom I am looking for, and find that he is Bro. Lawrence, who has come to the station for me. A drive of two miles or more brings us to our stopping place, where the writer is made to feel at home. Bro. Davison lives in the next house, so we go down to visit him and his family.

Next day we started for conference. We boarded the train at Hantsport and left it at Ellahouse (something like that, anyhow). A walk of five miles brought us to Bro. Dimock's, where we received a gospel welcome. After lunch next day we started on the road again, this time behind a good horse. We called on several of the Saints and friends and met in conference at 2:30. The business passed off nicely and in the evening the writer preached to the people; also on Sunday morning and evening. The Sunday school held a

concert in the afternoon, which the writer enjoyed very much. I remained at South Rawdon until November 2, preaching several times to small but interested audiences. While here I found a pleasant home at Bro. and Sister Wood's.

November 4 found me at Lockhartville, where I preached for the Saints and friends. On Monday we took passage in a small steamer bound for Parsboro. The sail was fine, the weather delightful, the scenery grand. How many legends cluster around the Minas Basin: not only when the French held undisputed sway along these shores, but even in our own times. Some, however, have not been printed. I am constantly tempted to go into details, but must remember that space in the *Herald* is valuable. One night at Parsboro, entertained by Mr. and Mrs. Lylons.

Our next objective point is Amherst, where we find a home at Sr. Quigley's. Held two meetings in Amherst, then went to Williamsdale and were made welcome by Bro. and Sister Johnson. For about three weeks we preached in the schoolhouse; that is, when the weather was suitable. The roads were in a very poor condition most of the time. While here I enjoyed good liberty, had many kindnesses shown to me, and in fact have nothing but the kindest feelings for Williamsdale and her people. The Saints and friends here are building a neat church, and have it nearly completed, and when completed will be entirely free from debt. Bro. Davison's name should be mentioned in connection with this, as he is the moving spirit in this whole Province, and the people have unbounded confidence in him. Reluctantly we bade the Saints good-bye, and in company with two of the brethren went to Glenville, where we held two meetings. I forgot to mention that before leaving Williamsdale two noble souls were led into the water by Bro. Davison. May God's blessing attend them!

A hall had been obtained at Spring Hill, a coal mining town of some five thousand inhabitants; so on Sunday, December 1, we held forth at that place. A good audience came out to hear and we left appointments, providing a hall could be obtained. We returned to Glenville, and next day we went to Amherst again. On Tuesday evening we held forth to an audience of six, and Wednesday held prayer meeting at Sr. Etta Fillmore's.

Thursday I went over to Ft. Lawrence, where Sr. Louis Graham teaches the young idea to shoot, and made arrangements for meetings. Friday night found me preaching the first gospel sermon in the above place; that is, the first time anyone of our faith has preached there. Have continued meetings up to present writing and may stay some days yet. I have good liberty, good audiences, intelligent people. What more can a man ask? Am entertained at Mr. and Mrs. Thompson's, good Methodist people, where every kindness has been shown me, also at Mr. and Mrs. Glenie's. Noble people these. May God reward them. Still, every picture, I presume, has its shadows, and I learned a long while ago that the Devil was not dead, so it does not surprise me when I hear that evil reports have been circulated around the

place concerning our faith. I sometimes think that if a man was to preach to the stones in the desert of Arabia that some bird of prey would come along and whisper, "He is a Mormon," and fly on out of reach.

Amherst is excited just at present over a Mr. and Mrs. Black and a Miss Glassey, who are to go to Africa as missionaries. They claim to have received marvelous revelations and spiritual manifestations, the gift of the African tongue being among their attainments, given to them, they say, by divine power. Strange, however, the spirit that leads them does not recognize the law as revealed in Jesus Christ.

Bro. Davison left me last Saturday for Spring Hill and other points. I felt sorry to part with him. He is a genial companion and a good fellow.

Hopefully yours, as ever,

GEO. W. ROBLEY.

WOODBINE, Iowa, Dec. 16.

*Editors Herald:*—The town of Woodbine is in the throes of a religious revival, Evangelist Pierson from the East is conducting it. The sectarian churches here are all united in it, and have dubbed themselves "Evangelical," advertising that, "The Evangelical Churches of Woodbine," would unite in the work; but as no hint to unite with them was given to the Latter Day Saints, it was plain that they did not consider us "Evangelical," and hence not worth notice in the matter. This was no more than we expected, hence it did not hurt us to be ignored by them; but the writer thought it a good opportunity to express his individual gratitude to God for the fact that while ignored by those who profess to be his worshipers, we are acknowledged of him; and we requested the publication of the inclosed items in the papers of this town, clippings of which we inclose to use as you please. The *Twiner* published the "Cause for gratitude" all right, except one word which you find corrected in the margin. The second piece I handed to the *Sentinel* with Epitome of our faith, which latter, I regret, was left out as the editor said, "for want of space," but promising to give it in a future issue.

Having permission from the missionaries in charge to labor in Little Sioux district, I thought it proper to preach in Woodbine every Sabbath while their meetings were being held. We have fair congregations, though, of course, not so large as the "Evangelicals," yet we are minding our own business and holding our own. Our people attend their meetings when there are none at our church, but I am glad to say conduct themselves as become Saints. We are in no danger of being swallowed up by the "Evangelicals." Their methods are entirely new even to the "Evangelical" world. Yesterday I preached twice in Woodbine to fair audiences and once out in the country, six miles away.

Yours in g spel bonds,

CHARLES DERRY.

CAUSE FOR GRATITUDE.

*Ed. Twiner:*—Will you kindly grant me a little space in your paper to express my indi-

vidual gratitude to God for the pleasing knowledge that, while the church to which I have the honor to belong,—(The Reorganized Church of Jesus Christ of Latter Day Saints)—is ostracised by the professedly orthodox churches of Woodbine, and declared by them to be "non-evangelical," it is acknowledged by the almighty and just Judge of the universe; and its humble efforts to evangelize the world by the preaching of the pure gospel of Christ are graciously accepted by him, as witnessed by the fulfillment of his promises as recorded in Holy Writ. It is true its numbers are small and its membership is not generally drawn from the popular class. Neither was the Church of Christ in former days, but Jesus has said: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." It is also true that that church was hated by all classes of men; so was Christ and his followers in former days, and he left his people this legacy: "Ye shall be hated of all men for my name's sake."—Matt. 10:22. "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15. I am thankful that God has counted us worthy to suffer with him, for if we endure it patiently he has promised we "shall reign with him." I rejoice in the knowledge that "Jesus Christ is the same yesterday, and to day, and forever."—Heb. 13; that "with him there is no respect of persons," "but in every nation he that feareth God and worketh righteousness is accepted with him."—Acts 10. I thank God for the glorious truths revealed in these latter days, which gloriously confirm the truth of Holy Writ, and are irrefutable evidence of his infinite love and faithfulness to his promises, proving that these promises are yea and amen to them that believe.

With good-will to all mankind, I am very respectfully yours,

CHAS. DERRY.

An Elder in the Reorganized Church of Jesus Christ of Latter Day Saints.

—*Twiner.*

Is the Reorganized Church of Jesus Christ of Latter Day Saints, Evangelical? Examine and then judge.

Webster defines the word Evangelical thus: "1. Contained in or relating to the four Gospels; as, the evangelical history. 2. Belonging to, agreeable or consonant to, or contained in, the Gospel or the truth taught in the New Testament; as evangelical truth or obedience. 3. Earnest for the truth taught in the gospel; fervent and devout; strict in interpreting Christian doctrine." In order that the public may judge for themselves whether the Reorganized Church of Jesus Christ of Latter Day Saints is in harmony with the New Testament I inclose an Epitome of the faith of said church and ask your readers to compare it carefully with the teaching of Christ and his apostles. Let your examination be without prejudice and in fear of God and at the same time let it be thoroughly and honestly done. And as every one must give an account, individually, before God for his own agency, I beg of you to do your own thinking

and live out the honest convictions of your hearts, remembering that "with what judgment ye judge, ye shall be judged," and "with what measure ye mete, it shall be measured to you again." (Math. 7:2.) Very respectfully,

CHARLES DERRY.

We do not have room for the inclosure this week but will if possible publish it next. ED. —*Sentinel.*

SCRANTON, Pa., Dec. 13.

*Editors Herald:*—Bro. F. M. Sheehy arrived here from East Pharsalia, New York. He preached three or four times for us and baptized and confirmed four more young people. This makes eight in all. There were six others to be baptized, but as he had to go home because of some very important business, we had to put it off. We expect him to call upon us again soon. It can truthfully be said that he is indeed a worker and is never easy unless he is doing something in the interest of the Master.

Bro. Adolphus Edwards is now with us and he has preached quite a few times. He came from Wales the same time as Bro. Gomer T. Griffiths came. Your brother,

JOHNNY MORGAN.

TURIN, Iowa, Dec. 16.

*Editors Herald:*—This finds me still in the faith and hopeful for the future. We had a profitable conference at Little Sioux on the 7th and 8th although not as well attended from abroad as we would have liked.

There were two things that happened that disturbed our peace to some extent. One was the resignation of Bro. Chambers, as president of the district, and the other was the calling away of Bro. Fyrando, to preach the funeral sermon of Mrs. Emro Coffman. Bro. Chambers has served well, as president of the district for nearly the last six years; his good work showing forth in that line. It is to be hoped, that he will in the near future be prepared, both in body and mind, to renew his former work.

Our meetings at Whiting were quite well attended, and a good feeling prevailed throughout. There never had been any of our ministry to preach there before,—in fact no opening seemed in sight until Bro. and Sr. McKinney moved into the town. Whether we shall be able to hold meetings in the future in the Christian church, as we did this time, may be a question, as we learned that some of their members opposed our occupying in the first place. The minister, however, favored our occupancy, and so we held the fort for one week, he taking charge, and opening by leading the singing and prayer. Some, we learned, wanted us to stay longer.

I came to this place and preached last evening to a good-sized audience, notwithstanding a quarterly meeting was going on within fifty yards of our place of meeting. Shall hold here, should the interest justify, until Jan. 4, at which time I go to Moorehead. Well! well! well! so many slaps, and slams, at a small portion of one of my recent letters in the *Herald* both in the *Herald*, and *Ensign*; I can't help but wonder what would have

been the result had I written an article. Well, it seems the part of nature, that animals should kick in the throes of death. The thing to which I referred, is going to die, sure and complete; if not before, at the coming of the Master. However, let the returns all come in. Still in hope,

J. C. CRABB.

KINGSTON, Mo., Dec. 15.

*Editors Herald:*—I opened up a new place eight miles northeast of this city; obtained the Christian church; preached six sermons; divided the congregation almost to the "scrapping" point. The minister sent for, he came, met the enemy, and we are "hizen." He challenged us for a discussion on "That old fraud, the Book of Mormon." Our interests are of such a character there that we thought it wise to accept, so on the 27th, two p. m., we commence. Our opponent is one J. H. D. Tomson, of Richmond, Missouri, reputed to be a profound scholar. Remember us to the prevailing One.

Yours in bonds,

T. W. CHATBURN.

PITTSBURG, Pa., Dec. 19.

*Editors Herald:*—On the 4th of October last I reached Carson City, Nevada, and tarried over night with Bro. Wm. Ridler and family, and on the 5th came Elder T. R. Hawkins and took me by carriage fifteen miles to Genoa, where I preached in the M. E. church to a small but attentive audience. While here, Sr. Mary Hawkins, trusting in the promises of God, was healed speedily of serious illness under the hands of the elders and rode the next day twelve miles to Fairview conference, and then on next day fifteen miles to Diamond Valley. Preached twice at Diamond Valley, four times at Fairview, once at Mottsville, and again at Genoa. I then visited Dayton with Bro. David R. Jones and spent an evening profitably visiting with the little band of Saints at Bro. and Sr. Walmsley's. On the 16th inst. started for Utah via Carson and Reno, reaching Ogden at 5 p. m. the 17th.

From what I saw and heard while in Nevada I am confident a very important work may be done for the church all the way from Reno to Diamond Valley, if patient, spiritual labor is done by one or more wise, faithful, well-informed elders, who would continue in that field a year or more and *push* their efforts with energy. The elders residing in that field are good and influential men, but their temporal conditions forbid their laboring away from home far. There are noble Saints in Nevada, and more to be.

While in Utah I preached five times in Salt Lake City chapel to rather small congregations—a great shrinkage since 1879 to 1884. At Pleasant Grove, thirty-five miles south of Salt Lake City, I preached five times, besides the dedication sermon of the new chapel on Sunday, Nov. 3, at eleven a. m. at that place. I was greatly pleased to meet the few Saints remaining in these places, as also at Ogden, Willard and Plain City, but my heart was sorrowful to see how little progress the Reorganized Church had made during the past eleven years. And yet I have hope. Utah

was in a political upheaval during my stay there, and if no other good comes of it, the people are freer to think, speak, and act now than ever before. The people are pretty evenly divided between the two chief political parties, and many of the ablest men and women of the Utah church gave unmistakable evidence to some of their priestly leaders that they rejected priestly dictation in politics and other civil matters, and warned them to "keep hands off." This is good.

I am confident a great work will yet be done by the Reorganized Church in Utah and vicinities. The people need to be kindly shown the true doctrine and order of God set forth in the Bible, Book of Mormon and Doctrine and Covenants, as explained and applied by Joseph the Seer, the Moses man called of God to lay the foundation and build up the Church of Christ unto the most holy faith, a history of which is found in the *Evening and Morning Star*, the *Messenger and Advocate*, the *Times and Seasons*, and *Millennial Star*. Joseph's official teachings and ministrations found in Church history, carry full measure of weight with the genuine Latter Day Saints in all places that must not, will not be ignored. And until the Reorganized Church appeals to such history in their labors among the Utah Mormons, a serious want will be experienced in the work of restoration. They have great veneration for the teachings and ministrations of the "Choice Seer," and what is needed by them is the *genuine* teachings of that "Moses" man. In the political contention going on the past fall, Joseph's teachings were freely quoted on the platform and by the press, but no quotations from Brigham Young, Heber C. Kimball, or John Taylor were offered. This shows where their confidence rests as between these men. They greatly prefer the teachings of Joseph before those of other men, and it is well.

Leaving Utah the 7th of November I reached Denver, Colorado, the evening of the 8th, and was welcomed to the very pleasant home of Mr. Charles E. and Sr. Mary Everett, who spared no effort to make my ten-days' stay with them cheerful and satisfactory. I preached five times while in Denver to fair-sized and very attentive audiences. Here is an excellent field for steady, intelligent, spiritual labor in the gospel. Bro. Shupe presides with earnestness and wisdom over the branch, and Bro. Gowell renders valuable aid in preaching the word and visiting the people from house to house, as the order of God requires of the missionary. I was much pleased with the deportment of the Saints, and am confident Denver will yet see a large body of faithful Saints there.

On the evening of the 18th of November I took train for Sterling and was met the next morning at three o'clock by Bro. Geo. E. McConley and taken to his hospitable home. The next night I preached to a full congregation of earnest listeners in the Baptist church, and had my voice held good and I not called home, it is probable I would have remained preaching in that city two or more weeks at least. I regretted deeply the need for my leaving so soon and hope I may yet return there and sow the seed of life and im-

mortality through the gospel of Christ.

My five-months' trip to California, Nevada, Utah, and Colorado was a most busy one, and the outlook seemed good everywhere nearly, and I found much inquiry for the history of the Church, both that under the first Joseph and that pertaining to the Reorganized Church. There is positively a dearth among the Saints and inquirers as to modern church history, and when questioned as to why no such history can be had, my reply has been that a history was prepared in 1878-9 under the advice of the First Presidency, but that because of opposition to it by some of the ministry no late edition of it had been issued. Shall this condition of things continue? I sincerely hope not.

Very truly,

W. W. BLAIR.

GRAND RAPIDS, Mich., Dec. 16.

*Editors Herald:*—It is with pleasure we write you a few lines, having a good report to send of the work in this city. We feel that God has indeed answered the prayers of the Saints in Grand Rapids by directing Elder R. E. Grant to come here, who arrived at noon on the 12th inst. and commenced a series of meetings on the night of his arrival, and is continuing them every night with large, increasing crowds and excellent interest. We have already enlarged our seating capacity twice and expect to have to do so soon again. The people who come out to hear almost invariably come again and bring their friends and neighbors with them. They seem very much interested and pleased with the bold, masterly manner in which Bro. Grant presents the truths of the glorious gospel of Christ, which has made many friends for the cause, as well as his pleasant, congenial ways. We hope for some baptisms soon.

The Saints are happy and rejoicing, and while everything is running very smoothly, we have commenced to realize that his Satanic Majesty is neither asleep nor gone on a vacation, but that he is the same old devil he ever was. There will no doubt be further developments in his direction soon.

Ever praying for the advancement of the cause, I am,  
Your sister,  
ZONIE M. STEPHENSON.

GRAND RAPIDS, Mich., Dec. 17.

*Editors Herald:*—I came to this place on the 12th ult., and on my arrival found the Saints were all alive and had made arrangements for me to commence meeting at once, there being an appointment given out for that same evening. Since that time I have preached six times to what seems to be a deeply interested people. The audience is increasing rapidly, and many say, "That is the truth."

As many as four preachers have listened to me at one time; several of them have bid me "Godspeed," and as yet no serious objections have been raised anywhere along the line. There are between eighty and one hundred thousand of a population in this city. It affords three daily papers to which I have free access, and in which I advertise my sub-

jects for each evening. What a comfort it is to the minister to go where the Saints have been living their religion and letting their light shine. Thus far this seems like the grandest opening the writer has experienced in the line of city work in all Michigan; what the outcome will be the future must tell. If Bro. S. W. L. Scott by chance gets the news, it is hoped he will pardon me for crossing the lines and entering his mission field without first obtaining permission.

In bonds,  
R. E. GRANT.

NETAWAKA, Kan., Dec. 18.

*Editors Herald:*—I returned home on the 11th inst. for a few days' rest, as I have not been enjoying very good health of late, but am glad to be able to say that I have enjoyed more than usual of the light of the Spirit in my work. The Saints at Brownville are having many of the trials incident to life, but seem firm in the work and willing to give a helping hand for its advancement. The few Saints near Auburn seemed cheered by our recent labors. These comprise the members, as far as I can learn, in the territory assigned me by our sub-missionary in charge, excepting Sr. E. Fletcher, from whom I recently received a kind and welcome letter, stating that for good reasons given it was not best to commence meetings till after the holidays.

If any Saint sees this that lives in either of the four southeastern counties of Nebraska that desires some missionary work, I would be pleased to hear from him. Address as above.

I have labored some in my own district of late, according to the request of our sub-missionary in charge and district president; but will say by way of explanation that I passed over the line in this mission while I was waiting for an answer from Saints whom I supposed lived in my field.

A co-laborer,  
WARREN E. PEAK.

DOT, Texas, Dec. 16.

*Editors Herald:*—I was sick when the papers containing articles on finding the twenty-four golden plates of Ether, by myself and Elder White, came to hand, and am still unable to write my reply. If those interested will have patience and it is the Lord's will I hope to be able sometime to give my reply.

Yours truly,  
C. W. SEWELL.

Mirror writing—that is, reversed writing which must be held before a mirror to be read—is said to be cultivated by many persons for private correspondence by postal cards. It is not difficult to do, especially with the left hand, and left-handed persons sometimes write in this way naturally. An English physician, Dr. C. Clapham, mentions the case of a partially paralyzed female, who taught herself to write with the left hand, and who toward the left—or mirrorwise—at first, and afterwards learned at school to write in the usual way. In moments of forgetfulness she would write one line toward the left and the next toward the right.

## Original Articles.

### TRUE AND FALSE MANIFESTATIONS.

THESE signs shall follow them that believe; In my name shall they cast out devils.—Mark 16: 17.

Have we any proof that any except those that were authorized by Jesus Christ have cast out devils from the human tabernacle? See the statements and evidences given to the early apostles. See Matthew 10; Mark 3; Luke 9. See also the command renewed to the elders and apostles of this dispensation. (Section 83, par. 11, D. C.)

The statements handed down to us in the sacred books may have been disputed, but they have never been disproved, and the testimonies given in our own times are of like character, true and beyond dispute. The promise, like its Author, never fails, and whenever the gospel is preached by the authority of Jesus Christ, these signs that have been, will continue to be evidences of its divinity; and though these signs or tokens may in some instances be counterfeited by designing men and devils, yet they will always be to the true believer as evidence of the divine mission of Jesus Christ.

It is further stated, "They shall lay hands on the sick and they shall recover;" and numerous instances, both in ancient and modern times, bear witness to the truth of the promise. Many have received positive assurance of miraculous cases of healing by the power of God.

They shall take up serpents.

Experiences similar to Paul's on the island of Melita (see Acts 28) have been given in our own time, thus verifying the truth of God's unchanging plan. I might relate a circumstance that happened to David Patten, one of the first apostles of this dispensation. He had been in the woods and was bitten by a deadly viper. The limb swelled up and became so painful that he was at a loss to know what to do, being alone. However, he thought of the promise made, and calling upon God to verify his word and heal him, he was soon made to realize that God was true to his promise. He was so overjoyed with his relief from pain and suffering that he ran home to tell his friends what had

occurred. He saw a brother approaching him and he shouted out: "There is a God in Israel and I know it!" and then related what had happened.

I might relate numerous cases of remarkable healing in the early history of the church, also many of later date, showing that God is no respecter of persons. It may be asked, Why are not all the sick healed? We answer, The promise was not made to heal all the sick; it was given as one of the unmistakable signs, to all true believers in the gospel, that God is the same yesterday, and to-day, and forever, and his purposes and promises fail not. The decree had previously gone forth,

It is appointed unto men once to die.

Hence the promise was not intended to conflict with what had been before decreed. Man had forfeited his claim upon God because of disobedience. The gospel was given as the means of his restoration and redemption; and these evidences brought about by obedience to and belief in the gospel are assurances that God is still willing to bless the race of man.

It was not intended to entirely remove the curse, but to assure those that believe that God, who has promised, is faithful. I believe that a willing obedience to the plan devised by our heavenly Father and taught in the gospel, as represented in the sacred books, will bring restoration to favor with God and freedom from the ills that afflict humanity. Our heavenly Father kindly begins by distributing these blessings among the believers, to each one severally as he thinks best. Not because they seek or desire these signs, but when they begin to do his will he graciously manifests to them the truth of the gospel by giving these signs or tokens, so that they can see with their eyes and hear with their ears the wonderful works of God, and thereby become witnesses for God and his truth. These I conceive to be some of the reasons why God has promised these signs shall follow them that believe and obey his commandments.

Are there any other evidences or signs given on which the believers may rest with safety in assurance of the divinity of the gospel message? Yes, the Apostle Paul, who was called

by revelation to preach and teach the gospel plan and to be a witness of its truth, says God hath set in the church, first apostles, then prophets, evangelists, pastors, and teachers. He also gave gifts unto men; to one is given the gift of wisdom, to another the word of knowledge, to another faith, to another the gift of healing, to another different kinds of tongues, to another the interpretation of tongues. All these gifts are given through the operation of the one Spirit, the Holy Ghost, dividing to every man severally as he, the Lord, will.

Though all do not have these outward manifestations, such as speaking with new tongues, prophesying, etc., yet all are entitled to wisdom, faith, and charity, which is the greatest of all gifts.

Is there any danger of being deceived or misled by any of these gifts or outward manifestations? We answer, Yes; and it is not always those that we may think are weak or illiterate that are overcome by these deceptive influences. Some allow a spirit of pride or desire for vain show, a desire to excel, to take the place of a meek and humble spirit and by this means the bars are let down and the seducer comes in like a flood and appears so much like an angel of light that we almost forget the admonition:—

Some are of men, and others of devils.

There is spurious coin as well as genuine,—and, gentle reader, don't be startled if we say that some of these gifts are easily counterfeited and very often pass as the genuine; though not from the same source, they are manifested in much the same way, and many apparently good things are said and startling revelations given in the name of the Lord, or, Thus saith the Spirit. The emotional nature of some is stirred to overflowing while others witnessing its effects conclude it must be of God.

Let us illustrate what really occurs in nearly all bogus manifestations. Take a man or woman in depressed circumstances, financially hedged up, body worn by sickness, an apparent friend comes in to sympathize with and help him, and after hearing of his distress gives him a five-dollar bill to help him out and cheer him

up. The man is elated, overjoyed, tears of gratitude flow from their fountains, the man goes to purchase some things he needs to relieve his wants, when, lo, as he presents the bill for payment, that which had caused him to shout for joy and from which he had expected so many comforts, turn out to be a bogus bill, a counterfeit of the worst kind, because so much like the genuine. So it is not safe to judge by outward appearances; and here let me say the healing power as manifested in many places and by different pretenders is *not of God* although apparent good appears on the surface. The good employed is used only to more effectually mislead and darken the mind against truth.

I admit it is a good thing to heal the sick and afflicted in body, but what shall it profit to heal and restore to health for a time the outer man, if the inner man is by that means blinded, perverted, and deceived; and however charitable I may wish to appear I cannot close my eyes and say that I believe that those persons that are so zealous and persevering in imitating some of the signs that were to follow true believers,—I am not ready to believe or admit the good there is with them comes from God. I believe the men or women who are trying to mystify the plain written word of God in order to build up churches to themselves are not of God. The good arising and growing out of such corrupt and unauthorized teaching and practice is a snare and a trap that all true believers should avoid.

The Saints will do well to carefully study the revelations of God to the church and follow the advice there given. We are told in section 46, Doctrine and Covenants, to do all things with prayer and thanksgiving, that we may not be seduced by evil spirits, or doctrines of devils, or the commandments of men, for some are of men, and some are of devils.

That ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do, that all may be benefited, . . . and not for a sign that he may consume it upon his lusts.

This admonition evidently refers to

a desire for vain show or display, to boast. These are some of the devices by which some of the Saints are overcome, led captive by their own lusts, and thus become the victims of seducing spirits. We should carefully heed the advice of John the beloved:—

Believe not every spirit, but try the spirits whether they be of God: because many false prophets are gone out into the world.

We find them in the world to-day, manifesting their wondrous powers to lead captive the many that are inquiring, "Who will show us any good?" In the preface to the Book of Covenants the Saints are there advised:—

Search these commandments, for they are true, and faithful, and the prophecies and promises which are in them shall all be fulfilled.

The law of God is our only safeguard. It is the only guide on which we can safely rely, because it is in perfect harmony with the divine Spirit. Man is fallible, easily deceived and turned aside. Our only hope is to cherish a meek and humble spirit, and honesty of purpose in order to win the prize. We *must* have these very important qualifications and they come to us through observing the law, and the Holy Spirit, the Comforter, will guide us into truth just in proportion as we follow the law of God. Let no man deceive you. Do not deceive yourselves, follow the admonitions given; they are just as applicable to us as to the Saints of the past, just as valuable and important.

Yours in hope of eternal life,

GEORGE DERRY.

LAMON, IOWA, Nov. 24, 1895.

The telephone newspaper, which has been in successful operation over two years at Budapest, has become almost indispensable to its 6,000 subscribers. The service has a main wire of 168 miles, which is connected to private houses and various public resorts. Between 7:30 in the morning and 9:30 in the evening 28 editions are spoken into the transmitter, ten men with loud, clear voices acting as speakers, in shifts of two. The news is classified, and given in accordance with a regular programme, so that any subscriber knows when to expect the kind of items of interest to him. A short summary of all important items is given at noon and again at night, and subscribers are entertained with music and lectures in the evening.

A reason for doubting that oxygen is an element has been given to the London Royal Society by Mr. E. C. C. Baly. Under the silent electric discharge, the gas that goes to the cathode with long sparks is less dense than un electrified oxygen, while with short sparks it is more dense.

## Conference Minutes.

### LITTLE SIOUX.

Conference convened at Little Sioux, December 7; J. C. Crabb was chosen to preside, A. M. Fyrando and Nellie Ballantyne clerks. Branches reporting: Magnolia, Woodbine, Persia, Little Sioux, and Logan. Ministry reporting: Elders C. Derry, J. C. Crabb, D. Chambers, G. M. Scott, S. B. Kibler, R. Gunsolley, J. C. Johnson, F. Hansen, W. Chambers, D. A. Hutchings, A. M. Fyrando, and M. Jensen; Priests R. A. Ballantyne, F. E. Cohrt, W. T. Fallon, and W. Bullard; Teachers E. C. Outhouse, G. Shearer, and C. Vredenburg; Deacons J. Beecham and E. Vredenburg. Spiritual condition of branches "generally good." On motion C. Derry was requested to labor in this district as much as he could consistently with other duties. On motion W. D. Bullard was accorded the privilege of preaching in the district, subject to branch presidents. On motion ordered that Union Center branch report be forwarded by branch secretary to secretary of district. Report of committee on Missouri Valley branch was made by W. D. Bullard. He spoke of needs in spiritual work and organization, and these were necessary to accomplishment of the financial needs. After much discussion the committee report was on motion adopted and committee discharged. By motion the Missouri Valley branch was placed in hands of district president. The resignation of D. Chambers, district president, was read, and as the reasons given for same seemed imperative resignation was accepted. J. C. Crabb was chosen district president to fill vacancy for three months. Adjourned to meet first Saturday and Sunday in March. A quiet, peaceful, hopeful time was had.

## Sunday School Associations.

### SOUTHERN NEBRASKA.

Convention was held at Nebraska City, Nebraska, October 12; M. J. Schafer superintendent, Emma Nelson secretary pro tem. Schools reporting: Nebraska City, 68 enrolled; average 30. Palmyra, 16; average 15. Treasurer's report: Amount on hand, \$4.63; nothing received, nothing disbursed. The following resolution was adopted: Resolved that we as an association recommend that the various Sunday schools hold weekly teachers' meetings to review the lessons for the succeeding Sunday, and to discuss methods of teaching and points to be brought out in the various classes. The evening session consisted of a literary and musical program which was very entertaining, a part of which consisted of an address by Elder M. H. Forscutt on "How shall our children be taught? What should the Sunday school accomplish? and How they should accomplish it," which was not only entertaining, but was quite instructive. Adjourned to call of superintendent.

## Miscellaneous Department.

### HERALD PUBLISHING HOUSE.

The *Herald* readers will doubtless be glad to learn further about the work and condition of the publishing department of the church, especially since this is a matter in which all are, or should be, at least, financially and personally interested.

At this time I propose to call up some of the adverse things that hedge up the way to success, that the Saints may consider them first, which if they do and remedy, the chief obstacles to the department will be removed.

*First* and foremost among these is the enormous delinquent list, reaching the sum of TWENTY-FIVE THOUSAND DOLLARS IN SUBSCRIPTIONS. What to do in this is apparent to all without multiplying words. Let us pay the amount we owe and at once. If you find upon looking at the label on your paper that you are already paid up, just take a glance at your neighbor's *Herald* wrapper and see if he is paying attention to the necessity of prompt action in the matter; and, if he is not, stir up his mind, and if he does not have the money, help him raise it and forward and see that the debt is cancelled. It may be asked, Why should each member thus take a personal interest in such a matter? The answer is this: The interest of the Publishing House is yours, if you are a member of the church. You are blessed in its success and lose with its failure. Why, then, should not each one personally interest him or herself in the work and insure the lifting of this burden at once?

*Second* of importance in hindering the work are the arrearages on book accounts amounting to nearly four thousand dollars. Now there are no true Saints who will stop and cavil over the drawbacks to the *Herald* Publishing House and dispute as to what is the cause of its cramped condition when they learn these facts. There is no institution that could run and live with such enormous sums taken out of its earnings as these lists show. The wonder is that the office has thrived as long as it has under such a burden.

The remedy, if not a strictly cash system, is a strictly honorable and prompt payment of dues. No Latter Day Saint can hope in any event to discharge his or her duty and do less than this.

*Third*, Another misunderstanding on the part of many, both among the ministry and members, if we may judge by the letters received, is as to the *Herald* being sent free to the ministry.

The action of the Board of Publication in making the paper free lies in the fact of the minister or missionary acting as agent for the *Herald* as missionaries have been so authorized to act; and when they so fully act and discharge their duty, then they should have a copy of the paper. Are there any so receiving the paper who do not labor for its success as a part of the general church work? Inquiries come to us saying: "Am I not entitled to the *Herald* free? I am a missionary." The last part of the statement is not a sufficient reason. It should be, "I am a missionary and working diligently for the

interest of the *Herald* as other church work."

All will be able to see that in this way the *Herald* can be sent free to such and the *HOUSE* succeed; but not the former.

The subscriptions of the *Herald* and *Hope* to the ministry and poor who are not able to pay would amount to ELEVEN HUNDRED DOLLARS A YEAR, and all must readily see that this loss must be recovered in one of two ways; first, by the missionaries pushing the work as agents, collecting and extending subscriptions; or, second, by cutting off the free list and extending it to none but the poor.

Now, brethren, after carefully considering the matter, can there be any difference of opinion between us as to what should be done?

Many of the ministry and the poor ask that we send them the *Herald*, *Autumn Leaves*, and the *Hope*—all three publications—free. To send the *Herald* and *Hope* alone free to such would take ten per cent of our profits from those two publications. It will therefore be apparent at a glance that to send the three publications free is an impossibility; that no business enterprise could live with such a drain upon it. We shall send the *Herald* free to the ministry and the poor, but must have the help of all in pushing the interests of the publishing department, as stated heretofore.

The letters heretofore sent out by me have met with various criticisms and commendations according to the knowledge I have found had by those writing of the circumstances and conditions of the office; and I have thought that if I let the people know the true state of things we would have little difficulty in seeing eye to eye touching the work to be done to move the church publishing interests ahead where they should be.

I am glad to be able to state that the *Hymnal* is out and on sale, gotten up in the manner outlined by the committee at the last General Conference. The only trouble is that the character and cost of the work as recommended by the committee are all too good for to be sold at fifty cents a copy. It will require the sale of 2,000 copies at these prices to bring anything into the office. But the work is in hand and all should have one. To have your order filled soon, send at once, inclosing the price. See price list for gilt and morocco binding.

We especially request the traveling ministry to help us in subscriptions and sales of books, and are thankful to say that some of them are helping us very much.

Ever laboring for the welfare of Zion, I remain,

FRANK CRILEY,

Business Manager, *Herald* Office.

LAMONI, IOWA, Dec. 21, 1895.

### NOTICES.

After diligent search we find the following names enrolled upon our branch record. We have been unable to find any trace of their present whereabouts, and should we not hear from them by the 29th of January, 1896, we shall enroll them on our record as scattered members and report them as such: Margaret Agenstien, Gustave E. Balchen (teacher), Joseph Carr (priest), Hannah V. Clark, Emma Clemmens, Maud Clemmens, Elizabeth Gil-

lette, Emma Hailey, Oxford Jonason, Anna Marlin, Lars Larsen Rask, Frank Sullivan, Jense P. Thyngensen, Louise Thyngensen, Josephine Ticehurst, Owen W. Williams, Mary E. Wilson.

Any of the Saints knowing the whereabouts of any of the above parties will confer a favor by writing to the officers of the Omaha Branch.

Yours in gospel bonds,

FREDERICK A. SMITH, Pres.,

No. 606 North Sixteenth Street;

E. E. BARBER, Clerk,

No. 1607 North Twenty-eighth Street, Omaha, Nebraska.

December 18, 1895.

#### TO THE MINISTRY.

The mission work of the church is assuming such proportions and the experience of the past has been of that character that we are convinced that a change must be made to avoid distress, and unwarranted complaint and censure of the Bishopric and those having in charge the finances and mission forces.

It is a fact that needs no argument that when there is no money in the hands of the Bishop he cannot pay out to maintain the families of those appointed to labor in the mission field. This for the past two years has been a source of anxiety and trouble to the Bishopric and a matter of more or less distress to the missionaries and their families. The Quorum of Twelve became aware of the growth of the mission force and the struggle imposed upon the Bishop in consequence thereof. Being warned by the Bishop and experience, they sought to correct the difficulty and drafted a resolution to recommend the sending of a less force as missionaries, whose families should be dependent upon the church, and so notified the church through the *Herald*. Such action should have obtained at last spring's conference, but the work seemed to be opening so grandly and so many eligible ministers presented themselves, so many urgent calls came from the field, that the quorum felt it might be possible to pull through another year, and thus failed to comply with the letter of their own resolution; and acting upon the principle of faith, rather increased than diminished the list of appointees.

My attention has repeatedly been called to this matter this mission year. Some distress has resulted from our action because of the inability of the Bishop to meet in full the demand made upon him. Two years' failure of crops in some fields, and the general depression of finances in all the world, we think, lies largely at the root of our present distress. And now to prevent the repetition of the present and past inconveniences, and get ourselves straight on the record, we notify the ministry at large that at the next spring conference the quorum expects to be governed by their resolution and recommend for mission work in keeping therewith. The resolution is in harmony with the law. See section 104, paragraphs 16 and 43, and section 122, paragraph 8.

These items of the law may not have been understood or construed right in the past.

An over-anxiety to see the gospel spread and become universal may have led to too broad a construction, and thus to an enlargement of the missionary force to the injury of the local work and ministry: and hence we see a more explicit commandment and arrangement of the work of the ministry than heretofore given in section 122. Our action is based upon the law and necessities of the work, and we hope and trust that all the ministry will do all they can in the good work, and heed the injunction given in section 104, paragraph 44, "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence," etc.

And again, I wish to call attention to the reports to be made in the last quarter, preparatory to the coming conference, and possible change desired in field of labor, and ask the ministry to remember the rules published, and report to missionaries in charge; and let them report to the quorum, and thus save time, labor, and confusion. A little exercise of memory and consideration of order will save for the quorum valuable time for conference work. Asking of all a cheerful unanimity in the great work, I am,

Your colaborer,

ALEX. HALE SMITH

Pres. of Quorum of Twelve.

OMAHA, Neb., Dec. 13, 1895.

#### CHURCH RECORDER'S NOTICE.

TO BRANCH AND DISTRICT CLERKS.

Nearly all clerks of branches and districts have done well during the past year in making and forwarding statistical reports, and in answering inquiries about differences and errors in records.

But from some districts no statistical reports of branches have been received since those for March, 1895, or for the previous September or December. They are as follows: Nova Scotia, Central California, Southern California, Idaho, Florida, Fremont (Iowa), Pottawattamie (Iowa), Spring River (Kansas), Northern Michigan, Central Nebraska, and the Ohio.

Perhaps a portion of these have been mailed, but, through loss of mails, or by reason of insufficient postage stamps, the packages have failed to arrive. At times packages come through that have on them only the stamps that pay for printed matter only, and it may be that others are thrown away by postal clerks because not stamped as first-class matter by the senders.

Aberaman, Cardiff, and Llanelly in Wales, and Lydney in England, are the only branches in those countries from which reports have arrived within the time named.

Quite a number of branches in America have not reported to their conferences, even in districts where the majority of them have done so. But every branch in the world ought to make a report to the winter conference of its district, so that the general Church Record may contain an exact account of all gains and losses prior to the making out of the Annual Report of the total church membership on March 20. Let this be especially borne in mind by branch and district officers.

In connection with this will say that I would like to receive reports direct from the branches which have no district conferences to report to, such as from Drew County, Ingleside, Shady Grove, and Silver Hill, in Arkansas; Cedar, Coal Creek, Denver, Fairview, and Rocky Mountain, in Colorado; Gallatin and Deer Lodge, in Montana; and from the branches in Oregon, South Dakota, Utah, Virginia, and Washington.

Also will district clerks kindly forward the December, February, and March reports as soon after their conferences as possible, as soon as they can write out their minutes and hasten to copy the reports upon their district record, wherever such copies of names and items are kept upon the district books. And, without doubt, that is the best method of keeping trace of district membership.

H. A. STEBBINS,  
General Church Recorder.

#### ADDRESSES.

E. C. Briggs, 47 College Avenue, Valparaiso, Indiana.

Mark H. Forscutt, No. 203 First Avenue, Nebraska City, Nebraska.

John Kaler, Tuncurry, New South Wales, Australia.

Willard J. Smith, No. 485 Campbell Ave., Detroit, Michigan.

#### DIED.

BAGLEY.—At Lamoni, Iowa, December 12, 1885, of consumption, Bro. James Bagley, son-in-law of Bro. Thomas France, aged 41 years, 1 month, and 17 days. He was a good and worthy man. He obeyed the gospel January 31, 1878, while living in Kewanee, Illinois, being baptized by Bro. John S. Patterson, and he continued faithful. His wife survives him, also two children. The funeral sermon was preached by Bro. H. A. Stebbins. He was assisted by Bro. J. W. Wight.

CARLIN.—At Omaha, Nebraska, December 10, 1895, Ralph Carlin, aged 2 years and 7 days. He was the grandson of Sr. Esther Carlin, formerly of Iowa. Funeral services at the residence; sermon by G. M. L. Whitman.

CHESHIRE.—Sr. Elizabeth Cheshire was born in Whipsnade Village, Bedfordshire, England, June 14, 1831; was baptized in the Moselle, Missouri, branch of the Reorganized Church of Jesus Christ, September 8, 1878, by Priest A. S. Davison, and confirmed by Elder Abraham W. Reese, September 15, 1878; died at her home near Moselle, Missouri, December 1, 1895. The funeral sermon was preached by Elder A. S. Davison, in the Presbyterian church, in Moselle, December 3, 1895. Husband and a host of friends mourn. She was a faithful worker in the latter-day work.

LEMBURG.—At the home of his friend, Mrs. S. C. Dunclee, Shellsburg, Iowa, November 30, 1895, Charles C. Lemburg, aged 29 years, 7 months, and 7 days. He was born at Schleswig, Germany. He graduated from the Iowa College for the Blind in June, 1885. He was a strictly honest and moral man with a high sense of honor. His musical talent was of a high order, as was manifested by his compositions. Funeral services in the Bap-

tist church, December 2, Rev. D. Bancroft officiating.

KEEN.—In Liberty township, Lucas County, Iowa, December 10, 1895, Mr. William Keen, who was born in Jefferson County, Kentucky, September 14, 1812. He was one of the old settlers and highly respected. To live a moral life and do good was his religion. His aged life companion survives him. Funeral sermon from Job 14: 14, by Elder R. M. Elvin.

COFFMAN.—December 7, 1895, Barbara Alice Coffman. She was born November 21, 1864, in Jefferson County, Indiana. Was a member of the United Presbyterian Church; came to Iowa in 1883, and in 1887 was united in marriage to Charles Emro Coffman. She leaves a mother, three sisters, two brothers, and three small children, youngest five months, the eldest four years old. The peculiar sadness of it all is, the husband was stricken with typhoid fever and died. We preached his funeral Thanksgiving Day, and ten days later his wife followed with same disease. Funeral services at Latter Day Saints' chapel, Magnolia, Iowa, Sunday, December 8; sermon by A. M. Fyrando. The large congregation and tears all bespoke the sympathy of friends. May God bless the babes that remain. A. M. F.

MONTGOMERY.—At Parker, Colorado, December 1, 1895, William S. Montgomery, aged 75 years. Bro. Montgomery was ordained an elder at Flintville, Wisconsin, in June, 1867, soon after he became a member of

the church. The Saints and friends familiar with his life bear witness to his faithfulness and steadfastness in the gospel. His end, which he was forewarned of as being near, was peaceful and happy, provoking the thought expressed by one of old, "Let me die the death of the righteous, and let my latter end be like his." Funeral sermon at the home of his son, F. L. Montgomery, by the writer. M. F. GOWELL.

HART.—At Bloomington, Idaho, December 2, 1895, Bro. John Hart. He was born June 29, 1806, in Henningford, Huntington County, England. He accepted the gospel of Jesus Christ as taught by the elders of the Utah Church in London, England, in 1858, being baptized by Elder John Banks. Emigrated to America in 1850; came to Utah in 1852; but finding certain doctrines taught and practiced by the church in the valleys of the mountains which he could not conscientiously accept, he renounced his allegiance to said church, and in 1864, on the 20th day of August, he was baptized by Alexander McCord into the Reorganized Church of Jesus Christ of Latter Day Saints. He was ordained an elder August 27, 1864, by Elders R. Atwood and Alexander McCord. Many of the elders will always remember him and his dear wife and their blind daughter Alice; for while they lived in Ogden in the sixties the elders sent to the Rocky Mountain mission often shared their hospitality. Our beloved brother lived to a good old age and was ready

and willing to go when the summons came. He closed his eyes as in peaceful slumber and thus passed away. Funeral services in charge of the bishop of the Mormon Church at Bloomington. The funeral sermon was preached by Elder A. J. Layland, of the Reorganization, to an attentive audience of relatives and friends.

GOSSET.—James Wesley, youngest son of Bro. John and Sr. Anna Gosset, died December 6, 1895, aged 4 years, 8 months, and 26 days. Edna Almeda, infant daughter of Bro. John and Sr. Anna Gosset, died December 8, 1895, aged 2 years, 7 months, and 16 days. Funeral services of both children conducted by Eld. J. F. Mintun. These two little bodies were laid away in the Decatur cemetery, awaiting the morning of the first resurrection:

WILSON.—At Yule, Crawford County, Kansas, October 31, 1895, Sr. Jane S. Wilson (of the Caseyville branch, Illinois), aged 78 years, 2 months, and 26 days. Cause of death not stated. She accepted the gospel while living in England, in 1850, and came to America in 1864 expecting to go to Utah. But, becoming convinced that the Reorganized Church was the one acknowledged of God, she united with it, and remained faithful to Christ and his work. Her son, Elder J. W. Thorpe, and her three married daughters, mourn her departure.

At the present rate of increase this country will have a population of 190,000,000, in 1940.

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